



# THE Free Presbyterian Magazine

## AND MONTHLY RECORD.

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

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

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THE

# Free Presbyterian Magazine

*And MONTHLY RECORD.*

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No. 9.

## The Divine Peace.

THERE is not the slightest doubt that War is one of the most terrible scourges that can come upon the earth, and that peace between the nations is one of the most precious temporal blessings that can possibly be enjoyed. We earnestly hope that, in the good providence of God, a settled and lasting peace may soon be established, and that there may never be any recurrence to the end of time of such terrible scenes of carnage and destruction as have been witnessed during the recent awful struggle. The King eternal alone can so order international affairs to this happy result. We desire, however, at the present moment, to remind our readers of a more terrible war than any that may be waged between man and man, namely, that which proceeds on the part of rebellious sinners against God and His Christ, and of a more valuable and glorious peace than any that can subsist between nations, that is, peace with God through the Lord Jesus Christ. It is of the utmost importance, at the beginning of a new year, that we all examine ourselves as to whether we have ceased the warfare against God and have come to know anything of the peace with Him which "passeth understanding." A few words on this subject.

1. Let us observe the war against God and His Christ. This warfare began when man first ate the forbidden fruit in the Garden of Eden. He disobeyed the commandment of his Maker, and became a rebel against the Divine Majesty. This spirit of opposition took possession of the race. The human mind became the slave of sin and Satan. The Apostle Paul, writing with the pen of inspiration, declares that "the carnal mind is enmity against God, and is not subject to the law of God, neither in deed can be" (Rom. viii. 7). He makes it plain elsewhere that it was due to this carnal mind that the Jews rejected Christ, and refused to submit to His righteousness as the ground of their acceptance with God. He wrote as one who was brought, by the teaching of God's Spirit, to recognise with shame and sorrow this

mind in himself. During the days of his spiritual ignorance he had fought with all his might against God (rightly viewed) and against Jesus Christ in His followers and His gospel. Now, what was true of the Jews in general and of Paul in particular, in the state of fallen nature, is true of every single individual of the human race. "All have sinned and come short of the glory of God. There is none righteous, no, not one" (Rom. iii.) All are "alienated and enemies in their minds," and make this manifest "by wicked works" (Coloss. i. 21).

As the result, then, of the enmity that sin has produced, we carry on a warfare against God and Christ in a two-fold way—by disobedience to His law and by disobedience to His gospel. It is plain to the most casual observer that there is wide-spread opposition in the world to the law of the ten commandments. Every form of vice that appears on the face of the earth—murder, drunkenness, uncleanness, etc.—is a standing proof of this. And if any are preserved from these open crimes, this is due to the preserving grace of God, not to any radical difference in their hearts naturally. Again, we cannot fail to see that there is general antagonism on the part of fallen men to the true gospel of Christ. This gospel proceeds upon the principle and fact that all are guilty rebels, under penalty of eternal death, and holds forth the truth that those who are saved must be debtors to the free grace and unmerited favour of God through Jesus Christ—doctrine that is not palatable to our inward pride and self-righteousness. Have we not had an extraordinary illustration on a national scale of this heart-opposition to God's law and gospel in the case of the German rulers and people? There was bitter warfare going on in their hearts and lives for years against the most elementary principles of divine truth—a warfare fostered by men of evil genius, before it broke forth in cruel and bloody war against their fellow-creatures of other nations. The punishment has been the downfall of the German Empire.

Now, let us not forget that this inward warfare against God and His Christ brings dread punishment in the world to come. The sword of God's infinite justice hangs over the head of every sinful rebel. "The wages of sin is death." And this is the solemn circumstance that multitudes are daily fighting against God and His Christ, and rushing on heedlessly, to fall at last under the sword of eternal destruction.

2. Let us now notice "the peace of God" that has been procured by the Lord Jesus Christ. He has "made peace through the blood of his cross." God, in the riches of grace and love, sent His Son into the world to make peace between Himself and a countless multitude, chosen unto eternal life. The sword of justice hung over their heads as well as others, for there was no difference; all were rebels and enemies. The claims of justice must be satisfied. God is infinitely just as well as infinitely gracious, and so in righteousness as well as in love, He gave His only begotten Son

to die for the ungodly. The Son also gave Himself, in the same spirit of righteousness and of love to suffer the penalty due to their unholy warfare, even the accursed death of the cross. "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts." The sword fell, and He cried, "It is finished," and gave up the ghost.

This is the supreme sacrifice by which peace has been established on a righteous basis between a holy God and sinful rebels. No other sacrifice was sufficient for the task. All the imperfect and polluted sacrifices that the sinful children of men at best could offer were less than nothing and vanity in the scales of infinite purity and heart-searching justice. The Lord Jesus Christ is our only peace before God, and this peace is so perfect and enduring as between Him, the head of the Church, and the Father, that no power in earth or hell can make it void, or lessen it in the least degree. This supreme sacrifice is also the procuring cause of deliverance from sin itself as well as its penalty. The Lord Jesus saves from sin as well as wrath, and He is the original source of all freedom from injustice and cruelty that may exist among men. There would be no deliverance from war or pestilence, and there would be no peace of a Christian kind upon earth, if it were not for the one sacrifice He offered for sins for ever. The world would be a perpetual hell of wickedness and disorder if it were not for Christ's supreme sacrifice.

3. Let us notice, lastly, the way in which we obtain the divine peace. We must come, first, to recognise that we are rebels against God, and deserve eternal death. It is only those who recognise this by divine conviction in their consciences who feel their need of being reconciled to God, and of enjoying peace with Him. We must know ourselves to be in the dreadful state of alienation and enmity before we can value or seek the experimental enjoyment of the peace that Christ has procured by His precious blood. And so, secondly, it is when a poor sinner, by faith, falls in with God's way of peace through Christ that he enters into the blessed state of justification and acceptance, and experiences a measure of peace in his conscience and heart. This is the peace that is of supreme and overwhelming importance to every one of us. To be without peace with God is to be under divine displeasure, liable to eternal death. What a dreadful position! May God in His infinite mercy awaken many to their guilt and danger during the coming year, and lead them to the blood of sprinkling that speaks better things than that of Abel! "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John i. 7).

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GOSPEL peace will not mingle with any other; thou must drink it unmixed, or have none at all. Cease, therefore, not from any duty, but from expecting thy comfort to grow from that root. "He is our peace."—*Gurnall*.

## Notes of a Sermon.

BY THE REV. D. A. MACFARLANE, M.A., LAIRG, SUTHERLAND.

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 "And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window."

—JOSH. ii. 21.  
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OUR subject of discourse and meditation we may call the Covenant of the Scarlet Thread. There was the Covenant of the Bow in the Cloud. There was also the Covenant of Circumcision. Not but these two were in a way much wider in scope, having to do with Noah and Abraham not only as private individuals, in their standing before God, but also with them as representatives of posterity. What we here take the liberty of calling the Covenant of the Scarlet Thread is first and foremost personal in its bearing, and not, in the first instance at all, between God and any member of the human race. It was entered into and ratified by members of two different families of the human race. Yet so far-reaching were the consequences of this solemn agreement, that in due course Rahab became an ancestress of the Lord Jesus, according to the human nature.

In this chapter, then, there is an account given of the coming of two spies from the camp of Israel to the walled town of Jericho, of what befel them there, and of their subsequent return. Keeping especially in view the conduct of Rahab the harlot towards them and her action on their behalf, with the manifold salvation which she, through faith, came to enjoy as her very own, we shall seek to handle our subject, as enabled, under the following heads:—

1. What is told of her before their coming to Jericho;
2. What she did on their behalf when there;
3. The covenant, with its pledge; and
4. "Let us hear the conclusion of the whole matter."

1. Rahab belonged to the land which the Lord promised to give to the children of Israel for a possession and earthly inheritance. She was a heathen, and, like others who were or may be brought from darkness to Gospel light, and from being outlaws of heaven to have peace with God, was by nature without hope and without God in the world. Not that Jericho and her people round about were without religious rites and practices. Far from it. They doubtless served their idols, their false gods, day and night instantly, and laboured to stand well in their sight. A prophet of the Old Testament or preacher of the Gospel, if such a messenger had been sent to them by the Lord, might have said to them, "I perceive that in all things ye are too superstitious." They were idolaters, although the true God "be not far from every one of us: For in him we live and move, and have our being."

Along with idolatry, there was another form of evil prevalent in this town and in the land generally, that is, immorality in various forms. Rahab was an harlot, and seems, when the spies came, to have had a lodging-house or hostel for merchants and travellers in their goings and comings. The atmosphere of intercourse was a heathen one, and to be an harlot and have such an hostel would be at no great remove from one another.

