



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

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And MONTHLY RECORD.

VOL. XXIII.

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NO. II.

The Second Advent.

(Continued from page 299.)

FIRST CORINTHIANS, CHAP. XV., AND SECOND PETER, CHAP. III.

OUR readers will understand from previous remarks that, in dealing with this important subject, the method we are adopting in the first place is to examine those passages in the New Testament where there is the fullest and most explicit reference to Christ's second personal advent, to see if they afford any ground for the theory of a personal reign upon earth during the millennium. We have already closely scanned Christ's own account of His second coming in Matthew, the twenty-fifth chapter, and the references to the same glorious event in the Epistles to the Thessalonians, and have found no warrant whatever for the pre-millennial theory. We consider that it is highly desirable to take a simple survey of these principal passages, as pre-millenarian teachers, who posit with dogmatic certainty their own view, are prompt to construe them in harmony with the same, and often succeed in convincing persons who have very casually looked at these portions of truth. Such men may be sincere enough in their opinions, but sincerity is not infallibility. People may be sincerely wrong as well as sincerely right.

We now call attention to the fifteenth chapter of First Corinthians. There we find the following statement at verses 22-26: "For as in Adam all die, even so in Christ all shall be made alive. But every man in his own order: Christ, the first fruits; afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

In this remarkable chapter the Apostle Paul deals with the resurrection, and declares that all in the grave that are Christ's shall be made alive "at his coming." This is plainly Christ's second personal advent. There is no such thing taught in

Scripture as three *personal* advents, though there are many providential and spiritual manifestations of His presence and power spoken of as comings. Now, at His personal coming, the Apostle proceeds to state, "then cometh *the end*, when he shall have delivered up the kingdom to God, even the Father." It is here plainly declared, on infallible authority, that when Christ comes the second time "the end cometh," not when He shall begin a personal reign as King upon earth, but "when he shall have delivered up the kingdom unto God, even the Father." The Apostle is proceeding upon the blessed fact that the Lord Jesus, in human nature, was already exalted to the throne at His ascension to heaven, in harmony with the Apostle Peter's statement on the Day of Pentecost: "For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore, let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ." Christ has already entered into His kingdom, and shall reign at the Father's right hand over men upon earth until all His enemies are put under His feet. He is not personally to leave the right hand until this is accomplished, and this triumph is certainly not reached at the beginning of the millennium, but at "the end"—the last day. All in their graves, who are Christ's, shall be made alive, and all enemies, including "death," shall be destroyed "at his coming." We appeal to anyone who possesses Christian understanding, if there is the least ground here for the idea of a personal reign upon earth, but, on the other hand, plain and abundant reason for excluding such a thought altogether. As we have said in former articles, Christ shall certainly reign by His Word and Spirit in a most powerful and blessed manner during the millennium, but a personal reign constitutes no part of the divine scheme. They who entertain the opinion—it matters not who they be as to intellect or piety—are entirely mistaken. However well-intentioned, their interpretation of Scripture is wrong, and therefore to be rejected.

We go on to notice another passage of the New Testament in which there is very explicit reference to the Second Advent. It is to be found in the third chapter of Second Peter. The Apostle intimates, at verses three and four, that "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of *his coming*?" And then he proceeds to describe the solemn circumstances of this great event, which would be sure to take place at God's appointed time: "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . But *the day of the Lord* will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up. Seeing,

then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat ! Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (verses 7 and 10-13).

This passage gives us an account of the manner in which the heavens and the earth will be affected at the Lord's second coming. "All these things" are to be dissolved by fire, and the day of the Lord is to be "the day of judgment and perdition of ungodly men," and the day of the acceptance of the righteous. Here, again, we see that His second advent ushers in, not a personal reign upon earth, but the dissolution of the present scene and the great day of final account. In succession to these events there shall be a "new heavens and a new earth, wherein dwelleth righteousness." This is the everlasting abode of the redeemed. Now, the details of this description in nowise coincide with the pre-millenarian scheme—the day of judgment, the conflagration of the heavens and the earth, and thereafter the new heavens and new earth, wherein dwelleth righteousness—but they entirely coincide with the truth, as already brought before our readers. It may be pointed out, by way of caution, that "the new heavens and new earth," as above described, must not be misconstrued by anyone as fitting into the pre-millennial view of the world under a personal reign of Christ. The "new heavens and new earth" are to be the scene of universal righteousness. Pre-millenarians do not hold that this is to be true of the world under the supposed personal reign : many of them maintain that Christ is to be carrying on the work of judgment throughout the thousand years.

The inspired testimony of the Apostle Peter on this subject confirms the other inspired testimonies already given. We intend (D.V.) in next article to take up Revelation (chap. xx.), where Pre-millenarians suppose they find the most definite ground for their belief.

"I ALSO saw, moreover, that it was not my good frame of heart that made my righteousness better, nor yet my bad frame that made my righteousness worse ; for my righteousness was Jesus Christ Himself, "the same yesterday, to-day, and for ever."—*Bunyan's "Grace Abounding."*

If I am a Christian, I have a three-fold eye : one of sense, to discern material substance ; another of reason, to discern God in it ; and a third of faith, to look at the things which are not seen, which are eternal : to discern God in Christ as my reconciled Saviour. Let me also have three guides : Jesus, in His Spirit and Truth, to go before me ; and His daughters, of Wisdom and Charity, to attend at my sides.—*John Brown.*

Communion Table Addresses.

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

(Hitherto Unpublished.)

TABLE SERVICE NO. IV.*

(Address before Distribution of Elements.)

IT is the death that Jesus accomplished at Jerusalem which we this day commemorate. And in the commemoration thereof we eat of that Bread which came down from heaven, that a man might eat thereof and live for ever. "By one man sin entered into the world, and death by sin." There have been many deaths on this earth—all the men who died have died on it, because all were sinners. But this is a peculiar death, a wondrous death, for He who died was "Jesus Christ the righteous." Death passed upon all, for that all have sinned, but Christ died, who was holy, harmless, undefiled, and separate from sinners. This, then, is no ordinary death. Every other death is a sinner's death. But what is this peculiar death? It demands a peculiar attention; it is a peculiar fact in the administration of a holy and righteous God, bearing on the case of all mortal, because sinful, men.

Now about this death, on which we are to meditate for a few minutes, I would suggest a few thoughts, and but a few examples of that which is so rich in thought, fitted to furnish an occupation for our mind, with all its powers and faculties, both in time and eternity. Of the many thoughts, therefore, which it suggests, let us for a few minutes take these two, viz., Love and Life. We commemorate this day a death which is the exhibition of love, and which is both the exhibition and price of life.

Believing communicants, ye know what ye were. Among other things, ere ye were quickened, ye were in death. "We ourselves were sometimes foolish, disobedient, deceived, hateful and hating one another." This is a sad account of fallen humanity. Nor is this the worst brand on us, that we are a misanthropical race (hating mankind). Not only are we all misanthropical, but we are misotheistical also, that is, haters of God. "The carnal mind is enmity against God: for it is not subject to the law of God, neither, indeed, can be." And it forms the chief element of our hatefulness, that we hate God: and it is the chief source of our misanthropy, of our hating one another. Well, "Such were some of you"; such in your primeval estate ye all were. "But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." And ye are now come as a living and loving people to meditate on love, and to warm your poor sparks at the flame of divine love.

* This Table Service was delivered at Free St. Luke's, Edinburgh (Rev. Dr. Moody Stuart's), on Communion Sabbath, 27th October, 1867.—ED.

"Herein is love, not that we loved God, but that He loved us." Had we loved God, that had not been worth talking about, because He is so amiable, but herein is love, that God loved us who did not love Him. Now, who can tell the hatefulness of not loving God? And yet here is the wondrous display of love, surpassing surely the Law's display of it, which is a display of it, that God loved us, and so loved us as "to send His Son to be the propitiation for our sins." For God could not put aside the law of love, because God is love. God is justice, and justice maintains law. But what is law? The demand of love. He could not in love put love aside. He could not put aside the law of love. Justice it is that maintains law, and the summary of law is, "Thou shalt love." He could not in love put love aside, because of His great love to the breakers of the law, and in breaking the law, the violaters of love. He could not put love aside: it could not be that the loving God could put the claims of love or the interests of love aside. But He so loved as to give His Son to maintain the law of love, when He loved His enemies, giving His Son to be a propitiation. Love is a wondrous thing. High is the praise which Paul gives of it to the Corinthians, and still higher the praise which John gives of it in the words, "God is love, and He that dwelleth in love dwelleth in God, and God in Him." Now, it is the exhibition of this love—God giving His Son to be the propitiation for the sins of enemies—that lays the foundation for the outpouring of love to the fulfilment of that promise which we have in the covenant of grace established in Christ. "The Lord thy God shall circumcise thine heart to love the Lord thy God with all thy heart." "I will put My law in their heart and write it in their inward parts," that law of which the summary is, "Thou shalt love." God's love, as being holy love, could not compromise law, because that would be compromising love; it could not compromise justice, for justice requires only the law, which says, "Thou shalt love."

