



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 Rededication Movement.

THE Moderators of the Established and United Free Churches have issued a call to the members of their denominations to rededicate themselves to God and His service. They also appeal for the sympathy and co-operation of other Churches in the movement, so as to make it widespread and national. Knowing, as we do, how far the Established and United Free Churches have departed from "the faith once delivered unto the saints," in doctrine, worship, and general practice, we cannot join with them in this movement, or the meetings connected therewith. We must not do what we consider to be evil, that good may come. There is, nevertheless, undoubtedly an aspect of the case that appeals to us as strongly as to the leaders of these larger denominations—we venture to say, more strongly—namely, the renewed obligation upon the people of this country, as the result of the sorrows and deliverances connected with the Great War, to turn from all false and evil ways unto God by Jesus Christ. "The Lord's voice crieth unto the city; and the man of wisdom shall see thy name; hear ye the rod, and who hath appointed it." And again: "The goodness of God leadeth thee to repentance." These are the messages that multitudes require to hear at the present time, but messages to which they are exceedingly deaf and indifferent. It is to be feared that the War has not been blessed to the vast majority of people, but has left them morally and spiritually worse than it found them. The Lord is still angry with us.

We allow that there are some right notes struck in the address by these Moderators, but they are mixed up with statements of a very superficial and doubtful kind. Some of the right notes are the following:—"This is a corporate movement towards repentance and faith, and for fresh applications of Christian principle to our organised life as members of one body. But there is also a very clear call in these days to every individual to search his own way with God and man, and to realise his

responsibility as a member of the Church and as a citizen in the nation. The regeneration and self-dedication of the individual are fundamental and imperative, if this movement is to have permanent value." The last sentence quoted is, in our judgment, the best in the whole address, and the truths stated in it are among those we feel most lacking in the general thought and teaching of these large Presbyterian bodies. Their leaders, as far as we can see, fail to recognise how widespread a mere nominal profession exists among them, and how little evidence there is among the vast proportion of their members of the regeneration referred to. What is the use, then, of exhorting unrenewed and unconverted people to take a pledge on Sabbath, the 13th April, "to obey Christ's law in all things, and to seek the furtherance of His kingdom throughout the world," although they do direct them to say, "in humble reliance upon the support and guidance of the Holy Spirit"? Many of their members might say—if they had the honesty to say it—that, so far as inward saving experience is concerned, they know not there is such a person as the Holy Ghost. It is absurd, also, to speak of the "rededication of persons to God or to His service who never *once* dedicated themselves to Him as the result of a definite experience of saving grace. Rededication in such cases is only the building of the house upon a sandy foundation that will succumb in the day of the storm and the tempest, and great will be the fall of the house. It would be infinitely better, as a result of the War, if the leaders of these Churches would send forth faithful messengers, should they have them, who would blow the trumpet of alarm and call the people, members and others, to examine themselves as to whether they were right in heart with God or not, applying to them the touchstone of God's Word, and warning them that, unless they were born of the Spirit and united to Christ, they could not serve God in this world or enjoy Him hereafter. Such is the kind of message that is really needed, and there will be no dedication of any value without it. But personally we despair of any steps of this character being taken, until a great change comes over the Established and United Free Churches, bodies where Ritualism and Rationalism eat as doth a canker. The Word of God in the power of the Spirit must return to them, and they must return to the Word, before any effectual revival will take place. We believe there are a few scattered among them who recognise to some extent the truth of what we write, and deplore the degeneracy, but they are not sufficiently clear and decided on these matters as to make their influence powerfully felt. The Spirit must descend from on high before a new era will dawn.

In conclusion, let us observe that, while we cannot join in the "Rededication" movement, we feel that there is a call to the people of our own Church and of orthodox creed everywhere, in the present time, to examine themselves whether they be in the

faith and are right for eternity or not. Are we bringing forth the fruits suitable to the solemn times we have passed through and are still passing through? It is not enough to have an outward connection with a sound Church: we may continue in sin and go to hell at last notwithstanding. It is deplorable to observe how many in our congregations are still manifestly unconcerned about their souls, and how little impression the War or the Word of the gospel has made upon them. The Lord is certainly unseen examining the vineyard to see if "the fig tree" is bringing forth fruit, and the result will be awful in the extreme, if sinners, possessing sound privileges, continue hard and impenitent to the end. It will be more tolerable for Sodom and Gomorrah in the day of judgment than for such persons. And they who truly fear God would do well to examine themselves as to what progress they are making in "the narrow way that leadeth unto life." We are living in an evil time. There are many slumber-producing mists from hell going abroad over the land. "The wise," as well as "the foolish virgins" are apt to slumber and sleep. "Watch and pray, lest ye enter into temptation." There is need of the loins being girt and the lamps burning. There is need of fruitfulness in humility, self-denial, spiritual-mindedness, devotion to the interests of Christ's cause, every man looking not merely on "his own things, but also on the things of others," seeking with wholehearted earnestness the good of his neighbour and the glory of God.

British and Foreign Bible Society Anniversary.—The British and Foreign Bible Society celebrated its 115th "birthday" at a meeting in the Guildhall, London, on Saturday afternoon, 8th March. The Lord Mayor, who presided, said that, as people grew older, they found in the Bible wonderful sources of wisdom and comfort, and appreciated more and more the work of the Society. During the war the Society had printed over 8,000,000 volumes of the Scriptures for men engaged in the struggle. They were in 75 different languages, and were distributed to friend and foe alike. Great though that number was, it was only a quarter of the Society's total output during the same period. Altogether it had translated the Bible, or portions of it, into more than 500 languages. Every few weeks a new translation in some strange tongue was issued from the office. The whole story of the Society was a great romance. It was a marvellous adventure in doing good. All the guests present were presented with a copy of "The Gospel in many Tongues," containing a passage of Scripture in 498 varieties of language or character.

AH, poor creatures, what a sad change have they made, to leave the Word which can never deceive, to trust the guidance of themselves to themselves! "He that is his own teacher," saith Bernard, "is sure to have a fool for his master."

Notes of a Sermon.

BY THE REV. M. MORRISON, LOCHINVER, SUTHERLAND.

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 "Come unto me, all ye that labour and are heavy laden, and  
 I will give you rest."—MATTHEW xi. 28.  
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IN this chapter you observe that the Lord Jesus reassures John the Baptist, who had been ruthlessly imprisoned for his faithfulness in rebuking sin, of the identity of His own person as the Christ that was to come. The circumstance of being in prison, the prospect of his life being cut off and his career ended, which, to the eye of sense, would not appear to tally with all that was prophesied of John as Christ's forerunner, would seem for the time being to becloud John's vision, and to occasion fear and doubt in his mind. The message sent by the Saviour to John dispelled all his fears, and he was restored to the enjoyment of his former assurance while still in prison. This incident in connection with John the Baptist seems to have been so providentially ordered as to give the occasion to the Lord Himself, at an opportune moment, to bear the most sublime testimony to John that ever was borne to a mere man. His hearers were many and of a mixed kind, and they would therefore scatter abroad Christ's words concerning John. John's own testimony, during the first part of his ministry, concerning the Lord was of the most clear, explicit, and certain character, but when plunged into the depths of persecution and suffering, he is tempted as to Christ's identity, and sends the question, "Art thou he that should come, or look we for another?" Satan takes advantage of all the circumstances in which the most faithful of Christ's witnesses find themselves, in order to weaken them in their faith and in their testimony.

Further, the Lord Jesus here points out, in the hearing of His audience, the awful condition of the cities which, continuing in their impenitence, disbelieved the message of salvation delivered by the Saviour Himself. Their doom was pronounced with no uncertain sound, and what a solemn lesson it conveys to us also, to whom the Gospel has come, and before whom Christ crucified is held forth as the only remedy from the disease of sin! What an account will have to be rendered by Gospel hearers, as well as by those who would not hear, when they appear before the bar of judgment! The aggravated guilt of Gospel hearers is not simply that they are sinners or have committed many sins against God's law, but that they have continued in unbelief. The greatest sin of those who have God's Word is the sin of unbelief. The world is opposed to Christ—the world, as including the wise, the great, the learned, the noble, and the rich, who are without God, and all who are gracelessly religious. But Christ

the Lord will have His own effectually called to Himself, and such He compares to "babes," who were given Him by the Father from all eternity. The objects of His eternal love, concurring with the Father's love, were not the wise and the prudent, but those He designates "babes." The rest were blinded, and the elect of God were called out and saved. The Son, as the Father's servant on earth, thanks the Father for the order and certainty of the covenant of grace which ensures this. Observe, also, that the Lord Jesus refers to the authority and power which was given Him as Mediator by the Father. The nature of this delegated power is as comprehensive as it is absolute. He wields this mediatorial power over all His creatures in heaven and in earth.

With the blessed consciousness of possessing this absolute power by merit and justice, He issues at the close of the chapter the most wonderful invitation ever issued. It is to, and for all sorts of sinners without distinction. Let us now consider briefly :—

I.—The invitation: "Come unto me";

II.—The condition of those invited: "all ye that labour and are heavy laden; and

III.—The promise: "and I will give you rest."

I.—The invitation. The Person who invites is "the Lord from heaven," the sent of the Father. He came from God, and appeared among us with the full consciousness of the position He occupied, the mission which He had to discharge, and the obligations He had to fulfil. The immediate task that confronted Him was to effect reconciliation, by means of His perfect obedience and expiatory death, between the offended God and offending sinners. Fully assured of His success in this tremendous task, and of the honour and glory that should follow, He issues His invitations to perishing sinners. How often have these invitations fallen on deaf ears, but God will not strive always with man! "Behold, now is the accepted time; now is the day of salvation;" and "To you, O men, I call, and my voice is to the sons of man" (Prov. viii.).