If the seeds of evil have not been allowed to yield such wild and rank fruit among us, let us thank God for His mercy in this, and learn that, "as in water, face answereth to face, so the heart of man to man." Let us not think nor speak harshly of the Rahab of those remote days, when sin in similar ways may walk at noon-day openly in lands professing to be regulated by the Word of God. There was once One on this earth who said to a self-righteous man, "Simon, I have somewhat to say unto thee." And he said, "Master, say on." And the Lord showed him how the weeping and penitent sinner, however soiled, is received, and washed, and cherished by Him, and given to know His undying love, when those who are upright in their own eyes will be sent away empty to perish in their own righteousness. How did Rahab come to know of Jehovah before the spies came? Answer—The news of God's doings at the Red Sea soon spread. Also, it was the intention and purpose of this wonderful, wandering people to enter the land, or at least He who led them was to guide them thither, and place "His sanctuary there, like to a palace high." Pharaoh's name was a byword for power, dominion, and worldly glory. But the God, who brought the Hebrews out of Egypt, was stronger than Pharaoh—even in heathen eyes. Neither the god of the Nile, nor of the valleys, nor of any hills, could resist Jehovah. Enemies fade before Him as grass on housetops which withers before it be fully grown. We see that what Moses and Israel sang was fully and repeatedly corroborated afterwards. In Exodus xv. we have the whole song. "I will sing unto the Lord, for he hath triumphed gloriously, . . . he is my God, and I will prepare him an habitation, my father's God and I will exalt him. . . . The people shall hear and be afraid, . . . sorrow shall take hold on the inhabitants of Palestina, . . . all the inhabitants of Canaan shall melt away. . . . By the greatness of thine arm, they shall be as still as a stone, till the people pass over, O Lord, till the people pass over which thou hast purchased." And so to the end of the song.

Rahab heard of God's deeds. Rahab became convinced of God's will or good pleasure to favour Israel, of His power to cast down enemies, and to do for His people all that He promised. It may be that the fact of her having flax on the flat roof is an indication of her being honourably employed at last, though her former designation stuck to her. She may now have been going "softly." At any rate the Lord prepared her, in a way she knew not, for the great change which followed. "I will bring the

blind by a way that they knew not; I will lead them in paths that they have not known. I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them" (Isaiah xlii. 16.) By the time that the spies came, her bent of mind and desire seems already much inclined towards the new disposition and character which the Israel of God manifests. She was now to be blessed according to the promise, "I will bless them that bless thee" (Genesis xii. 3.)

2. We now come to the second head:—What she did on behalf of the spies when they entered Jericho. The hand of God in His grace and providence is very evident in the guidance of the two spies to her house on that memorable occasion. It was reported that men of the children of Israel had come in, and the King sent officers to her to apprehend them. She determined to protect them, and mislead the officers. Two things at least are noteworthy here:—First, the hour of trial came. It was marvellous that they came to her house at all. But there is an overruling Power. You remember that everything was arranged for the triumph of Haman over Mordecai, but "on that night could not the King sleep," and the very reverse of what Haman expected took place. Here also then was the finger of God. But yet it was a time of trial. God was with her to an extent she knew not. The action and decision was hers. On the one hand, there is the warp and woof of life, intercourse, and association with and among her own people. Over against this, there is the prospect in store for Israel; there is overthrow for enemies, as Sihon and Og were overthrown; there is that God, "the Lord your God, he is God in heaven above and in the earth beneath." The door of the tomb was now open. Was she to go out of this tomb by faith, and manifest the reality of it by receiving the spies with peace? Or, having heard of God and expressed herself as she did; was she now to draw back to perdition? Was Jericho to become a sepulchre for her as well as "for them who believed not"? Was her home to become a family vault for her father and people—the door of it about to close down heavily for ever, with her and hers on the inside, body and soul?

The mere coming of two men may seem insignificant, but here it meant the difference, in God's grace and providence, between being His and not being His! "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matthew xii. 30). Blessed be His name, she said in spirit to each, "Come in, thou blessed of the Lord"—in to that moral dungeon and spiritual waste, and in due time she went forth to abide with those whose people became her people, and their God her God.

The second thing we wished briefly to refer to is that she said, "whither the men went I wot not," though they were hid by herself. We are not to defend her in this. The Word of God

does not conceal the errors of God's people, like many biographies. The Holy Spirit has caused to be recorded what He saw right. But God gives repentance and pardon, and they themselves, we believe, often feel that if they received mercy and know the salvation of God, it is in a sense in spite of themselves, and what He does will for ever be to the praise of His glorious grace—"Not of works, lest any man should boast." She had taken the decision, hid the spies at grave risk to herself, and even in the midst of much ignorance still, yet performed works as evidences of her faith, when "she had received the messengers, and had sent them out another way" (James ii. 25).

3. We come in this third place to remark somewhat more minutely on the covenant entered into between them and her. It was made when she got a favourable *opportunity* to meet with them. She had an heart to help them, and at the same time sought her own highest welfare. When the soul in its depths is concerned with its welfare for eternity, plans will be made to use the appointed means for seeking the Lord, and for helping His cause and people. The wisdom and wariness of the serpent are to be sought as well as the harmlessness of the dove. When a soul is persuaded as to the sacred reality of "the things that accompany salvation," the Lord will help and meet with that soul. He will not only bless him, but as far as that is for His glory, make him a blessing. "Bless, Lord, his substance; and accept the work of his hands."

This covenant was also *ordered in all things* that were needful for her and hers. We need not at present do more than refer you to the text of it in the chapter. They were to deal kindly with her as she dealt with them in the day of their distress. You may say that each had a claim on the other. But the Lord dealt kindly toward her in putting it into her heart to shew kindness to them! And He dealt kindly with them in enabling them to accomplish their mission successfully! So there was no room for claim in any meritorious way, when God was "all and in all" in the matter!

This covenant was, in addition, *sure*. "This line of scarlet thread in the window" was given as a "true token." It was the very cord which they were let down by. So their lives hung on that occasion upon that thread. In a somewhat different sense, so did her life and the lives of her father's house. If it were on her window, well; but, if not, the guilt of innocent blood lay at her own door.

As to the pledge of the covenant, observe that in itself it was, on the whole, a *trivial* thing. So may a worldly man or scoffer look upon the symbols of our New Testament Sacraments. Some water in Baptism with no admixture! Yet how full of meaning! A piece of bread, blessed and broken! Yet "this is my body, which was broken for you."

Again, the pledge was to be hung in a place *conspicuous* to all

Israel—from a window on the wall. All Israel doubtless saw it, daily for six days and seven times on the final day! So with the Cross of Christ in its Bible-and-Holy-Spirit revelation. It is not on any marble altar it need be, nor hanging literally from a man's neck or woman's. It is to be known and confessed by the Israel of God as the centre and source of "grace, mercy and peace from God the Father and the Lord Jesus Christ."

But while conspicuous to the children of Israel, it was *hid* from the rest of Jericho. They hated Israel. Their enmity she well knew. Some perhaps saw a scarlet line hanging as they passed out and in for a season, but it had no meaning to them. How many are there in Christendom who are still ignorant of the "secret of the Lord," who see no meaning in, and attach no value to, the shedding of that blood wherewith the eternal covenant of peace and mercy is ratified! "If our gospel be hid, it is hid to them who are lost" (2 Cor. iv. 3). And how many yet never heard that Jesus Christ "is come into this world to save sinners!" (1 Timothy i. 15).

Lastly, it is especially worthy of notice that the thread was *scarlet* in colour. There was just one thread to hang there until the time of liberty, and it was a scarlet one. We find the "scarlet" in the days of Abel, of Noah, of the patriarchs, of the ceremonial law up to the Cross of Christ, where the "shadow" passed away and gladly gave place to the "substance." Yet we have the symbol of His shed blood with us still, for "the cup of blessing which we bless, is it not the communion of the blood of Christ?" (1 Cor. x. 16).

The covenant for her, then, was ordered in all things and sure. And so with us if we enjoy like faith, and repentance and new obedience. May the covenant sealed with the blood of Christ be all our salvation and all our desire!

4. "The conclusion of the whole matter." It came to pass that she staked not her all in vain on the covenant with its pledge and oath in the name of Jehovah (verse 12). The true token was there until the day of deliverance. She was preserved and openly acknowledged in that day. The Church of God has her pledge, "till he come." Though flesh and heart will faint and fail the members of His mystical body in this world, yet God will fail them never.

Rahab was not only delivered but highly favoured, becoming—as far as may be determined—the ancestress of Boaz, and, therefore, of our Lord.

"Behold, therefore, the goodness and severity of God: on them which fell, severity: but toward thee goodness, if thou continue in his goodness, otherwise thou also shalt be cut off" (Rom. xi. 22).

"But without faith it is impossible to please him: for he that cometh unto God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews xi. 6). May He bless His Word. Amen.

## Free Church Commission.

### ADMISSION OF FREE PRESBYTERIAN MINISTERS.

LAST month we were under the painful necessity of reporting the fact that three of our ministers, the Revs. John R. Mackay, M.A., Alex. Macrae, and Andrew Sutherland, had severed their connection with our Church, and had joined the Free Church. We now take from the *Free Church Record* of December a few of the principal details given in the report of their "admission," which took place at the meeting of the Free Church Commission, held on the 20th November. The *F.C. Record* states that "the Rev. D. Maclean reported on the question of relations with the Free Presbyterian Church, and narrated what had been done by the Free Church in this matter, and particularly what had transpired at the Synod of the Free Presbyterian Church, which met in May last. The ministerial minority of that Synod had communicated with the Free Church, and negotiations had been entered into between them and the Free Church Committee. The result was that these brethren had drawn up a Declaration, the acceptance of which by the Commission, would put them in the position of asking admission to the Free Church that day. The Declaration is as follows:—

"We, the undersigned ministers of the Free Presbyterian Church of Scotland, being convinced that our brethren of the Free Presbyterian Synod, by the attitude of extreme aloofness which they persist in manifesting towards the Free Church—a Church whose Christian people live in the same districts as our own, whose standards are identical with our own, and whose testimony for the Crown Rights of the Redeemer is one with that of the Church of Christ in this country in her purest days—are acting in a manner that is not in keeping with the teaching of our Confession relative to the fundamental doctrine of the Communion of Saints, consider it to be our duty to ally ourselves with the said Free Church, provided it concurs with the following affirmations:—

(1) That in entering the Free Church we are carrying with us our entire testimony with unfettered liberty to contend for it in all its parts.