Well, let us meditate for a little on the love. The whole exhibition which God has made of Himself to man as a spiritual being, though His natural perfections are revealed in the works of creation, is in His law and in His gospel. And what is the summary of the law? Shortened into ten precepts, in compassion to our poor faculties, and shortened again for our poor faculties into the two great commandments, it is, "Thou shalt love the Lord thy God with all thy heart and soul and strength and mind, and thy neighbour as thyself." And what is the uniting principle of this, the summary in the two great commandments? It is, "Thou shalt love." God is love, and the whole summary of His law is, "Thou shalt love." And what is the summary of the Gospel? It is, "God so loved." The sort of death which Christ died, expresses the "so." "God so loved the world." God in the law, the loving God, requires only love, and God in the Gospel, the loving God, so loved those who loved Him not as to

give His only-begotten Son. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith, which worketh by love." "Herein is love, not that we loved God." If we had done so, poor thanks to us, for God is infinitely amiable. His command rests most truly on a Creator's right and property, that gives Him a right; but as a moral law it is shown that it is equitable, because He who demands it, is not only our Creator, having a right to all our being, but amiable, and having thus a right to demand love. It is a moral obligation because of the divine amiability. God is a lovely Being. Well, "Herein is love, not that we loved God." We were hateful and hating one another, and our carnal mind was enmity against God, and not subject to His law. We were not subject to His law which told us only to love, and we were such haters that we hated God who only bade us love. "Not that we loved God," the amiable demander of love; we hated love; we hated the amiable demander of love; we hated God. And God could not compromise justice, which, being holy, requires holy and just love; but "Herein is love" that God loved us His enemies and sent His Son to be the propitiation for our sins; that, justice satisfied, He might come and write the law of love in our hearts, and put it in our inward parts. We commemorate love, the just love, the wondrous love, the Lovely and the Loving dying for the hateful and hating, dying for them to make them lovers.

(Address after Distribution of Elements.)

Love and Life. Love and Life are bound together, not by any arbitrary tie, but by a oneness. "He that hateth his brother abideth in death." Love and Life; hatred and death. A life of hatred is a death in sin. That is the death which we fell into. There was death as a sentence, no doubt, because we had broken the law of justice, which is the law of love; we had broken that, and in breaking that, had incurred death as a penalty, but we fell also into death as a state. For hatred is death. God is love, and God lives; and he who hates is dead, dead in trespasses and sins. For sin is the transgression of the law, and the summary of the law is, "Thou shalt love."

Well, we commemorate a death which brings life; that death which is the life of the faith which works by love, and the love of the faith with respect to God's love and which works in the production of love. For, as I said, this is a peculiar death. "I am the Living One, and I became dead, and behold I am alive for evermore, and have the keys of the unseen state and of death." Now, "I am the Living One," lies at the bottom of His bestowal of the life by becoming dead. How did He by becoming dead become life? Because He was the Living One, and had thus to bestow on us an infinite fountain of life. "Because of life the fountain pure remains alone with Thee." The character of Jehovah is that He is the Living One.

Now, the Son, being in the form of God and thinking it no robbery to be equal with God, that is, having the divine nature and in it divine independence, being servant of none, took upon Him the form of a servant. He is the eternal life which was with the Father, Jehovah the living God, full of all being, of infinite being, wisdom, power, holiness, justice, goodness and truth unchangeably. And He is the eternal life by the eternal generation. "As the Father hath life in Himself, so hath he given to the Son to have life in Himself." Being the Son as contradistinguished from all other creatures, He hath life in Himself, this holy, blessed life. But that this life might be communicated to dead sinners, He who was the life took on Him humanity, the form of a servant, for dead me, for guilty me, for unholy me. "In the beginning was the Word, and the Word was with God, and the Word was God: And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth."

"I am the life." "The fountain of life remains with Thee." "I am the life." "As the living Father hath sent Me, and I live by the Father, even so He that eateth Me shall live by Me." That we should eat Him and live, He took flesh, and gave that flesh that we might have life through the mystical union with the only-begotten Son of God who lives by the Father.

Thus our life reverts into the three-fold union; first, that by which the three Persons are one God; secondly, that by which the two natures are one Christ, one God-man; and thirdly, that by which we are members quickened together by His Spirit and accepted through His atoning death. Thus we, by virtue of our mystical union to the Son of God, who is one with the Father and the Holy Ghost, live with a divine life from and in the living One, who is the eternal life which was with the Father, and has been manifested to us.

Now this death is that through which the divine life that is in Christ outflows. It is thus:—That life could not flow out, because the sentence of death had passed on us, being law-breakers. We were not lovers, because we were haters. But love could overcome that. God cannot let go His demand of obedience to the law, but divine justice being satisfied, out flows His Spirit to bring us into connection with Him who is the giver of life; not simply because He died for us, but because He who died for us is Himself the eternal life in whom dwelleth all the fulness of the Godhead bodily. According to the Father's and His own agreement, with the consent of the Holy Spirit, the applier, He comes and dwells in us, that we may live by union to Him who is the life.

In all this, I think it is somewhat apparent that love and life are so united, not arbitrarily, but in the very nature of things, as that they are inseparable. And what does all teach us? Surely this, "Walk in love, as Christ also hath loved us, and hath given

Himself for us an offering and a sacrifice to God." So the gospel brings us back to the law, "Thou shalt love the Lord thy God, with all thy heart and soul and strength and mind: and thy neighbour as thyself," and law and gospel unite in one covenant testimony. "God is love; and he that dwelleth in love dwelleth in God, and God in him." Now, love to God will make us very careful of offending the good God; and love to our neighbour—"Love worketh no ill to his neighbour"—will make us do all the good we can. For "Love is the fulfilling of the law."

And so I stop with the prayer, "The Lord direct our hearts into the love of God, and into the patient waiting for Christ." "And the Lord make us to increase and abound in love one toward another, and toward all men, to the end He may establish your hearts unblameable in holiness before God."

The late Duncan Fraser, Carrbridge.

DUNCAN Fraser was born on the 14th day of November, 1838, at Ellan, Carrbridge, Inverness-shire. His parents were prudent and industrious, and careful as to the religious upbringing of their children. Their family consisted of five sons and one daughter. The father died when Duncan was only fourteen years. Before he departed this life, he expressed his wish that Duncan should continue to hold family worship after he should be taken away. This he did notwithstanding he was by ten or twelve years younger than the oldest son. This goes to prove that there was, at the age of fourteen years, some seriousness and concern of his soul noticeable about Duncan. It seems that he never mixed up with other boys in anything that could be called sinful, or wicked. Even at this early age, he began to follow the godly men of Strathspey, and to be always as near them as he could venture, whether on the public road, in meetings kept for prayer, or in their own private homes. He had the marks the late Rev. John Kennedy, Redcastle, gave of one in whom the Holy Spirit works effectually:—"A sharp ear towards God's word; a closed mouth and bowed head; and a warm eye towards the Lord's people." This continued for some time before the men took any particular notice of him, so far as they revealed it to himself; but we may rest assured that they had many thoughts and earnest prayers about and on behalf of their follower.

One day, during a communion season in a certain place the men, who were William Grant, Slochd; Donald Cattanach, Newtonmore; Alexander Cattanach, Laggan, Badenoch; and Duncan Cameron, Aviemore, were standing together, and Duncan a little distance from them, William Grant called him to them and laid his hand on his head, and said to him:—"Duncan, be watchful, and keep close to God's word; for you will have to bear witness to God's truth by holding meetings among the people

of these glens, when we are dust in the grave." This came to pass as we shall see.

Duncan learned to be a house carpenter. He served a part of his apprenticeship in Glasgow, and he continued in the city several years after he became a journeyman. During this period he visited the graves of the most of the martyrs in Ayrshire, Lanarkshire, etc., and also the places where they were in the habit of holding conventicles or field-preaching. The late Mr. Alexander Macdougall, banker, Kingussie, accompanied him in all his travels in these counties. The friendship formed then between him and Mr. Macdougall continued unabated, until Mr. Macdougall was taken away to his everlasting rest some years ago. They were in many ways of a kindred mind, and in no other thing was this more conspicuous than in the abhorrence with which they contemplated what is called "Higher Criticism." The idea of men, called Christians, whose aim and work was to cavil at the inspiration of the Bible, was preposterous to them both, and neither of them hid his light under a bushel as to how they abhorred such hypocrisy and daring profanity.

Duncan married a daughter of Alexander Cattanach, Laggan, Badenoch, a man well known throughout the north of Scotland as an eminently pious man. This took place on the 19th day of December, 1880. The Lord blessed them with a family of four sons and two daughters, all of whom are still spared.

The first time we had the privilege of meeting him was in 1890 at the Free Church Manse, Laggan, Badenoch. His wife was with him on that occasion. The next time we met him was at Inverness in June of 1892 at a meeting held by the so-called "Constitutional Party" of the Free Church after the passing of the infamous Declaratory Act. The first hall in which they met that day proved too small to contain the number of men, ministers, and students, who gathered to hear what the ministers intended to do. Another larger hall was got to which all present removed. The writer met Duncan in the crowd while passing to that hall, and asked him concerning his own health, and that of Mrs. Fraser. He noticed at once, by the expression of his face, that she was taken from him, and begged his pardon, letting him know that he did not hear of his painful bereavement. Duncan said: "I have lost a wife who, I am fully persuaded, was given me by the Lord, and who was an helpmeet for me in every way. I was deprived of her, and left with an infant of a few days old, and five other helpless little children; but I can conscientiously say that the condition into which men have brought the cause of Christ in Scotland to-day, causes me deeper and more poignant grief than the loss of my beloved wife has done." From that moment the writer felt bound in spirit to him. That bond continued unabated to the last. He was a man who was possessed of a very tender and loving disposition towards all men, but especially the household of faith; but he loved Christ

Himself and His cause more than he loved any of His creatures. Such as came to Inverness that day, expecting that a stand was to be made for the vindication of the truth of God and the principles of the Free Church of Scotland, left the town convinced that the "Constitutional Party" meant to do nothing. This caused much grief to many. Duncan Fraser felt it very bitterly. He, John Rose, and Alexander Fraser met often to confer as to what they should do. John Rose and he gave expression, on many occasions in these meetings, to the painfulness of being in a Church which made a new creed so contrary to God's word, but Alexander Fraser did not, for a long time, say a word as to what they should do. This caused Duncan and John to doubt whether Alexander meant to take any steps to fulfil his vows and defend God's word. But as they were meditating one night together, Alexander said, "I will tell you plainly what I feel bound in my conscience to do: I will have nothing to do with the present Free Church after the coming Assembly, unless they will repeal that God-dishonouring and soul-destroying Act. You may act as you like, but that is my position." The other two expressed their wholehearted concurrence in his decision. Duncan said to the writer: "I never felt more ashamed of my own thoughts than I did that night; for I felt that my thoughts were so unjust in this matter towards honest Alexander Fraser."