This invitation, then, coming from the lips of the Lord Himself, imports that there is a reconciliation effected between God and men, parties who were formerly at variance, man being the sole guilty party. It is to Himself He invites; to Himself as God-man Redeemer, the one who mediates between God and sinners. For as God He is equal with the Father, and so able to treat with God on our behalf; and as man, perfect man, He is able to treat with us poor, miserable sinners, on the Father's behalf. There is no coming unto God except through a mediator, and none are invited to come without taking with them the consoling and encouraging truth that Christ is Mediator. Without Him, God is at all times and in all aspects a consuming fire against the sinner. In Christ Jesus, friends, God, while He remains a consuming fire against

sin, is reconciled to the sinner. So, let your sins be what they may, let them not, under Satanic subtlety, discourage you from looking to superabounding mercy. "Come unto me," He saith. What a blessed Saviour Thou art! Whatever burdens and sins are borne by the guilty, Thou holdest forth a bright prospect of relief!

As this invitation imparts a state of variance between God and sinners, so also it implies that there is a great distance between the parties. Sin hath separated us from God. We fell in our common parent, Adam, who in his estate of innocence—and we in him—held constant communion with God. By our sinning in him, the fountain of life, which flowed into man's soul, imparting light and joy and fellowship, was cut off; the Spirit was withdrawn from man, and he was cast out as never again in such a condition fit for the presence of the Holy One. So, friend, the sinner in this case having his mind darkened, and his heart hardened, through the deceitfulness of sin, bears not the image of God, but that of the father of lies. You, who are in your natural condition, are in a state of wrath and condemnation. You are "far off" in respect of your soul's faculties; you are "far off" in respect of your life and conversation. But here the Saviour invites you to come to Himself, far off though you are. O, essay to come, like the prodigal, who, in putting forth an effort to come to his father's house, was met by his father, "when he was yet a great way off." So with you, dear fellow-sinner, you can never of yourself come, but put forth the effort and cry, like the Church, "Draw me, and we will run after Thee." The Spirit of God is effectual in drawing the sinner willingly in obedience to the invitation, and He can draw you, however heavy your burden.

The Lord Jesus invites us to Himself as a Physician who can heal all diseases. He invites us as Prophet to enlighten, as Priest to reconcile, and to intercede for us, as King to subdue and conquer our hearts and all our enemies, as Husband to impart His love, and as Lord and Master to bestow His blessings and enable us to serve Him. He invites us to Himself as an all-willing, all-sufficient, and all-merciful God and Saviour. In what manner does He invite? He invites sinners in the most compassionate language, expressing the greatest desire for, and delight in, their coming. It is a free, full, sovereign, and unmerited invitation. The provision, to which He invites, is inexhaustible. O, the guilt incurred by slighting it! How can you escape?

The Lord Christ will have us to count the cost in coming to Him. What are we to renounce, and what are we to turn our back upon? Like Bunyan's Christian, you have to quit "the city of destruction," with its carnal joys and sinful allurements. You are to come as sinners to Christ, but you are not to think that you can live in sin. He saves us *from* our sins, not *with* our sins. You are to come as poor and needy sinners, not thinking you can

bring anything in your hand to make you more acceptable. You must renounce your own righteousness as filthy rags, and come as you are, without any acceptable righteousness.

II.—The condition of those invited: "all ye that labour and are heavy laden."

What is it to labour and be heavy laden? Sin has been, and still is, fruitful in subjugating the creature to labour and in laying on him heavy burdens. We see this even in the conditions of man's earthly livelihood. Being cast out at the beginning, owing to sin, from the ease and comforts he enjoyed in his holy estate, he became subject to painful toil and labour for his upkeep, and became exposed to all the miseries of this life. And O, what endless and trying exertion day after day is the lot of mankind as the consequence of sin! What a sad spectacle do we witness in "the labour world" to-day! All the wrangling disputes and contentions which agitate and inflame the masses at the present moment have little or no concern with more than what they shall eat, what they shall drink, and wherewithal shall they be clothed. No anxiety is evinced with respect to the soul, eternity, and the salvation of God through Jesus Christ. The Prophet Isaiah, as anticipating the personal invitations of Christ, cries out by the Holy Spirit, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk, without money and without price. Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness" (Isaiah lv. 1, 2). Labour, toil, and spending there are without stint, but not on that which satisfieth the longing soul. The working man the world over has become so intolerant of all divine restraints that he is fast developing dangerous symptoms of infidelity and atheism. And when these restraints are thrown aside, all the well-ordered laws of men will have but scant consideration. The fruit of this the nation as a whole is bound to reap. The cry, in effect, is: "We shall not have this Man to reign over us."

True, then, though it is, that the creature may have much labour and bear heavy burdens in respect to the securing of common necessities, this description refers more to the moral and spiritual condition of the soul. The Jews were under the heavy burden and yoke of the ceremonial law, and the constant care and strain of this system was a burden too heavy for them and their fathers to bear. Christ's invitation into the liberty wherewith He makes free, should have been specially sweet and welcome to them; but it was not so.

Again, the moral law, as a covenant of life, demanding perfect conformity of thought, word, and action, during the whole lifetime of the creature, is obviously a load which none can bear. The law requires a perfect righteousness, and it cannot, in the nature

of things, accept a defective one: "Cursed is everyone that continueth not in all things that are written in the book of the law to do them." Many have tried to reach heaven by their own self-righteous efforts, but they have utterly failed. And let me ask you, friends, "Do any of you make your tears, your prayers, your repentance, and a careful life means of rendering you acceptable to God?" True, you labour and are heavy laden in some sense, but this is not coming to Christ. Again, one may be convinced by the Holy Spirit of his sin, realise it in his conscience as a heavy burden to bear, feel God angry with him, and may labour under this heavy burden to pacify God, and to fulfil his obligations. He resorts to the law as a covenant of works to get relief, for he cannot be at rest, it may be day or night, while he has the awful prospect before him of eternal death and damnation as the wages of sin. He would fain blot out his past, but God's Spirit makes the past stand out more vividly before the eye of his mind. He sighs, he groans under his burden; he labours to get it removed. Sin is become a load to the weary and heavy-laden, which, notwithstanding all their efforts, cannot be removed until there is a coming to Christ. "Come unto me."

Such, then, are those in our text who are invited to come to Christ. Do you realise truly that you are a sinner condemned to die? Have you come to this that you see all your righteousness as filthy rags, and that the best you or any other can do is, in point of justification, to be wholly, and whole-heartedly discarded. Such are the comers to Christ. There are many other burdens under which the weary labour—burdens of cares and trials in connection with their lot in providence, in connection with relatives and families, the Church of God and the nation of which they form a part. With them all, you are invited to come. He is able to bear them for us and to solve our difficulties. But now I pass on to consider:—

III.—The promise: "and I will give you rest." Christ is typified by Noah, who was a preacher of righteousness. Noah means "rest." Christ is a rest to those who labour and are heavy laden. To those who come He promises to be a rest. He gives rest from the guilt of sin by planting the peace of God, which passeth all understanding, in the conscience. The conscience is freed from the load of guilt, and is at rest with God through the Lord Jesus Christ. Christ is the resting place for an offended God, and the offending sinner. God found infinite satisfaction in the whole of His Son's obedience and sufferings unto death. The sinner also gets no rest to his troubled conscience until he gets it in the obedience and sufferings of Christ. God and the sinner are reconciled to each other in Christ. "Here is my rest; here still I'll stay, for I do like it well." All the faculties of the soul find peace and rest in Christ. The conscience finds rest in His blood and righteousness; the understanding finds rest in His knowledge and wisdom; the will finds rest in His will; and the

affections find rest in His excellency and love. Thus Christ as prophet, priest and king, gives rest to the soul.

The Saviour is a refuge and, therefore, rest to those who are pursued by the manslayer. There are two steps by which we come to Christ for rest and salvation: (1) by *repentance*, which implies a conviction of sin, and turning from sin to God, and an apprehension that there is mercy in Him through His Son; and (2) by *faith* in the Son as able and willing to give all needed rest and blessing. By the exercise of these graces, we are led to rest upon Christ and His finished work as the ground of peace. Believing upon Christ is the act of the whole soul, and the believer, conscious of corruption and evil thoughts within, considers his case hopeless apart from looking to the crucified Saviour. He finds rest only when he is enabled to exercise trust upon Him and His fulness.

The Saviour also gives complete rest at last from the common troubles and trials of this life, and from the temptations of Satan, the workings of sin and corruption, and all the burdens the believer laboured under in the world. This He does when He calls the soul away to the eternal mansions of glory, the rest which He has prepared for His people in heaven. "There remaineth therefore a rest to the people of God." This rest is a perfect, glorious, everlasting rest—rest for soul and body. It is a rest which brings with it the most perfect joy and happiness as well as spotless holiness. The rest in grace here is perfected in glory hereafter.

Christ promises this rest to the weary and heavy laden. What shall happen to you who never believed or felt your need of God's Saviour, who never realised sin as a burden, which, if not removed, will crush the sinner for ever in hell? If you continue as you are, let me warn you that your eternity will not be an eternity of rest. It will, in fact, be an eternity of restless sorrow, pain and woe. Will you seek to flee from this awful prospect now, as *now* is the time to escape it? "Behold, now is the accepted time; now is the day of salvation." On the other hand, "all that have heard and learned of the Father shall come unto me," saith Christ; "and him that cometh unto me, I will in nowise cast out." They do come who hear and learn of the Father, and they come to the Father only through the Son.