(2) That it is the genuine opinion and judgment of the Free Church that the absolute truthfulness of the Scriptures of the Old and New Testaments is the principle upon which, as upon a basis, all her teaching is built; and that she would regard any deviation from this principle, or any such equivocal or hesitating utterance as would cast doubt on an *ex animo* belief in the inerrancy of the Scriptures, in the teaching of any of her professors or ministers, as wholly inconsistent with the Church's standards and declared testimony, and, accordingly, not to be suffered or tolerated. Further, that not only has the work, entitled 'Demonic Possession' been by its author withdrawn from circulation, but that it was and is regretfully acknowledged by the Church, and not least by its

author, to have given expression to views that are not in keeping with this fundamental principle of the inerrancy of Holy Scripture.

(3) That the Free Church abides by her offer to the Free Presbyterian Church to form with her one Presbyterian body, in which the constitution of the united body shall be so enunciated as that it will be evident that no one in the united body which, please the Lord, may yet be, will have any direct responsibility for the clause in the Act rescinding the Declaratory Act—'as she has always adhered'—a clause which has given an offence (which it was not intended to convey)—to brethren of the Free Presbyterian Church.

(4) That the Free Church resolves to oppose everything that is either idolatrous or superstitious, mercenary or frivolous, in the Church of God, and she is prepared to denounce any practice which, after a full and free discussion, will be shown to be either unscriptural or unconstitutional."

After Mr. Maclean reviewed the negotiations between these ministers and their Committee, and the situation now presented—alluding by the way to "critics within" as well as "without the Church"—he moved that "the Commission receive the Declaration submitted by brethren of the Free Presbyterian Church, and assure them that it expresses the mind and attitude of this Church on the subjects dealt with." Rev. Finlay Macrae, Plockton, seconded this motion, which was supported by Mr. A. Macneilage, Glasgow, and unanimously agreed to. Professor Cameron then moved that the Commission admit Messrs. Mackay, Macrae, and Sutherland as ministers without charges. Major Greig seconded the motion, which was supported by the Rev. A. Stewart. (The report does not state that there was unanimous agreement.) The moderator (Rev. D. Munro, Ferintosh) extended to the three brethren a cordial welcome to the Free Church. Rev. John R. Mackay, speaking for himself and his brethren, thanked the Commission for the very cordial reception that had been given them. Among other things, he remarked that "they had no thought that their coming among them would tend to any division."

*Remarks.*—We make no attempt at reproducing all the contents of the above speeches. Space, not to speak of other considerations, forbids. We only give what we consider is necessary for this Magazine. If we may read between the lines, we must conclude that, while the F.P. brethren were received with great cordiality by the majority of the Commission, there were some present who were not of the same mind. The F.P. brethren had "no thought" or anticipation of "division," it appears. Not likely; but they may be disillusioned on other points as well as this in the Free Church, if they live long enough. Disillusionment, we are sorry to say, is the thing they are greatly in need of.

As to "the Declaration" quoted, it is impossible for us to enter into a complete criticism of the same in the present article, but we shall notice some things in it.

First, the preamble. These brethren (up till now) of the Free Presbyterian Church declare that "the standards" of the present Free Church are "identical" with ours. Is this a correct statement? Is not the Deed of Separation drawn up in 1893 a standard of our Church of the most distinctive kind? That standard does not exist in the present Free Church. How is it possible for them to assert that the standards of the Free Church are "identical" with ours? Though the Confession of Faith and Catechisms are to be regarded as the chief subordinate standards under the Holy Scriptures, yet the principal differentiating standard of the Free Presbyterian Church as distinguished from the present Free Church is the Deed of Separation, a document the said Church has never endorsed. It will suit these brethren very well to ignore the Deed of Separation at the present moment, when they are turning their backs upon the Free Presbyterian Church, but is it just or honourable to do so? Again, they affirm that the present Free Church's "testimony for the Crown Rights of the Redeemer is one with that of the Church of Christ in this country in her purest days." We do not know exactly what period they mean by "the purest days." Possibly the testimony for Christ's Crown Rights, *on paper*, is the same as it was at the Disruption of 1843, but we entirely demur to the implication that the representatives of the present Free Church have stood for that testimony in all its parts with the consistency and zeal of their ancestors. It is here that they have seriously and culpably failed. Still again, our former Free Presbyterian brethren give as their reason for separating from us and "allying themselves with the said Free Church" that they are convinced that their "brethren of the Free Presbyterian Synod, by the attitude of extreme aloofness which they persist in manifesting towards the Free Church, . . . are acting in a manner that is not in keeping with the teaching of our Confession relative to the fundamental doctrine of the Communion of Saints." Such may be the conviction of the Rev. Messrs. Mackay, Macrae, and Sutherland, whose convictions at present seem to be unsettled, but we deny that there is any proper ground for such a conviction. The attitude of the Free Presbyterian Synod was in nowise out of harmony with the Confession of Faith on the Communion of Saints. The article in the Confession (chapter 26) refers to the case of saints as united to Christ and to one another in Him, apart from any serious question of discipline or controversy, and it prescribes no method whatsoever for healing divisions. If this chapter is to be made the exclusive basis for action in the matter of ecclesiastical union, then we ought to proceed towards corporate union with all without distinction whom we may credibly regard as saints, no matter what errors they may entertain. There is another chapter of the Confession on "Church Censures" (chap. 30) which has a message for the present situation, but it is comfortably ignored by our friends.

"Church censures are necessary," for, among other things, "vindicating the honour of Christ and the holy profession of the Gospel," and the representatives of the present Free Church have been under these censures, so far as our body is concerned. They have done nothing, in our judgment, to secure the removal of these censures, and so, though they should be saints of the first magnitude, we cannot consistently enter into any corporate union with them.

We shall (D.V.) resume our criticism in next issue. We need hardly add that nothing has given us greater pain, since ever we took up the pen, than to be under the necessity of writing in criticism of these brethren, but, at the same time, we must state that we have no dubiety as to the rightness of our position, and shall therefore endeavour to do our duty faithfully in the matter.

J. S. S.

## Communion Table Addresses.

BY THE LATE REV. PROFESSOR JOHN DUNCAN, LL.D.,  
EDINBURGH.

*(Hitherto Unpublished.)*

TABLE SERVICE NO. II.\*

*(Address before Distribution of Elements.)*

THE Lord God, having in the beginning created the heavens and the earth, made man—formed him of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. "In the image of God created he him, male and female created he them." And He gave man a command, which man, tempted by the serpent, the devil, transgressed. And God "drove out the man," having given a word, at once of threatening to the serpent and of promise to the man. And so from that time forth hath begun a dispensation of God toward man in which is manifested His grace. Men, having multiplied on the earth, and all flesh having corrupted its way, God brought down the waters of the flood, and destroyed the world of the ungodly. And afterwards, when men began again to be corrupt, and that corruption was also universal, God called Abraham from the land of his nativity, to go into a land which God would give him; and made him many promises, specially this one: "In thee and in thy seed shall all the families of the earth be blessed." "And Abraham believed God, and it was counted to him for righteousness." And God confirmed His covenant to Isaac, and Jacob, and to their seed after them. He sent a famine in the land of Canaan where they dwelt, but sent a man into Egypt before them, Joseph, by whom they should be fed.

\* This Table Service was delivered in Free St. Luke's, Edinburgh (Rev. Dr. Moody Stuart's), on Communion Sabbath, 28th January, 1865.

And when another Pharaoh, that oppressed them, rose up, He sent them His servant Moses ; and after signs and wonders in the land of Egypt, He brought them out after the celebration of the passover, in which Israel acknowledged themselves guilty as well as Egypt. He brought them to the Red Sea and to Sinai, where He spake to Moses, saying, "Thus shalt thou say to the house of Jacob, and tell the children of Israel—Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself: Now therefore, if ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine: And ye shall be unto me a kingdom of priests and an holy nation." And Moses reported these words to the elders of Israel and to all the people: and all the people said, "Amen; all that the Lord hath spoken we will do." So He entered into covenant with them, giving them the law of the ten commandments, written with His own hand on the two tables of stone; and many other commandments and ordinances by the hand of Moses He gave unto them. And when Moses had made an end of speaking every precept to all the people according to the law, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, "This is the blood of the covenant which God hath enjoined unto you: Moreover, he sprinkled with blood likewise both the tabernacle and all the vessels of the ministry." "And almost all things are by the law purged with blood; and without shedding of blood is no remission." That sacrificial blood connected the book and the people, the book of the Lord and the people of the Lord. And that sacrificial blood connecting the book and the people, connected the vessels of the ministry, the tabernacle and the whole sanctuary; all were connected with the tabernacle and with Jehovah. God hath said, "The wages of sin is death," but He gave the children of Israel the blood of the animal slain in sacrifice, to be a propitiation for their sin outwardly, and typically, to give assurance to them for the covenant made at Sinai. But the people transgressed, and God sent many prophets, and at last sent unto them Jeremiah about the time of their captivity in Babylon, who said, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and the house of Judah." Israel, returned from captivity, were many days forsaken. There was no prophet or seer in Israel.