As is so well known, Rev. D. Macfarlane protested at the Assembly of 1893 against the conduct of the Free Church, inasmuch as she had violated her own Creed and Constitution, and took steps immediately to set up the Free Church of Scotland in her original purity and position. This step brought great relief to these men, who felt that they were bound by their oath to assert, maintain, and defend her Creed and Constitution. None rejoiced in this relief more than Duncan Fraser. He immediately began to hold services on successive Sabbaths at Tomatin, Kingussie, Aviemore, and Drumuillie, to all the people in these districts who separated from the Declaratory Act Church. When the Tomatin congregation got a missionary of their own, he gave up going there, except that he went every year to catechise the people, while he had strength left him to do so. He continued to hold meetings on the Sabbath-days, and some times through the week in the other three places, and also to catechise in these districts while he was enabled to do it. We never saw any man so unsparing of himself; for it was seldom that he walked less than twelve miles on a Sabbath-day, and spoke twice. While he had strength, he would be up on Monday morning at five o'clock and wrought at his trade all day. The writer told him often that he should take complete rest on Monday after such exertions, but he would not be advised. He was such an active man both in mind and body that he did not feel any deterioration at the time, but he regretted at last that he was so unsparing of his body, not in going to speak to the people, but in the employment of the world. For all this

labour of love he refused repeatedly to accept of any salary from the Church. He took the Apostle Paul for his example in preaching the word of God for naught to poor sinners.

Four years next spring he had a severe attack of influenza. It impaired his good and robust constitution so severely that he never got back his strength again. Not long after that his memory became very bad, so that he had a very great difficulty in expressing his mind. At the same time his other mental faculties remained quite sound and active to the end. Even then he was as keen as ever on going to hold meetings among the people. He said once to the writer: "I think it is my duty to go among them should I not be enabled to say one word to them, but—'Repent.'" And, indeed, there is nothing that is more needful in our poor generation than repentance. But he had to give up these meetings for more than two years before the end came. He continued to the last to hold a meeting in his own house.

David Fraser, his brother, who was ten years older than he, was also a man of undoubted piety. He lived also in Carrbridge, and assisted Duncan in the meetings. The admiration he had for David was boundless. He looked upon himself as not worthy of being compared to him. Indeed, David was a rare man in intelligence, grace, and wisdom, which made him to be respected very highly by the Lord's people, and also by all who knew him. He was one of the men who thought much, but spoke sparingly. Visitors to the place sought his company and his opinions about science, theology, and worldly affairs. One day a man who considered himself a scientist met him on the road and said to him, "These mountains," pointing to Grampian mountains, "are as old as any in the known world; for their formation prove that they were in existence long before the rest of the mountains of Scotland." David answered: "I believe that God created them when He created all the other mountains." Another of the visitors used to sit and have a talk with David. He said to him one day: "Do you not feel that there are parts of the Bible which should not be read in public, or in the family, even in private?" David said: "I never met any man who had the least holiness of heart who had any such difficulty." He died in 1907, and so Duncan was left like a sparrow on the housetop alone.

Duncan's great and strong fort was prayer. The writer was present in his house one morning at family worship. Duncan was prevailed upon to conclude with prayer. In that prayer, he wrestled, like Jacob of old, with the Lord for the low condition of His cause in the world and especially in Scotland, that He would revive it, pour His Spirit forth upon families and individuals, and that He would raise up faithful men to rule in the State, and God-sent ministers to declare His whole counsel to poor, lost sinners, and to His own people. There was something in that prayer which caused one to feel that he was in the secret place of the Most High under the shadow of the Almighty. Heaven and

earth seemed so near one another, and the feeling was : "Master, it is good to be here."

He had a very active mind which was always meditating upon the word of God. This enabled him to draw water continually from the fountain of life. He spoke to the question at Dingwall often, but one day he gave an interpretation of a passage of God's word which fixed itself on our mind. The words were :—"These waters issue out toward the east country, and go down to the desert, and go into the sea : which being brought forth into the sea, the waters shall be healed. And it shall come to pass that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live. . . . But the miry places thereof and the marshes thereof shall not be healed ; they shall be given to salt" (Ezek. xlvii. 8, 11). Duncan, after quoting the above said :—"We believe this river, which Ezekiel saw, meant the gospel of Christ going forth with the power of the Holy Ghost accompanying it ; so that the living were revived, and the dead brought to life. But what puzzled my mind for some time was, what could be meant by the miry places and the marshes that were not to be healed ; but given to salt. After thinking seriously of this, I have come to the conclusion, that it means places that were saturated with the gospel, but that it had been despised by the people. Their heads were filled with knowledge, but the effects of it never reached their hearts and consciences. We have an example of this in Dingwall, where the gospel was preached in its purity and power by the late Dr. Kennedy. The people are gospel proof to-day, and are given to the curse of gospel despisers. The same thing is true of Lochalsh where the Rev. Alexander M'Coll preached the pure gospel. Let us beware of despising the gospel while we have it, and of being fruitless under it."

He was one of the sweetest singers of the psalms of David we had the privilege of hearing. His voice was weak, but very sweet, distinct, and penetrating. His favourite stanza was :—

"O that men to the Lord would give
Praise for his goodness then,
And for his works of wonder done
Unto the sons of men" (PSALMS cvii. 8).

On a Communion Sabbath outside in the wood, when the psalm was being sung by him after the sermon was finished, the birds in the trees round about the congregation started their own songs, so that the effect was most solemn. It reminded the writer of the words in Isaiah : "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." Duncan himself, as he was singing, did not observe the chorus of birds that assisted him. A few years afterwards, he told us that a young girl, who was present that day, told him on her deathbed that she enjoyed so much of the Lord's presence in her soul during the sermon, and that when the

singing began, she felt that the birds came to her assistance in praising the Lord. One of our missionaries wrote us from London, that he was longing to get north to hear Duncan Fraser singing once more: "O that men to the Lord would give praise for his goodness then." He might be called "The sweet singer of Israel" without exaggeration.

Duncan Fraser was a true and constant friend. He was not a flatterer. He would in a gentle manner warn his friend when he saw or heard anything that should be reproofed, and he would show his appreciation of reproof from a friend with true humility. But he had no quarters for such as held the truth in unrighteousness. On this account some looked on him as narrow or bigoted, but the opinions of such men did not move him. He was a true friend to all his fellow-sinners, and many a long walk he had, even when tired after speaking and walking long distances, to go to visit the sick and the dying. Every one in distress had a friend in him. When in Glasgow at Communion seasons, he would visit every one whom he knew of the Lord's people, and especially the sick, the aged and infirm. He did the same wherever he went, so that the poor and needy will miss him in more ways than one.

In February of last year he spent three weeks with us in Glasgow. He spent the most of the days reading his Bible. There were truths from which he drew honey in past years, and when he would fail to find them, we had to come to his assistance. One of these was: "It is good for me that I have been afflicted; that I might learn thy statutes." On one occasion we noticed that he was in ecstasies over the open Bible. We asked him what did he find now? He lifted his two hands above his head, and exclaimed: "Wonderful, O, how wonderful!" When we went to look, he placed his finger on the words: "And hast loved them, as thou hast loved me," and repeated, "Isn't that wonderful!" He was filled with amazement at the love of God. All that day he was rejoicing with joy unspeakable and full of glory. He was ripening fast for the glory which he now enjoys.

The disturbance made in our Church for union with the Free Church caused him much grief and anxiety. He expressed to us often the mental trouble this gave him. He could not understand what moved these brethren, but he repeatedly said: "It comes not from love to God, nor His Word." We could not tell him why they were doing it; because the reasons they gave to justify their actions were very far from convincing us that they were in the right.

The evening his end came, he sent his daughter, who dutifully attended him, to enquire about a friend who had undergone an operation, and who lived about six miles away. She left the house about four o'clock in the evening, and was back after seeing the woman, about six. When she arrived the whole house was burning vehemently. He was in the house. His poor daughter would have sprang into the burning building in her agony, were it

not that the neighbours prevented her. They had previously noticed the fire, and had forced the door and broken a window to get in, but had found it impossible to enter. After they got into the house, he was found in the passage not far from the front door. How the house took fire is and will be a mystery. There is this consolation in the appalling mystery, that it was free from the hand of any creature, and that it was an act of divine providence. No one who knew Duncan Fraser can have any doubt but that he went, if by a chariot of fire, to be for ever with Christ whom he loved and served faithfully in the world. We believe that he is now singing the praises of Him who loved him and washed him from his sins in His own blood. His body was laid to rest in Duthil churchyard, to await a glorious resurrection. He will stand in his place at the end of days.