O, then, covet earnestly this rest, the rest in Christ here, through the pardon of sin, the justification of your person, and the sanctification of your soul, and the rest in Christ hereafter through the final and complete redemption of soul and body into an estate of unalloyed purity and happiness, where you shall be made perfectly blessed in the full enjoyment of God to all eternity. May the Lord, by the Spirit, make these things yours, and may He bless His Word. Amen.

WE are too apt to bite the stone that hurts us, and not mind the Hand that threw it.—*Reynolds*.

Noted Preachers of the Northern Highlands.

BY THE REV. D. BEATON, WICK.

(Continued from page 245.)

V.—REV. ALEXANDER POPE, REAY.

AMONG the noted ministers who did strenuous pioneer work in the Highlands of Scotland, an honourable place must be assigned to the Rev. Alexander Pope, Reay. His father was minister of Loth, Sutherland, during the Episcopalian *regimé*. Alexander was the eldest son of a numerous family. He had received a liberal education, and possessing, as he did, talents of no ordinary kind, he made a good use of his advantages. "He was an accomplished classical scholar," says Sage, "an intelligent antiquary, and was intimately conversant with science. When a young man, he became acquainted with his namesake, Alexander Pope, the poet. He went to England purposely to visit this celebrated man. Their meeting at first was rather stiff and cold, arising, it is believed, from his having taken the liberty of calling in travelling attire. After he had come in contact with the strong and well-furnished intellect of his Scottish namesake, however, the poet relaxed, and their intercourse became cordial." But, however noted his accomplishments may have been in the fields of archæology and literature, and they were of a very high order, it is more particularly to his work as a minister who was honoured to reclaim the rough, untutored material in his far northern parish in Sutherland and Caithness.* Alexander Pope was licensed by the Presbytery of Dornoch, 19th February, 1734, and on 5th September of the same year he was ordained minister of Reay. His parishioners were not only ignorant, but coarse in their manners, and vicious in their dispositions. Mr. Sage, whose father (Rev. Alexander Sage, afterwards minister of Kildonan, and son of the noted minister of Lochcarron, the Rev. Eneas Sage) acted as assistant to Mr. Pope, says of the Reay people that, "Like the people of Lochcarron, they were Episcopalians in name, but heathens in reality." Pope was a man of extraordinary strength and dauntless courage, qualifications that were essential for the taming of the more turbulent elements in his parish. He was a man, also, of fervent piety and tireless energy in doing good. With a brave heart he set his face to accomplish a task that well might have unmanned a less brave and resolute spirit. Surrounded by a chilling indifference to the precious truths of the Gospel which he proclaimed, and confronted by active opposition

* *Memorabilia Domestica*, p. 43, 1st edition.

† The parish of Reay, prior to the arrangements made by the Boundaries Commissioners, was partly in Caithness and partly in Sutherland. The parish is now wholly in Caithness.

from ignorant men, his heart must have sunk within him many a time. But, undaunted, he set himself to accomplish the heavy task that lay before him, and tradition and story have been busy rehearsing the methods he adopted to bring about the desired reformation. Some of these, setting forth, as a background, the savagery and boorishness of his parishioners, may be apocryphal; but, unfortunately, there is sufficient evidence in the Church records to show that the parish of Reay, at the period immediately preceding the ministry of Mr. Pope, was in a deplorable state.

Desecration of the Lord's Day, or Sabbath breach as it was called, was very common, and took many forms. The following cases, taken from kirk-session records, will give some idea of how matters stood:—Going to sea to fish, feeing a servant, drinking during sermon, winnowing corn, selling wethers to an English ship (Thurso), dancing, uttering horrid oaths and imprecations. Matters were so serious that, at a meeting of Caithness Presbytery held at Thurso, 18th February, 1719, the following finding, in connection with a day of Fasting and Humiliation, was come to:—"The Presbytery, taking to their serious consideration the manifold heinous, God-provoking abominations of all sorts abounding among all ranks in this corner, such as an unusual spate of uncleanness, outrageous drunkenness in the vilest degrees, horrid cursing and swearing, neglect of God's worship in families, and absenting from, and that little regard to, the public ordinances, profanation on the Lord's Day, by riding and travelling through the country about their ordinary business to that degree that they pass by several churches in time of divine worship. The cruelty, oppression, and injustice of all ranks; divisions, factions, animosities and contentions occasioned by the lamentable decay of the love of God and to one another in the Lord. The formal compact with the devil, some miscreants of late have been discovered to be in, through the practice of that mysterious wickedness of witchcraft, sorcery, and other horrid works of the devil, together with all the crying sins than can pull down the vengeance of a holy, just, and jealous God upon us, a sinful and wicked generation. And, as it is in Hosea iv. and 1: 'The Lord has a controversy with the inhabitants of the land, because there is little truth or mercy or knowledge of God in it; but, by lying and swearing, killing, stealing, and committing adultery, they break forth, and blood toucheth blood.' All which have a loud call to us, the ministers of the Gospel in this corner, whose work it is to watch over souls, as they that must give an account in the Great Day, to invite our beloved people, especially such of them as sigh for the abominations committed in the land, to join with us in keeping of a day for solemn Fasting and Humiliation, to afflict ourselves before the Lord for the foresaid abounding sins and abominations, to implore the Lord's mercy, and deprecate impending wrath. And, more especially, that such as have known the depths of Satan may be discovered. Earnestly

exhorting all our reverend brethren to be faithful and free, as the Lord shall assist them in holding out and enlarging on that most humbling subject of our heinous and abounding sins."—*Caithness Presbytery Register*.

The Rev. Alexander Auld, in referring to this period of spiritual darkness and barrenness, says:—"This long season of spiritual gloom was pierced in Caithness at some points and at some periods by rays of light. The parish of Reay was so favoured. Mr. Alexander Pope, who was settled there in 1734, was a man of rough edge, but vigorous and faithful—well fitted to grapple with the semi-barbarism of the times and with the prevailing ignorance of divine truth. His preaching was sound and evangelical, as is evinced by tradition and also by some of his written remains which we have had an opportunity of perusing."*

Through his diligence, pastoral activity, and a courage which made light of difficulties, and with the Lord's blessing, the barren wilderness became a fruitful garden. He had not only to battle with his parishioners, but the strong arm of the law had to be invoked to make the heritors build a church and a school. The church, which was erected in 1738, is still used as the parish church, and is interesting as the building in which the Gospel was proclaimed by such men as the Rev. Alexander Pope and the Rev. Finlay Cook. It stands by the King's highway, on the road from Thurso to Tongue, and, though lacking in architectural beauty, it has an interest of its own.

Mr. Pope, in dealing with the wilder elements among his parishioners, adopted methods that would be considered outrageous for a minister of the Gospel in modern times. He usually carried about with him a small, stout cudgel, which was known as "the bailie," and its use may be illustrated from the following incident:—On a Sabbath evening, after preaching, he was sitting at the end of the manse, which was in close proximity to the inn. The inn drew a very much larger congregation than the church, and, as the minister sat meditating how he could put an end to the revelry that was going on, two of the revellers approached him and invited him to join them. The minister refused the invitation, and spoke seriously to the men as to the manner in which they were desecrating the Lord's Day. The men keenly resented the minister's declinature. "You are most ungrateful," they said, "to refuse our hospitality, and, if you think that we are to give up the customs of our fathers for you, or all the Whig ministers in the country, you'll find yourself in error. But come along with us, for, if we repeat your words to our neighbours, they'll call to such a reckoning that you will be wishing you had never uttered them." Mr. Pope told the men plainly that he was accountable to God, and that, as he was in the path of duty, he had no intention of retracting what he had

* *Ministers and Men in the Far North*, p. 13, 2nd edition.

said. With this announcement the men returned to the tavern, and in a few minutes the excited and intoxicated inmates poured out to settle accounts with the minister. Mr. Pope rose from his seat, placed his back to the wall, and with "the bailie" in his hand waited for the attack. But, before drawing blood or risking broken heads, the leader of the gang came forward with a bottle of whisky in his hand, and, deliberately filling a glass, offered it to Mr. Pope. The minister refused the proffered glass, and again spoke solemnly to the revellers. But they had not come to listen to a sermon from the Whig minister, and the bottle was flung at the minister's head, while a rush was made at him by the leader of the band. A swift, well-aimed blow laid the first man at his feet. Others came forward, to meet with a like fate, until three or four savages lay in pain and agony on the ground. This was quite sufficient to dissipate the courage of the others, and they turned heel, leaving the Whig minister in possession of the field. Mr. Pope's work that Sabbath evening can scarcely be called very spiritual, but it shows what he had to face when he went to Reay. Another instance of the manner in which he exercised discipline may be cited:—A small farmer had been cited before the session. The man appeared, and was told that he would require, according to the custom then in vogue, to appear before the congregation on the next Lord's Day to be rebuked. "Before I submit to any such thing," said the farmer, "you may pluck out my last tooth." "We shall see," said the minister, as he was dismissed. Mr. Pope arranged with three of his strongest elders to visit the man's house the following Sabbath, and bring him, willing or unwilling, to church to satisfy discipline. After a conflict, the man was securely bound and led off to church, and in case he might make his escape, he was securely tied to a seat, with an elder guarding him on each side. When the time for the public rebuke came, Mr. Pope addressed the offender:—"You told us that we might pull the last tooth out of your head before you would submit to be where you are, but, poor braggart, where are you now?" Thereafter the man was duly and solemnly rebuked, and, though there is no record as to what became of him, the epithet applied by Mr. Pope stuck to him for life, and to his family for several generations.