At last we go to Jerusalem, and in an upper chamber, Jesus of Nazareth with His disciples is met for the celebration of the passover. After the paschal feast, Jesus takes the bread, and breaks it, and gives it to them, saying, "This is my body," and takes the cup, saying, "This cup is the new covenant in my blood," the new covenant promised by Jeremiah, "shed for many for the remission of sins." "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up

an horn of salvation for us in the house of his servant David." And this ordinance of Jesus was delivered in His commission, "Go ye into all the world and preach the gospel to every creature, teaching them to observe all things whatsoever I have commanded you." And Paul says to the Corinthians, who were mostly, if not altogether, Gentile, "I have received of the Lord that which also I delivered unto you." Well, this is one and the same feast. "Teaching them to observe all things whatsoever I have commanded you, and lo! I am with you alway, even unto the end of the world." Jesus is at the head of this Table. Jesus speaks the same words, "Do this in remembrance of me. As often as ye eat this bread and drink this cup ye do shew the Lord's death until he come."

"He is therefore the Mediator of the new covenant." Jesus, the Christ, the Anointed—Jesus, the Son of the living God—God's Son whom He sent—"made of a woman, made under the law"—God's Son, being His Son before He sent Him, and therefore eternally, whom God sent to be "the Saviour of the world"; Jesus Christ, the Son of God and the Son of man, the Son of God of the second Psalm and the Son of man of the eighth—"Lo! I come," says the Son of God, "to do thy will—a body hast thou prepared me." "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same." The angel announced His birth to the virgin Mary. "That holy thing which shall be born of thee shall be called the Son of God"—because He was the Son of God. God and man, the one Mediator between God and men; having a body, that He might be a sacrifice; having blood, that it might be the blood of the new covenant, wherewith the book of God and the people of God, and all the instruments of the worship of God, the tabernacle on earth, and the better tabernacle into which He has entered, were sprinkled; all consecrated with that blood.

Well, Jesus, who was the institutor, and as the institutor was and is at the head of His own Table, is also the food. "Take, eat," says He at the head of the Table; "this is my body, broken for you; this cup is the new covenant in my blood; drink ye all of it." The priests did eat of the things wherewith the atonement was made; and as Israel in the first covenant, so, in the new covenant, the sprinkled with the blood of Jesus are consecrated priests to God, and eat of the things wherewith the new covenant atonement was made. "My flesh," said Jesus on a former occasion, "is meat indeed, and my blood is drink indeed." My flesh is meat in reality, and my blood is drink in reality. Man lives by bread; he is connected with the outward world; he is not sufficient to himself even as regards his body. He stands connected with this world, and must take in part of this world, in the form of fruits, vegetables, and animal produce, because he is not sufficient to himself as regards his corporeal life. And man, as a spirit, is not sufficient to his own spiritual life; the fountain

of life remains with God; the whole source of supply remains with God. "That eternal life which was with the Father and was manifested unto us, which we have heard, which we have seen, which our hands have handled." He, who was the Living One, became dead; and this life having died, Jesus, having given His life as the Mediator of the new covenant and as a ransom for the souls of many, this fountain of life, this "eternal life which was with the Father," eaten by us, drunk by us, becomes to us the source of an eternal life. "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." Yes, Jesus is really present, and His words are really true, "This is my body, this is my blood." Not, indeed, after a corporal or carnal manner, but by the divine appointment connecting the signs with the things signified, which divine connection is a reality, Jesus who is present to faith in the Word is also present to faith in the Sacrament. Ah, how costly a feast is this! It is precious. How precious! the body of the Son of God, the blood of the Son of God. But how costly! It is the *broken* body and the *shed* blood of the Incarnate Word, of the only begotten Son of God. Precious and costly.

"Broken for you," sinner; for you. And why? "He is therefore the Mediator of the new covenant, that by means of death, for the redemption of the *transgressions* that were under the first covenant." It is for transgressors. For transgressors; but all Jerusalem and all the nation were transgressors. It was for transgressors; but it was for John leaning on Jesus' bosom; it was for Peter to whom had been revealed these things; it was for all the others who had forsaken all and followed Jesus. For transgressors; but for such transgressors, for those who had received Jesus' words, and had known that He came out from God and believed that He had sent Him. And not for those present only, but according to the prayer of intercession, "for them also which shall believe on me through their word." What a feast is provided! It begins at Jerusalem and goes out to the ends of the earth; for "Jerusalem which is above is free, which is the mother of us all." "In this mountain will the Lord of Hosts make unto all people a feast of fat things." And, as precious as it is, and as costly as it is, it required the mission, the incarnation, the obedience, and the perfecting of the obedience by the atoning death of the Son of God. It is given heartily, "Take, eat, drink ye all of it." "Eat, O friends, drink, yea, drink abundantly, O beloved!" Receive and be blessed, and let Him, who is at the head of the Table, have the enjoyment of that privilege of which He tells us in the words preserved by Paul, "It is more blessed to give than to receive." "On that night in which he was betrayed," etc.

*(Address after Distribution of Elements.)*

How closely, believing communicants, does Jesus give Himself to your appropriating faith! "Take, eat, this is my body." "This

cup is the new covenant in my blood, drink ye all of it." "That Christ may dwell in your hearts by faith." That body, which you have eaten, that blood which you have drunk—not after a corporal or carnal manner, but by faith; that body, which was broken, is risen again; that blood, which was shed, Jesus hath entered with it into the holiest of all. What a connection between Him who dwells in heaven, and Him who dwells in the heart!

But now remember the Lord's *priesthood*; remember the Lord's *vineyard*; remember the Lord's *race*; and remember the Lord's *battle*.

Remember the Lord's *priesthood*. "Ye are a chosen generation, a royal priesthood" (1 Peter ii.) Remember your sacerdotal office. Remember your kingly and sacerdotal office, and remember your prophetic office, "that ye should *shew forth* the praises of him who hath called you out of darkness into his marvellous light."

Remember the Lord's *vineyard*. For sitting at the Lord's Table as the Lord's disciples and servants, we receive the living bread, "the bread which came down from heaven, and gives life unto the world," for life's purposes. We live by eating and drinking, and by eating and drinking we live that we may work. And so having sat at the Lord's Table, we have bound ourselves to the Lord's work, to labour in the vineyard of the Lord, to be "steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord." Bountiful provision; let there be hearty work.

Remember the Lord's *race*. Jesus, "for the joy that was set before him, endured the cross, despising the shame," and let us run with patience and perseverance the race set before us, looking unto Him. "Giving all diligence, add to your faith, virtue (courage); and to courage, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity, for if ye do these things, ye shall never fall." And for running the race, take the use of this meat, as God enabled His servant Elijah to go in the strength of the meat He gave him many days.

Remember the Lord's *battle*. The battle is against the devil, the world, and the flesh. About this battle, especially against the flesh, we have been hearing much. Ah! it is a heavy trial when a man's enemies are those of his own house; worse still, when they are those of his own heart; and when that heart is on the side of the legion of enemies: when a man's flesh connects him with the world against which he has to fight; and the world against which he has to fight connects him with the devil. But let us fight the battle out, against the devil, the world, and the flesh, in the strength of the Father, the Son, and the Holy Ghost.

And when remembering the Lord's death, we shew it "till he come." This feast is in prospect of a coming one; it is the

feast of espousals, not that of the consummated marriage. The espousals indeed are sure and certain, but then the terms are that we be for Him and not for another, and the ground on which this is claimed is surely good, that He has given Himself for us.

Jesus instituted this supper, and died. We also must die. Nay, "He that believeth in me shall never die; he that believeth in me, though he were dead, yet shall he live." Jesus will come again, and "We shall not all sleep, but we shall all be changed." "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." And that sleep is awaiting us, or the state at the second coming of the Lord—when the Lord Jesus shall be revealed from heaven with His mighty angels, when "the dead in Christ shall rise first, and we which are alive and remain shall be caught up together with them to meet the Lord in the air." Till that be, our death is a departing to be with Christ, which is far better. Therefore, for life, and the work of life, let us ask, and the Lord will give us the living bread.

There would not be every day in the prodigal's father's house the fatted calf, but the everyday home provision; and we are to count not on the supply of the Sacramental Table, but on the everyday fare of the home. Yet these two are substantially the same, for His flesh is meat indeed and His blood is drink indeed. Let there be a daily eating and a daily working, and a daily running and a daily fighting, and a daily prospect of the blessed end, so as we may be able through grace to say at last, "I have fought a good fight; I have finished my course; I have kept the faith."

"For yet a little while, and he that shall come will come, and will not tarry." "Amen, even so; come, Lord Jesus."

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## **The late Corporal John MacKenzie,**

3RD SEAFORTH HIGHLANDERS.

JOHN MACKENZIE was born in North Tolsta, Lewis, in the month of July, 1880. His father, Donald MacKenzie, is one of the elders of the F. P. Church at Tolsta. John saw true piety exemplified from his earliest recollection in his father's house, and had been instructed diligently in the doctrines of God's Word. But it requires the quickening and enlightening power of the Holy Ghost to seal instruction on the heart of man. So John lived without God and without hope in the world until he was twenty-three years of age. It is worthy of particular notice that the most of those who are saved are called effectually by the Holy Spirit between the age of fifteen and thirty years. This is not written to dishearten such as have exceeded that period of their life, "for God is rich in mercy to all that call upon Him in truth," and He continues to offer mercy through the blood of Christ to sinners up

to their last breath in the world. It ought to appeal to the young. To spend the days of youth in carelessness and vanity is nothing short of madness. This will be their own opinion of it, if the Lord will deal savingly with them; and if not, it will assuredly be their opinion of their conduct toward their own immortal soul's interest and the duty which God requires of man, when they will be lost beyond one ray of hope in eternity. This was the opinion of John MacKenzie as regards the manner in which he lived for twenty-three years in the world, and he did his utmost to advise and warn others of the great danger to which such carelessness exposes poor, unwise sinners. No one could be more earnest in warning his fellow-sinners of their danger than he was. He allowed no opportunity to pass of rebuking sin, and of advising sinners to make sure of having an interest in Christ's finished work and intercession.