We desire to express our deepest sympathy with each one of his sons and daughters, also with his brother and sister, and all other relatives and friends.

N. C.

A Letter on Church Matters.

BY THE REV. WILLIAM MATHESON, ONTARIO, CANADA.

SIR,—As one whose circumstances are peculiar, may you allow me to make a few remarks in your pages in connection with the recent movements of those ministers who have forsaken us? When the Free Church Commission first publicly started the recent union agitation, we were loathe to believe that any ministers of our body had given them the encouragement they claimed. We thought that there was something darksome and even traitorous in the movement, if that were so. To-day we are undeceived. Why, however, do we stand where we do?

Notwithstanding the clear and powerful reply addressed by "Lovers of the truth," I suppose that the views set forth in Rev. J. R. Mackay's pamphlet, entitled, "The Free Church and the Free Presbyterian Church," are held to be the public defence of his recent secession. I would like to touch upon a few matters in it. At the very outset there is an attempted defence of the action of the F.C. Commission of Assembly in originating the union movement. He says, "Some of the most serious matters which the Church of Scotland ever took up had their commencement in the Commission." He appears to try to prove this startling statement by an example. The example is ridiculous. The question of the Union of England and Scotland surely originated publicly in the Houses of Parliament. The Commission of Assembly did not raise it. When it was raised outside, it then became their bounden duty, according to Constitution, to deal with it. The legality of the action of the F.C. Commission still awaits vindication.

But next I observe that under "B" he writes of the Free Church

that there was in 1893 and the Free Church that now is in 1918, declaring, "there is a vast difference between the Churches." He is referring to the position of the Declaratory Act of 1892. Of course, his purpose is quite clear. When we go on to what he writes under "C," we find that he says, "The highest law tribunal in the land declared the *present* Free Church to be the true and lawful Free Church of Scotland." Again, his purpose is quite clear. But are these statements honest? With one breath he declares the present Free Church to be vastly different from the Free Church that appeared before the highest law tribunal in the land and with the next breath he declares that the Free Church that appeared before the highest law tribunal in the land was the present Free Church. What are we to make of this? But, further, I challenge the statement that the highest law tribunal in the land declared the present Free Church to be the true and lawful Free Church of Scotland in Mr. Mackay's sense. The question of the constitutional integrity of the Free Church of Scotland, as affected by the passing of the Declaratory Act of 1892, was deliberately evaded by the F.C. counsel. The whole question before the Court was argued as on the ground occupied by the Free Church and by the U.F. Church as at 1900. The Free Church counsel made this very plain.

He then proceeds to commend the Free Church for inviting us to join them in a sort of attempt to blot out the unpleasant history of the Free Church from 1892 onward to 1906. Those are memorable years in the history of the Free Presbyterian Church. If after 1892 anyone came to Scotland desirous of enlisting under the glorious banner of truth, as unfurled in Scotland in 1843, where alone could he find it? Verily, not in the Free Church, but in the F.P. Church of Scotland, and the F.P. Church is not prepared to go back, as invited, to a position that invites a re-enactment of the whole Declaratory Act tragedy. And what did the F.C. stand for in 1900? There was no call for the banner of 1843. That stood unfurled in the F.P. Church. The very agitators for union in both the Free Church and the F.P. Church declare that. They say that the present Free Church is identical with the F.P. Church in doctrine, worship, discipline and government. And what then did the Free Church stand for in 1900? Was not her stand schismatic, for she professed to raise a standard which she admits was already in the field, but which she contemptuously ignored, while she used that standard in the Law Courts to gain the patrimony over which it had a right to wave? The F.C. admittedly had dropped that standard by the passing of the Declaratory Act in 1892, and whatever shelter individual members might have under the dissents entered and recorded, there could be no such thing as any Court of the Church so protected. As an organisation the Free Church was a Declaratory Act Church.

Again, we find under "D," "The judgment of both Churches

as to the *right* claimed by the majority of the Free Church of 1892 to pass the Declaratory Act into law is one and the same." This sounds plausible, but is it so? Actions speak louder than words. The F.P. Church plainly allowed the majority the power of changing their creed, but they held that once they changed their creed, whether under any assumed powers in the Barrier Act or supposed to be found elsewhere, they ceased to be the true and lawful F.C. of Scotland. The creed identifies the Church according to the F.P. view of the Constitution. But what is the F.C. view? They surely hold that the majority could change the creed, under whatever assumed powers, but that the Church still remained the true and lawful F.C. of Scotland. Whatever their words may be, this is the language of their actions. They admitted the change of creed in the Declaratory Act of 1892, and yet claimed the property of the true and lawful F.C. of Scotland deliberately, as the Declaratory Act Free Church, point blank refusing to discard this change of creed in the presence of the highest law tribunal in the land.

But what call was there for the F.P. Church in 1893? She had to come into existence to uphold in Scotland the banner dropped by the Free Church, and particularly the foundation doctrine of Scripture as the supreme and infallible standard of the Church of Christ on earth. She was not schismatic. Noble was her birth, and high her calling. Needful was her witness, and strenuous has been her struggle. Not long had the schismatic banner been raised after 1900, when a characteristic professorial appointment was made under it. The evil spirit of rationalistic unbelief revealed itself in the bosom of that Church. At the very fountain of that Church's life, the poisoned waters flowed. Surely with greater readiness might a teacher, who fell into actual adultery, be confirmed in office after due discipline, than might one who fell into such spiritual uncleanness. Yet we know the Church's historic severity in the former case. Spurgeon declares it doubtful that any such should ever be restored to office, and to this effect he quotes approvingly Rev. J. Angell James, that great advocate of Christian unity. Certainly he agrees that there should be no thought of restoration until the sincerity of repentance is made as plain and widely known as the fall had been notorious. If Rev. J. R. Mackay would consider the difference between receiving a communicant who fell but brought forth fruit meet for repentance afterwards back into communion and fellowship, and the confirmation of one who fell sadly, in the highest charge in the gift of the Church, and that upon most doubtful and unsatisfactory evidence of repentance, he would be less ready to mention the ugly charge he does—Novatianism. How under all the circumstances could the F.P. Church hold out her hand to the Free Church for union? The F.P. Church has a good and sufficient reason for her existence. All the elaborate pleading lest the F.P. Church fall into the sin of schism goes for nothing in the light of the facts of the present Free

Church's organisation as a distinct body, of which I have already taken notice.

It is a very noticeable feature of this long essay upon the unity of the visible Church that nowhere are we told just what this unity means. "Unity of the visible Church" has more than one meaning. One time we are given to understand that our Standards hold the unity of the visible Church to be a fact. This is a heartily accepted statement. At another time we have the duty urged upon us of seeking to attain this unity as if, after all, it were not a fact. But one is shocked to read such an awful charge, "If we ourselves do not with (our) doctrine of the nature of the visible Church hold also the complementary doctrine of the unity of the visible Church, we render our baptismal service nonsensical." What is "the complementary doctrine" which we are to hold under pain of such awful consequences—rendering our baptismal service nonsensical? It is not "our" doctrine but "the" doctrine. Clearly the writer means that it is such a doctrine as binds us to an organic union with the Free Church of Scotland. Now, if our baptismal service be valid, it cannot surely be termed nonsensical. Where is this deliberate statement, then, going to land us? If we hold "the complementary doctrine of the unity of the visible Church," we are bound to unite with the Free Church. If we don't unite with the Free Church we don't hold the required doctrine of the unity of the visible Church, and forthwith our baptismal service is rendered nonsensical, and surely that is invalid. I would call this nonsensical, but that it is too serious and too solemn a matter. What has come over the author of such a statement? He surely did not know or think what he was writing, for the evident force of his words is to unchurch the F.P. Church unless it follow his lead. Surely to pronounce the Free Presbyterian Church baptismal service nonsensical is to unchurch the F.P. Church, and have we not here the party who could so readily threaten the F.P. Church with the charge of the Novatian heresy, falling, so far as his statements go, into the Donatist heresy? Of course, we really think better things of him; but, at all events, we fear not for the validity of our baptismal service.

The need of the F.P. Church is a closer, firmer, more prayerful and more whole-hearted cleaving to and understanding of the Word of God. It is the sword of the Spirit. This is not to be gained by union with the Free Church and consequent condonation of her unfaithfulness to Christ and His Word, during critical days in Scotland, and in the world at large. Let us hold forth the Word, and the power from on high shall descend, and the Word of God will grow and multiply.—Yours, etc.,

W. M.

ON the tombstone of most who die, it might be written, "Here lies one against his will." Holy Paul was of another mind. "I have a desire to depart," says he, "and to be with Christ; which is far better."—*Wm. Gurnall* (1680).

The late Miss Kate M'Kenzie, Balchladdich, Stoer.

THE Free Presbyterian Congregation of Assynt, in common with other congregations throughout the Church, has had, within recent years, the repeatedly mournful experience of witnessing one after another of those who gave promise of many years of Christian usefulness being removed from its midst. And while it is the Lord's doing and marvellous in our eyes, we cannot help viewing it otherwise than as a manifest token of God's displeasure towards the present generation.

