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Steadfastness in the Truth.

THE many exhortations to steadfastness in the truth addressed to us in the Scriptures are abundant evidence, if any were required, of one of the most common of human shortcomings—the tendency to depart from the truth. The whole drift of the Apostle's pleading in the Epistle to the Hebrews is a sustained and powerfully persuasive argument to hold fast that which the Hebrews had so gladly received in the day when they were willing to make great sacrifices for Christ. "Call to remembrance," he says, "the former days in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." But these days of warm-hearted enthusiasm had passed away, and given place to the chilling and deadening effect of indifference, and the men who marched forward with firm step showed decided signs of wavering. The practised eye of the Apostle immediately detected the defection, and, as a wise and skilful leader of men, he gives a clear trumpet call to rally the wavering ranks: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." The keynote to the line of argument in the Epistle to the Hebrews is to be found in the fact that it is addressed to a people not only ready to halt, but ready to go back on a noble profession they had at one time wholeheartedly made. The steadfastness inculcated in the Epistle to the Hebrews meets us time and again in reading the Bible. The people of God are not to give up the truth of God if they themselves or others change. Circumstances may arise which make it very difficult to hold fast that which one time was heartily received as the very truth of heaven, but changed circumstances are no justifiable ground for forsaking the truth.

Again, in the lapse of years the early enthusiasm of the Christian's early start on the great journey may have cooled to the dangerous stage of cold formality, which exercises a paralysing effect on the hold of divine truth. And when accompanying this there is persecution, or even unpopularity, there is the greatest danger of letting slip the things which we have heard. But in none of these cases is the believer justified in casting away his confidence.

It is important in estimating what is meant by steadfastness in the truth to notice that it implies steadfastness in God's truth—the truth set before us in the Word of God. This implies that we have knowledge of that truth, and this knowledge can only come to us through the *enlightenment* of the Holy Spirit. At one time of the believer's life this truth may have been nothing, or at least nothing more than that it was held and maintained by those in whom he had confidence that they were the followers of Christ, and, therefore, he rightly cast in his lot with them. But now, it is not because those in whom he has confidence believe the truth, but because he believes it himself as the very truth of God that it becomes something that is not to be lightly given up.

In all true steadfastness there is also *love* to God's truth. That love, in thousands of cases, has proved stronger than death. It has encouraged the martyrs to lay down their lives rather than renounce the truth as it is in Jesus. This love of the truth is quite compatible with the manifold corruptions of the depraved heart and the subtle temptations of Satan seeking to destroy it. It is this love that beautifies Steadfastness, and enables all who stand steadfast to be willing to make sacrifices, if need be, rather than let the truth be given up. Hence all such considerations as to what the world will think, what it will mean to our reputation or our feelings if given consideration to for a time, are ultimately set aside as not worthy to stand in the way. The apparent sternness that accompanies steadfastness is apt to be misunderstood by the looker-on as indicative of an unfeeling nature, in which pugnacity and obstinacy have more place than love. But this is a superficial view, and its injustice will be apparent to those who look at these matters, not merely as they appear on the surface, but as those who have learned that Truth and the Love of Truth often appear very stern to superficial observers. Steadfastness in the truth is to be clearly distinguished from obstinacy. Here again the verdict of superficial observers is that there is practically no difference, and the sneering taunt is unfeelingly flung at many who love God's truth, and are not shaken like reeds before every wind that blows, that it is the natural obstinacy of their nature that makes them so unyielding. We do not deny that the two words may be used interchangeably and fitly describe the disposition of some men, but the steadfastness of which we are speaking is a very different thing. The *steadfast* man is so, not because it is his particular view or that of many men, but because it is God's truth. This is the determining factor in his line of conduct. In the case of the *obstinate* man this element does not enter into the matter at