When the Boer War began in 1899, the battalion of the Seaforth Highlanders stationed then in Egypt was sent to South Africa, and the Reserves were called up to occupy its place. John MacKenzie, being one of the Reserves, was called up. He remained in Egypt during eighteen months. When he returned home, he went to work for some time in Grangemouth. After being there a short time, he removed to Glasgow, and began to work on the Clyde. Not long after he came to Glasgow, his landlady noticed that he was under serious concern about his soul. This was about fourteen years ago. He continued under deep depression about two years, spending the most of his spare hours daily in prayer and reading the Bible. Before he was awakened to the binding force of the moral law, he travelled on Sabbath to church by the cars, but he gave it up immediately and repented sincerely of his past conduct in that as well as of all other known sins. His repentance was both deep and sincere. When his deliverance came, his rejoicing in Christ was unbounded. This took place twelve years ago. He told Mrs. Macdonald, his landlady, that he would be obliged to her for awakening him every morning at four o'clock, so that he would have time to keep worship before going out to work at five. He continued to rise at that hour every morning for worship till he had to join the Army. The reason why he had to do so was that the time allowed for breakfast was so short that he could not do it then.

Two years after the Lord opened his heart to receive his fill of Christ in the gospel, he came before the Kirk-Session with a desire that he should be admitted to membership, so that he would obey his Lord's command: "This do ye in remembrance of me." The Session was highly satisfied with his knowledge and experience; therefore he was received to membership in full communion with the Church. Two or three years after this, he spoke to the writer, while attending a communion in the north, that he would like to see him after he would return to Glasgow. An evening was fixed for the proposed visit. He made known

that evening, that he felt a very pressing desire in his mind to go to study with the intention of qualifying educationally for the ministry of the gospel. He quoted also truths that came to his mind when he was considering seriously and prayerfully what his duty might be as regards the serious step which he contemplated taking. He came again before the Session with a view of having the mind of the elders about the matter. After examining him as to his aim and ground for going forward to study for the ministry of the gospel, they were perfectly satisfied that it was, so far as they could discern, his duty to go to school at once, and they recommended his case to the Presbytery. At the next meeting thereafter of the Presbytery, his case was further considered, and all the members of the Presbytery concurred with the Session in advising him to begin to study. So, he left off work, and entered Skerry's College in Glasgow to begin preliminary studies to qualify for entering the University. His progress was so satisfactory that his teachers, especially in English and Greek, advised him to enter the University the last winter he was in Glasgow. But he was a man that would not be satisfied with any thing that was not thoroughly done, and being conscious of his own ignorance, which is the first proper step in the way of attaining knowledge, he decided to remain another year at Skerry's College. Before that year came to its end John had joined the Army. This took place in October, 1916.

On his arrival at Cromarty, Satan made a cruel attack upon him, so that he became so unwell through unbelief that he was confined to his bed in hospital for several days. He wrote a friend during this fiery trial:—"I thought the Lord gave me His word that it was my duty to study for the ministry of the gospel, but He has now cut me down and has cast me over the wall. I am praying to Him to restore unto me the joy of His salvation, and to take me away out of this awful world." The friend wrote him at once, and asked him, "How did he know that 'he was cast over the wall?' might it not be true that the Lord had sent him to Cromarty to be a witness for Him there? might it not be true that it was just for the work in the army the Lord had given him His word, and that He meant Cromarty to be the place where he should begin it?" His friend directed him to the eighteenth psalm, and told him that David could not write that psalm with a perfect understanding of the faithfulness, truthfulness, and mercifulness of the Lord had he not gone through the persecution of Saul, the treachery of Saul's courtiers, and the temptations of Satan, and that the Lord sent him there to learn the same lessons. He advised him to be up and doing all that he possibly could do for the souls of the poor young men amongst whom the Lord, in His holy, unerring providence, had cast his lot, and that he was in the very place where the Lord had work for him to do. John wrote his friend immediately he got this letter, and told him that when he read the letter the temptation left him, and that he would

endeavour, in the strength of the Lord, to do all he could to warn his careless companions of the danger to which sin, impenitence, and unbelief exposed them. But his temptations were not long till they returned in another form. After receiving another letter, he replied as follows :—"I am in receipt of your most comforting letter. It was both a comfort and strength to my mind in my confinement. The Lord has been pleased to restore my health again, and He, no less, dealt very graciously with my soul. If I was ever taught to be a close observer of His dealings temporally and spiritually, it was recently here." Later on in this letter, he says that he felt constrained in his mind to ask leave to attend at the communion at Dornoch. The truth which encouraged him to ask leave was : "With desire I have desired to eat this passover with you before I suffer." After he got his pass he wrote :—"But it (the truth quoted above) gave me some other thoughts which were of no little concern to me. However, the thoughts that are animated with His living breath, are sweet. Oh ! the comfort of being made a partaker of the divine nature ! I had to preach here last Sabbath night ; may the fruits that will follow be repentance and faith."

Cromarty has been the most highly favoured camp of all the training centres in our army, inasmuch as there were a few praying, godly men there from its beginning. These God-fearing men, kept meetings for prayer and expounding the Scriptures in that camp every Sabbath night and, at least, once every week, on a week night. Some of the praying men who were there are among the number who fell in the War, and are now singing the praises of Him who loved them and washed them from their sins in His own blood. There was a union of hearts formed in that camp between these young men which will last as long as eternity. One of them wrote us after some of them had to leave in a draft sent to France : "I feel very sad after the godly men who left us in the last draft, but I am certainly sure in my mind that, if it be the Lord's will concerning them that they should fall on the field of battle, they will have a blessed eternity with the Saviour whom they loved and served." John preached often to those of the soldiers there, who would attend the services held by these worthy men. He did this not in a cold and formal and unsympathetic manner, but as one who, knowing the terrors of the Lord against sin and sinners, persuaded men, and beseeched them, in Christ's stead, to be reconciled to God. He experienced the awful wrath of God against sin in his own soul, and, consequently, could warn men to flee from the wrath to come. As both his letters and preaching revealed, he was one who had drank deeply of the love of God in Christ Jesus. Indeed, his letters manifest that not many in this cold and formal generation have known the love of Christ as he knew it. This appeared even more in his actions than in his words. The love he had to the Lord's people was one of the most conspicuous traits in his character.

His duties in Cromarty were the training of his fellow-soldiers in bombing. Before he began these duties, he was sent for special training to Troon. The officer in charge there granted him leave almost every week-end to come up to Glasgow. He had to come for further instructions there on two occasions after the first time, and had the same privilege granted him. This enabled him to appear oftener in our congregation than he could have done were he at any other duties at Cromarty. But, at the same time, the writer felt often pained at heart at the thought that, should he have to go to France, the duties he would have to undertake, and the keenness of his nature, would expose him to terrible dangers. He was on several occasions placed on drafts for France, but had his name taken off before they left. At last his officers told him that he would have to go with the next draft, and gave him leave to go to visit his father to Tolsta. Immediately this order was communicated to him the truth came into his mind: "The time of my departure is at hand." This truth made such an impression on his mind that he expressed to several that he would not return from France. He asked his officer, after his return from Tolsta, if it were possible for him to allow him to come to Glasgow before he left for France, but he told him that he was not in a position to grant it. Later on that day he called John and told him that he would send him for two soldiers who were prisoners in Glasgow, and gave him commission to go for them. So John got to visit some of his friends in Glasgow for the last time. When he was parting with the writer, he said, "I am under the impression that this is the last time we will meet in this world."

He left Cromarty about the end of March, 1918. He arrived in France on the last day of March. Within a few days after his arrival he was drafted into the 2nd battalion of the Seaforth Highlanders, and sent forward toward the front. He wrote several letters after he entered the fiery furnace of the front trenches. In one of his letters he writes: "It is a marvellous opportunity, indeed, in the midst of all the dangers with which we are every minute surrounded here, that I could endeavour to write you this scrawl; but where our Lord is there is peace. . . . We had a lot of rain yesterday, which is not desirable, especially in the trenches; but 'Tommy' is well trained to this way of living, so much so that I was made to marvel at their patient endurance of whatsoever they had to face. By seeing this, the cavilling of my mind was speedily silenced, and I thought—well, if natural men have derived such splendour and beauty from being used to such a life as this, how much more should men, having the grace of God in their hearts, benefit by such an ordeal?" He met in the trenches one of his God-fearing comrades who left Cromarty before him. This was a great comfort to him. There were also two other young men in the company with whom he was comforted in the midst of deaths often. On the seventh day of June, he wrote:—"How I am as one residing in the secret place of the Most High!

He hides me in His pavilion, and then my soul finds pasture. Oh, what a comfort and felicity it is to have Christ as our high tower in such trying circumstances! 'His name is a strong tower, the righteous fleeth into it and is safe.' Of none others but those who are reconciled to God in His beloved Son is this true; so that to them He is made precious—to them who believed and received Him as their own personal Saviour. He gives me strength and confidence in Himself, and teaches my fingers to war." He wrote the above two days before he fell in action. On the 9th day of June, 1918, a shell burst quite near him, and wounded him so severely that his comrades saw that he could not live long. While they were mournfully binding up the terrible wounds made on him, he opened his eyes and said to them: "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." These were, so far as we could gather, the last words spoken by our dear friend. While he was being carried to the nearest dressing-station, he passed away through loss of blood. Thus passed the spirit of John MacKenzie into eternal glory, while his body rests in France until the last trumpet will blow to call all men to the judgment-seat of the Great Judge. It will rise that day a glorious body, and soul and body united again, shall enter into eternal glory.

