



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. 5.

Are our National Schools to be Captured by the Higher Critics?

BY THE REV. D. BEATON, WICK.

WHEN the Munro Act was passing through Parliament, it was discovered that, while religious instruction in Roman Catholic and Episcopalian (Voluntary) Schools was made mandatory, no provision was made for religious instruction in the national schools. The Scottish Secretary, Mr. Munro, of whom, from the training he had in the Free Church Manse of Alness, better things had been expected, seemed unaccountably reluctant to gratify the wishes of the overwhelming majority of the people of Scotland. At length, owing to the agitation for the amendment of the Bill in this respect, Mr. Munro so far yielded, and inserted a clause enacting "that Education Authorities shall be at liberty to continue the said custom" of giving instruction in religion to children whose parents did not object to the instruction so given. This clause is anything but satisfactory, but it is not so much with the defects of the Munro Act in its provision in the one case, and in its want of provision in the other, of religious instruction in the national schools we presently take to do, but with the attempt recently made by the larger Churches—Established and United Free—of inoculating the minds of teachers and scholars with the so-called assured results of German scholarship. We say "German scholarship," for, though the compilers of the bibliography appended to the *Syllabus of Religious Instruction in Schools** have not mentioned many of the works by German scholars in their list, yet no one conversant with the methods and theories of advanced British scholars have any doubt as to the masters they follow.

In a prefatory note the reader is informed that "the syllabus has been authorised by the General Assemblies of the two

* A Syllabus of Religious Instruction for Schools compiled by a Joint-Committee representing the Church of Scotland, the United Free Church of Scotland, and the Educational Institute of Scotland.

Churches and by the Educational Institute." The syllabus is an attempt to provide a scheme for religious instruction in the national schools. It is arranged on the concentric system; the whole scheme falls into four stages or cycles, and each cycle extends over three years. On a careful examination of the plan, we feel it is ill suited for helping the teachers in giving religious instruction, which to many of them is not a labour of love; its very cumbersomeness is fitted to destroy any usefulness it might otherwise have. But this forms a very small count in our objection to this syllabus. In Appendix III. the compilers give an "Annotated Bibliography," and the works of leading British and American Higher Critics are given as if these represented the last word on the subject dealt with. Among these are Dods, Driver ("the recognised English authority for a full study of the subject"—O. T. Introduction, we are told), Buchanan, Gray, Moffatt, George Adam Smith, Hastings' *Dictionary of the Bible* (a first-rate guide "to the carefully weighed judgments of the best modern scholars on all Biblical questions" we are told), W. Robertson Smith, etc., etc. We have no hesitation in saying that, if teachers and pupils imbibe the teaching of these scholars, any faith they once had in the Bible as the infallible Word of God will get a rude shock. It is not a hopeful sign for the religious instruction of our children when the Assemblies of the Established and United Free Churches recommend such authors as guides, though, from the recent history of these Churches, one might not have looked for anything better.

The Syllabus is also seriously defective in its Shorter Catechism scheme. It recommends the omission of the following questions:—
 (7) What are the decrees of God? (8) How doth God execute His decrees? (15) What was the sin whereby our first parents fell from the estate wherein they were created? (16) Did all mankind fall in Adam's first transgression? (17) Into what estate did the fall bring mankind? (18) Wherein consists the sinfulness of that estate whereinto man fell? (19) What is the misery of that estate whereinto man fell? (20) Did God leave all mankind to perish in the estate of sin and misery? (21) Who is the Redeemer of God's elect? (22) How did Christ, being the Son of God, become man?
 (47) What is forbidden in the first commandment? (51) What is forbidden in the second commandment? (52) What are the reasons annexed to the second commandment? (55) What is forbidden in the third commandment? (56) What is the reason annexed to the third commandment? (61) What is forbidden in the fourth commandment? (62) What are the reasons annexed to the fourth commandment? (65) What is forbidden in the fifth commandment? (66) What is the reason annexed to the fifth commandment? (69) What is forbidden in the sixth commandment? (72) What is forbidden in the seventh commandment? (75) What is forbidden in the eighth commandment? (78) What is forbidden in the ninth commandment?

The reader, in looking over the questions omitted, will have no difficulty in coming to a conclusion as to the reasons why our children are not to be taught the truths set forth in them in the public schools. The controversy is long-standing, and deplorable days have come upon us, when men in responsible positions in the Church and the educational world can boldly set aside without compunction such fundamental truths. It may be well seen from the views of their leading men how far the larger Presbyterian bodies have drifted from "the faith which was once for all delivered unto the saints."

There are some other defects in this Syllabus that are far from satisfactory, but these must be passed over in the meantime. Sufficient has been written to show that all who love the good old doctrines of the Bible will from their hearts wish this Syllabus a speedy and inglorious end. It is to be hoped that Education Authorities throughout the country will leave it severely alone. Notwithstanding that it goes forth with the imprimatur of the General Assemblies of the Established and United Free Churches and the Educational Institute of Scotland, no Education Authority is under the slightest obligation to adopt it.

A Sermon.

BY THE LATE REV. PROF. JOHN DUNCAN, LL.D., EDINBURGH.*

(Hitherto Unpublished.)

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The Parable of the Prodigal Son.—LUKE xv. 11-32.  
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THE teaching of Jesus, especially His teaching by parables, so full of condescension, attracted to Him a multitude, and that even of those who were not of the most respectable class—the publicans and sinners. He was holy, harmless, undefiled, and separate from sinners, but the publicans and sinners felt in Him an attraction. He could associate with them, teach them, and speak to them, altogether free from sin, altogether contrary to sin, and yet in such a way as drew the hearts of sinners to Him, making them feel at once that they dealt with one who was holy and one who was compassionate and kind; different from the austere sanctimoniousness of the Scribes and Pharisees—hypocrites who repelled by their sternness the people of whom they said: "This people, which knoweth not the law, is cursed." Rabbi, with his long robe and fringes—the holy man, with a face as sour as vinegar and a heart sourer and bitterer still—had nothing about his religion to draw and attract. But when they saw the publicans and sinners coming to Jesus, they murmured. They were holy men, and they must keep by themselves; they

* This sermon was delivered in the Free Buccleuch Church, Edinburgh, on Sabbath evening, 4th October, 1863.

could not bear the pollution of this accursed people which knew not the law. And He who would not enter into this, their judgment, showed to them what He was. "Like," they would think, "draws to like; and you may judge of what kind of teacher Jesus is by the company which He keeps—publicans and sinners. And with all His fine teaching, it shows He has no such abhorrence of their character—no genuine virtue about Him—that He receiveth sinners; not only so, enters into social intercourse with them—'receiveth sinners and eateth with them.'"

Jesus addressed to them these three parables. The two first seem to have special reference to first conversion; the third, to the recovery of the backslider. The things that are lost—it is noticeable in the two first—are altogether passive. In the first of all it is the sheep that is lost, and the shepherd goes and finds it; the sheep does nothing but stray. In the second, in the same way, the piece of money is lost, and the woman lights a candle and goes and seeks till she finds it; the piece of money lies quiet all the while. In the third parable it is the son who comes to himself; "I will arise and go to my father." Still, we need not restrict it to the case of the backslider. There are circumstances in it common to every case of repentance, and in it is a most fit description of repentance; as there is in the case of all the three parables, when we allow for what may be exclusively connected with the calling of the Gentiles.

I am not intending to explain the parable of the prodigal son, but only to make a few remarks on some particulars contained in it. There were the two sons, the elder and the younger, and the father, whose character we learn from the parable, must have been kind and indulgent. Discontented at home with the paternal roof, the younger son makes a proposal to the father: "Father, give me the portion of goods that falleth to me," and we read that "He divided unto them his living." The elder son was content to remain at home, and his conduct, for aught we know, seems to be justly represented in his own words, "Neither transgressed I at any time thy commandment." If there was reference to the Jewish nation, then we may suppose our Lord to take the Scribes and Pharisees, according to their own judgment, "Neither transgressed I at any time thy commandment." Allow it to be so. But the younger son would see the world; would go to distant climes. He gathered together his goods and took his journey into a far country, and soon he, who was discontented at home, "wasted his substance with riotous living." These two circumstances agree well together as far as character generally goes. Discontentment with his father's home could not, from the father's character, have any other ground than the wish to be free from restraint, free to do what would not be permitted in a home so well regulated as his father's was. So he, acting as he was likely to do, "wasted his substance with riotous living." Then came the famine,

and he went and hired himself to a citizen of that country, who sent him into his fields to feed swine. A young gentleman, evidently he, who had been at the top of all enjoyment amidst his riotous companions and lord of the board, is now a swineherd. And mark, this young gentleman is a Jew, and the swine is an unclean animal against which all his feelings of nationality and religion, if he had any, as it is likely he still retained some, provoke him. But this is what he has to do against the calls of hunger. "He began to be in want"—the very swine's food he would have been glad to eat, but was not allowed. Then he "came to himself"—adversity taught its lesson. Experience, it is said, teaches fools, but it does not always. Not even experience is always a successful teacher; some are such fools that they will not learn even in that school. But in his case it had its effect; he came to himself. He had been acting like a madman before. He was like a madman to leave his father's home and all the good he might have had there; like a madman, thus to spend his fortune out in this strange land in that riotous living, exposing himself first to degradation, and then to danger and death. It was, and he now felt it to be, acting like a madman.