That the subject of this notice gave evidence of having passed through the change which is so essential for entering the kingdom of heaven, the following account should convince us:—Kate M'Kenzie was born in Balchladdich some forty-two years ago. She was thus a comparatively young woman, when the messenger of death, armed with its divine commission, separated her soul from its lifetime dwelling of clay. At an age in which the Holy Spirit more frequently begins His good work of grace in the soul—the impressionable age of youth—was Kate brought to realise her lost condition as a sinner. A particular occasion on which the arrow of conviction found lodgment in her guilty conscience was, when hearing the following remark being uttered in public prayer by a God-fearing man, namely—“Lord, have pity on the young girls who, though attractive in personal appearance, are on the way to hell!” Henceforward she was not allowed to rest upon her lees, for anxiety as to her lost estate and future destiny was constantly preoccupying her mind. Moreover, the quickening of her conscience, instrumentally produced by the human voice, received further deepening by the following passage in Psalm ix. 17, coming with great force to her mind:—

“They who are wicked into hell
Each one shall turned be;
And all the nations that forget
To seek the Lord Most High.”

“The law work” under which she laboured at that time seems to us to have been considerably protracted, and, from what we were able to gather from herself, we are inclined to think it continued for about two years. While under this spiritual discipline, she was acquainted with those alternating frames and emotions by which the soul is at one time utterly cast down as if there was scarcely any hope, and at another so cheered with comfort and delight as almost to suggest the joy of new-born delivery—she was no stranger to those soul-varying experiences common to those who are awakened. Under the special ministration of the Holy Spirit, which the Lord is pleased to dispense towards those whom He calls effectually, soul experiences usually do differ in degree, details, and circumstances, but in nature and ultimate object they are the same. Like others, she sought relief

to her troubled soul by resorting to the covenant of works, the sum of which is, "Do and live." And, while as yet cleaving to this hopeless system for deliverance, she was favoured with receiving into her mind many passages of truth which inspired her with confidence and soothed her with consolation. Among other truths, we may quote this passage in another Psalm, cvii. 30 :—

"Then are they glad, because at rest
And quiet now they be :
So to the haven he them brings,
Which they desir'd to see."

This passage came with great light and comfort to her mind. Still, the Lord's time of real deliverance had not yet come, and when it did come, it was very real to her. "If any man be in Christ, he is a new creature ; old things are passed away ; behold, all things are become new." The contrast between the "old" and the "new," which this gracious change produced, was markedly vivid to her.

The desire for undisturbed solitude, so as to fix the mind more intently upon the great subjects, God, salvation, the soul and eternity, is characteristic of those who are graciously quickened, especially during the first phases of this wonderful knowledge. The custom, therefore, with Kate was to betake herself to the room, after the rest of the family retired for the night, and thus closeted she read, meditated, and prayed over the Word of God. On one of these nights, she, being moved with intense feeling about the way of salvation by Christ, laid hold of the Bible and began to read, while she said within herself, "If Christ is in the Scriptures, I will get him to-night." After she had read, she fell upon her knees, and as she earnestly offered up her petitions before the throne, these words in Psalm l. 15 : "And call upon me in the day of trouble : I will deliver thee, and thou shalt glorify me"—struck into her mind with indescribable enlargement and enlightenment, so that darkness gave place to light, and death to life. In these words, as applied to her by the Holy Spirit, Christ, and the way of salvation through Him, became most sweet and precious. She beheld His sufficiency, His glory, and His peculiar suitableness as meeting the claims of law and justice in her room. She continued in this happy frame for some time. But in due time she got to know that she was not altogether rid of the old nature, and by-and-by the powerful corruptions of the heart began to move, until at last she was afraid all was lost, and all her former experiences of grace were a delusion. The enemy sought to take advantage of this by hurling his cruel darts at her. She knew what it was to be tempted by Satan to give the lie to God's gracious dealings with her. While passing through this trial, she resolved on going to Inverness Communion. Thither she went, and though she attended all the services at this communion, she got no relief. When the communion ended, a friend asked her if she was to go to Moy Communion,

which immediately succeeded Inverness, to which she answered, "Oh, I am afraid all my attendances at communions will cast me deeper into hell." "No, indeed," said the friend, "for all the communions you attend, they will not cast you into hell." She, however, went, and the Lord was pleased to grant her an outgate by means of this solemnity from the temptation under which she laboured. The sermon under which she got this relief was preached from the text, "Rise up, my love, my fair one, and come away; for lo, the winter is past, the rain is over and gone" (Song ii. 10, 11).

In her young womanhood Kate was strong and healthy, but when she was about twenty years or over she contracted a severe cold, which permanently undermined her health, and made it clear she was not destined to see the allotted span. Of this she was quite conscious herself, and for a year or two before she died it became increasingly evident, to herself as well as to others, that her days were numbered. While the family circle was a happy one, because of its religious and God-fearing character, there were domestic circumstances—which we need not detail—that required the exercise of wisdom, patience, love, and contentment, which were not wanting in her. Under adverse or smiling providential dispensations, Kate's temperament and disposition was cheerful and contented. Her naturally buoyant spirit was seasoned with the grace which enabled her to say with the apostle, "For I have learned, in whatsoever state I am, therewith to be content." She was very cautious in respect to speaking of others, and was careful to avoid giving offence to Jew or Gentile or to the Church of God, while at the same time she did not hesitate in showing faithfulness when the occasion required. She loved to hear the Gospel preached in its native simplicity, and what constitutes its very kernel and marrow, namely, the love and sufferings of the Redeemer, scarcely ever failed to melt her soul into mingled feelings of joy and mourning. At the throne of grace she was a regular visitor, and hardly can we calculate the loss which not only congregations, but the Church of God at large—and our own in particular—have sustained through the thinning of their gracious suppliants on the earth.

An intimate friend of hers, who frequented her bedside during her last days, tells that she was wonderfully bright in her hopes at the end. She said, "Formerly I was able to exercise my mind on His Word, but not now. Nevertheless, the truth sustains me, and though it often passes through my soul as flashes, I cannot keep it. When a truth came to my mind before, I used to get sweet meditation on it; that is not the case now. But why should I murmur when He does all things very well?" A few nights before she died she was seized with great weakness, and slept a little. When she awoke she felt some impatience at being still in the body, and being troubled over it afterwards, she broke out with the affecting words: "Why should I complain of drinking

the little—the very little—He has been pleased to put in my little cup, when He Himself, without the least murmur, drank the great cup of wrath which was due to them all to drink !” To this the friend replied, “You are not yet perfect.” She rejoined : “No, no, far from it ; but blessed be His name, He can cleanse the leper by the power of His word.” Worship being taken and ended, she said, “What a pity I could not sing with you these beautiful Psalms, but I will praise Him yet, yea, eternally, for what He did for me—for coming in my nature, suffering in my nature, rising again in my nature after satisfying divine justice for me. Can I praise Him enough through the endless ages ?”—these words being uttered in a state of rapture. She was too weak to speak any further, and in a few days more her soul took its flight to the presence of the King. She died towards the end of August last.

To her father, who still survives, and the other members of the family we extend our deepest sympathy in their sore bereavement. “The just shall be held in everlasting remembrance.” M. M.

Brief notices of the late Mrs. William M’Kenzie, mother of Miss K. M’Kenzie, and of Donald M’Leod, Clashmore, Stoer, are held over till next month.

Air Sochair a Chreidmhich.

LE MR. EGIN UELSH.

“Tha mo chaoirich-sa ag eisdeachd ri mo ghuth, agus is aithne dhomh iad, agus leanaidh iad mi ; Agus bheir mi a bheatha mhaireanach dhoibh ; agus cha sgriosar iad am feasd, ni mo a spionas neach air bith as mo lamh iad.”—EGIN x. 27, 28.

SE an nì mu dheireadh a rùnaich mi a leagail ris dhuibh agus bhur steidheachadh ann, agus as eugmhais nach urrainn do’r n-aoibhneas a bhi làn, agus do’r sólas a bhi mór : agus se sin, bhur buanachadh a dh’ionnsuidh na crìche, a chum agus a mheud’sa ghairm an Tighearn ar Dia a chum dóchas na glòire sin, agus a thug e a dh’ionnsuidh a chrò fein, gu’m feud iad a bhi cinnteach nach d’theid iad gu siorruidh a dhìth, ach guim faigh iad a bheatha shiorruidh ; oir’sè so a h-aon do shaighde teinnteach an droch spioraidh, leis an ábhaist da bhi lotadh cridheachan mòran diubh-san a bhuineas do Chrìosd, nì ’nuair a sheallas iad ri’n anabhunnachd agus an laigse fein, agus an uair a chi iad an cuid truaillidheachd agus an tuiteaman iomadh-fille fein, cia mar nach urrainn iad seasamh air so aon uair a thiom, agus an uair a dh’amhairceas iad air muinntir eile, a rinn aideachadh sgiamhach ’san diadhachd, an uair a tha iad ’gam faicinn a’ tuiteam air falbh a ris ; agus an uair a thòisicheas iad air smuaineachadh cìod a dh’fheudas iadsan a chumail ’o thuiteam gu buileach air falbh, an uair a rinn muinntir eile clonadh, aig an robh gràsan nì bu mho