John MacKenzie was a young man, even before his conversion, of a very warm disposition. He was frank, very obliging, faithful to duty, and, withal, modest in his manner; but he was even then faithful to the dictates of his natural conscience. He refused to work on the Sabbath day in Glasgow, and gave up a good place rather than violate his conviction. He did this two years before any concern about his soul had been observed. But, at the same time, his natural conscience allowed him to indulge in other sins forbidden in the decalogue on the Lord's day. As soon as he was convinced that these were sins, he gave them up, and there was none in the city more opposed to them than he. His straightforward but very sympathetic nature caused all who had the privilege of knowing him to love and admire him. There was a combination of manliness and kindness noticeable in his countenance that drew his friends more and more towards him, and that gained the respect of such as felt his reproofs and rebukes galling to their unrenewed hearts, so that his mourners were composed of such as loved him in the Lord, and of the careless, who felt that they had lost a friend who never flattered them in their sinful courses in order to retain their friendship. They felt that the truth: "Faithful are the wounds of a friend," was verified in their experience of his faithful rebukes. This was not true of all, but it was true of the most.

Owing to the fact that he had been a student of our Church for more than two years before he joined the army, and that he had been during that time going out to supply our congregations in the Southern Presbytery, he was well-known to all our

people in the south. He was known also to some of the congregations in the north. So that we may say that most of the people of our Church feel that his removal has left a large blank in our midst. It is not a small token of the wrath of God against this generation that such promising young men are taken away.

One thing, which appeared very conspicuously in John MacKenzie, caused the writer to conclude that he was either to be a minister of rare love to Christ and to all that belong to Him in the world, or that he was not to be left long with us. That was the fact that his first love seemed never to have waned in the least. His mind was continually meditating on some portion or other of the Word of God. He might say: "O, how love I thy law! it is my meditation all the day." He might truly say: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." His love to the Lord's people was both warm and constant. We mourn deeply for our loss, but we rejoice in the assurance that he is now singing the praises of his Redeemer, who loved him and washed him in His own blood.

We desire to express our sincere sympathy with his godly father and with each member of the family in their deep sorrow. We intend to publish some of his letters in the Magazine later on. N. C.

## 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 256.)

"*Wednesday, May 8th.*—Alas! alas! my old peevish passionate temper broke out this evening, heedlessly and inadvertently; but woe's me! why should I be one hour, one moment, off my guard? Wretch that I am! I loathe, I abhor myself. I flee to the blood of Jesus and the mercy of Jehovah for pardon; I implore His omnipotent grace to crush and destroy this enemy: may its cursed head be laid low, and never appear any more for ever! Amen.

"*Sabbath Eve, 19th.*—The Lord rebuked as usual my bodily indisposition, or rather cured it, as He many a time did, in the pulpit. This was by far the best Sabbath as to the free, full, and enlarged preaching of Christ which I had for six weeks past, though it was the most sickly day as to my poor feckless\* body. I felt nothing of my threatening malady since I went to the pulpit. O how medicinal is the sacred chair to my body!—there I have been many a time cured of ails which anyone would think were almost incurable. Glory to my adorable Master, Saviour, Husband, and Physician! Amen.

"*Monday, 20th.*—Visited the sick who have no pastor, no soul-

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\* Strengthless.

physician to notice them, in D——s, A——r, and P——y, and had great freedom and enlargement in praying with them and for them; for I found them sweetly exercised, some of them indeed under deep exercise. They have been relieved and refreshed by the compassionate Redeemer while I was with them. In these bounds there are some hundreds of people who have had ministers forced in upon them, by presbyteries as well as by gentlemen, whose language they cannot understand. But though they have been cast off by men and ministers, the adorable Shepherd of Israel has taken a particular concern in them, and seems to be doing more good among them than I can find in any corner of the North. This is like Himself! Glory, glory and praise be to His blessed and adorable name! Amen.

"*Friday, 24th.*—Oppressed and fooled to-day by that accursed enemy, unbelief. Ashamed and confounded may I be! O crush this enemy, Lord Jesus, and win my blessing for ever! Amen.

"*Tuesday, June 4th.*—Letters of importance. Some sweet gleams of heaven to-day.

"*Wednesday, 5th.*—Little done to-day except some worldly business, and that troublesome and entangling. Lord, take my feet out of the net!

"*Friday, 20th* (Fast-day at Resolis, preparatory to communion). . . . O Lord, make this solemnity a daybreak from heaven—a time of love never to be forgotten. O that it may be the dawning and beginning of a glorious revival of decayed religion in the North; and may it spread south and north, east and west! Amen! Amen!

"*Saturday, July 6th.*—This being the preparation-day, worthy Mr. M'Phail preached a most suitable seasonable sermon on John iii. 16: 'God so loved the world.' The Lord helped him greatly. It fell to poor me to preach immediately after him; but I had so little to say after the great things that were declared, that I was really ashamed to step up to his place; and yet the Lord was pleased to give some little countenance to the most unworthy of all His servants, and afforded some new things that I know were from Himself—and such things have been blessed by Him.

"*Tuesday Morning, 30th.*—The solemn day [of the communion at Croy] is now drawing nigh. Would wish to be much retired, if the Lord will, for prayer, meditation, self-examination, deep humiliation, and studying for the great congregation—having had little or no time till now for retirement because of numbers of young precious Christians who are preparing to seal the everlasting covenant, and with whom I spent a great deal of time, and could not bestow it better. The Lord make it up now! Pour out Thy blessed Spirit on the parched ground of my soul, and meet with me in secret; and help Thy dear lambs of my flock and family: carry them in Thy bosom! Amen.

"*Thursday, August 1st.*—The solemn work is now begun, not without some token for good. More and more, for the Lord's sake! Amen.

"*Sabbath Eve, 4th.*—The Lord was kind and good to po

this day—the least and worst of all His sent servants.\* I was weak and feeble in body, having several ails hanging about me; but my Master strengthened and supported me in some measure and beyond expectation, though I have heavy complaints of coldness and deadness even in the time of communicating; yet I could not help rejoicing, and was indeed very happy in the honour and glory that was done by hundreds better than me this day to my adorable Lord and Master, whose name shall endure for ever, and last like the sun—in whom men, myriads of men, shall be blessed, and whom all nations shall call blessed! Amen! Amen! Amen! So let it be—and so shall it be!

"*Thursday, 8th.*—I have many causes of thanksgiving to the Lord at this time, but little time for retirement. One cause of joy and thanksgiving to the Lord God of our fathers—to the God of Abraham, the God of Isaac, and the God of Jacob, is, that my three boys have been inclined and determined, by Divine grace, at this time to ascend to the mountain of myrrh and the hill of frankincense to give up their names to Christ, and publicly and solemnly to enlist themselves under the banner of our great Emmanuel. They sat down at the same table with their father; and as I have good ground to believe that they've been honest and sincere in this solemn transaction, what shall I render to the Lord for this great comfort? This was one of the things I was most earnestly asking of the Lord; and glory to His name, it is now granted! Now that they are enlisted, Lord Jesus, help them to fight the good fight of faith till they win that crown of righteousness which shall be laid at Thy feet in glory!

"*Wednesday Morning, 14th.*—Have much need to be retired to-day, if the Lord will, to think on what we have been about, etc.—to bless the Lord for the great things He has done for me and my children and my people—to confess with contrition and sorrow my great failings and shortcomings, etc.—to deplore before the Lord the deadness and formality that has hung about me this season, though in other respects one of the happiest seasons I have ever seen, particularly in the number of converts that have joined themselves to the Lord this summer. But I am very poor and low. Lord, pity and help and enlarge my straitened and languishing soul! I mean likewise to be concerned for my worthy distressed brother at Nairn, etc.; and for my excellent and amiable brother Mr. J. B——, now at Bath, that the Lord may restore health to his feeble body, and bring him home to his flock freighted with the blessings of the gospel of peace. Lord, shine on Thy poor servant this day: pour out on me Thy blessed Spirit as a Spirit of grace and supplication, for the sake of Jesus! Amen.

\* A characteristic expression! The deep humility that made him count himself "the least and worst of the Lord's *sent* servants," was too genuine to permit of the affectation of classing himself with the *unsent* ones, to whom he alludes several times as "pastors whose language the Lord's people do not understand."

**Air Coir a Chrìosduidh.**

LE MR. EGIN UELSH.

“Ach is ginealach taghta sibhse, sagartachd rioghail, cinneach naomh, sluagh sonruichte: chum gu’n cuireadh sibh an ceill feartan ti a ghairm a dorchadas sibh a chum a sholuis iongantaich fein.”—I PHEAD ii. 9.