As time went on, Mr. Pope's influence was beginning to tell, but, though the tavern was less frequented on the Lord's Day, it was still a favourite gathering place on week-days, and the scene of many a fierce fight. The following incident is best given in Mr. Sage's own words, as an evidence of the resourcefulness of the minister of Reay in dealing with rough and intractable material:—"One evening," says Mr. Sage, "the landlady of the tavern came to him with the complaint that six men from a distance, who had come in the forenoon, had continued drinking ever since, that they refused to leave, and were now fighting with

each other, and that she was afraid they would break all her furniture, and set the house on fire. After reproving her for keeping so disorderly a house, Mr. Pope directed her to get a ladder and place it against the back wall of her dwelling, to fill so many tubs of water, leaving them at the foot of the ladder, and to await his coming. All this was done, and in about half-an-hour thereafter, when the toppers were holding high carnival within, Mr. Pope, seizing one of the tubs, mounted the ladder, and, sitting astride the roof, removed some thatch and turf, and emptied the contents of the tub upon the Bacchanalians below. This was followed by a second and a third down-pour as quickly as Mr. Pope could be furnished with tubs of water from below, with which he was readily supplied by the active co-operation of the landlord and his wife. The consequence of this ready method with the drinkers may be easily conceived. Their coats were drenched, and, like so many bull-dogs under similar treatment, they let go their hold of each other and rushed out. Coming to understand, however, that the landlord and his wife had a hand in the matter, they were about to deal with them rather roughly, but Mr. Pope had already descended from aloft, and, with "the bailie" in his hand, stood beside them. It was enough, they all scampered off."*

Mr. Pope, while a thorough Evangelical, in two important matters took up an attitude that was the opposite of what might have been expected. The first refers to the position he took up in regard to the attempt made to abolish the Fellowship Meetings within the bounds of the Synod of Sutherland and Caithness in the middle of the eighteenth century. The controversy was carried on for years, and at length the matter came up before the General Assembly, when it was decided that the Synod was to withdraw its prohibition to these Friday Meetings. Men of thoroughly evangelical principles, such as Mr. Mackay, Lairg; Mr. Corse, Bowar; and Mr. Pope, Reay, were found on the side of the party who advocated the abolishment of these meetings, but there can be little doubt that the seed sown in these contentions bore fruit afterwards in the Separatism that characterised some of the leading Men of the Far North.

The other matter in which Mr. Pope took up an unexpected position, which caused him deep sorrow afterwards, was his consent to the deposition of the Rev. John Sutherland, Halkirk. In the space at our disposal, we cannot enter into a full account of this affair. Mr. Sutherland, if one is to be guided by the Presbytery Register, might have done more to satisfy his Moderate accusers, but they were evidently determined to get rid of him, and during his absence he was deposed. Mr. Sutherland was a son of the worthy Andrew Sutherland, one of the noted Men of Ross, and grand-uncle of the Rev. John Munro,

* *Memorabilia Domestica*, p. 46, 1st edition.

who was afterwards minister of Halkirk. David Steven remembered hearing his grandfather say that people would be arriving at his house from the distant parish of Canisbay by daybreak, on Sabbath, on their way to hear Mr. Sutherland. His preaching was blessed of the Lord to the spiritual benefit of many. A charge was laid against him affecting his moral character, and, on his failure to appear before the Presbytery to meet his accusers, his charge was declared vacant. On learning of the sentence, Mr. Sutherland remarked, "It will be many years before the parish of Halkirk again enjoys a gospel ministry, and before then none of these three lairds—my persecutors—nor their heirs, shall possess a rig in the parish." A forecast that came true, and, strange to say, it was his own grand-nephew, the Rev. John Munro, who brought back the gospel to Halkirk after years of spiritual barrenness in the pulpit. Mr. Pope was present at the Presbytery which deposed Mr. Sutherland, but offered no opposition to the sentence. Shortly afterwards he was stricken with paralysis, and had to be carried to the church in a chair. He looked upon his trouble as a rebuke for the part he had in Mr. Sutherland's deposition, and, in speaking of his affliction, used to say, "Oh! that black Presbytery."*

But, with all his shortcomings, Mr. Pope was one who was honoured by his Master as a pioneer working in a difficult part of the vineyard. We readily pay an ungrudging tribute to the pioneers who levelled the forest and drained the land, turning a barren wilderness into a fruitful field, and shall we refrain paying a tribute to the memory of men like Eneas Sage, Lochcarron, and Alexander Pope, Reay, who, in the face of determined opposition, stood at their post and made proclamation of the King's salvation, and saw, ere they died, that they had not lived and laboured in vain?

The Present Unrest.

THE following remarks are here and now set forth by way of briefly reviewing our troubled condition as a nation, and in the desire that we may learn and know that the word of truth, with its pure principles, is a divinely-given remedy. If we are brought to prize it, shall we not seek to be channels for the outflow of the remedy?

It may be thought that in referring to industrial or national problems, we are in debatable land and outside of the domain of true religion. Our remarks are penned in no desire for controversy, but in the hope of benefiting, and of pointing the way to the solution of problems of appalling magnitude. The morasses in which the so-called civilised nations are bemired and in dire danger of incalculable harm are of vast length and breadth. Our rulers tell us that there is a way-out, and it is

* *Ministers and Men in the Far North*, p. 50, 2nd edition.

indicated that Britain is to lead the van. Yet we do not hear of much value being set on the "highway and the way, wherein the wayfaring man shall not err," to help us in the matter. This way in the very face of God's judgments is, in practice, shunned and passed-by. There is still, however, a remnant using it and, keeping up for themselves and generations yet-to-be, the "right-of-way," granted by God for Christ's sake.

Europe, evidently, is the main centre of the present unrest or wherever European interest extends. The troubles of the age seem to pertain especially to the nations which professed to receive the Bible and had a semblance of Christianity. Along with the above, we are to include the peoples under the spell of Mohammedanism. Our present remarks are confined to Britain.

The present chief seat of unrest is among miners and transport workers in general. We heartily desire their domestic comfort and individual well-being. The various matters specially affecting them, and other problems bearing in an even more serious manner on the moral life of this and the coming generations, are not to be touched upon here. We believe that a vast amount falls to be done to ameliorate conditions of life in an outward way. This, however, we ask in all goodwill, "What is being done or to be done with leisure time?" Much that is profitable and beneficial for each individual and families may be a reply. The answers to such a question are legion. It is, however, disquieting to read, *e.g.*, that groups of men bet on the number of the first tramcar to come along on a "Sunday" morning, and on the number of the first hymn given out in the chapel! Is there religious, moral, or social benefit in this? What is lawful recreation, and what unlawful? Is there, after all our privileges and possession of much-vaunted freedom, reason to believe with thanksgiving that the unchangeable moral principles of God's truth and law so affect us generally that we desire to act spontaneously according to them in our relations between man and man? Are not moral truths inoperative in practice, because we lack spiritual pith and marrow in our souls?

As concerns the solution of many of our problems, especially those bearing on moral welfare—character—the upbuilding of a better social order with suitable environment, we are gratefully aware that there are many who desire and labour to see the remedy applied. Many, perhaps, may be inclined to hope that there is more underlying the present unrest than even those immediately connected with it know of. The striving and struggling is avowedly for a *material* state of well-being and freedom. Yet, however satisfying—outwardly—housing, health, and other schemes may be, the words will still hold good, "Arise ye, and depart, for this is not your rest," until men are brought to receive God's way for healing our running sores, and to adopt His way for the formation of character. Till then we shall go on saying, "Depart from us, for we desire not the knowledge of *thy* ways."

What gracious power is needed from on High ! What a turning of the disobedient to the wisdom of the just ! What a turning of the children of this generation to "the hearts of the fathers," by God's grace, if we are not to end for a period at least in moral and industrial chaos, as are some of the large States of Europe in these days of trouble and distress !

We believe that to help forward the cause of righteousness and robust Christianity, there is unspeakable need of instructors and spiritual teachers who themselves are becoming more and more "living epistles of Christ." We must needs learn that the Bible is the Word of God, that in a very real sense, it must become a *natural* Book to us, as well as a supernatural. *We* must be changed, not it.

We must further come to give the Lord's Day its own place in our personal and national life. It is ordained for use, not for abuse. Works of necessity and mercy are most becoming, but, never will a right spirit animate us, never will we breathe in a peaceful and God-blessed atmosphere until the Sabbath is honoured and enjoyed. We sorely need salvation from a "liberty" in this matter which is really bondage, for the proof of such bondage is the amount of bigotry, boycotting, and mockery, which still is common (as repeated instances in the recent War have shown) wherever men seek to give obedience to God's law concerning His day.

We require a blessed revolution that what is radically wrong may be put radically right, as far as that is possible in this world, by the choice and ever-new, ever-satisfying possession of "the one thing needful." We require godliness with contentment—a contentment that is not stagnancy, but quite in accord with all right progress, and the welfare of ourselves and our neighbour for time and for eternity. *In fine*, we require the law of love, which is the law of righteousness, in our hearts ; and on the gracious realisation thereof hangs our general good. According as this takes place, the offering of the children of men to God of themselves and their service, through the Lord Jesus, will be in righteousness. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."

M.

Brief Obituaries.

MRS. WILLIAM M'KENZIE, BALCHLADDICH, STOER.

WE consider it expedient to insert a short tribute to the memory of Mrs. M'Kenzie, who died two years before her daughter, Kate, who was noticed in last issue. She was an exemplary Christian and was about eighty-four years old at the time of her death. She was brought under concern under the ministry of the late Rev. Mr. Ross, Stoer, who was faithful as well to the souls of his hearers as to his God. One day the following words which

fell from the lips of Christ's servant with great solemnity, viz., "The trembling, which seizes the soul at death, shall continue through eternity," were irresistible, and the impression which the words made upon her mind was such that she beheld this prospect confronting herself for ever as a lost sinner before God. This awakening ultimately issued in the change from darkness to light, and from the power of Satan unto God. The Scripture, so far as we could learn, which proved the means, by the Holy Spirit, of effecting this change was, "He sent his word, and healed them, and delivered them from their destructions."