Ah! sin is madness and folly, and now he counts it such. This long journey and riotous living, what was it? To see life; to see the world. Life! life! like a madman. And now he is a sadder but a wiser man—he came to himself. Now, all we are sinners; all of us left our Father's home. The whole family of Adam in Adam was with God, before we belonged to the devil; and we left God and attached ourselves to Satan—joined him in his disobedience and rebellion. And so, even in the case of first repentance, it may be said that the sinner comes to himself, and says, "I will arise and go to my Father"—his father, at least, by creation. Now, if we be all such by nature, either we remain as this prodigal was, or now, like him, we have come to ourselves. Which is the case? Are we still far away from our Father's home? We may be assured—consciousness, conscience itself might tell us; the Word of God tells us expressly what our natural character is—that we are by nature alienated from God by wicked works. Well, have we come to ourselves? When we come to ourselves, we begin to say, "How foolish, how mad, I have been." Why, where was the wisdom in leaving your Father's home? "What iniquity have ye found in me," says your Father, "that ye are gone far from me, and have walked after vanity and are become vain?" What evil has God done you? Say, what good has the devil done you? If, as the Scripture says, the friendship of the world be enmity with God, what good has it done you to be its friend, and, in this friendship, God's enemy? Is that a wise condition? Is it good? Is it right? But putting the "right" aside, is it wise? If there be holiness, justice, and goodness in God, does not reason as well as Scripture testify that we have sinned without cause? If there be omniscience and

omnipotence in God, does reason not convince us that enmity against Him is a dangerous thing? "Who hath hardened himself against him, and hath prospered?" Shall the clay exalt itself against the potter? Shall feeble dust and ashes wage war against the arm of Omnipotence? Well, he came to himself and said, "How many hired servants of my father have bread enough and to spare, and I perish with hunger; I will arise and go to my father. Things are better at home than here." Ah! yes; he sees at last, starving beside the trough, that his father's home is a better place. There is plenty there, joy there; not these husks, not the swine-trough, not starvation, but plenty. And in thy Father's home—thy Father, backslider, for such He is in a sense by creation; thou wast with Him, at least, in Eden, for we are all one race in unity of nature and unity of privilege and of covenant—thy Father's home in this respect, that thou wert belonging to God before belonging to the devil, the world, and the flesh. Well, there is plenty in this Father's home. "Ah! but I, foolish, left it." "I will arise and go to my Father."

Well, if he had not come to himself, this is the last thing that would have come into his mind. Without having come to himself, pride would have kept him away. "Ah, I will starve rather than go back. How will my father receive me? I could bear reproach much better. My father is a kind man, and if he receive me with open arms, *that* will be most humbling. No, no; let me not think of that!" But the man had come to himself, and so there might be misgivings, very likely there were, but there was a hope. "Ah, there is no one like my father yet, and there is no place yet like my father's home. I was a fool to leave it; acknowledging it, I will go back. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee." In returning, he returns as a prodigal, a penitent prodigal, not hiding, not cloaking his sin. Till men come to themselves, they conceal and hide and cloak their sin. Guile, deceit, falsehood, is a cloak which men wrap over their sin. "Blessed is he whose transgression is forgiven, whose sin is covered; blessed is the man to whom the Lord imputeth not iniquity, and in whose spirit there is no guile." "I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin." "I'll make a clean breast of it; I will go back with shame, for it is fitting; to me belongeth shame and confusion of face, and so I will take it; the shame of my bashful countenance shall cover me, and I will speak low out of the ground."

"Father, I have sinned against heaven and before thee." The sin is against heaven, for in the parable it is against an earthly father, and in the case of an earthly father, the sin is not only before the father, but also, and principally, against God; as David says, who had sinned grievously against Bathsheba and against Uriah, "Against thee, thee only, have I sinned, and done this evil in thy sight." "And am no more worthy to be called thy son."

"That is a dignity and happiness which I cannot now aspire to; I have deprived myself of every right." "Make me as one of thy hired servants." "My father's home! I am content to be a day labourer in my father's home, if I am only at home. Ah! a lowly place befits one so degraded, and with that I shall be content, and will, though a born son, take the place of a hired servant."

He said, "I will arise," and *he arose*. Mark, when he came to himself, there was a good resolution, but you know the proverb that a certain place is paved with good resolutions, good resolutions not carried into effect. He said, "I will arise," and he arose. Christ spake this parable: "A certain man had two sons, and he came to the first and said, Son, go work to-day in my vineyard. He answered and said, I will not—but afterwards he repented and went. And he came to the second and said likewise. And he answered and said, I go, Sir—and went not." Which was the better son? He who did the will of his father. But this did better than either. He said, "I will arise," and he arose. Is there anyone here who is saying now, who is beginning to come to himself or herself, and saying, "It is time to arise, I need to arise, I should arise?" Is there anyone come to, *I will arise?* Perhaps there is someone saying, not only, "I *should* arise, but I *must* arise some time, for the famine will come." The riotous living may be going on just now, and by riotous living, we are to understand all enjoyment that is not of God, but of the world. The riotous living may be going on, it may not have come to an end, but the famine will come, and the pigs and the husks will come. "I know it; I will need to arise *then*." Death may come and say, "No, you must consult with me first." But are you saying, "I must arise," or "I will arise?" I hope some one or more may be saying this, but you must not halt there. "I must arise," *that* is compulsion. "I will arise"; *that* looks like goodwill; that is a good thought. Now let the "I will arise" be followed by the arising. Up, up. You who are saying, "I will arise," put not off till to-morrow, "I will arise to-morrow; I will arise when I go home to my closet." Go there, but say, "I will arise *now*." Your Father is in the closet; He has been waiting for you there long, perhaps all your days, and never been visited. But He is waiting *here*, and here still more than in the closet, for He, who sees in secret and will reward openly, says that He loves the gates of Zion more than all the dwellings of Jacob; that is, that He has more pleasure, and is more abundantly present, in this assembly, than even in the closet.

"I will arise and go unto my father; and he arose and came to his father. But when he was yet a great way off, his father saw him." Ah! though old men have not keen eyes—and it may be his eyes were dim with age—the loving heart gives keenness to the eyes. "Ha! there is my poor lost son coming back." And the father "ran, and fell on his neck, and kissed him." And the son began his confession. Before he arose he had pondered what

he was to say to his father, and all the way home he had been laying it to heart. It was not a mere form of words that he was going to say—the form of words he had laid to his heart. But his father would not allow him to finish. “Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants,” he was going to say, but he had not time; his father broke in, and the father said to his servants, “Bring forth the very best.” Not the place of a hired servant, but the very best.

Now, this is the reception given to a penitent, to a returning prodigal. It is through Jesus he is received—the Shepherd who has come to seek and find the lost. The Shepherd thus loves, and His loving Father thus receives the sinner coming to Him through Jesus Christ His Son.

And now there was a glad home—music and dancing, the fatted calf, eating and drinking, and mirth. The elder son, we will leave him to his bad humours. He would not call the prodigal his brother. “Thy son,” he said; “no brother of mine.” But the father is glad and the servants are glad. Well, there is joy in heaven before the angels of God over one sinner that repenteth, it is said. And yet the angels’ joy is perhaps not what is principally intended. In the other cases, the man who had found the sheep called in his friends to rejoice with him, and the woman who found the piece of silver called in her friends and neighbours to rejoice with her. And so it is said, “There is joy in the presence of the angels of God over one sinner that repenteth.” That is, God rejoices, and then, no doubt, all the angels looking on—all His friends—rejoice with Him. God the Father rejoices in heaven when a lost one is brought back; the Son of Man, who came to seek and save the lost, rejoices; the glorifier of Christ, the Holy Spirit, rejoices; holy angels rejoice, and, no doubt, glorified men. And why this joy? This is over what? “Over one sinner that repenteth.” O, sinner, sinner, you have a great thing in your power—a thing which no believer in this assembly has in his power; for “There is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.” Yes, now the son has come home. I trow the fatted calf is not killed every day; music and dancing are not every day. The family is a happy family, and live happily day by day; but there is constant employment on the farm or estate which must be attended to. But the day of return is not a work day, but a feast day. Is there no sinner here—no one individual sinner—who would like to make all heaven ring for joy? Repent, repent, repent; and make all heaven shout at the sight.

And now, let us close with one more look at Jesus, with the publicans and sinners drawing round Him to hear Him. Ah! grace is poured into His lips. Who can speak to sinners as Jesus speaks? Who can give them the welcome that Jesus gives

them? Ah! it cost Him dear to have such words to speak. He must die, the just for the unjust, ere ever He could have such words to speak to the lost ones, to the lost sheep whom He came to seek and save. Though His deriders said it, yet it is true: "He saved others; himself he cannot save." Nay, for this not saving of Himself is the great necessity for His saving others. "The good Shepherd giveth his life for the sheep," and then He can say, "The Son of Man is come to seek and to save that which was lost."

May He lay His hand on thee, and seek and save thee! Ah! more confidence may I repose in Him than in you. And yet, O ye sinners, going astray, may you now be as sheep restored to the Shepherd and Bishop of your souls!

Extract from "The Force of Truth."

BY THE REV. THOMAS SCOTT, RECTOR OF ASTON, SANDFORD,
BUCKS.

THE INFLUENCE OF PRAYER.*

I WOULD observe the influence which prayer appears to have had in effecting this change. I am aware that the world, though called *Christian*, is come to such a pass that the very mention of this subject in many companies is accounted ill manners, or even received with ridicule; and, that being known to maintain a constant communion with God by prayer and supplication with thanksgiving is alone sufficient to denominate any person a *Methodist*. It is, however, most certain that the Word of God is full of precepts, instructions, exhortations, invitations, promises and examples to this effect. He never read his Bible, who knows not this; nor can any man, under any pretence whatever, make a jest of this great duty and privilege of a believer without pouring contempt upon the Holy Scriptures, and insulting the brightest characters there proposed to us as examples, not excepting the Lord Jesus himself. Let men, therefore, under the profession of Christianity, be as irreligious and profane as they please, I shall not be ashamed to speak upon so unfashionable a topic, for, if the Word of God be true, he never knew anything as he ought to know, never believed, never repented, never performed one duty aright in his life, who hath not sought all his wisdom, knowledge, faith, repentance, and sufficiency for obedience from God, by fervent, instant, persevering prayer. Time was, even since I had souls committed to my care, that I lived in the neglect of this duty, and so "without God in the world," but since, through His forbearance and mercy, I have been in earnest about the

* A friend has sent us this Extract from "The Force of Truth," which was written by Mr. Scott, the Commentator, as an account of his conversion experiences which took place after he was some time in the ministry. He was born in 1747, and died in 1821.—*Ed.*

salvation of my soul, and the souls of other men, my conduct in this respect has been very different.