na bha acasan, agus na's mò na's urrainn iadsan fhaotainn air son an àm a ta làthair, an sin tha iad air an creach' de'n aoibhneas, agus de'n dòchas do na ghlòir shiorruidh sin. Mar sin ma ta, tha e ro-fheumail air bhur son gu'm faigheadh sibh eolas air bhur buanachadh anns a chreideamh; uime sin co iomadh dhibh 'sa thug Dia a dh'ionnsuidh rioghachd a Mhic fein, agus a chried maitheanas peacaidhean ann am fuil Iosa Criosd, tha e ro-fheumail air bhur son aithne fhaotainn air nach d'theid a h-aon do a chaoraich-sa am mugha; oir bithidh so na aobhar mòr chomhfhurtachd do pheacaichibh, an uair a bhios aithne ac' gu'n dò thòisich Dia an obair mhaith sin annta, a dhaingnicheas e agus a ni e coimhlionta na àm fein, feumaidh e bhi gu'n d'thoir so mòr shòlais do chriedmhich, an uair a bhios ffof aca gur e rùn agus crìoch an Tighearna, cha'n e mhàin an taghadh, an saoradh, agus am fireanachadh; ach mar an ceudna gur e a rùn gu'm faigheadh leanabh taghta Dhe a tha air a ghairm, gràs gu buanachadh dh'ionnsuidh na crìche. Uime sin 'se so an ni mu dheircadh a tha rùn orm a labhairt mu thimchioll bhur combrag Chriosduidh; oir aìr dhomh a dhol triomh na chuid eile, smuainich mi e feumail bhur steidheachadh ann an so mar an ceudna, a chum's gu'm feudadh sibh, leis na's mò do shòlas, 'ur cuairt ann an so a chuir seachad le eagal agus le ballacrith, air dhuibh fhaicinn nach 'eil e air fhàgail ann bhur lámhan-sa gu sibh fein a chàll. Bha Adamh air fhàgail da fein, air an aobhar sin chaill se e fein; ach cha'n'eil e mar sin maille riut-sa a ta ann an Criosd, agus a tha a'd' leanabh do Dhia: oir thug an t-Athair thusa do na Mhac, agus tha e cumail greim dhiot le a làmh fein, agus Esan a bha toileach a bheatha fein a thabhairt air do shon, cha leag e leat a dhol am mugha: oir cha robh duine no bean riamh, a fhuair an creideamh tearnaidh so, agus an t-aithreachas so a chum beatha, a theid gu siorruidh am mugha; agus cha robh duine no bean riamh, a dh'eisd ri focal Iosa, agus a chreid e, a chaidh riamh a chall. 'Nis, na'm b'aithne dhuit so, gu'm bheil e do-dheanta gu'n rachadh tu gu bráth am mugha, cìod an gairdeachas leis am feudadh tu do réis a ruith! Agus air son steidhibh gu do chumail suas an so, do bhrìgh's gu'm bheil a rùn orm bunaitean na diadhachd agus a chreidimh chriosduidh, a dh'fheumas sibh a shuidheachadh agus gluasad d'an rèir, a ghairm a ris gu'r cuimhne:

Mar, anns a cheud àite, creidamh sabhalaidh,

2. Nuadh-bhreith.

3. Toraidh an aithreachais, agus cleachdadh na diadhachd ann 'ur giulan agus ann bhur caithe-beatha gach la.

4. A bhi 'g innseadh na h-amalaidhean lionmhor a chuireas an diabhul anns an rathad, gu do bhacadh o bhi fàs bho chreideamh gu creideamh, an dara cuid ann do dheanamh an-dàna, no do bhacadh o bhi fàs o chreideamh gu creideamh, agus an deigh sin a bhi ag innseadh na h-amalaidhean a thilgeas e a steach gu bacadh t-aithreachas air an doigh cheudna.

Anns an àite mu dheireadh, a bhi ag innseadh dhuibh bhur còirichean a ris, do bhrìgh's gu'm bheil a rùn orm a dhol troimh na nithe so a ris : uime sin, air son an àm a ta lathair, innsidh mi dhuibh ciod na bunaitean a chumas suas sibh anns an dearbhachd so, nach d'theid sibh gu sìorruidh am mugha, agus gu'm bheil bhur buanachadh co cinnteach air a rùnachadh ann an comhairle dhiomhair Dhe, 'sa tha 'ur taghadh, bhur saoradh, bhur fireanachadh, agus bhur gairm, air a chomh-dhunadh ann, a chum's gu'n smuainich sibh air a so, nach 'eil e air fhagail ann bhur làmha-sa gu sibh fein a chall, ni's mò na bha e ann bhur lamha sibh fein a shàbhaladh ; air an an aobhar sin ni mi an aithris dhuibh a nis gu h-athghearr.

Na bunaitean a chum bhur dheanamh cinnteach gu'n dean Dia comasach sibh air buanachadh a dh'ionnsuidh na criche ; tha cuid dhiubh air an tabhairt o'n Tighearna fein, agus bho a nàdur, agus tha cuid eile air an tabhairt bho bhuaidh tiodhlaicibh Dhe a tha air an tabhairt dhuibh. Iadsan a ta air an toirt o'n Tighearn fein, 's iad so iad :

'Sa cheud àite, rùn neo-chaochluideach Dhia, nach urrainn neamh no talamh atharrachadh, gu'm bheil thu air do thaghadh a chum na beatha-sìorruidh, mar a rùnaich Dia do ghairm, do shaoradh, agus t-fhireanachadh, agus maitheanas a thabhairt dhuit ; air an doigh cheudna, rùnaich Dia gràs a thabhairt dhuit gu buanachadh a dh'ionnsuidh na criche, uime sin tha Crìosd ag radh, "Cha d'theid a h-aon deth mo chaoraich-se am mugha," agus tha'n t-Abstol ag radh, "tha bunait Dhe a' seasamh daingean." 'Nis cha bhiodh am bunait daingean, mur biodh am buan-mhaireanachd air a runachadh ann an comhairle Dhe.

Tha'n ath bhunait air a thabhairt bho neo-chaochlaideachd gradh Dhe ; oir iadsan a "ghràdhaich Dia ghràdhaich se iad gus a chrìoch," agus tha e fein ag radh, "le gràdh sìorruidh ghràdhaich mi thu. Mar sin ma shuidhich Dia aon uair ort gràdh a chridhe, mar a ta Dia neo-chaochluideach, mar sin a ta a ghràdh neo-chaochluideach ; agus mar a ghluais a ghaol neo-chaochluideach e air tús, gu do thaghadh, 'san ath àite gu do shaoradh, agus an deigh sin gu do ghairm agus t-fhireanachadh ; mar sin tha a bhunait neo-chaochluideach air a thabhairt bho fhirinnteachd ann a ghealladh.

'Nis mhionnaich Dia, agus cha'n atharraich e, ni mò a mhi-naomhaicheas e a naomhachd, gu'n cuir e eagal fein ann do chridhe, a chum's nach imich thu gu bràth uaith'. Tha e fìor, gu'm bi tuiteaman gle mhor ann an clann De ; ach a leithid do thuiteam's nach urrainn gu bràth a bhi air ath-leasachadh a ris, cha'n'eil sin freagarach do h-aon deth chlann Dhe.

'Nis tha'n ceithreamh bunait gu do chumail suas an so, air a thabhairt uaith so. Ghabh am Mac thu ann a làmh fein, "An t-Athair a thug dha-san thu is mo e na na h-uile, agus cha'n'eil neach sam bith comasach air do thabhairt a laimh an Athair,"

oir gach cumhachd a ta aig, cuiridh e an gnìomh a chum do dhìon mu'n rachadh tu am mugha, gu labhairt mar sin, a tha a'd' leanabh dha: uime sin tha e comasach gu do thearnadh, air doigh 's nach bi uile chumhachdan neamh agus ifrinn comasach air a thabhairt ort a dhòl am mugha.

'Nis, 's iad na bunaitean eile iad so gu h-athghearr; Eadar-ghuidh a Mhic, a tha aig deas lamh an Athair agus a tha deanamh gnath eadar-ghuidhe air do shon. "Ma pheacaicheas neach air bith," deir an t-Abstol Eoin (1 Litir ii. 1). Tha Fear-tagraidh againn air neamh maille ris an Athair, eadhon Iosa Crìosd." A ris tha aonachd dò sgarraichte eadar thus agus esan; tha thus a'd' aon bhall de'n chorp sin d'am bheil Crìosd na cheann; agus cha'n'eil a h-aon deth na buill sin d'am bheil esan na cheann, a theid gu bráth am mugha.

A ris, an "Spiorad a dh'fhanas maille riut gu brath"; air do Spiorad na h-uchdmhacachd agus an naomhachaidh a bhi air a chuir aon uair bho Dhia a dh'ionnsuidh duine no bean sam bith, cha bhi e gu bráth air a thabhairt uaith a ris.

'San aite mu dheireadh, "Tha tiodhlaicean agus gairmean Dhe gun aithreachas." Tha e fìor, gu'm feud na tiodhlaicean a bheir oirne seirbhis a thabhairt do Dhia le gairdeachas, a bhi air an tabhairt uait aig cuid do amaibh; ach na tiodhlaicean so as eugmhais nach urrainn thu a bhi air do thearnadh, cha bhi am brìgh gu sìorruidh air an tabhairt uait: uime sin feumaidh tu smuaineachadh air na bunaitean so, feumaidh tu smuaineachadh orra, agus air doigh araidh air a bhonn shònruichte so, "Tha Dia fìrinneach, a gheall nach d'theid a h-aon de a chaoraich-sa am mugha." "Tha mise am aon de' a chaoraich-san, uime sin cha leig e dhomh a dhòl am mugha. 'Nis ma ta, co iomadh agaibh anns an do dhealraich an Tighearna riamh ann bhur cridheachan, agus d'an d'thug se riamh tiodhlac a chreidimh, agus aig am bheil an creidimh air a sheuladh le Spiorad Dhe, agus a fhuair an Spiorad Naomh a' fosgladh an sùilean agus a leigeil dhuibh fhaicinn gu soilleir gur e gradh Dhia bunait na'n uile, cuimh-nìchibh gu'm bheil bhur n-ainmean air an sgriobhadh ann an leabhar na beatha, agus gun iad a bhi air an dubhadh a mach gu sìorruidh; tha sibh air bhur gradhachadh gu saor; tha sibh air bhur taghadh ann an Crìosd; tha sibh air bhur gairm o dhorchadas gu solus miorbhuileach; tha sibh air bhur fireanachadh le creidimh ann am fuil Iosa; tha sibh air bhur naomhachadh agus air bhur glanadh o oibribh marbh a chum seirbhis a thabhairt do'n Dia bheo; agus uime sin cha d'theid sibh gu sìorruidh am mugha; oir lamh sin a chreidimh, air do na Mhac aon uair greim a dheanamh oirre, cha leag e gu sìorruidh as thu; agus ge do leigeadh tus as esan, gidheadh an greim a ghabh an t-Athar agus am Mac dhìot-sa leis an Spiorad cha leig e gu sìorruidh thus as. Air an aobhar sin ge b'e uair a b'áill leis an diabhul do chreach' de' dhóchas na gloire sin, trid beachd-smuaineachadh air d'anamhunnachd agus do laighe fein,

'an sin biodh so na bhunait dhuit 'ga do chumail suas, tha mise aig an Athair ann a lamh, agus cha'n'eil neach ann a's mo na esan; air an aobhar sin cha'n urrainn a h-aon sam bith mo spionadh as a lamh-san.