She was confined to bed for a number of years before her death, and through bodily ailments and those dispensations of Divine Providence to which we referred before, she was kept low, poor and dependent on the Lord. The Most High seemed pleased to place in her cup bitter herbs which made the world bitter, and the prospects of a heavenly rest sweet. To her indeed were the words of the Psalmist applicable: "I am poor and needy, yet the Lord thinketh upon me."

M. M.

DONALD M'LEOD, CLASHMORE, STOER.

DONALD, familiarly known as "Domhnuil beag na Clash," was another branch in the congregation which the Lord was pleased to remove. There are now three years since our friend died, and we regret the lateness of the date at which we are now recording a little concerning him. He appears to have been brought to the knowledge of the Lord when he was young; in fact, he was but a young man when he died—only thirty-five years. Donald was not what we might call mentally robust; but one often felt the savour of grace when in his company, and also when listening to him in spiritual exercises. Of him it might be said he was "diligent in business; fervent in spirit; serving the Lord." Satan was giving Donald but very little rest. He knew what these words mean: "They mount to heaven, then to the depths they do go down again." When passing through soul trials he would be a pitiful creature; but the Lord was giving him relief as He deemed beneficial to him. The liberty of the Lord's presence which he betimes enjoyed was reflected in his countenance. His delight was in the law of the Lord and the means of grace. When his own soul was enlarged in these means they would be like a feast to his soul. He was a sweet precentor, and his leading of the congregational praise was solemn as well as inspiring. We often felt savour and unction accompanying the public praise of the sanctuary as Donald threw his whole inward being into this precious part of the service. He was greatly missed by us all, and his removal marked a great blank in the congregation.

M. M.

THERE are but few who love to reprove, fewer who reprove in love, and fewest of all who love to be reproved.

The Story of a Young Puritan in the Seventeenth Century.

THE following striking and instructive story is told by the Rev. John Gillies, D.D., in his "Historical Collections" (pp. 102-4). It originally appeared in a book, entitled "Turner's Remarkable Providences." The wonderful ways of God in providence and grace are touchingly illustrated:—

The hatred of some at serious religion, under the name of Puritanism, in those days, appears from the following passage in Turner's Remarkable Providences, Part I., ch. 18:—Old Mr. Studly was a lawyer in Kent, of about £400 a year. He was a great enemy to the power of religion, and a hater of those that were then called Puritans. His son, in his youth, seemed to follow in the same steps till the Lord, that had separated him from the womb, called him home, which was as follows:—The young man was at London, and being drunk in some company, and going in the night towards his lodgings, fell into a cellar, and in the fall was seized with horror, and thought he fell into hell at that time. It pleased God he took little harm by the fall, but lay there some hours in a drunken drowse. His body being heated with what he drank, and his soul awakened, he thought he was actually in hell. After that he was come to himself, and was got home into Kent, he fell into melancholy, betook himself to read and study the Scriptures and to much prayer, which at length his father perceived, and, fearing he would turn Puritan, was troubled and dealt roughly with him, and made him dress his horses, which he humbly and willingly submitted to. And when, at that time, his father perceived he sat up late at night reading his Bible, he denied him candle-light, but, being allowed a fire in his chamber, he told Mr. Knight that he was wont to lie along and read by the fire light, and said that, while he was dressing his father's horses in his frock, and in that time of reading by the fire, he had those comforts from the Lord and joys that he had scarce experienced since.

His father, seeing these means ineffectual, resolved to send him to France, that, by the airiness of that country, his melancholy temper might be cured. He went, and, being at his own disposal, by the Lord's guiding him, he placed himself in the house of a godly Protestant minister, and, between them, after they were acquainted (and such is the cognation of saving grace in divers subjects, that a little time will serve for Christians to be acquainted) there grew a great endearment. Great progress he made in speaking the language, and his father expecting an account from the gentleman with whom he sojourned of his proficiency in speaking French, he sent it to him, but soon after, he had orders to return home. And the father directing it, or he entreating it, the landlord, with whom he had sojourned, came into England with him, and both were made very welcome at his father's house,

he not knowing that he was a minister. At last the father took the French gentleman and his son at prayers together, and was angry, paid him what was due to him, and sent him away.

Then his father, having an interest in a person of honour, a great lady at Whitehall, and his son, by his now past education, accomplished for such an employ, prevailed with that lady to take his son for her gentleman, to wait upon her in her coach. He thought, by a Court life, to drive away his melancholy (as he called his son's seriousness in religion). The lady had many servants, some given to swearing and rudeness, whom this young gentleman would take upon him to reprove with such prudence and gravity, that sin fell down before him. And if any of the servants had been ill employed and heard him coming, they would say, "Let us cease or begone; Mr. Studly is coming." After a year's time, his father waits upon the lady to enquire of his son's carriage. She answered as it was, that she was glad that she had seen his son's face, he had wrought a mighty reformation in her family. She, that had formerly been troubled with unruly servants, by his prudent carriage was now as quiet in her house as if she had lived in a private family in the country. After this the father stormed, "What! will he make Puritans in Whitehall?" told the lady that was no situation for him, and he would take him with him, which to her trouble he did.

When he had him at home in Kent, as his last refuge, he thought of marrying him, and, to that end, found out a match which he thought fit for his ends to stifle that work of religion in his son. He bade him one night put on his clothes in the morning, and ordered his servant to make ready their horses in the morning, and himself to wait on them. When they were riding on the way, he bade the man ride before, and spake to his son to this purpose. "Son, you have been matter of great grief to me, and, having used much means to reclaim you from this way you are in to no purpose, I have one more remedy to apply in which if you comply, I shall settle my estate upon you, otherwise you shall never inherit a groat of it. I am riding to such a gentleman's house, to whose daughter I intend to marry you." The son said little, knowing that family to be profane, but went with his father who before had made way there. They were entertained nobly; he had a sight of the young lady, a great beauty, and the young man fell much in love with her. When they had taken their leaves, on their way home, his father asked him, "What he thought of her?" He answered, "No man living but must be taken with such a one, but he feared she would not like him." The father was glad it had taken, and bid him take no care for that. The wooing was not long, for at three weeks' end they both came to London to buy things for the wedding. The father had charged that, in the time of wooing in that gentleman's house, there should be no swearing nor debauchery, lest his son should be discouraged. Wedding clothes were bought, and the

day came in which the young couple were married. At the wedding dinner, at her father's house, the mask was taken off; they fell to drinking healths, and swearing among their cups, and, amongst others, the bride swore an oath. At which the bridegroom, as a man amazed, took occasion to rise from the table, stepped forth, and went to the stable and took a horse. None observing—all within were busy—he mounted and rode away, not knowing what to do. He bewailed himself as undone and deservedly, for that he had been so taken in love, and the business was so hurried on in design, he said he had at that time restrained prayer and slackened his communion with God, when, as in that grand affair of his life, he ought to have been doubly and trebly serious, and so might thank himself that he was utterly undone.

He sometimes thought of riding quite away. At last, being among the woods, he led his horse into a solitary place, tied him to a tree, in his distress, and betook himself to his prayers and tears, in which he spent the afternoon. The providence of God had altered his argument of prayer, which was now for the conversion of his new married wife, or he was undone. This he pressed with prayers and tears a great part of the afternoon, and did not rise from prayer without good hope of being heard. At the bride-house was hurry enough, horse and man (after they missed the bridegroom) sent every way. No news of him! He was wrestling as Jacob once at Peniel. In the evening he returned home, and, enquiring where his bride was, went up to her and found her in her chamber pensive enough. She asked him, "If he had done well to expose her to scorn and derision all the day." He entreated her to sit down upon a couch there by him, and he would give her an account of his doing what he had then done, and tell her the story of his whole life and what the Lord, through grace, had done for him. He went over the story here above-mentioned, with many beautiful particulars (no question here omitted) not without great affection and tears, the flood-gates of which had been opened in the wood, and ever and anon, in the discourse, would say, "Through grace, God did so and so for me." When he had told her his story over (and, by the way, this was the Apostle Paul's method by which many were converted, to tell over the story of his conversion), she asked him what he meant by that word, so often used in the relation of his life, "through grace," so ignorantly had she been educated, and asked him if he thought there were no grace in God for her, who was so wretched a stranger to God. "Yes, my dear," said he, "there is grace for thee, and that I have been praying for this day in the wood, and God hath heard my prayer and seen my tears, and let us now go together to Him about it." Then did they kneel down by the couch-side, and he prayed, and such weeping and supplication there was on both sides, that, when they were called down to supper, they had hardly eyes to see with, so swelled were they with weeping. At supper, the bride's father, according to custom, swore. The bride

immediately said, "Father, I beseech you, swear not," at which the bridegroom's father, in a great rage, rose from table. "What (says he), is the devil in him? has he made his wife a Puritan already," and swore bitterly that he would rather set fire, with his own hands, to the four corners of his well-built house than ever he should enjoy it. And accordingly he acted, made his will, gave his son, when he should die, ten pounds to cut off his claim, and gave the estate to some others, of whom Dr. Reeves was one, and, not long after, died. Dr. Reeves sent for the gentleman, paid him his ten pounds, told him he had been a rebellious son and disobliged his father, and might thank himself. He received the ten pounds and meekly departed.