"If ye, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" And, "if any man have not the Spirit of Christ, he is none of his." As He is the Spirit of Truth, it is His office to lead us into all truth, and to teach us all things: for He searches and reveals the deep things of God. It is expressly promised to the true Church that "all her children shall be taught of the Lord" (Isaiah liv. 13). Referring to this, Christ hath declared that "none can come unto him except he be drawn of the Father" and "taught of God" (John vi. 44, 45; and St. Paul declares that "The *natural man* receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14). The natural man is explained in Jude by *not having the Spirit*, which is evidently the Apostle's meaning in this passage: for in the preceding verse he declares that he preached the gospel, "not in words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." On these grounds, I concluded that man's natural understanding could not spiritually or profitably receive the knowledge of revealed mysteries, unless it were enlightened by the Holy Spirit. I learned also, that our eyes may be blinded by Satan, the god and prince of this world; that our understandings may be closed, and a veil be upon our hearts, when we read the Word of God, in which case the letter of the Scriptures, without the Spirit, only killeth. Hence the need of the "understanding being opened to understand the Scriptures," for want of which the plainest discourses of our Lord to His disciples concerning His sufferings, death and resurrection, were hidden from them, and they understood them not. The veil also must be taken from the heart, for want of which the *Jews*, in reading the *Old Testament*, cannot understand the plainest declarations of *Moses* and the prophets concerning their promised Saviour.

The Scriptures also everywhere declare that true wisdom is the gift of God, and must be asked of Him by every one who would be wise unto salvation, that "the secret of the Lord is with them that fear Him," and that those "who receive not the love of the truth, that they may be saved," are given over to "a strong delusion to believe a lie that they might all be damned who believe not the truth, but have pleasure in unrighteousness" (2 Thess. ii. 10-12).

On these grounds, and depending upon the promises and invitations so plentifully interspersed throughout the Scriptures, when I began to inquire after the truth, I was led also in some measure to cry unto the Lord for His guidance and teaching; and, as my mind grew more engaged, and my difficulties, in extricating myself from the labyrinths of controversy, increased, I became more and more earnest, constant, and particular in making my requests

known to God. My constant prayer to the Lord was to be delivered from pride and prejudice, blindness of heart, contempt of the truth, obstinacy, enthusiasm, ignorance and error ; and that the Lord would give me wisdom and knowledge, guide me to the truth, as it is in Jesus, open my understanding, take away the veil from my heart, and make known unto me the way of Salvation which is revealed to sinners in His holy Word. Thus, waiting upon the Lord according to His own appointment, depending on Him, and pleading His promises from day to day, I was led from one thing to another until my view of religious truth was totally changed. This I most firmly believe to have been by the promised teaching of the Spirit of Truth powerfully enlightening my mind, opening the Scriptures, and, by dispelling the clouds of error and prejudice, enabling me to receive the truth in faith and love. I am conscious that I have no intention, in speaking thus publicly on such a subject, but to advance the glory of God in the salvation of souls. But, as in His presence, I must declare that I have prayed over many of the most interesting passages of Scripture, chapter by chapter, and often verse by verse, with the most anxious dread of rejecting or mistaking the truth, or embracing a falsehood, and with the most earnest desire of knowing what that doctrine was which Jesus and His apostles taught. In the sight of God, I am sensible I have abundant cause to be humbled and ashamed of my frequent remissness, and the continual defilements of my prayers ; but, as surely as I believe His promises to be faithful, as surely as I believe Him to be a God that heareth prayer, so surely do I believe that "flesh and blood hath not revealed" to me the doctrines I now preach, but God himself by His Holy Spirit.

Reader, whoever thou art, if thy conscience testifies that thou hast hitherto lived in the neglect of this important duty, or the formal, lifeless, unmeaning performance of it with thy lips, while thy heart hath been disengaged, and thy thoughts allowedly wandering to the ends of the earth ; if thou hast not been accustomed by fervent prayer to seek wisdom from God, by His teaching Spirit ; if thou knowest not what it is to exercise faith upon the promises pointed out to thee, nor to plead them in prayer to a promise-keeping God ; if all thy knowledge of divine things hath been acquired by leaning to thy own understanding ; if, in reading the Scriptures, thou hast looked more to learned critics, commentators and expositors than to the illuminating Spirit of God, then be as sure as the Word of God is true, and as we are concerned in it, that "the light which is in thee is darkness," and that thou "knowest nothing yet as thou oughtest to know." May the Lord effectually incline thine heart to take a contrary course, and to seek wisdom where alone it can be found, even from the Lord, "the Father of lights, and the Giver of every good and perfect gift," who hath invited and commanded thee to ask, that it may be given thee !

CONCLUDING REMARKS.

Importance of Searching the Scriptures Emphasised.

And, now, beloved reader, let me conclude by leaving it upon thy conscience to search for the truth of the gospel in the study of God's Word, accompanied by prayer, as thou wouldst search for hid treasure. I give thee this counsel, expecting to meet thee at the Day of Judgment, that our meeting may be with joy, and not with grief. May the Lord incline thee to follow it with that solemn season in view! Time, how short! eternity, how long! Life, how precarious, and vanishing! death, how certain! The pursuits and employments of this present life, how vain, unsatisfying, trifling, and vexatious! God's favour and eternal life, how unspeakably precious! His wrath, the never-quenched fire, the never-dying worm, how dreadful! Oh! trifle not away the span of life in heaping up riches which shortly must be left for ever, and which profit not in the day of wrath; in such pleasures and amusements as will issue in eternal torments, or in seeking that glory which shall be swallowed up in everlasting infamy. Agree with me but in this, that it is good to redeem precious time, to labour for the meat that endureth unto everlasting life, and to attend principally to the one thing needful; take but thy measure *of truth* as well as *duty* from the Word of God, be willing to be taught of God, meditate on His Word day and night, let it be "the light of thy feet and the lantern of the paths," and, in studying it, "lean not to thy own understanding," trust not implicitly to expositors and commentators, but ask wisdom and teaching of God. Be not a Felix, saying to thy serious apprehensions about thy soul, "Go thy way at this time, when I have a convenient season I will call for thee," lest death and judgment come before that season; and be not an Agrippa, almost persuaded to be a Christian, but seek to be altogether such as the primitive Christians were. I say, agree but with me in these reasonable requests, and we shall at length agree in all things, in many in this world, in all, when we hear the Son of God address us in these rejoicing words: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." May the Lord vouchsafe unto the writer, and to every reader of this narrative, "that wisdom which is from above," that teaching of His Holy Spirit which guides us into the ways of peace, that faith which justifies and works by love, that peace of God which passeth understanding, and that measure of sanctifying and strengthening grace which may enable each of us to be "steadfast and immovable, always abounding in the work of the Lord, as knowing that our labour shall not be in vain in the Lord."

DISCOURSE UPON REPENTANCE.

TRUE REPENTANCE.

TRUE repentance is attended with a determination of mind, through divine grace, to walk for the future in newness of life,

evidenced to be sincere by fruits meet for repentance ; that is, by all holy dispositions, words, and actions.

This is at last the grand distinction 'twixt true repentance and all false appearances. Though men be abundant in shedding tears, and make the most humiliating confessions or most ample restitution ; though they openly retract their false principles, and are zealous in promoting true religion ; though they relate the most plausible story of experiences, and profess to be favoured with the most glorious manifestations ; though they have strong confidence, high affections, orthodox sentiments, exact judgment, and extensive knowledge ; yet, except they "do works meet for repentance," all the rest is nothing—they are still in their sins. For the tree is known by the fruit ; and "every tree that bringeth not forth good fruit is hewn down and cast into the fire." Yea, though Cain's terror, Judas's confession and restitution, Pharaoh's fair promises, Ahab's humiliation, Herod's reverencing the prophet, hearing him gladly, and doing many things, the stony-ground hearer's joy, together with the tongue of men and angels, the gifts of miracles and prophecies, and the knowledge of all mysteries, were combined in one man, they would not prove him a true penitent, so long as the love of one lust remained unmortified in his heart, or the practice of it was *allowed* in his life.

Unless the drunkard become habitually sober, and the churl learn to be liberal ; unless the contentious man learn meekness, and the proud humility ; unless every man break off, and set himself to oppose and mortify his constitutional and customary iniquity, there is no real repentance. The man's mind is not changed respecting sin ; he does not sincerely grieve that ever he committed it, nor really desire it undone, nor heartily abhor it, nor is willing to be finally divorced from it—not from his darling indulgence, his Delilah, his Herodias—however he be affected, alarmed, and restrained.

I allow that the true penitent will find work enough all his life with his own peculiar evil propensities ; and after all his watchfulness, prayer, and determination of mind against every sin, he will too often manifest, to his great sorrow, that his evil nature is not destroyed, that sin yet dwells within him ; but he will also give abundant evidence that no sin hath dominion over him ; that his own iniquity is peculiarly abhorred, dreaded, and opposed ; and that, in short, "he is a new creature, old things are passed away ; behold, all things are become new." This will not be so evident to others in the case of a man who was before moral and decent in character, but it will be equally manifest to his own conscience, whilst he observes that he now acts from other principles, to other ends, and by another rule, than heretofore ; and now he has not only regard to those things with which men are acquainted, but, with equal care and attention, abstains from secret sins, from evil tempers, intentions, and imaginations, which are manifest only unto God.