Chuir am Mac a Spiorad a chum greim a ghabhail diom, agus an Spiorad sin a rinn greim orm, cha leig e dhomh a dhol am mugha. "Tha tiodhlaicean agus gairmean Dhe gun aithreachas," uime sin esan a thug dhomh creideamh, agus aithreachas, agus dóchas, agus foighidinn, agus macantas, agus fad-fhulangas, agus a chuid eile gu leir de ghrásan an Spioraid, cha ghabh se aithreachas gu'n d'thug e dhomh iad: air an aobhar sin cha bhi iad gu bráth air an tabhairt air falbh uam. Co fhad 'sa bhios grás aige-san feumaidh mise buanachadh, oir is leòir a ghrás-san air mo shòn-sa, agus tha cumhachd Dhia air a dheanamh foirfe ann am an-fhanachd-sa; uime sin cha dean mi gáirdeachas ann a bheag sam bith ach ann am an-fhannachdaibh.

'Nis gu'n deoinicheadh Dia gu'n creideadh sibh na nithe so, agus ann an creidsinn gu'm faigheadh sibh a bheath-bhith-bhuan, agus gu'n gloiricheadh sibh Dia ann a Mhac Iosa Criosd; dhas-san, maille ris an Athar, agus ris an Spiorad Naomh, gu'n robh gach uile mholadh, urram, agus glòir, uaith so a mach agus gu siorruidh. Amen.

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 289.)

"*Sabbath Eve, 18th.*—Great was the power and kindness of my adorable Master to-day in supporting and comforting His poor feeble valetudinary servant—in strengthening me for a journey of seven miles; and after lecturing and preaching in the fields to a great congregation, for three hours and a half, and visiting a distressed family by the way in the evening—in bringing me home by the setting of the sun, without the least bodily refreshment of meat or drink, in much better health of body than I enjoyed for some weeks past. What shall I render to the Lord for this new token of His kindness! All glory to His name! Amen.

"*Sabbath Eve, 25th.*—My infinitely good Master was most graciously assisting to-day in the first and last discourses. Was enabled to display more than usual of the infinite fulness, grace, mercy, and merit of the glorious Redeemer, of which I hope the fruits will appear through the agency of the Holy Ghost. Amen.

"*Tuesday, 27th.*—Conference with several this morning; a great and sweet fellowship-meeting at noon; conference with several in private after the meeting.

"*Wednesday, September 11th.*—Took leave of one of our elders

going to England with his family. His worthy and pious wife said to me at parting, 'We shall meet no more in all probability on earth; but we shall meet in heaven, where we shall part no more. I must inform you,' added she, 'that my soul has been many many times satisfied abundantly—yea, feasted and filled abundantly with Christ and the consolations of His Spirit—under your ministry; which perhaps you would never have heard of, were it not that I look on our parting now as the last interview on earth, and much the same to us as if I was just now dying and bearing my last testimony.' She wept plentifully all the time; and her little, pleasant, promising child Betty stood all the while weeping by her side. I was exceedingly moved. O Lord, Jehovah-Jireh, go along with this pleasant pious family: provide for them all things needful for life and godliness, etc., etc.

"*Monday, October 21st.*—Dull and heartless, alas! through most part of this day. Much cheered at eve by a long and delightful conference with a most promising young Christian, M——t M——o, who is passing through the very same exercises whereby the Lord brings His people to stability in grace and meetness for glory. Lord, water and strengthen more and more this pleasant young plant! Amen.

"*Tuesday, November 5th.*—Long and sweet conference with an eminent saint, and one of the first seals of my ministry in this parish—now an established unshaken believer, and a singular helper to others. Blessed be the Lord for this!

"*Wednesday, 13th.*—A meeting of the heritors to-day to divide the kirk lofts. Little harmony among them. But blessed be God who put it early in their hearts, contrary to expectation, to build these spacious lofts, whereby a great multitude of poor souls who are hungering and thirsting for the bread and water of life are sheltered and accommodated in hearing the Word!

"*Thursday, 14th.*—Conference this morning with several of the Lord's people; from eleven till three a great and delightful fellowship-meeting.

"*Tuesday, December 31st.*—This being the eve of the expiring year, good cause have I to close it with the warmest sentiments of gratitude and praise to my God, and my father's God, and my children's God, for the many instances of His undeserved goodness vouchsafed me and my flock and family during this period. Blessed be His gracious name, this year has exceeded the last, happy as it was, in the number of converts, 'twixt this parish and the neighbouring people who are thrown waif without pastors whose language they understand. O Lord, grant, for Jesus' sake, that the new year which is now beginning may exceed this and all former years in the same happy respect! Heaven and earth praise Him for His wonderful goodness to me this year, in which I had more work than ever, and in which I was more remarkably assisted in the public than ever. What shall I render? Glory, glory be to His blessed name for wonderful goodness to my

children this year. . . . Blessed be His name, there was no breach made on us this year. O for a heart to praise Him! Meanwhile I have the greatest reason to lie low in the dust on account of my numberless failings and shortcomings in duty. . . . Father, forgive, for Jesus' sake. Amen! Amen!"

CHAPTER VI.

THE TIDE OF BLESSING AT ITS HEIGHT.

"1766.—*January 1st.* . . . O may it please the Lord, who sits at the helm of government through all the creation, to make this a glorious and happy year by the propagation of the blessed gospel through the dark benighted nations, particularly through the vast deserts of America. O may He hasten the time when that dreary wilderness will be as Eden—that inhospitable desert as the garden of the Lord! May all the churches be remarkably watered this year, and more especially our poor parched mother-church in Scotland. May proud Dagon fall down this year in pieces before the ark of the Lord! Amen. May this poor corner of the church be blessed this year with a great outpouring of the Spirit from on high, and may my flock and family and soul share plentifully in this long-looked-for revival. O may this be the happiest year we ever saw! May it prove a year of conversion and salvation to sinners, a year of confirmation and salvation to saints—that whoever may live to see the period and conclusion of this year, it may be celebrated with sweeter songs of gratitude and praise, to the glory of free grace and redeeming love, than any former year has been! Amen."

Such was the prayer with which Mr. Calder began the year 1766. How was it answered? Let us pass at once by anticipation to the last day of December to see:—

"*December 31st.*—Though this year has not exceeded the last, as far as I can find, in the number of conversions in this place, yet when I consider the depth and solidity of the work, and the superior evidences of reality which attended it, together with the station and rank of some few here who have publicly enlisted themselves last summer under the banner of the cross, I cannot but look on this last year as the happiest of my ministry. All the praise and glory to Him with whom is the residue of the Spirit! I had this year more work, particularly on solemn occasions, than ever I had on any former year; and blessed be His name for ever, I had strength, liberty, and enlargement in proportion to the day and the work! What shall I render to the Lord! Blessed be His name, the voice of liberty and health and joy was in my tabernacle; no breach made in my family; my dear children advancing in grace, wisdom, and learning. O to be humble, thankful, fruitful! O for a heart to praise Him! May heaven and earth praise Him, for I cannot. Meanwhile I have cause to confess with shame and sorrow before the Lord this night my

numberless sins, follies, failings, formalities, and neglects during this period as well as in former years—for all which I implore and expect forgiveness for the sake of my adorable Redeemer the Lord Jesus Christ, to whom, with the ever-blessed Father and Spirit, be all glory and honour and praise and blessing for ever and ever! Amen.”

(To be continued.)

Australian Obituary.

MRS. THOMAS KIDD, CLARENCE RIVER, NEW SOUTH WALES.

THE death, on 9th June, 1917, at Iona, Lawrence, Clarence River, New South Wales, of Mrs. Kidd, has made another keenly-felt blank in our Brushgrove-Grafton Congregation. On 7th June, in her usual health, she attended the weekly prayer meeting. On the evening of the eighth she took ill, and expired peacefully on the ninth at 8-40 p.m. Her husband, a worthy Christian, predeceased her by five years.