His wife—the match was so huddled up—had no portion promised, at least that he knew of, who relied on his father, so that she was also deserted by her friends, and, having two hundred pounds in her own hand that had been given her by a grandmother, with that they took and stocked a farm in Sussex, where Mr. Knight has often been, and seen her, who had been highly bred, in her red waistcoat, milking the cows, and she was now become the great comforter of her husband, and exceedingly cheerful. "God," says she, "hath had mercy on me, and any painstaking is pleasant to me." There they lived some years with much comfort, and had the blessing of marriage, divers children. After some three years he was met in Kent, on the road, by one of the tenants on the estate, and saluted by the name of landlord. "Alas!" said he, "I am none of your landlord." "Yes, you are," said he, "I know more than you do of the settlement. Your father, though a cunning lawyer, with all his wit, could not alienate the estate from you, whom he had made joint-purchaser. Myself and some other tenants know it and have refused to pay any money to Dr. Reeves. I have sixteen pounds ready for you in my hands, which I will pay to your acquittance, and that will serve you to wage law with them." He was amazed at this wonderful providence, received the money, sued for his estate, and, in a term or two, recovered it. "He that loseth his life for my sake and the gospel's shall find it."

His blessed wife, in the midst of blessings, enjoying a loving husband, divers fine children, and a plentiful estate, in the midst of these outward blessings, fell into a way of questioning the truth of her grace, because of outward prosperity. This was her sin, without doubt, for which Mr. Knight rebuked her, but it was a severe rebuke that the Lord gave her for her unthankfulness. A fine boy, about three years old, fell into a kettle of scalding wort, and was taken out by his mother and died. This she looked on as the Lord's discipline for her unthankfulness, and was instructed. "This relation was sent me," says Mr. Turner, "by the Rev. Mr. Singleton, now living in Hogsdon Square, near the city of London, and he received it from Mr. Knight, who was intimately acquainted with Mr. Studly, as was hinted before."

Daibhidh Ros.

(AIR A CHRIOCHNACHADH.)

THA bliadhnaichean bho'n chaidh na tha dol roimhe so mu dhéidhinn Dhàibhidh Ros a sgrìobhadh agus cha b' e nach robh déidh againn air crìoch a chur air bu choireach nach robh e air a chrìochnachadh gu ruige so. Ach tha seann-fhacal ag radh: "Ruigidh each mall muillionn," agus tha sinn an dòchas gu'n toir an Cruithear dhuinn comas air an oidheirp so air cliù Dhàibhidh Rois a chur an céill mar a b'aithne dhuinn e na làithean deireannach air an talamh. Dh'ainmich sinn roimhe gu'n d'ailnich fradharc a shuilean nàdurach e bliadhnaichean roimhe 'bhàs. Ach ged do dh'ailnich na lochrain a bha 'na cheann, cha do dh'ailnich an solus a chuir an Spiorad Naomha 'na anam. Mar bu teinne a bha e dol air a chrìch, 's ann bu shoillear a bha e fàs ann am beatha na diadhachd. Cha robh latha no oidche nach b'ann air Criosda agus air an dachaidh shiorruidh a bhiodh e smuaineachadh agus a labhairt, agus bha e soilleir do neach 'sam bith gun robh 'churam ma aobhar Dhé a fàs gu laitheil. Bha ministerean na h-eaglais a cuir cùram air, "air eagal" mar a thèireadh e fhéin, "gu'n deanadh an t-aon eucorach an toirt a thaobh bho bhi leantuinn agus a dion aobhair Dhé air an talamh." Cha bhiodh e onorach do chuimhne Dhàibhidh a nis a chumail air ais an ni a thuirt e ruinn aig an àm 'san d'fhàg cuid do mhinistirean an stéidh airson an robh na diadhairean a cathachadh ann an làithean an ath-leasachaidh. Bha sinn a' falbh còmhla gu coinneamh cheasnachaidh ann an Ach-a-Bhàthaich, agus air an rathad thionndaidh e agus thuirt e, "Gu de ur beachd air a mhuinntir a dh'fhàg sinn?" d'an d'thug sinn am freagradh so. "Cha toigh leinn mòran a radh mu'n déidhinn." Fhreagair Daibhidh, "Tha mi creidsinn sin. Ach cha'n urrainn sinn gun a bhi smuaineachadh mu'n ghnìomh a rinn iad. Bha mis' 'am shuidhe aig an teine anns an tigh againn fhéin bho chionn oidhche no dhà agus thainig earainn do dh'fhocail an Tighearn thugam. 'S e so i, 'An ti a bhriseas callaid, teumaidh nathair e' (Eccles. x. 8). Do bhrìgh mo dhoille cha b'urrainn domhs' fhaicinn c'àit an robh e sgrìobhta, ach fhuaradh dhomh e. 'S ann ann an coimhcheangail ris a' mhuinntir a dh'fhàg sinn a thainig na briathran sin thugamsa, agus thug iad mi gu bhi smuaineachadh gu de a' challaid a bhris iad. Bhris iad aonachd na h-eaglais 's an robh iad gun aobhar; bhris iad na bòidean fo'n deachaidh iad; agus is e mo bheachd sa, ma tha cuid a' Chruithear unnta-san, gu'n teum nathair coguis chiontach iad mu'n teid iad bharr an t-saoghail so, 's mar a th'eil, och is och, 's ann dhoibh féin is dorr' e—bithidh iad air an teumadh 's an t-siorruidheachd! 'S ged a rachainnsa a Dhuneidinn no do dh' àite 'sam bith eile 'sam beil neach aca, bu docha leam a dhol a dh'éisdeachd aoin dhe'n fheadhainn nach do ghabh an ceum a ghabh sinne, na dhol a dh'éisdeachd neach

aca." Cha b'urrainn duine d'am b'aithne e a chuir as a leth gu robh e obann 'na chainnt; cha tigeadh e a mach ach le ni air an d'fhior-bheachd-smuainich e, agus dh'fhoillsich e gu là a bhàis gu robh a cheangal ri firinn Dhé na bu dìongmhalta na ri créutair a bha fo'n ghréin aig fheabhas.

Cha d'thainig trioblaid thròm 'sam bith 'na chàidreamh roimhe 'bhàs, ach bha'n duine o'n leth a muigh a fàilneachadh, mar a theireadh e fhéin. "Tha an Cruithear bàigheil rium—tha e cumail nam port fosgaiite. Ach mar a tha e toirt air falbh mo neart, tha e toirt air falbh mo chàil airson lòn do'n chorp." B'abhaist dhuinne a bhi dol d'a amharc dà uair 'san là nuair a chaill e a chomas air tighinn do thigh Dhé. 'S ann an còmhnuidh le inntinn a beachd-smuaineachadh air focail Dhé a gheibheamaid e. Bha caileag bheag a bhuineadh do'n teaghlach 'san robh e air an toireadh e bhi seinn nuair a bhiodh càch air falbh ann am meadhon. An ceithir-latha-deug mu dheireadh a bha e air an talamh, bha e da rìreadh na theagasg a bhi laimh ris, an còmhnuidh anns an ùrnuigh le fadachd mhòr gu bhi dhachaidh, ag éigheachd daonnan, "A ghaoil, nach tig thu!" An drasda 'sa rithisd theireadh e, "'Bheil sibh a sin?" Nuair a fhreagraist "Tha," theireadh e, "am faca sibh aonan 'riamh a chaidh a chumail cho fad' a' feitheamh a' phuirt riumsa?" Chaidh a radh ris air uair, "Cha'n fhad', a Dhàibhidh, gus am faigh sibhse dhachaidh," d'an tug e 'freagradh so, "Och is och, 's mòr m' eagail. Ach bha 'n Ti uasal gu math dhomhsa ré mo là, agus tha mi 'n dòchas nach tréig e nise mi." Nuair a thigeadh neach a steach ris a' robh 'bheag a' cheangail aige, 's a rachadh innse dha gu robh 'neach sin a làthair, theireadh e, "Bha là ann anns an robh mòran ann ris an robh tuilleadh ceangail agam, ach a nise 's math leam an fheadhainn ris an lugha a robh agam a' cheangail 's an là sin a choinneachadh."

Dh' ainmicheadh e féin briathran anns a' chaibdeil a bu mhath leis a léughadh dha, agus gu tric dh' innseadh e an leabhar agus àireamh na caibdeil. Air là àraidh, air dhuinn dol a steach do'n t-seomar, ghlaodh e, "'Bheil sibh an sin?" Agus nuair a thuir sinn gu robh, thainig e 'mach leis na briathran so, "Tha teagasg mòr ri 'm aghaidh nam biodh solus agam. Gheibh sibh na briathran a tha ri 'm aghaidh anns an Taisbeanadh agus an ceathramh rann." Thuig sinn gu'm be 'chéud chaibdeil do leabhair an Taisbeanadh a bha e 'ciallachadh, agus do bhrìgh maillead a chlaisneachd air a chluas bu teinne dhuinn, chuir sin dhinn ar brògan, agus air a chùlaobh anns an leabaidh léugh sinn na briathran sin da. Nuair a thainig sinn a dh' ionnsuidh nam briathran ann an deireadh a' chuigheamh ruinn. "Dhàsan a ghràdhaich sin agus a dh' ionnlaid sinn o ar peacaidhean ann a fhuil féin," chuir e suas a dhà làmh is dheàlraich aghaidh, agus thòisich e ri teagasg, agus 's e ar beachd-ne gu'm bu mhath do'n luchd-teagaisg is àirde gu'm biodh an sealladh aca air glòir pearsa Chrìosda agus air an obair a chrìochnaich e a bha aig an

laòch diadhaidh a bh' ann sin air dhrùin a cuir cath ris a bhàs, ach dha 'n robh am bàs gun ghath tre chreidimh air ceannard na slàinte a chaidh a dheanamh foirfe tre fhulangas. Bho'n àm sin a mach gus na dhealaich anam ri 'chorp, bha e ann an eileamaid iongantach. Bha na naoimh a chaidh dhachaidh 'na aire-san còmhla ris, agus 's ann a bha e féin mar gu'm biodh an t-anam air dealachadh ri 'chorp, agus a réir a chleachdaid a bho ann an Cataimh, agus a bha Dàibhidh fhein gu tric air a cheann, bha e 'gairm muinntir a dh' ùrnuigh gus am biodh an giùlan air a thogail air falbh. "Aonghais Ghré a bha 'n Luirg," thuirt e, "freid thusa an ceann na h-ùrnuigh," agus an nuair nach d'fhuair e freagradh, thuirt e, "'Bheil e sin?" Nuair a chaidh a radh nach robh, fhreagair e fhéin. "Thainig a' chrìoch cho aithghearr 's nach d'fhuair muinntir fios air."