It appears, then, that this necessary repentance is a very arduous business. Thus our Lord represents it: "Strive to enter in at the strait gate, for many shall seek to enter in and shall not be able." Do you object the profit and pleasantness of your sins, and the pain of parting with them, He answers, "If thy right eye offend thee, pluck it out; if thy right hand or foot offend thee, cut it off. For it is profitable for thee"—thus maimed and mutilated—"to enter into life, rather than, having two eyes, two hands, two feet, to be cast into hell, where *their* worm never dieth, and the fire is not quenched." When the difficulty is objected, the necessity is urged; the awful alternative—repentance, or eternal damnation! But should any urge the impossibility, He proposes the effectual assistance of Him to whom all things are possible. An easy, slothful religion may serve a man to live with, but only a diligent, self-denying religion will comfortably prepare a man to meet death. "Except a man deny himself, take up his cross daily, and forsake all that he hath, he cannot be my disciple," saith the loving Saviour of the world, the Judge of the living and of the dead. And because we are so backward to believe it—and so much depends upon believing it—He confirms it with a double asseveration: "Verily, verily, I say unto you."

But though the work is great, and requires labour and self-denial, there is no cause for despondency. The encouragements are proportionable; the success certain to every one who is in good earnest about it; and the work itself unspeakably more pleasant than all the forbidden delights of sin.

The late Mrs. Catherine MacKenzie,

INVER, GAIRLOCH.

THE death, on 6th April, 1919, of Mrs. Catherine MacKenzie, Inver, South Erradale, Gairloch, has caused a felt blank in the parish. In 1843 she was born of respectable parents at Inverasdale, Loch Ewe. Her father, Mr. Roderick MacKenzie, boat builder, subsequently removed to Port Henderson, Gairloch, and there plied his trade, which is still carried on by two of his sons.

In her twenty-third year she was married to Mr. John MacKenzie, Inver. His demise took place on 1st September, 1888. She was thus left a widow, with a young family. In after years death deprived her of the two youngest members of the family, but the Lord Himself was her stay and comfort in these seasons of her sorrow. With many prayers, she lovingly instilled into the minds of her children the Word of God. The children were reared in a warm spiritual atmosphere, and a bright Christian example was set before them. It is to be earnestly hoped that the life and death of such an excellent mother will result in everlasting salvation to the surviving and sorrowing members of the family.

Rev. Duncan Matheson was inducted as minister of Gairloch Free Church on 24th July, 1844. He was the human instrument in leading the deceased to a saving knowledge of the Lord Jesus Christ. A few years thereafter she became a communicant. To the Rev. Duncan Matheson she was more attached than to any other gospel minister. In those days Gairloch was famed for its religious gatherings. It had a number of outstanding Christian men and women, and Rev. Dr. John Kennedy, Dingwall; Rev. Alex. MacColl, Lochalsh; and Rev. Dr. G. Aird, Creich, and others, were wont to assist at the Communion. A large number of "the Men" flocked to the place, and thousands of people from west and east, in those palmy days, gathered to hear the unadulterated gospel of Jesus Christ from the lips of ministers whom they truly loved.

The rapid and serious declensions in doctrine, worship, and discipline in the late Free Church caused the deceased much sorrow of heart. In connection with that Church, Jeremiah xvii. 3, was laid upon her spirit: "Oh, my mountain in the field, I will give thy substance and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders."

In 1893 she heartily cast in her lot with those who formed the Free Presbyterian Church. It was a new spiritual life in the history of her soul. She highly valued the testimony raised by the Rev. D. Macfarlane, Dingwall, and the late Rev. D. Macdonald, Shieldaig. In her presence some expressed regret that the ministers in the late Free Church, who took such a prominent part in vigorously denouncing the Declaratory Act of 1892, and in advocating very strong measures against it, did not separate themselves from that Church, and that, in consequence, the testimony raised by the Free Presbyterian Church was left mostly in the hands of young men. Her reply was: "And the young men of the princes of the provinces went out first" (1 Kings xx. 17). The Gairloch Free Presbyterian congregation, under the ministry of the Rev. John R. Mackay, for years worshipped in the open air in the "Leabaidh." These were very happy days in the "Leabaidh." They were high days in Israel. The congregation was in its first love, and the dew of heaven was upon the souls of believers assembled there. Their experience was that it was good for them to be there.

Mrs. Catherine MacKenzie was an attractive and loving Christian. She fed, spiritually, upon "the finest of the wheat." Her gentle, calm manner was maintained throughout her earthly career. Her conversations, coupled with godly fear, were seasoned with salt. A large number of Christians testify that it was refreshing and profitable to be in her company. She was a great strength in the congregation, and a most sympathetic hearer. The Word of God was her diligent love study; the throne of grace, her delight; and God was the strength of her heart. She had a most humble opinion of herself, but exalted views of

Jehovah and of the Scriptures of Truth. She was not ignorant of the deceitfulness of the natural heart, the wiles of Satan, and the temptations of life. She had the sentence of death in herself, that she should not trust in herself, but in God, who quickeneth the dead. Of her it is true that she went up from the wilderness leaning upon Christ as the Beloved of her soul.

For several months before her death she was convinced that the end of her earthly pilgrimage was nigh at hand. For a month she was confined to bed, and during that period she was most wonderfully sustained by her Heavenly Father. A holy, calm, and sweet repose rested upon her spirit, as one who had long walked with God. She was more like one going to the marriage feast than to death. Assuredly, she went to the eternal marriage supper of the Lamb in the heavenly Jerusalem. On Sabbath morning, 6th April, in presence of all the members of her devoted and respectable family, she calmly slept in Jesus. "Blessed are the dead who die in the Lord." A mother in Israel has fallen. The loss to the parish and congregation is a great one, and the minister of the congregation has lost a loyal-hearted, spiritual friend. The funeral, largely attended, took place on 9th April to Gairloch churchyard.

The deceased is survived by a family of two sons and two daughters, and three brothers and one sister. To the sorrowing family and other relatives we extend our heartfelt sympathy.

D. M'K.

The late Mr. Kenneth Macpherson,

GARDENER, INVERAN, POOLEWE.

THE death, on Sabbath, 8th December, 1918, aged sixty-four years, of Mr. Kenneth Macpherson, gardener, Inveran, Poolewe, has caused universal regret. He was a native of Opinan, Gairloch. From his early youth he was very much respected by the whole community. He was so exemplary in his daily life and conduct that from his early boyhood till the day of his death, no one could point to any act of inconsistency in his life. His was a blameless and unreprouvable life. From childhood onwards he had the greatest regard for the private and public means of grace. He was most diligent in his attendance in God's house, and a most attentive hearer. He loved Zion's gates, God's people, and the faithful ministers of the Lord Jesus Christ.

For ten years he, every Sabbath, in fair and foul weather, till laid aside by illness, travelled on foot between six and seven miles to Gairloch Free Presbyterian Church, and the same distance on his return journey. He thus, by his bright example from Sabbath to Sabbath, preached to many sermons of many miles in length. "He being dead, yet speaketh."

He was for some time a gardener at Shildaig, Gairloch. From

there he was appointed gardener to Lord Lovelace at Annat, Loch Torridon. He was there for about eight years, when he received the Inveran appointment. From the head of Loch Torridon he walked every Sabbath to Shieldaig to hear the late Rev. D. MacDonald, for whom he had great respect. In attending church he walked twelve miles every Sabbath. At Annat his life spoke to others of the reality of the Gospel of Jesus Christ. In the Gairloch F.P. congregation he is greatly missed. He had no equal in the parish for his attendance on the public means of grace. He was most liberal with his means in supporting the funds of the Church. It is not in every generation that one comes across one like the deceased. Many took knowledge of him that he had been "with Jesus." It is to be regretted that he never became a member in full communion.

We commend his sorrowing widow, and young daughter, to the God of Abraham, Isaac, and Jacob.

D. M'K.

The Bible on the Sea.

A FRIEND has given us a copy of the *Sword and Trowel* for July, 1889, in which the following striking instance of salvation by grace at the eleventh hour is recorded at the close of an article with the above heading:—

A vessel once sailed from England with a captain whose profanity, addiction to drink, and tyranny in general quite alienated the crew, so that when he was overtaken by mortal sickness in mid-ocean the sailors resolved to allow the man to die like a dog, without either attention or sympathy. Though he knew little about Christianity beyond the name, there was a cabin boy, called Bob, who had a more tender spot upon his heart. Unbidden, Bob ventured to approach the stateroom door, to enquire how the sick man was, but the only answer was, "What's that to you? Be off." Undaunted by this rebuff, the little fellow enquired again on the following morning, at the same time venturing to hope that the captain was better; and, encouraged by a more gracious reply, the kind lad advanced from one thing to another, until he was allowed to wash and shave his master and even to make some tea. Having been cruel as well as profane, the dying captain was too proud to either ask or expect favours from those he had maltreated, but the unsolicited attentions of poor Bob soon produced its effect, and he was regarded as a true friend.