Mrs. Kidd was born on the Hunter River on 18th December, 1843. She was for some time under the ministry of Rev. Allan Macintyre, and had the privilege of occasionally hearing the celebrated Rev. Alexander Macintyre, a native of Strontian, Loch Suinart. Of him she often spoke with the greatest respect. It gave her a reviving of spirit when she recalled the gracious words of that worthy servant of the Lord. Her early years were spent on the Hunter River, and the remaining part on the Richmond and Clarence Rivers. A few years after her marriage she underwent a saving change, and from that period till her death she was a devoted, steadfast, and consistent Christian. A keen sense of her own sinfulness and unworthiness kept her, for many years, from becoming a member in full communion. It was under the ministry of the late Rev. Walter Scott, Brushgrove, she became a communicant, and she enjoyed his ministry.

The various forms of Sabbath desecration on the Clarence, including the excursion steamer, caused her much grief. To the core she was a most loyal Free Presbyterian. She deplored the declension in doctrine, worship, and discipline so prevalent in Australia and in the home country. The *Free Presbyterian Magazine* was no small treat to her. It formed a bond of union with the home Church. She had the great joy of seeing a number of the members of her family walking in the truth. “I have no greater joy than to hear that my children walk in the truth.” Her most exemplary and beautiful Christian daughter, Mrs. Janet Shaw, went to her eternal home a year previously. Now daughter and mother are re-united in the sinless and deathless kingdom of their glorious and adorable Redeemer.

Mrs. Kidd was eminently given to secret prayer, meditation of the Word of God, and the sacrifice of praise. She was lovingly attached to her youngest daughter, Miss Lily Kidd, who lived

with her and affectionately attended to her to the last moment. They had much daily secret spiritual fellowship together in prayer, meditation, and praise. The writer of these notes, who, in 1914, had the privilege of residing for six months with the family, observed that an hour at least every afternoon was devoted to these soul-profitable exercises, and he was often refreshed in spirit by hearing the sound of sacred music coming from their secret chamber. "They that dwell in the secret place of the Most High shall abide under the shadow of the Almighty."

Of Mrs. Kidd, Mr. Hugh Grant, elder, Woodford Leigh, said that "she was a great help to the cause"; and Mrs. Scott, widow of the late Rev. Walter Scott, said, "The worthy mother of our lamented friend, Mrs. Shaw." We vividly remember our sad parting with her and other friends at Lawrence Wharf on 8th December, 1914. Since then three of their number have gone to their eternal rest. Mrs. Kidd is survived by three sons and seven daughters. Two of the sons, Messrs. Alexander Kidd and James Kidd, are elders in the Brushgrove-Grafton Congregation. Two years ago they removed to Ballina on the Richmond River, and there every Sabbath regular services and a Sabbath School are carried on by them with encouraging success.

To the bereaved family and relatives we extend our heart's sympathy, and commend them to God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort.

D. M'K.

Proposed Sabbath Concert at Inverness Cancelled.

IT is with the greatest pleasure that we learnt at the end of January that the Iolaire Disaster Fund Committee at Stornoway had protested against the proposal to hold a Sabbath evening concert at Inverness in aid of that Fund, with the result that the parties responsible for the proposal cancelled the concert. The following is the protest which was sent by telegram to the Town Clerk of Inverness:—"Iolaire Disaster Fund Committee learn with dismay that it is proposed to hold a concert at Inverness on Sabbath evening in aid of the fund. My Committee wholeheartedly disapprove of such action. Apart from its being a flagrant breach of the sanctity of the Lord's Day, they regard the proposal as dishonouring to the memory of their gallant dead, and an outrage upon the feelings of the bereaved. Kindly make this known.—Honorary Secretary." We consider that this statement expresses in a most satisfactory way the thoughts and feelings of all right-minded people in Lewis and elsewhere on the subject, and that the Committee deserve the heartiest thanks from all such for the noble way in which they have done their duty. We trust their action has given a very strong set-back to those who are doing all in their power to break

down the Sabbath with all its sacred observances and associations. Such profane persons we regard as the destroyers of their country, and the instruments of wringing judgments from the hand of God upon us. No wonder that so many evils have come upon us within recent years. They are still coming, and it would suit us better as a people to be turning from our God-dishonouring and soul-destroying ways, if haply the Lord might send us a blessing from on high.

Church Notes.

Communion.—Portree (Skye) and Tarbert (Harris), second Sabbath of March; Lochinver (Sutherland), third; Kinlochbervie (Sutherland) and John Knox's, Glasgow (Hall, 2 Carlton Place, S.S.), fourth.

Letter from Rev. J. B. Radasi, Matabeleland.—The Editor received the following letter towards the end of January:—

C/O NATIVE COMMISSIONER, BEMBESI,
MATABELELAND, SOUTH AFRICA, 24th December, 1918.

MY DEAR MR. SINCLAIR,—I received your letter, dated 28th August, together with the enclosed postal orders for £2. Many thanks for the same. Please thank the friends in the Magazine who sent the money. Your letter arrived when my wife and family were all laid up with Spanish influenza. Nearly every family at Bembesi and Bulawayo were laid up. There have been very many deaths from it here. At Kimberley 4,400 natives died from it, and 597 white people; and in King William's Town and district, 7,000 natives. In Rhodesia no accurate account has been kept of the death of natives. But reports from all parts of the country speak of a very heavy death roll. The hand of the Lord has been very heavy upon us because of our sins; but there seems to be no sign of a true repentance and seeking the Lord, of confession of our sins and forsaking of them. That is the sad part of it. We also lost a little girl—an orphan girl—who was staying in the Mission. We were all glad to hear that the War was over. It is a matter to be very thankful for to the Lord. I must now close with kindest regards to you all.—Yours sincerely,

J. B. RADASI.

We desire to express our most sincere sympathy with Mr. Radasi, his wife, and children in their affliction, as well as with the other families similarly affected in connection with the Mission. Mr. Radasi himself seems to have escaped the influenza. It is pathetic to read of such widespread trouble and death in Matabeleland, and South Africa in general. May the Lord help and deliver the distressed, and sanctify the sore dispensation!

Southern Presbytery—Collections for Iolaire Disaster Fund.—As far as we know at present, the following collections have been made:—St. Jude's, Glasgow, £43; John Knox's,

Glasgow, £10; Oban, £8; Edinburgh, £5; Greenock, £5; and Lochgilphead, £4. Information as to other collections has not yet come to hand.

Acknowledgment of Donations.

MR. ALEXANDER MACGILLIVRAY, General Treasurer, Woodbine Cottage, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 20th February:—

Sustentation Fund.—Mrs. H. Cattnach, Kinrara House, Kingussie, 10/; Per Rev. N. Cameron—"Friend," Diabaig, £1, "Two Friends," Midton, Inverasdale, £1 4/, and Mr. A. Mackay, Alberta, £1; Per A. MacLennan, Rona—A. MacLennan, New Zealand, £1; "Free Presbyterian," Fort-William, 15/; "From Canada," £1 0/10; "A Friend" (Field postmark), 12/.

Jewish and Foreign Missions Fund.—Per Rev. N. Cameron—"Lady Friend," Dingwall, £2, "Friend," Gairloch, 10/, "A Friend," 10/, "A Canadian Soldier," 2/, J. M., Badachro, 5/, "Little Jane's Birthday Gift," 5/, "Friend," Duisdale, Skye, 6/, and "People of Clarence River, New South Wales" (per Mr. Hugh Grant), £1 15/; Per Mr. A. Mackay, Staffin, Skye—Mr. F. Campbell (Mule and Cart), 2/6; Per Mr. W. Grant, London—"An old London Friend," £1.

Rev. Duncan Mackenzie, Gairloch, acknowledges, with thanks, receipt of 15/, for Gairloch Sustentation Fund, from Mr. R. Morrison, H.M.T. "George Darby," Milford Haven—(omitted from previous issue).

The Treasurer of the Dingwall Congregation, Mr. Murdo Urquhart, Craig View, acknowledges, with thanks, the following donations received for the Manse Building Fund:—Corporal Archibald Robertson, Salonica, £1; and, per the Rev. D. Macfarlane, the sum of £1 from the Rev. William Matheson, Chesley, Ontario, Canada, £3 collected from Friends, by Mrs. Campbell, Windhill, Beaulieu, and 5/3 from Mrs. MacLennan, Milton Cottage, Applecross.

We regret the omission of the following acknowledgments in former issues:—Rev. M. Morrison, Lochinver, acknowledges, with grateful thanks, £1 from Sister Macinnes, Chitwell, for Lochinver Manse Building Fund. Mr. R. R. Sinclair, 37 Albert Palace Mansions, London, S.W. 11, acknowledges, with thanks, per Rev. M. Morrison, Lochinver, £2, from Sister Macinnes, Chitwell, in support of London Mission. *Correction.*—In acknowledgment last month of donation to London Mission by Mr. J. J. Hogg, London, N., there was a misprint: 1/ should have been 10/.

The Editor (Rev. J. S. Sinclair) acknowledges, with thanks, £2 from Mrs. Macdonald, Toronto, for Rev. J. B. Radasi, Matabeleland.

Mr. W. Grant, The Vicarage, 162 Buckingham Palace Road, London, S.W., acknowledges, with thanks, the following donations:—£5, from "Old London Friend," for the London Church Building Fund; 10/, from "Dingwall Friend," for London Mission purposes; and £1, from "Old London Friend," for Foreign Mission Fund. Friends are reminded that the London Church Building Fund is always open for subscriptions, which will be cordially welcomed.

The Magazine.

The Price of Magazine.—The subscription for six months, beginning November last, is 2/6; for twelve months, 5/. The Government regulations as to Magazines to the United States, South America, etc., passing through special agents, have now

been cancelled. The postage being only one halfpenny, the price to *all places abroad* will be 4/6 for twelve months. Donations are still required for the Free Distribution Funds.

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