Lean e anns an t-suideachaidh néamhaidh sin sin gus na dh'fhuasgail an Ti a tha riaghladh gu gràsmhor anam bho'n phàilliuin chrè. 'So mar a chrìochraich Dàibhidh Ros, "an gill uasal" mar a theireadh Aonglas Moraidh, a charaidh, mu dhéidh-inn, a thurus air an talamh. Ann a bhi toirt an iomradh so gu 'chrìch cha n'eil e tuilleadh 's a chòir dhuinn a radh: Bu mhàiseach 'na ghuùis e, bu ghlic, naomha 'na chòmradh e, bu chùbraidh 'na ghluasadh e, ag amharc suas ri Mac Dhé. Bu mhath do'n eaglais na ciùrtibhsa gun togadh an Tighearna suas fathasd muinntir ris am b'urrainn sinn amharc airson stiùradh ar cèum air slighe na fìrinn gu crìch ar cuairt anns an t-saoghal gun oibheim do dhoine, gun chiùradh do dh'fhocal Dhé, mar a bha Daibhidh 'na là na smachd do na peacaich, 's na mhisneachd do chaoraich an tréud, na bhlàs do na h-uain, na fhear-iomain faicilleach do'n spréidh a bha tròm le h-àl. Gheibheadh an t-uan a dheoch bhainne, 's gheibheadh na caoraich an ciòbhair air raointibh an fhocail a tighinn glan a mach as a bhéul—a chlann ghaoil siribh òg e mar a rinn Dàibhidh 'na bhalach 's e ag iomain nan tréud. Thug am focal "co leis thu?" buaidh air anam a bha mairionn, 's gu déireadh a bheatha cha d'thug e air scanal. 'S nam biodh oigridh na dùthcha 'measg a robh e car tamuil a cuir meas air an fhocal, do dheanadh e 'n glanadh bho ghalairean bréun a' pheacaidh 's a' ghrùideachd, 'tha dlùth dhuinn a leanadh, 's a bheir peanas mu dheireadh mur faigh sinn ar glanadh bho chiont' is bho shalachaireachd anns an tobair 'chaidh fhosgladh ann am pearsa Mhic Dhé.

'S iomadh là a bha sinn sona maille ri Dàibhidh 's ri Aonghas agus a nis, bho'n dh'fhalbh iad, tha ar 'n aignidh a' triall 'nan déigh. Ma chaomhnas an Cruithear beò sinn, 's e ar dùil cliù Dhàibhidh agus Aonghas a chuir cuideachd ann an leabhar na'n tigeadh an saoghal gu nitheigin do chlos nach 'eil air aig an àm so. Ged nach 'eil mise 'gam mheas fhéin comasach na airidh air cantanas agus deanadas nan daoine sin aithris, b'airidh iadsan gu'm biodh iomradh agus cuimhne mhath a chaoidh air a chumail orra.

E. M'Q.

Australian Obituary.

MR. ARCHIBALD MACDONALD, GRAFTON, CLARENCE RIVER,
NEW SOUTH WALES.

THE death, on 23rd October, 1918, of Mr. Archibald MacDonald, Duke Street, Grafton, Clarence River, New South Wales, has removed from that district a well-known and highly respected man. His demise is universally regretted. The deceased was a native of Skye, and loved his native isle. He revered the memory of Rev. Roderick MacLeod, Snizort, and the worthy Christians of by-gone days. He was wedded to sound doctrine, and attached to ministers who faithfully proclaimed the whole counsel of God. He was a staunch constitutionalist. Mr. MacDonald was, for many years, in Greenock, in the office of Provost Campbell, who held him in high esteem. He was a useful and diligent member of the late Free Gaelic Church, Greenock, and the Rev. John MacRae (MacRath Mor) had great respect for him.

About thirty-five years ago the state of his health compelled him to go to Australia. He settled in Grafton, and was appointed Secretary of the Clarence and North Coast Farmers' Association, and subsequently Manager and Secretary of the Co-operative Bread Co. of Grafton. For years he acted as Secretary and Treasurer of the Brushgrove-Grafton Free Presbyterian congregation, and took a special and active interest in the work of the congregation. At times he conducted the services in Grafton; and was mindful of visiting the sick and afflicted in the neighbourhood. It was on his recommendation that the faithful and pious Rev. John Finlayson, Coigach, Ross-shire, a native of Skye, went to Brushgrove.

When the writer of this sketch was in Australia, Mr. MacDonald attended to all the arrangements for the Sabbath services held in Grafton in connection with our Mission. On several occasions, in his home at Grafton, I was his guest, and enjoyed his company. He was very clever and well informed, and possessed a strong vein of humour, in addition to being no mean poet. He was a most interesting conversationalist in both Gaelic and English. Acquainted with a number of the leading old orthodox ministers of the Highlands of Scotland, and being possessed of a very retentive memory, he could reproduce many of their choice sayings. He was knit in soul to two Free Presbyterian friends in Portree, Mr. Neil Mackinnon, merchant, and Mr. Duncan Campbell, fishcurer, and often referred to the pleasure and profit he had enjoyed at home in their Christian fellowship. He had a strong desire to come to Scotland to visit them, but the huge world War came on, and the proposed visit had to be abandoned till peace came. Before peace came, he was called away to the land of eternal peace.

We miss Mr. Archibald MacDonald. We had a faint hope we might again meet him in the Valley of Baca, but that is now forever

gone. "Be still, and know that I am God." We convey our sincere sympathy to the sorrowing widow and other relatives, and commend them to God, and to the word of His grace, which is able to build them up, and give them an inheritance among them that are sanctified.

D. M'K.

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 page 356.)

THIS, then, was a year of transition. The great tide of awakening and conversion work has attained its most rapid flow, and is henceforth to be less marked; *but the waters do not cease to rise.* We go back to give a few extracts:—

"January 3rd.—Conference this morning with two persons craving access to attend our fellowship-meeting—one of them very young, yet very serious, and sweetly exercised to godliness—which was one of the sweetest New-Year's gifts I could possibly receive, and which I would take to be an earnest and the first-fruits of a rich harvest of souls this year. . . . In a little hut which I visited to-day I met with a precious young jewel deeply exercised, and longing and crying out for Christ, and who seemed to be really in the very crisis of the new birth; brought this young pleasant person along with me for a mile or two, who wept incessantly all the way, and from whom I expect a pleasant visit soon. This was another New-Year's gift which gave me unspeakable joy!

"March 7th.—. . . Blessed be the Lord that there is ground to hope that this year will be happy in the conversion of souls in this quarter, as it has been already in the singular comfort and establishment of some real and eminent converts. May heaven and earth praise Him for this! Amen.

"April 7th.—. . . [After describing an unexpected meeting with his sons on their way home from the university, while he is engaged in parochial work, he adds]—Thus I always meet with the Lord's mercies most remarkably when I keep close to Him in the way of duty.

"May 10th.—Yesternight, after labouring to make up peace betwixt my two kind neighbours and heritors, it pleased a gracious God to diffuse through my heart a more than ordinary sense of His own blessed peace and love, the pleasing savour of which I felt sweet and fresh on my mind this morning.

"15th.—Still I am encouraged more and more to wait on the Lord in every emergency; still I have it to say, amid all my languors and all my formality (for which I desire to be humbled), that it is good for me that I draw nigh unto God. Blessed for ever be His name! Amen and Amen!

"*July 11th.*— . . . Afternoon visited that prisoner of hope, James M'Queen's wife, confined to her bed for many long years. The Lord is doing her good! I dare not pass by her house, be my hurry ever so great. Great and wonderful was the freedom and enlargement I had in praying with and for this worthy patient this day, and many times before now. After riding a mile or two further, in my way home met accidentally with a pleasant lively Christian, living in a lonely moor, who had received a glorious outgate from soul trouble, thirteen years ago, by a sermon I had preached at Ardcloch, on the Monday of the sacrament there, from these words: 'I was brought low, and he helped me.' Since that time this worthy person has been growing in grace and holiness, and is now an established Christian. Glory to the Lord for this fruit and seal of my ministry! Amen. . . . Met accidentally with a pleasant young creature under the deepest and most promising exercise of soul, with whom I discoursed for a short time, and who is likely to turn out a great and shining Christian, though as yet somewhat in the dark. [He describes several other happy meetings with Christians, and mentions several pastoral labours.]—This was the busiest and most fatiguing day to this poor body, but the sweetest and the happiest day I have had of a long time. May heaven and earth praise my adorable Lord and Master, for I cannot. Amen! Amen!

"*September 9th.*—Passed this day very agreeably with the Lord's servants and people who stayed here. O how sweet will heaven be, when the communion of saints on earth is so pleasing and comfortable! Lord, prepare for that blessed place and society! Amen.