In earlier days, in order to excuse the iniquity into which he had run, the man embraced Atheism; but like Voltaire, whose principles were not proof against a thunder-storm, he found this yielded no support in the trying hour. Though he suffered severely in body, the physical pains were light when compared with the mental. "Alas, Bob, I'm a lost man!" cried the sufferer, awakening to realise the enormity of sin. "No, master," answered

the boy, "God is merciful; He knows what sailors are, and I daresay He'll save you." With his heart thus broken, the sick man continued some days longer, until one morning he remarked: "Bob, I've been thinking of a Bible," and then the boy was commissioned to search for the Book. "Where shall I read, master?" asked the faithful attendant as he returned after a successful search; but the other did not know, he had never learned his letters, so that he could only direct that Bob should "try and pick out some places that speak about sinners and salvation." Thereupon the young reader read for two hours from the New Testament, the words falling on the captain's heart like arrows of conviction. He saw himself a lost sinner in God's sight; but terrified at the thought of divine justice, it seemed impossible for him to lay hold of Christ. After a night of misgiving, the dejected sinner remarked, that soon his dead body would be committed to the deep, while the released soul would be lost for ever! "No, no, master, I believe you will be saved yet," replied the more sanguine Bob, "Remember, I read many fine things yesterday about salvation." Then followed some talk about praying, and the anxious boy candidly confessed that his capacity in this direction only extended to the Lord's Prayer, which he had learned of his mother; but not willing to allow fleeting opportunities to pass, the captain beseeched the boy to kneel and cry for mercy, meanwhile praying himself, "God be merciful to me a sinner." Overcome at length by importunity, Bob fell upon his knees, and, although sobs choked his utterance, he cried, "Lord, have mercy on my poor dying captain. O Lord, I'm a poor wicked, ignorant sailor boy. Lord, I don't know what to say. Lord, the captain says I must pray for him, but I don't know how—I am but a child. I should be glad to get him tea, or do anything I can for him; but, Lord, I don't know how to pray for him. Lord, have mercy on him. He says he shall be lost,—Lord, save him. He says he shall go to hell,—Lord, take him to heaven. He says he shall be with devils,—oh that he may be with angels. Don't let him perish, O Lord. Thou knowest I love him, and am sorry he's so ill. The men won't come near him, but I'll do the best I can for him as long as he lives, but I can't save him. O Lord, pity my poor captain; see how thin and how weak he is. Oh comfort his troubled mind. Oh help me, Lord, to pray for my master."

Overcome by this experience, the child retired, but returned in the evening to give another New Testament reading, to every word of which the sinking man listened with the utmost eagerness. On the following morning a wonderful change was perceptible; for, instead of gloom and despair, the captain's pallid face was aglow with hope; for he had heard the Saviour say to his soul, "Son, be of good cheer; thy sins, which are many, are all forgiven thee." Much more passed between the two. . . . Soon after daylight on the following morning the captain was found dead in the attitude of prayer; but who can doubt that the spirit was even then in Paradise, to magnify for ever the wonders of redeeming grace?

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 121.)

"Monday, 10th February.—Long conference with a most unhappy man who has broken out into a grievous sin, and is now harassed with despairing thoughts and most awful temptations from the destroyer. May the Lord preserve him; for he's on the brink of a precipice that's very hideous! O may he be truly and deeply humbled under a sense of his grievous sin, and the black and dreadful fountain whence it flowed. May his trouble, which is very great, be turned to the right channel of that godly sorrow which worketh repentance unto salvation not to be repented of! May he be brought, all contrite and penitent, to the footstool of divine mercy, and by a holy faith to the blood of Jesus which cleanseth from all sin! Amen!

"Monday, 24th.—Spent much of this day in visiting several distressed families in the east end of the parish. Alas! alas! how forgetful was my roving carnal heart, while riding from town to town, to keep up sweet intercourse with heaven, as I ought to do, by ejaculatory prayer and meditation on divine things. Lord, forgive, for Jesus' sake! Amen! Sweet liberty, notwithstanding, was afforded to the most unworthy of all His servants this night, both in family worship and in secret. Well, therefore, may I sing, 'Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy' (Micah vii. 18).

"Wednesday, 26th.—[After a day of remarkable fellowship with God, he adds:] O for more and more! I have infinite need. Little, very little, have I attained; and none farther from perfection. Forgetting therefore the things that are behind, may I press forward every day with redoubled ardour towards the mark for the prize of the high calling of God in Christ! Amen!

"Thursday, 27th.—Long conference at noon with C—— F—— of this village, who has met with sore trials in the Lord's holy providence. In conversing with this afflicted Christian, and in mentioning some of my poor, though I hope, gracious experiences, I was not, I fear, so cautious, so humble and thankful and self-denied as I ought to have been, and as I have often recommended to my people on such occasions. I fear I have this day forgotten in part the salutary rule which I had prescribed to others. I dread there was some secret spice of pride and self in some of my expressions; which I have reason to apprehend from the consequence; for in less than an hour thereafter I felt something like midnight darkness, icy coldness, rocky hardness, and atheistical

carelessness stealing and growing on my soul. I was alarmed, terrified, and almost ready to sink and faint away; when, looking back and wistfully inquiring what might be the cause of this sudden change, this awful desertion and suspension of divine influences, the cause above-mentioned occurred immediately to my view. I saw it, I confessed, I bewailed and deplored it with some degree of anguish and contrition. Now I felt what I preached last Lord's-day—that the Lord has a wonderful way of bringing the greatest good out of our greatest evils, making our very pride the mean of the deepest humiliation. Two things supported me in this distress; the one was that I was helped to venture my vile guilty soul, with all its devilish pride, vanity, selfishness, deadness, darkness, hardness, atheism, and wretchedness, on the atonement and righteousness and boundless infinite merits of my adorable Emmanuel, and the infinite mercy of my adorable Jehovah, flowing in the channel of Christ's precious blood to sinners—and to the chief of sinners like me—in full harmony with His justice. The other was, that often, and very lately on a memorable day, I was helped, in the full assurance of faith, to bring all the works of the devil which I felt in my soul, and that one in particular which now distressed me most of all, unto Christ the King of Zion, to be demolished and destroyed; and as this work was committed with all my heart to Him who was manifested to destroy the works of the devil, I had not then the smallest shadow of doubt but it would be done effectually, as it is impossible that He should deny His own blessed offer. This recollection wonderfully cooled and revived my feverish fainting soul. . . . What shall I render to the Lord for this just and necessary and seasonable rebuke; and for the relief, reconciliation, and sweet embraces of love, to seal my pardon and acceptance in the blood of my adorable Jesus. Heaven and earth, angels that excel in strength, praise Him! for I cannot sufficiently do it in time or eternity; I can only say with adoring wonder and thankfulness, 'Who is a God like unto thee?'

"*Thursday, 22nd October.*—Blessed for ever be the Lord! I have it to say to-day with the psalmist, that 'it is good for me to draw near to God.' O! it is good to be setting a tryst with the Lord. O how ready and willing and punctual is He in keeping such trysts with poor sinners, that He may encourage them to maintain that intercourse with heaven, through the mediation of Christ, which is their honour and happiness as well as their duty."

CHAPTER VIII.

NONE BUT CHRIST.

Although in the winter of 1772-3 Mr. Calder complains of little visible present success in his ministry in the way of new conversions, and even speaks of a "deep sleep" as lying on souls in all the neighbourhood, yet the seed he was sowing in tears

was, as he himself somewhere phrases it, only "lying for a while under the clods." For at the end of 1773 he is able to record that there is a more general appearance of seriousness in his flock this year than for many years before, and that there are what he judges to be real conversions. And he himself, amid failing strength and frequent sufferings, is evidently growing continually in grace.

"*February, 17th, 1773.*—I have, I fear, greatly offended this night, by reproving one of my domestics with a bitterness and severity that ill become the servant and disciple of the meek and tender-hearted Jesus. Lord, forgive this and my other numberless offences for Jesus' sake. Amen! Received a most comfortable letter from my dear son John, in which I find a sweet answer to a thousand prayers. Heaven and earth praise the God of my fathers, and the God of my children, and I will venture to say, looking to Jesus, my God also, though I am the most unworthy of the human race.

"*March 9th.*—[For some days he has been greatly distressed by 'cruel suggestions, fiery darts of the devil,' the precise nature of which he does not mention, but of which he thus records the issue]: This night my gracious and adorable Lord made the devil and unbelief liars, and relieved me perfectly from the cruel temptation that was distressing beyond measure to my spirit for several days together. My poor soul has got great gain, and my enemy very great loss for his hellish cruel pains. Adored be the Captain of my Salvation. Amen!

"*Sabbath Eve, 14th.*—This was to me, blessed be the Lord, the best communion as to liberty and enlargement in preaching and exhortation, I had for some years past; but through a misplaced dependence on the pleasing frame and freedom of faith I had for some time before, I lost, I fear, a great deal of that sweetness and nearness of communion in the solemn action which I might have otherwise enjoyed. Though I was at pains to guard others against this mistake, yet I fell unhappily into it myself. Good Lord, forgive, for Jesus' sake. Amen. . . . This morning there came a letter to my hand from the noble and eminently pious L—y G—n—y.* I know well it contained something that concerned the cause of Christ and the interests of His holy religion, and therefore thought it my duty to look into it; and it was happy I did, for I found in it something of a very sweet sacred nature, which gave joy to my heart, and I believe put an additional edge on my spirit all the day long. The Lord bless and comfort and seal her pious soul until the day of redemption! Long may her useful and precious life be spared to be a lasting blessing to our declining Church! Richly may she be rewarded for her noble and singular labours of love. Amen!