**T**HA fhios agaibh, gu’m b’e a ni fa’ dheireadh mu’n do gheall sinn labhairt ribh, a bhi ag innseadh dhuibh mu thimchioll bhur saorsa, agus mu na còirichean glòir-mhoir so, a chum agus cho liugha agaibh ’sa chreid da rìreadh, gu’m bheil agaibh ’ur dlighe agus ’ur còir do’n ionnsuidh uile. ’Nis, b’áill leam gu’m biodh eòlas agaibh orra uile, oir as-eugmhais eolais orra cha d’tig sibh ach mall air bhur n-aghaidh ann bhur turas a chum neamh, agus is beag an nì ni ’ur tilgeadh sìos agus bhur mihisneachadh, nì ni beag do ghluinean an-fhann, agus do làmhnan a lagachadh, is do chridhe fhailneachadh, mur aithne dhuit do chòirichean; oir tha do chuid cathan air an suidheachadh anns an t-slighe chumhung agus aimh-leathan so, làn do dhrisibh ’s do dhroigheann, agus far am bheil iomadh leòmhnan na’n seasamh ’san t-slighe gu’r bacadh o dhol air ’ur n-aghaidh: uime sin tha e feumail gu’m biodh eòlas agaibh orra, oir bheireadh so sòlas do’r cridhibh, agus bheireadh e oirbh gu’n ruitheadh sibh bhur reis le gairdeachas agus subhachas; agus na’m b’aithne dhuibh ciod iad na còirichean sglambach a ta’n so a cheannaich fuil a Mhic dhuibh, agus a thug dhuibhse còir orra, agus a thug aithne dhuibh seasamh gu daingean ann ’ur n-uile chòirichean agus shaorsainnibh, no gu’n cràdh sibh e a dh’ionnsuidh a chridhe; ciod an sòlas ma ta is urrainn do na pheacach bhochd a bhi aige anns an amhghar so, ann a thurus sgith, is ann a rathad farranach, mu’r ’eil a chridhe air a mhisneachadh agus air a neartachadh leis gach saorsa a cheannaich fhuil-san air a shon, a tha na fhear baile de’n nuadh Ierusalem sin? Chuala sibh ciod an caithe-beatha bu chòir a bhi agaibh, agus ciod iad na bunaitean a dh’fheumas sibh a shuidheachadh a chum bhur tigh a thogail air, sin ri radh, creidimh tearnaidh, a’ gabhail greim do thròcair ann an Slanuighear, a’ greimeachadh ri fuil dara pearsa na Trianaid, eadhon Dia air a dheanamh na fheòil; an deigh sin, air a sin, feumaidh sibh na h-uile nithe a tha sgriobhta anns an lagh agus anns na fàidhean a chreidsinn, agus na h-uile nì a tha sgriobhta ’san t-soisgeil; ’an sin ma ta, feumaidh sibh bhur cridheachan a bhi air an glanadh, agus feumaidh sibh a bhi air bhur breith a ris; ann an sin feumaidh sibh an t-olc a sheachnadh, agus am maith a dheanamh; an deigh sin feumaidh sibh bhur sùil a bhi air na deich laghanna so, a chum le sin gu’m bi fios agaibh ciod e an t-olc a tha air a thoirmeasg, agus ciod e am maith a tha air àithneadh; agus an deigh sin, do bhrìgh ’s gu’m bheil iad air an saoradh le fuil Dhe (oir feudaidh mi a ghairm air an doigh sin); air an aobhar sin feumaidh sibh oidhearpachadh

air Dia a thoileachadh 'sna h-uile nithe, agus umhlachd a thabhairt da anns na h-uile nithe a thainig a mach as a bheul, agus anns na h-uile nithe a ta sgrìobhta anns an fhirinn gu léir: an deigh sin, dh'innis mi na còbhraichean a dh'orduich Dia dhuibh; tha na's leòir ann diubh, oir tha pailteas agus ionmhas do mheadhoinibh ann da'm bheil Dia a' toirt a ghnùis agus a bheannachd trid iad a bhi air an gnathachadh 'gu treibhdhireach; agus 'an sin air dhuibh eòlas na diadhachd fhoghlum, agus eolas ro-oirdhearc Iosa Crìosd bhur Tighearn, gu'n toisich sibh ris an eòlas sin a chuir an cleachdadh, cha'n e a mhain aig amaibh suidhichte, sin r'a radh, a bhi gleidheadh bhur diadhachd gus an d'thig là na Sàbaid, agus gu àmaibh agus aithibh sònruichte; ach bu chòir dhuibh a chuir an cleachdadh aig gach uile àm, agus anns gach àite, agus anns gach uile chuideachd, agus feumaidh sibh bhur dìchioll a 'dheanamh air Dia a thoileachadh anns na h-uile nithe, agus coguis ghlan a chumail a thaobh Dhé agus a thaobh dhuine, mar a ta 'n t-Abstol ag radh, "Tha mi deanamh mo dhìchioll, air sgath an dochais, gu seirbhis a thabhairt do Dhia do ghnath." 'Se sin, tha mi a' sìneadh a mach uile neart m'anam agus mo chridhe do ghnàth, air son dòchas na glòir sin a bhios aig aon là air fhoillseachadh, agus a chum coguis ghlan a choimhead, air doigh' is nach bi i air a truailleadh le spot air bith do dh'aingidheachd, air dhomh fhaicinn gu'n do chuir Dia i an taobh a stigh dhomh gu bhi na breitheamh; uime sin cha'n'eil toil agam aobhar a thabhairt dhi gu bhi ann am aghaidh; agus do bhrìgh's gum bi failneachaidhean agus gleachdan tric ann an so, agus iomadh tuiteam, gidheadh cha'n fheud sibh toirt thairis air son sin; air an aobhar sin feumaidh sibh so a chuimhneachadh, gur iad cogaidhean an Tighearna th'ann, agus gur leis an Tighearn' gloir na'n cathan so; air doigh's 'nuair a tha thu a' cuir a chath, nach'eil thu a' cuir do chathan féin, ach cathan an Tighearn; uime sin do ghnath mar is laige a gheibh thus thu fein, 'sann is mò a bhios glòir an Tighearn, 'nuair a bheir e ortsa, nach'eil ach a'd' shaighdear an-fhann, do chos a chuir air amhaich an dràgoir, agus a shaltairt fuidh do chois; air an aobhar sin tha agaibh ri sibh fein a sholasachadh le so, gu'm faigh sibh a bhuaidh aig a chrìch. Tha mòran ann nach'eil Dia gu bràth a' cuir ann a chuid cathan; uime sin do bhrìgh 's gu'n do chuir e thus ann, a mhàin seas agus seall air d' aghaidh, agus chi thu do shlàinte a mhàin, gleidh do choguis o pheacadh, air a leithid do dhoigh, is ge do bhiodh tu air do threòrachadh mar thràill gu peacachadh, gidheadh gu'm feudadh tu a radh, gu' bheil thu a' deanamh an nì nach b'aill leat, uime sin cha'n'eil thu aig aontachadh ris an olc a tha thu a' deanamh. O! is maith do'n anam sin is urrainn staid a bhraighdeanais a mheas mar an aon truaighe, agus a tha aig èigheach, anns an duine an taobh a stigh, O co a shaoras mi bho chorp a bhàis so; ach fathast tha fhios agam "nach 'eil dìteadh sam bith dhoibh-san a tha ann an Iosa Crìosd, nach 'eil aig imeachd do reir na feola ach do reir an Spioraid." Ach cha lean mi nì's fhaide air a bhi labhairt no ag aithris dhuibh na nithe air

an do labhradh roimhe ribh mu thimchioll caithe-beatha lathail ; oir ma chleachdas sibh e, cumaidh sibh air chuimhne e, air an aobhar sin oidhearpaichaibh air, agus na deanadh iad so do mhi-mhisneachadh do bhrìgh 's nach urrainn thu a theachd d'a ionnsuidh aig a cheud àm ; oir ma a ta àm aig a ghrian gu theachd a dh'ionnsuidh a sholuis, agus mar a bha àm aig Samson air son fholt fàs mu'n d'thainig e gu a neart a ris, mar sin feumaidh tus am a bhi air a thabhairt dhuit mu'n urrainn thu a bheath naomh agus an caithe-beath Chriosduidh so a chuir an cleachdadh ; uime sin cha'n fhaod thu do mhuinghinn a thilgeadh uait do bhrìgh 's nach urrainn thu ruigsinn a dh'ionnsuidh so ann an tiotadh. Ach ma ghleidheas tus an run ann do chridhe gu Dia a thoileachadh anns na h-uile nithe, agus a chum seirbhis a thabhairt da gach là, tha sin na's leoir ; oir 'nuair a bha thu ann am broinn do mhathair dh'fheumadh ùin a bhi air a thabhairt dhuit mus b'urrainn thu bhi air do bhreith, agus 'nuair a bha thu air do bhreith, dh'fheumadh ùin a bhi air a thabhairt dhuit mu'm b'urrainn thu a theachd a dh'ionnsuidh neart duine ; eadhon mar sin, anns an nuadh-bhreith so feumaidh ùin a bhi air a thabhairt dhuit mu'n urrainn thu a bhi a'd' fhior Chriosduidh ; air an aobhar sin, tha mi ag radh, na bi fuaidh mhi-mhisneach, ach bhi do ghnàth aig itheadh agus ag òl feoil agus fuil Iosa Criosd, agus mar sin fàsaidh tu gach là ; agus an uair a pheacaicheas tu, cuimhnich gur àill le Dia, leis na meadhonaibh so, na h-uile feoil a bhi air an irioslachadh ; oir tha e 'ga dheanamh a chum a ghloir fein agus do mhaith-sa, a chum 's nach e mhàin gu'n glòirich thu Dia ann do shàbhaladh, agus mar sin gu'n cuir thu suas a bheannachdaibh uile ann an dùn cuideachd, ach gu'n gabh thu gach uile cheum de'n fharadh, agus gu'n tabhair thu glòir do Dhia air son gach cenn diubh, agus gu thus fhoglum gu'm bheil na h-uile nithe o ghràs, agus na h-uile nì o Dhia, agus gu'm bheil gach nì a' teachd trid fuil Iosa ; uime sin feumaidh tu fhóghlum a bhi taingeil air a shon, agus a bhi iriosal agus macanta na fhianuis. O ciod e an deise ghloir-mhor a bhiodh an sin mu thimchioll d'anam !