"*November 10th.*—Had a new specimen—an afflicting one—of my old peevishness of temper; but I trust that it has got a new wound that it shall not soon recover—I hope in God never recover. Amen.

"*December 18th, 5 o'clock at eve* [after a 'day of retirement'].—My most gracious and merciful God was pleased to afford me this day, for His name's sake, much of His wonted and benign presence and the powerful breathings of His blessed Spirit in the several parts of this day's exercise and work in confession, contrition, humiliation, and the pleadings of faith on the blessed promises with respect to the several things that were tabled before the great and merciful Hearer of prayer. Of new I set my seal to it that He is a prayer-hearing God, and that for me it is good that I draw near to God; and if any of my children after my departure shall happen to cast their eyes on these cursory memorandums, I charge them in the name of the Lord to follow the example of their father in these sacred and blessed retirements when there is a call in Providence—and these calls will be very frequent. I call them blessed retirements, for they have been most remarkably blessed to me for many years. On these occasions I got everything from the Lord that my heart desired—

my evidences cleared, my doubts resolved, my fears silenced, my corruptions mortified, and many sweet promises with respect to my mother the Church of Scotland, with respect to my brethren and friends! Amen."

The diary for next year, 1767, is lost. We suspect it was important—marking still more clearly the transition-stage from the period of numerous awakenings and conversions to a period of remarkable confirmation and sanctification.

CHAPTER VII.

INWARD TEMPTATIONS AND DEEPER WORK.

Some of our readers will remember Luther's three requisites for a shepherd of souls, "meditation, temptation, and prayer." We have seen how the years of awakening under James Calder's ministry were preceded and accompanied on his part by much *meditation and prayer* (along with humiliation and thanksgiving), and we have read his testimony to the benefit that had flowed from the special days which he set apart for those purposes. In 1768 he reached a new stage of his ministry; and there came special *temptations*, to prepare him for perhaps more difficult, if not higher, parts of his pastoral work.

"*January 11th, 1768.*—Saturday, Sabbath-day, and this day, my soul has been (except the time I was lecturing and preaching in the house of God) involved in darkness, distress, and awful desertion, which was most sensibly felt at the midnight hours, when mine eyes were kept waking and my soul meditated terror. On Sabbath night especially I had a clear, distinct, and most humbling and alarming view of the atheism and vileness of my heart and nature—of the pride and vanity and formality which mingled with my duties and sacred administrations. The sight filled me for a moment with trembling and horror, and 'unless the Lord had been my help, almost my soul had dwelt in silence; when I said, My foot slippeth, my soul sinketh, thy mercy, O Lord, held me up.' I was held up a little, yea sustained, by these words: 'Look unto me and be ye saved, all the ends of the earth;' and these other comfortable words, 'The Son of man came to seek and to save that which is lost;' and many other passages and promises of the Word of God came to view in this sore emergence, which removed a great deal of that terror and slavish fear that had seized on my soul. Nevertheless a perfect cure was not yet effected; my sore still ran in the night. I remembered the happy time when I had my songs in the night; but now I thought the Comforter was at a distance, and my silent harp hung on the mournful willows. But blessed be His name, though weeping endureth for a night, on the morn joy ariseth! The clouds began to scatter in the morning by some comfortable beams of the Sun of Righteousness that darted in from His blessed Word on my benighted, disconsolate soul; and at family worship in the morning I had uncommon liberty and enlargement.

At night my discouragements recurred—the clouds began to gather again; but in time of the evening sacrifice they were happily dispelled.

“Two things I observed as to this dispensation: one is, that at this precise time, when I was in greater distress of soul than I had experienced for twenty years past, providence (and a noted providence it was) put into my hand the Memoirs of the great and venerable Mr. Th——s Sh——d,* in which I found exercises and distresses of soul very much resembling my own, for which He blessed God as an infinite mercy to him; and glory to His name, I hope I can join my note of praise to his! I had infinite need of these humbling views of myself; and I think I see more need of Christ this day for my poor soul than I have seen for twenty years past; and I see enough in Christ—glorious, precious Christ, the adorable Redeemer—to justify, to sanctify, to save, to solace, and glorify a poor castaway like me, a mass of guilt and corruption like me, to the eternal praise and glory of free, free grace! May heaven and earth praise Him! Amen.

(*To be continued.*)

Church Notes.

Communion.—London Mission, first Sabbath of April; Lochgilphead, second; St. Jude's, Glasgow (Jane Street, Blythswood Square), and Wick (Caithness), fourth. Kames (Kyles of Bute), and Oban, first Sabbath of May.

Communion at London Mission.—The Sacrament of the Lord's Supper will (D.V.) be dispensed in the London Congregation on the first Sabbath of April, and in connection therewith the Services will be as follows:—Thursday, 3rd April, 7-30 p.m.; Friday, 4th, 7-30 p.m.; Saturday, 5th, 3-30 p.m.; Sabbath, 6th, 11 a.m., 3-45 p.m. (Gaelic), and 7-30 p.m.; Monday, 7th, 7-30 p.m. The Rev. Neil Cameron, St. Jude's, Glasgow, is expected to officiate. The meeting place is St. Philip's Parish Hall, Eccleston Place, Buckingham Palace Road, near Victoria, London, S.W.

Readers are asked to inform their London friends of above Services. The reminder may also be given that at the same hours regular Services are held there every Sabbath, and on Tuesdays at 8 p.m.

Call to Inverness.—At a meeting of the Southern Presbytery, in Glasgow, held on the 13th March, commissioners from Inverness and Kames appeared in connection with a call (which was unanimous) addressed by the Inverness Congregation to the Rev. Ewen Macqueen, Kames. The call had been previously tabled on the 24th February. At the meeting in March, Mr. Macqueen

* Thomas Shepard, we presume, author of *The Parable of the Ten Virgins*, *The Sound Believer*, &c.

declared his acceptance of the call. We learn that the Northern Presbytery has appointed his induction to take place (D.V.) in Inverness Church, on Wednesday the 2nd April.

Southern Presbytery—Collections for Iolaire Disaster Fund.—In addition to collections intimated in last issue, we now mention:—Kames, £12; and Dumbarton, £5. This makes a total of £92 sent from congregations in the Southern Presbytery. We have also had pleasure in forwarding £1, received from "A Sympathiser, Glasgow."

Change of Time.—We regret to observe that the Government has again appointed the change from the winter to the summer time on Sabbath the 30th March. Our Parliamentary rulers still show that they have no special regard for the Lord's Day in their arrangements, and the above is in line with many other things that are done, which are a source of sorrow to those who fear God and desire to keep His commandments.

Communion Table Addresses by late Rev. Prof. John Duncan, LL.D., of Edinburgh, will (D.V.) be resumed in future issues.

Acknowledgment of Donations.

MR. ALEXANDER MACGILLIVRAY, General Treasurer, Woodbine Cottage, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 21st March:—

Sustentation Fund.—Omission—Mr. A. MacKenzie, Drumchork (for Aultbea Sustentation Fund), £2. Mr. A. MacPhail, Lochgilphead, 10/; "Anon," Islay (for Inverness Congregational Fund), £1; Per Rev. J. S. Sinclair—M. MacLeod, Montana, U.S.A., £1 4/10, Miss Wilson, Larkhall, 15/, and Mr. Hugh Mackay, Vancouver, B.C., £1.

Jewish and Foreign Missions Fund.—Per Rev. D. M. MacDonald—"Friend," North Uist, 10/, and 10/ for Kafir Bibles; A. M'Phail, Lochgilphead, 10/; Per Rev. J. S. Sinclair—"A Friend" (for Mule and Cart), 10/, "A Friend," Edinburgh, £1, Miss Mackay, Detroit, U.S.A., 10/, and 10/ for Educating Kafir Boy, and Mrs. Cameron, Fort-William, £1; Per Rev. N. MacIntyre—"Wellwisher" (for Mule and Cart), £1, and £1 for Kafir Psalm Books; Mrs. Macaskill, Clydebank (for Mule and Cart), 5/.

Organisation Fund.—Per Rev. D. M. Macdonald—Miss MacIntosh, North Uist, 15/, and "A Friend," £1 (for Bayhead Congregation); Per Rev. J. S. Sinclair—Miss A. B. MacDonald, Detroit, U.S.A., £1 11/, and Miss MacVean, Kincardine, Ontario, 3/3.

The Treasurer of the Dingwall Congregation, Mr. Murdo Urquhart, Craig View, acknowledges, with thanks, the following donations received for the Manse Building Fund:—"A Free Presbyterian" (Inverness postmark), 10/; Per Rev. D. Macfarlane—Mr. Murdo Mackenzie, Stornoway, £1. For Sustentation Fund—From "F.P. Friend," Fortrose, 5/.

Rev. N. Cameron acknowledges, with thanks:—For Printing Sermons—From Colin Urquhart, Luibmore, 10/. Kafir Bibles—"Wellwisher," 10/.

The Magazine.

Notice to Subscribers—Reduction of Price.—We respectfully remind subscribers once again that April is the last

month of the Magazine year, and that payments, due for past and future, will now much oblige. All, who order from the Editor and Treasurer, are requested to send their subscriptions to address, 248 Kenmure Street, Pollokshields, Glasgow. Donations to the Free Distribution Funds will still be welcomed.

We have much pleasure in informing our readers that we shall be able (p.v.) to reduce the price of the Magazine, beginning with the May issue, from 4d. to 3d. per copy. The postage to the home country still continues to be 1d.; to all places abroad, $\frac{1}{2}$ d.; thus making the home subscription for the year, 4/-, and that abroad, 3/6. Subscribers, who have already paid at the higher rates of 5/- and 4/6, will be allowed accordingly. We shall be greatly obliged at this particular time for payment by any subscribers who are in arrears.

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