"*November 9th.*—A sweet morning, a sweet view of the adorable Emmanuel—our Kinsman-Redeemer—sweet access to

* Lady Glenorchy.

the ever-blessed God through Him ; for ever blessed be His name. Amen ! This delicious blink was to prepare me for a sharp trial, a cloud, a storm that came on me within an hour or two thereafter. My blest morning boon was of no use to my poor soul in the trial ; but I needed more, and the Lord was and will be a present help in time of need. Lord, sanctify my comforts and my trials, and wean my heart from every comfort and enjoyment this side of precious and glorious Christ ! *None but Christ, none but Christ, be the song in the house of my pilgrimage !*"

These last words we have printed in italics, because they strike the keynote of his experience during the remaining two years of his life. The shadows, indeed, are lengthening, for his health declines more and more, and now and then physical depression seems for a little to weigh even his soul down. More humble perhaps than ever, very watchful, sensitive to the least sin in word or thought, to the least coldness of feeling towards his Saviour, to the least cloud of unbelief or glare of presumption between him and his "glorious Sun," he is sometimes for a little distressed as by a horror of darkness coming down. But this instantly sends him to the mercy-seat, to obtain a new victory through Jesus Christ his Lord. "God," so he testifies, "gives him *songs in the night*." Evidently he was never happier on the whole, and never nearer to God. And amid increasing labours of love, often beyond his strength, he ripens fast for heaven.

"1774—*January 7th*.—Heard to-day, with sorrow, that my very dear and worthy brother, Mr. Hector M'Phail, was extremely low and weak in body, and not likely to live any time. Happy, inconceivably happy, will that change be to him, whatever time it comes. But oh ! what a loss to his flock, his family, the Church, and to me ! Help, Lord, for Jesus' sake ! Amen.

"*Sabbath, 9th*.—Some sweet liberty in the first discourse ; much confusion and formality in the second. Lord, forgive, for Jesus' sake ! I brought this darkness, formality, and confusion on myself by setting out in a proud and blind dependence on myself, on what I had lately received, and often received. Lord, make me wise to my own salvation, and that of others ! Amen.

"*Monday, 10th*.—Glory and praise for ever be to God in Christ, for the sweet and blessed liberty He has afforded me this morning. My clouds of yesterday, yea all my clouds, are scattered, all my bonds are loosened ; my soul is established on the Rock laid in Zion. I stand accepted with unspeakable joy in the perfect and most glorious righteousness of my redeeming God. I have access, with humble boldness, to a throne of grace, to a mercy-seat, and there I am at once blessed with pardoning mercy and sanctifying grace ! What shall I render to the Lord ? Heaven and earth praise Him ! Amen, amen ! Visited worthy E—th G—t on a bed of languishing. Great sweetness, light, and liberty in conference and prayer with this dear, blessed handmaid

of Jesus! Conference with sundries. This was a blessed day to my soul—the best, upon the whole, I had for seven, I may say for twenty years back. I was never more sweetly and solidly established on my Rock, my Centre, my Heaven, the Lord Jesus Christ. Blessings, blessings, blessings to Him for evermore! Amen.

“Sabbath Evening, 23rd.—When I began family worship this forenoon, with singing at the beginning of Psalm ciii., in our ordinary course, I was very much impressed with it, that my dear and heavenly brother, Mr. M’Phail, had begun his everlasting song with Christ in Paradise. The impression became stronger in time of prayer, and upon retiring after worship I could not help breaking out into a flood of tears, and sighs, and plaints, and sorrows, for my sweetest, dearest and most precious friend; not for himself, but for my own great and, in appearance, irreparable loss, and for the loss of his family, flock, and the Church of Christ—yet could not conclude absolutely that he was gone.

“Tuesday, 25th.—Received the mournful news of what was so strongly impressed on my anxious mind Sabbath morning—viz., the much-to-be-lamented death of the most eminently pious, zealous, active, laborious minister of Christ I ever saw, and the most lovely, loving image of his adorable Lord and Master that ever I was acquainted with. Alas! a brave standard-bearer, a great prince is fallen in Israel—a blank, a breach made on this declining Church, and in this poor corner in particular, the sorest, the most affecting, the most afflicting I ever saw of the kind. ‘Help, Lord! for the godly man ceaseth; for the faithful fail from among the children of men.’ Lord, sanctify this mournful breach to his family and flock, to me, to mine, to all; and, Lord, repair it in due time of thy rich grace and infinite mercy. Amen. . . . O that the Lord would give me power and ability, as indeed He has given me will and inclination, to be a father to the children of the best of brothers, the best of friends, the best of men! He was exceeding high in the sphere of grace below, and now he is exceeding high in the regions of glory. He will have many a jewel to adorn the pastoral crown, and to rejoice his honest heart.*

“February 25th.—These words were sweet to me this morning: ‘For this end the Son of God was manifested, that he might destroy the works of the devil.’ And these words of our Lord: ‘I will, be thou clean.’ Amen; so be it. Do, O Lord, as Thou hast said.

“March 5th.—Last night, alas! I offended my gracious Lord; and though it was through inadvertence, yet I was and am pierced for it still. I have been confessing it often to-day, I hope, with sincere repentance, and imploring forgiveness in the

* We have quoted this, and some other references to the saintly minister of Resolis, because it is historically important to preserve this weighty contemporary testimony to his character.

name of Christ, which I trust His mercy hath vouchsafed me, together with some sweet seal of it at family worship and in secret. Glory be to His name! Amen, and amen.

"*Monday, 21st.*—For ever blessed be the Lord, this was one of the sweetest mornings I had for years back. My whole heart and soul was sweetly and powerfully won to the great end of my creation, that of glorifying God. I asked it as *the one thing*, through grace to be ever giving Him the glory that is due to His adorable name! Amen.

"*June 29th.*— . . . Yet, alas! I have offended in conversation by animadverting too severely on the misconduct of a young professor, who, I believe, belongs to the Lord, and who came through a remarkable work of conversion under my ministry. For this inadvertent sally and sinful liberty of my unruly tongue I am ashamed, I am grieved before the Lord. Lord, forgive, for Jesus' sake! Amen.

(*To be continued.*)

The late Mrs. Macleod, Ardmair, Lochbroom.

THE following is a short sketch of the late Mrs. Catherine Macleod, Ardmair, Lochbroom, who departed this life on 21st February, 1919, aged 86 years. Mrs. Macleod was born at Braes, Ullapool, in the year 1833. In her early days she had the privilege of hearing the Gospel faithfully preached by the late Rev. George Macleod, minister in Lochbroom. When about 18 years of age, she was greatly impressed by a sermon preached by Mr. Macleod from Matt. xviii. 3—"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." She was often in great distress after the measure of comfort and relief that she experienced from this sermon. As she retired to the solitude of her native hills to pray (which she frequently did), the precious words, "For ye are dead, and your life is hid with Christ in God," in Col. iii. 3, came to her with soul-comforting power. Shortly after this, Mrs. Macleod went to the Communion in Aultbea to try and find out if she was "born again." The first words from the first sermon that she heard at Aultbea were, "You are here, and you have come to see if you could get a mark that you are in Christ. Well, one mark that I will give you is: should you get a mark to-day, you would wish to get another to-morrow, and mark after mark as long as you are left upon the earth."

After returning home, Mrs. Macleod was enabled to make a public profession of her faith in Christ. She joined the Church as a member in the Ullapool congregation about the year 1883. When a testimony had to be borne for the truth in 1893, Mrs. Macleod from the beginning identified herself with the F.P. Church, and she continued to attend the services in Ullapool until 15 years ago, when she became an invalid.

When the three ministers (the Revs. J. R. Mackay, M.A., Inverness, Alex. Macrae, Portree, and A. Sutherland, Ullapool) recently severed their connection with the F.P. Church and joined the present Free Church, it caused the late Mrs. Macleod much grief and pain. She told her family fully six months beforehand that they were going to leave our Church, and charged her family that they were not to follow them on any account, as she was conscious that it was their duty to remain in the Free Presbyterian Church, whoever would separate from it.

She manifested the greatest interest in the cause of Christ till her end came. Her time on bed was mainly spent in prayer. She wrestled for the conversion of souls at home and abroad. Her bodily health was so poor that her family were often afraid that she might be called away at any moment.

Four days before the end came, she said to her son and daughter, "I am going to depart, and I am going to my Beloved." For the last four days of her life she prayed audibly, day and night, almost constantly, for God's kingdom on earth and for His people. "Come, Beloved, and take me to be with Thyself, but Thy time is the time of love. Oh, my friends, do not be keeping me here." Her daughter said, "Open your mouth, mother, till I wet your lips with a little wine." She replied, "Oh, Lord, open the mouth of my soul, that I may receive out of the fulness that is treasured up in Christ. All that I desire is Christ for my soul," and she passed away. Her remains were laid in the cemetery at Ullapool on 24th February, 1919. To all her family circle and especially to her daughter and son, who lived with her, we extend our sincere sympathy. A. F.

THERE are many people who profess to keep the Sabbath according to the Fourth Commandment, but who, somehow or other, always find a multitude of "works of necessity" to be attended to. We have seen a plain anecdote lately about a family of such people, who were pretty severely rebuked by a servant in their employ. The family were farmers. One Sabbath morning he was not, as usual, at breakfast. The son was sent to call him; but the servant said they need not wait for him, as he did not wish for any breakfast. "Why," said the young man, "I shall wait for you, as soon as the dew is off, to help me about the hay." "No," said he, "I cannot work any more on the Sabbath; it is not right." "Is not right!" said the other, "is it not our duty to take care of what Providence has given us?" "O, there is no necessity for it," said he, "and 'tis wrong to do it." "But, would you not pull your cow or sheep out of a pit upon the Sabbath?" "No, not if I had been trying all the week to *push them in*: I would let them lie there." Too many people *make* work for the Sabbath which they *could* do during the week, but, instead of doing so, count upon the Sabbath as a spare day. Let such learn a lesson from the above.

Air Gaol Siorruidh Dhia, Etc.

LE MR. EOIN UELSH.