Air tús, irioslachd cridhe ; an deigh sin do ghairdeanaibh a bhi do ghnàth mu thimchioll Iosa Criosd do Thighearna ; an deigh sin dòchas na glòir a ta ri teachd ; an sin feitheamh gach là air son teachd Chriosd, on deigh sin aidhearp gu Dia a thoileachadh 's na h-uile nithe ; agus 'an sin gluasad gu suilbhir am fianuis Dhe do ghnàth. Mar so, ge do dh'fhaiceadh tu nach b'urrainn thu so a chleachdadh air a cheud là, gidheadh thoir thus ceum d'a ionnsuidh, agus thoir ceum eile d'a ionnsuidh a ris, agus bithidh Dia maille riut.

(*Ri leantuin.*)

**New Volume of Sermons.**—As we go to press, we have received a new volume of Sermons by the Rev. D. Macfarlane, Dingwall. Price 2s. 6d., postage, 5d. extra. Copies may be had from the Northern Chronicle Office, Inverness, or from Mr. Macfarlane, F.P. Manse, Dingwall. Fuller notice (p.v.) later.

## Church Notes.

**Communion.**—Inverness, fourth Sabbath of January. Dingwall, first Sabbath of February.

**Northern Presbytery.**—At a meeting of the Northern Presbytery, held at Dingwall on the 6th December, the resignation of the Rev. J. R. Mackay, M.A., Inverness, was received and accepted. The Rev. Donald Macfarlane, Dingwall, was appointed interim-moderator of Inverness Kirk-Session, and also of those Kirk-Sessions that had the Rev. J. R. Mackay formerly as their interim-moderator.

**Seceders from the Free Presbyterian Church.**—We have received, for insertion, the following letter from the Rev. E. Macqueen, Kames:—"F.P. Manse, Kames, 10th December, 1918.—Dear Sir,—There appears to be great rejoicing in the Free Church over the recent seceders from the Free Presbyterian Church. The said seceders maintain in their absurd 'Declaration,' adopted by the Free Church Commission, that they are taking all their former testimony with them into the Free Church. But every sensible person, who knows the former career of these ministers, knows very well that they have taken nothing with them into the Free Church but the perpetual earmark, the weaver's shuttles.—I am, yours sincerely, EWEN MACQUEEN."

**The late Mr. D. Fraser, Carrbridge.**—It is with much sorrow that we record this month the death of Mr. Duncan Fraser, Ellan, Carrbridge, which took place on the 19th November. Mr. Fraser, who was eighty years of age, was highly esteemed as a man of God, of exceptional piety and worth. He was what some of the old writers would call "a close walker with God," and, it may be truly added, a living epistle of Christ, known and read of all men. In the various parts of Inverness-shire he visited, he was regarded by young and old with respect and veneration, and his removal by death causes a marked blank in that county. He was an able catechist, and did the work of a missionary, until the frailty of old age came upon him. May the Lord heal the breach that has been made! We extend our deepest sympathy to his daughter who resided with him, and to the other members of his family at home and abroad.

## Acknowledgment of Donations.

MR. ALEXANDER MACGILLIVRAY, General Treasurer, Woodbine Cottage, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 24th December:—

**Sustentation Fund.**—For the Church (Rogart postmark), £1; Mrs. MacIntosh, Drumullie, Boat of Garten, £1 3/; Mrs. Cruickshank, Carr House, Carr Bridge, 5/; A. Macpherson, Scotstown, Strontian, 10/; Per Rev. E. Macqueen—From "Boy Emigrant," New Zealand, 10/; Per Rev. J. S.

Sinclair—Mrs. Burns, Balquhider, 10/, "Blacksboat," 5/, and "Helper," 5/; M. Mackenzie, Dunningell, Kyleakin, Skye, £1; Private K. MacRae, R.A.M.C., Nigg, 10/; "Anonymous," Inverness, £1; "Free Presbyterian," Beaully, 10/; Mrs. Fraser, Borlum, Scaniport, Inverness, £1; Per D. Nicolson, Duisdale—From "Friend," Isleornsay, Skye, 5/; Per A. MacLennan, Rona—A. MacLennan, New Zealand, £1.

**Home Mission Fund.**—Per Rev. J. S. Sinclair—"Friends," Blacksboat, 1/8, A. Gillanders, Fernabeg, 8/, and "Helper," 2/6.

**Jewish and Foreign Missions Fund.**—Per Rev. D. Graham—John MacRae, Ardarroch, Kishorn, £1; Per Rev. J. S. Sinclair—"Friend," Blacksboat, 1/8, "Free Presbyterian," 5/, A. Gillanders, Fernabeg, 5/; "Helper," 4/, Misses Dewar, Lochgilphead, 3/, and Mrs. Paterson, Altnacealgach Hotel, 5/; Per D. Macleod, St. Jude's (for Mule and Cart)—Mrs. M'L., Strathcanaird, 5/, Miss Mackean, Lochcarron, 5/, J. D., Glasgow, 10/, and Miss A. M., Glasgow, 3/; "Anonymous," Inverness, £1; Per Rev. N. Cameron—Mrs. White, Prestwick, 20/, Mr. M'L., Glasgow, 10/, Raasay Collection (per Mr. Tallach), 56/6, "Friend" (for Educating Kafir Lad), 20/; late Mrs. Dewar, Edinburgh, 10/, W. MacDonald (for Huts), 7/9, M. Mackay, 10/, and "Girl," Breakish, Skye, 2/6; "Free Presbyterian," Beaully (for Mission to the Jews), 10/; Per James Innes, Helmsdale (for Mule and Cart)—Catherine, 2/6, Hugh, 2/6, Mary, 2/6, and James, 2/6.

**Organisation Fund.**—Per Rev. E. Macqueen—"New Zealand Boy," 10/; Per Rev. D. Beaton—Messrs. Mackenzie, Detroit, U.S.A., £10 5/4; Per Rev. J. S. Sinclair—"Friends," Blacksboat, 1/8, and "A Helper," 5/.

**General Building Fund.**—Per Rev. J. S. Sinclair—"Friends," Blacksboat, 1/8, and "A Helper," 2/6.

"A Helper" also sends 2/6 for College Fund, and 2/6 for Aged and Infirm Ministers', etc., Fund.

**Free Distribution of Magazine.**—"Two Friends," Rogart, 10/; Anonymous, Inverness, £1; "Free Presbyterian," Beaully, 10/; Miss C. Kennedy, Lochcarron, 10/, and Magazine Fund, 10/.

Rev. Neil Macintyre, Stornoway, acknowledges, with many thanks, a donation of 10/ from an anonymous Friend, for Soldiers' and Sailors' Fund, received at the beginning of September. This acknowledgment was forwarded to us in time for the October issue, but we regret that, through an overlook, it was omitted.

Rev. N. Cameron desires to acknowledge, with thanks:—For Kafir Bibles—"Friend," Braes, Portree, per A. Matheson, £1; Nurse Murray, 5/; Mrs. M'L., Glasgow, 10/. St. Jude's Sustentation Fund—Sailor, President III., three contributions of 10/ each; late Mrs. Dewar, Edinburgh, 10/; Miss A. M'L., £7. For Printing Sermons—Per Rev. D. M. Macdonald, North Uist, 10/. For Bibles to Soldiers and Sailors—Mrs. Urquhart, Toronto, 10/, per Mr. A. MacColl, Glasgow.

Rev. D. M. Macdonald, F.P. Manse, Bayhead, North Uist, acknowledges, with many thanks, the following donations to North Uist Manse Building Fund:—Mrs. Mackay, Sydney House, Lairg, £2, and Private Archie Laing, France, £1.

The Treasurer of the Dingwall Congregation (Mr. Murdo Urquhart, Craig View) acknowledges, with thanks, the following donations received for the Manse Building Fund:—Mr. William M'Nair, R.R. No. 1, Chilliwack, British Columbia, £1 15/4, and from "A Friend," Dingwall, £1 4/8.

**CORRECTIONS.**—In list of donations in November issue—Jewish and Foreign Missions Fund: Mule and Cart for Rev. J. B. Radasi, per Mr. D. Macleod, elder, St. Jude's—the following abbreviations should have been: Miss M'G., not Miss M. G., 5/; Miss A. M. M'Q., not Miss A. M., 10/; Miss M'K., not Miss M. R., 10/; and M. G., not Miss M. Gillies, 2/6.

## The Magazine.

**The Increase in Price of Magazine.**—We regret that, owing to the large increase in the price of paper and cost of production, we are under the necessity of increasing the price of Magazine to 4d. per copy, postage 1d. extra to the home country. The subscription for six months, beginning with the November issue, will thus be 2/6; for twelve months, 5/. Magazines to the United States, South America, etc., which are sent through a special agent, will come to the same price (5/), while the price to British Colonies (Canada, Australia, etc.), will be 4/6 including postage, the postage being still one halfpenny. It is desirable that our Canadian subscribers should send their money per Money Orders, as dollar notes are under value at present. We may point out that this increase (9d. for the half-year) means that single copies to the home country for the current year, May, 1918, to April, 1919, cost precisely 4/2.

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(Several Subscriptions, etc., held over till next month.)