(*Air a leantuin o t. d. 125.*)

'N IS chuireadh ni beag mi leis a bhruthaich; agus gidheadh anns a ghleachd so tha thu air do chumail suas le cumhachd diomhair o Dhia, oir tha e gleachd ann a'd' aghaidh le aon lamh, agus 'ga do chumail suas leis an lamh eile, ach suidhichidh an creid'mheach a chasan mar a dh'fhaodas e, agus bithidh dòchas aige os ceann dochais, agus creididh se thar a mhothachadh, agus mar sin tha e faotainn a bhuidh, agus a' faotainn lamh-an-uachdar fa' dheoidh; agus an uair a tha e air faotainn na buaidh, tha e faotainn aoibhneas do-labhairt, air doigh 's gu'n glaoth e mach, "A bháis, c'ait am bheil do ghath? Ifrinn, c'ait am bheil do bhuidh? Dhiabhuil, c'ait am bheil thus? 'Nis ciod a's urrainn thu a radh ann am aghaidh? 'Nis tha dearbhachd agam nach bi ni sam bith comasach air mo sgaradh o ghràdh Dhia ann an Iosa Criosd mo Shlanuighear." Mar sin tha fhàs fein aig a chreidimh, agus air cuid do amaibh a shear-gaidhean fein; mar a chi sibh na craobhan 'san t-sàmhradh fuidh dhuileag agus fuidh bhlath, agus fo thoradh, ach anns a gheamhradh tha iad, mar gu'm biodh iad marbh; eadhon mar sin, giùlainidh creidimh aig cuid do amaibh toradh, agus bithidh beatha aige, agus aig amaibh eile cha ghiùlain e a bheag; ach creidimh aon uair air a thabhairt cha'n urrainn e gu bràth a bhi air thabhairt air falbh, oir cha'n urrainn an tinne so do shlainte a bhi air a briseadh; "Iadsán a ghairm e, roimh-orduich e; agus iadsan a roimh-orduich e, rinn e an uchdmhachdachadh, agus iadsan a dh'uchdmhachdaich e, dh'fhireannaich e, agus iadsan a dh'fhireanaich e, glòirichidh e iad mar an ceudna." Mar sin tha dearbhachd agad nach bi an tinne no an t-slabhraidh sin gu bràth air a briseadh.

'Se'n treas buaidh air a chreidimh, gu'm bheil e beothail; oir tha creideamh marbh ann a tha air iomradh leis an Abstol Seumas; ach tha am fìor chreid'mheach beo trid creidimh, agus gabhaidh e do ghnàth greim air Criosd. Mar sin, ma tha Criosd annadsa, bheir e ort a bhi beo; agus mur d'fhuair thu riamh beatha uaith-san, cha do chreid thu riamh. Bheir creidimh thu dh'ionn-suidh a chrann-cheus, agus ni e do pheacaidhean a thàirneadh ris a chrann-cheus, agus cuiridh se thu anns an uaigh maille ris; togaidh creidimh thu as an uaigh a ris, agus leis a chumhachd cheudna leis an do thog se e fein o na mairbh gu beatha, togaidh se thus o bhàs gu beatha, agus suidhichidh se do chridhe air neamh maille ris fein, agus trid beatha Chriosd tha thusa beo. Mar sin tha aig a chreidimh beatha maille ris, agus tha beatha 'chreidimh a' comh-sheasamh anns na h-ochd puincean so:—

'Sa cheud áite, Tha e a' labhairt sìth do-labhairt a tha air dol thar na h-uile tuigse, agus tha'n t-sìth so a' cuir faire air do chridhe

mu'n cuairt, air doigh 's nach 'eil uile chumhachdan na h-ifrinne comasach air do chreach dheth, 'an sin imichidh tu le muinghinn agus le dánachd, air dhuit do chridhe a bhi anns na neamhaibh; do bhrìgh 's gu'm bheil thu air do dheanamh rèidh ri Dia, agus tha do shìth air a daingneachadh dhuit agus air a seiladh.

'San dara h-àite, O'n t-sìth so fosgailidh na geataichean dhuit air neamh, agus their thu, is maith dhomhsa cha'n'eil mi am choigreach anns na flaitheaaas, air dhomh sìth a bhi agam ri Dia trid ar Tighearn Iosa Crìosd.

'San treas aite, Tha gàirdeachas do-labhairt ann, air doigh 's gur urrainn do pheacach a dhol troimh mhìle ifrinn a chum dol a dh'ionnsuidh na gloire sin anns na flaitheanas, a dh'ionnsuidh a chrùn sin a chuir e roimhe.

'Sa cheithreamh aite, Tha creideamh a' tabhairt gràdh leis, oir tha e deanamh feadan òir troimh chliathaich reubta Iosa Crìosd, agus a' toirt a nuas aimhnaichean gaoil ort fein; 'an sin eiridh do ghràdh-sa dha-san, agus cha'n 'eil thu ag iarraidh sòlas na's mò, ach comas fhaotainn gu Dia a gbràdhachadh, agns a bhi seirm a chliu uile laithean do bheatha.

'Sa chuigeamh aite, dochas agus dùil a tha tabhairt ort do cheann a thogail suas, a dhruideadh an taobh a stigh do rioghachd neimhe; agus ann an sin tha thu a' faicinn crun glòir air a thaisgidh suas air do shon, air son am bheil thu a' feitheamh gu foighidneach, agus ris am bheil dòchas agad gu'n sealbhaich thu e fa' dheireadh.

'San t-seatheamh àite, tha thu a' faicinn Chrìosd co ionmhuinn leat, air doigh 's gu'm meas thu na h-uile ni mar shalachar agus mar aolach, a chum's gu'n coisinn thu e, agus measaidh tu na h-uile ni mar chall a chum's gu'm buannaich thu e.

'San t-seachdamh aite, cha'n'eil thu ag iarraidh tuille ach eolas air Crìosd, agus esan air a cheusadh.

'San ochdamh aite, agus anns an aite mu dheireadh, bheir e ort do chuideachd a threigsinn, air doigh 's gu'n abair thu, tha mo thlachd uile maille ris nan naoimh. Bheir so ort a bhi iarrtuinneach gu'm biodh na h-uile neach mar a ta thu fein, agus ni thu ùrnuigh air an son-san nach fhac thu riamh. Bheir e ort do ghràdh a sgaoileadh a dh'ionnsuidh nan uile naoimh air an talamh, agus ruigidh do ghràdh a dh'ionnsuidh na'n dearbh naoimh air neamh, agus tha faduidheachd ort air son a bhi maille riu; agus tha fios agad, gur e companas agus comh-chomuinn na'n naoimh beatha do chreidimh, agus is ann an sin a tha do ghàirdeachas 'an so os iosal a' comh-sheasamh. Bheir an creidimh beo so ort gu'n tabhair thu a mach oibre beó; 'an sin bithidh beatha ann a'd' ùrnuighean, an sin bithidh a leithidh do thlachd agad ann am focal Dhe, air doigh 's gur urrainn thu beachd-smuaineachadh air a là agus a dh'oidhche; 'an sin ann do ghairm ni thu d'oibre gu suilbhir agus gu toileach, do bhrìgh 's gu'n do shuidhich Dia thu ann, agus tha thus 'ga dheanamh gu dichìollach, do bhrìgh 's gu'm bheil do chridhe anns na flaitheanas,

agus gu'm bheil fhios agad gu'm bheil e taitneach do Dhia ; agus gu'm bheil e 'ga cheadachadh, do bhrìgh 's gu'm bheil e deanta ann an creidimh, feumaidh e Dia a thoileachadh.

'Nis, tha dithis chompanaich aig a chreidimh, gràdh, agus dòchas ; agus tha creidimh a' lionadh d'anam le gràdh Dhia, agus dòchas na glòir sin ; agus tha gràdh a leigeil fhaicinn dhuit gaol Dhia dhuit fein. Tha creidimh a' tabhairt truacantachd no innigh tròcair Dhia ort ; agus tha gràdh à' tabhairt ortsa do ghràdh fein agus do thruas a sgaoileadh air a naomh-san. Tha creidimh ag iarraidh ort creidsinn, agus gu'm faic thu nithe mòra, agus earbsa ag radh, tha mi a' creidsinn, agus tha dochas agam gu'm faic mi an nì nach fàca suil riamh, agus nach cuala cluais riamh, no nach d'thainig riamh ann an cridhe duine, bithidh iad gu soilleir air am foillseachadh air aon là, mar a tha dòchas agam. 'Nis, tha e 'leantuinn a cheud inbhe agus an doigh 's am bheil Dia aig oibreachadh creidimh ann an anamaibh dhaoine agus mhnathan. (2) Sochairean a chreidimh. Ma thairgeas duine tiodhlac dhuit, ciod e an nì as lugha dh'fhaodas tu a dheanamh no ghabhail as a lamh, mar sin an uair a tha Dia a' sìneadh a mach a bheannachdan a'd' ionnsuidh, nach faod thus an gabhail as a làmh.

'Nis cha'n e do chreidimh a tha faotainn na'm beannachdan so dhuit, ach 'se an neamhnuid luachmhor a ta anns an fhàinne òir a ta cuir stad air an fhuil, agus cha'n e an fhàinne féin ; uime sin tha sochairean a chreidimh a' teachd o an neamhnuid air am bheil e a' deanamh greim ; agus tha greim a bhi air a dheanamh air Criosd, tre chreidimh, aig oibreachadh na'n nithe so uile. Tha naoi no deich do chaochlaidh sochairean a tha creidimh a' tabhairt ad' ionnsuidh. 'Sa cheud àite tha e 'ga d' spionadh a' mach a nadur, agus 'ga do shuidheachadh ann an Iosa Criosd craobh na beatha ; an sin tha thu a' faotainn nadur nuadh, oir tha thu air do dheanamh ad' aon ri Criosd ; mar sin tha thu a' cuir cùl ri stoc breòit Adhaimh, agus tha thu a' gabhail còir air gineil a's fearr ; tha thu a' cuir an aghaidh do ghliocais féin, agus foghlumaidh tu do ghliocas 'o Dhia ; cuiridh tu an aghaidh do thuigse agus do reusan féin, agus cha thuig thu a bheag sam bith ach sin a dh'iarraas focal Dé ort a thuigsinn. (2) 'Nuair a shuidhicheas e thu anu an Criosd, tha e ga d' dheanamh ad' mhac do Dhia ; oir is e Criosd is aon Mhac, agus oighre na'n uile nithe. Mar sin tridsan tha thus air d'uchdmhachdachadh gu a bhi ad' oighre air-san, agus maille ris air beatha shiorruidh ; agus cha bheag an tiodhlac a ta'n so, thus a bha ad' mhac an sgrios, a dheanamh, ad' mhac do Dhia, agus ad' oighre air na h-uile nithe maille ris. (3) Tha e a' tabhairt maitheanas ann ad' uile pheacana, mar-aon gin agus gnìomh, roimh dhuit a bhi air do ghairm : agus an deigh do ghairm, tha e a' faotainn dhuit maitheanas ann do dhroch cainnt, no ad' dhroch gnìomhradh no do dhroch smuainte, ge air bith co mor, no ge air bith co lionmhor. (4) Tha creidimh a' fireanachadh. Tha e a' leigeil fhaicinn gu'm bheil thu lomnochd,

agus tha e a' tabhairt ort trusganan fireantachd agus neochiontas Iosa Criosd a chuir umad ; agus, air dhuit a bhi air do chomhdach leis-san, tha thu air t-fhireanachadh am fianuis Dhia, agus air do mheas co fireanta is ge nach peacaicheadh tu riamh. (5) Fosglaidh se dorus nèamh dhuit, agus their thu, theid mi a dh'ionnsuidh seòmar mo Thighearn', agus gabhaidh mi mo shuipair maille ris, agus gabhaidh mi fois fuidh sgiathaibh m' Fhear-saoraidh ; tha fios agam nach àicheadh e a bheag dhomh a dh'iarraas mi ann an ainm a Mhic, anns am bheil e làn toilichte. (6) 'Nuair a thrèoiricheas e a steach ann an sin thu, tha thu a' faicinn do chridhe truailidh, an sin their an creidimh riut, rach a steach a dh'ionnsuidh na fola ud, agus glanaidh si e, ge do bhiodh d' anam co dearg ris an sgàrlaid, fathast tha e comasach air do dheanamh geal mar an sneachd. Cunuil, Tha mi salach agus grànail, cha dàna leam mò làmhnan a chuir air. Their e riut, feumaidh tu greim a dheanamh air, oir thainig e a shireadh agus a thearnadh pheacach. (7) Bheir creidimh a mhuinighin so dhuit, nach feud mis' a bhi saor ann an ùrnuigh ri Dia, air dhomh fhaicinn gu'm bheil e air teachd gu a bhi na Athair dhomh ann an Criosd, bithidh dànachd agam a nis a chum dol ga ionnsuidh, do bhrìgh 's gu'm bheil mi air mo dheanamh rèidh ris ; roimhe so bha mi am nàmhaid da, agus cha bu dàna leam a theachd am fagus dà, ach a nis rinn e mi am chairid da. (8) Ni creidimh na h-uile nithe so-dheanta dhuit, oir cha'n'eil ni sam bith do-dheanta do na chreid'mheach. O ! ciod e an ni nach dean creidimh ? Thearuinn creideamh Noah agus a theaghlach anns an Airc, an uair a bha an saoghal gu leir air am bathadh, sgoilt creidimh an fhairge ruadh, agus bháth e Pharaoh agus fheachd gu leir ; dhruid agus dhùin creidimh suas na neamha air doigh 's nach robh uisg ann rè thrí bliadhna agus shea miosan ; agus dh'fhosgail creidimh iad a ris ; agus, ann an aon fhocal, bheir e ort gu'n coimhlion thu an rádh sin, cha bhi agam comh-chomunn ri oibre neo-tharbhach na dorchadais, cha'n'eil tlachd agam ann an nithe an t-saoghail so, cha'n'eil mi a' gabhail toilinntinn anns na nithe so a tha os iosal ; tha mo chaith'-beatha agus m'iarrais air neamh ; tha m'ionmhas anns na neamhaibh, tha mò bheatha, mò ghloir, agus mò chrun anns na neamhaibh.

(*Ri leantuinn.*)

NOT all the waters of the deluge, which drowned a guilty world, declared Jehovah's hatred of sin as fearfully as one drop of the blood that was shed upon the Cross.—*W. White.*

Sound Pamphlets.—Two Sermons by the late Rev. Lachlan Mackenzie, price 2d., postage, $\frac{1}{2}$ d. extra ; to be had from the Editor of the *F.P. Magazine*. "The Irish Trouble: Its Cause and Cure," by M. J. F. McCarthy, price 2d., postage, $\frac{1}{2}$ d. ; to be had from the Protestant Truth Society, 3 and 4 St. Paul's Churchyard, London, E.C. 4.

Church Notes.

Communions.—Breasclete (Lewis), Stratherrick (Inverness), Ullapool (Ross), and Vatten (Skye), first Sabbath of September; Broadford (Skye), and Strathy (Sutherland), second; Applecross (Ross), Stoer (Sutherland), and Tarbert (Harris), third; Laide (Ross), fourth. John Knox's, Glasgow (Hall, 2 Carlton Place, S.S.), first Sabbath of October; Gairloch (Ross), second; Scourie (Sutherland), third; Lochinver (Sutherland), and Wick (Caithness), fourth. Oban, first Sabbath of November.

Resolution *re* Monuments and Popish Crosses on Soldiers' Graves.—The following Resolution and Protest has been drawn up by the Synod's Committee:—

"The Synod of the Free Presbyterian Church of Scotland heartily concur with the general desire of the nation that suitable and worthy monuments should be erected in commemoration of the unprecedented valour and patriotism of their fellow-countrymen who lost their lives in the late appalling War in defence of righteousness and fidelity in the conscientious maintenance of mutual treaties and laws between the nations.

"The Synod desire, however, to impress upon those who may be responsible for the selecting of the kind of monuments to be erected in France and elsewhere the importance of scrupulously respecting the religious convictions and feelings of the bereaved, and in this connection the Synod earnestly protest against the erection of Popish crosses or Popish symbols of any kind, over the graves of Presbyterian soldiers as a violation of the Christian and deeply-cherished convictions of many bereaved and loyal subjects of the Crown."

Departure of Deputy to Canada.—The Rev. James Macleod, the Church's Deputy for mission work in Western Canada, left Liverpool by S.S. Lapland on 30th July. As expressed in last issue, we trust that Mr. Macleod will be carried in safety to his field, and will enjoy the divine guidance and blessing.

The late Mr. D. Macmaster, Kilmallie.—It is with much regret that we record this month the death of Mr. Donald Macmaster, merchant, Corpach, Kilmallie, which event took place on the 10th July. Mr. Macmaster, who had reached the ripe old age of eighty-eight years, was highly esteemed in Kilmallie and surrounding districts as a man of God of exceptional integrity and worth. Such, indeed, was the estimate entertained of him wherever he was known. Possessed of a clear and vigorous intellect, which remained unimpaired almost entirely to the last, and capable of expressing himself in terse and lucid language, he was interesting and edifying in conversation to more than ordinary degree, while his opinions on matters of Church and State—in fact, on affairs in general that came under his notice—were marked

by Christian wisdom and sound common sense. He was a man of weight and influence in the whole district, and his removal causes a decided blank there. The Church at large has also sustained a great loss, but our loss is his gain. As a more extended notice of this very worthy man will (D.V.) yet appear in our pages, we meantime close by expressing our deepest sympathy with his sister who resided with him, and his other sisters and friends in the neighbourhood, as well as his relatives at a distance. Mr. Macmaster was unmarried. He was uncle to the Rev. Neil Macintyre, Stornoway. May the Lord raise up witnesses for Himself in the parish of Kilmallie, and in many other parishes in Scotland that have been sorely bereft of the godly during recent years!

J. S. S.

WE regret to announce to our readers the death of Mr. John MacLean, elder, St. Jude's, Glasgow. He departed this life on Thursday the 31st July. He was an eminently pious, steadfast, and intelligent man. An obituary notice will (D.V.) appear in the Magazine in a later issue.

Some additional Obituary notices by Rev. D. Mackenzie of worthy persons in Gairloch Congregation are held over till next issue.

Acknowledgment of Donations.

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

Sustentation Fund.—Per Rev. J. S. Sinclair—Miss Grant, Aviemore, 10/, and Mrs. Mackenzie, Foremost, Alberta, 8/; Mrs. Helen Cattanach, Kinrara House, Kingussie, 10/; Per Rev. N. Cameron—"A Friend," £55.

Jewish and Foreign Missions Fund.—Per Rev. E. Macqueen—Miss Catherine Mackay, Manchester, 10/; Per Rev. J. S. Sinclair—J. Macrae, Tenby, Manitoba, 10/3; Per Rev. N. Cameron—M. Mackenzie, Ardineaskan, £1 10/, "A Free Presbyterian Girl," 10/, and "In memory of a beloved Brother and two Sisters who took a great interest in our South African Mission" (for Kaffir Bibles), £100.

Organisation Fund.—Per Rev. J. S. Sinclair—W. Mackay, Lochside, Overscaig, 10/.

The Treasurer of the Dingwall Congregation, Mr. Murdo Urquhart, Craig View, acknowledges, with thanks, the following donations received for the Manse Building Fund :—Sergeant A. Robertson, late Salonica, £1; and "A Friend," Badachro, Gairloch (per Mr. Donald M'Rae, elder), 5/.

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The Magazine.

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