all; he is regulated in his conduct by the fact that this is his opinion, and it is not a question whether it is God's truth or not. In other words, he is not influenced by a moral, but by a selfish motive. There is no lack of determination and force of will in obstinacy. The obstinate man may happen to be right, but it is not the rightness of his cause that makes him determined. The same determination is seen when he is wrong. Bunyan has drawn with a masterly hand the respective characters of Steadfastness and Obstinacy in his *Valiant for Truth* and *Standfast* on the one hand and *Obstinate* on the other. *Obstinate* did his best to get Christian back when the latter set out on his great journey to the Celestial City, and in Christian we see exemplified that beautiful steadfastness which in all the vicissitudes of his life kept his eye ever towards the goal. But it is particularly in *Valiant for Truth* and *Standfast* Bunyan has portrayed in his inimitable way the Christian grace of steadfastness. One of the most beautiful passages in the *Pilgrim's Progress* is his description of Standfast's passing through the bridgeless river. "When Mr. Standfast," he wrote, "had thus set things in order, and the time being come for him to haste him away, he also went down to the river. Now there was a great calm at that time in the river; wherefore Mr. Standfast, when he was about half-way in, stood awhile, and talked to his companions that had waited upon him thither; and he said, 'This river has been a terror to many; yea, the thought of it also have often frightened me. Now, methinks, I stand easy; my foot is fixed upon that upon which the feet of the priests that bare the ark of the covenant stood, while Israel went over Jordan (Jos. iii. 17). The waters, indeed, are to the palate bitter, and to the stomach cold; yet the thoughts of what I am going to, and of the conduct that waits for me on the other side, doth lie as a glowing coal at my heart.

'I see myself now at the end of my journey, my toilsome days are ended. I am going now to see that head that was crowned with thorns, and that face that was spit upon for me.

'I have formerly lived by hearsay and faith; but now I go where I shall live by sight, and shall be with him in whose company I delight myself.

'I have loved to hear my Lord spoken of; and wherever I have seen the print of his shoe in the earth, there have I coveted to set my foot too.

'His name has been to me as a civet-box; yea, sweeter than all perfumes. His voice to me has been most sweet; and his countenance I have more desired than they that have most desired the light of the sun. His word I did use to gather for my food, and for antidotes against my faintings.

'He has held me, and hath kept me from mine iniquities; yea, my steps hath he strengthened in his way.'

"Now, while he was thus in discourse, his countenance changed, his strong man bowed under him; and after he had said:—Take me, for I come unto thee, he ceased to be seen of them.

"But glorious it was to see how the open region was filled with horses and chariots, with trumpeters and pipers, with singers and players on stringed instruments, to welcome the Pilgrims as they went up and followed one another in at the beautiful gate of the city."

Notes of a Sermon.

Preached by the late REV. DR. GEORGE MACKAY in the Free North Church, Inverness, on Sabbath, 19th April, 1885.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (GALATIANS v. 1).

THERE are three points chiefly to be considered from this passage we have under consideration. The *first* point to be considered is the liberty or freedom that is here spoken of. *Second*—The source of this freedom and liberty, and some considerations implied in it, and also the author of this freedom. *Thirdly*—The exhortation that is given here, and some things implied in it, "Stand fast therefore in the liberty wherewith Christ hath made us free." These three points take up the whole of the verse. You will notice the spiritual import of this freedom. This freedom implies, *in the first place*, deliverance and freedom from sin. Now, sin is put before us under various aspects in the Scriptures. It is put before us under the aspect of the power and love of sin. This freedom also implies a deliverance from the guilt of sin. Guilt is that which exposes us to punishment. By sinning against God we become guilty sinners, and are thus exposed to His wrath. Oh, my friends, we can never come to God until we see ourselves to be sinners. The Spirit of God must show you the vileness of your sins. I must add this to it also, that we can never be delivered from sin until we love our Saviour more than sin. The love of sin is broken if the Spirit of God is within you. This freedom also implies a deliverance from the curse of the law. Adam broke the covenant of God, and fell under the curse—"Cursed is every one that continueth not in all things which are written in the book of the law to do them." We are under this curse until we are delivered, and this can only be done by Christ. He came to fulfil the law, He suffered the Just for the unjust that He might bring us to God; and this is the only way we can be delivered from the curse; hence, my friends, we cannot be saved by the law, because we cannot do it. Yet there is a tendency to perform all this by our own works, and to make our own way of salvation without the righteousness of Christ.

The freedom here spoken of implies freedom of the will from the bondage of sin. "Thy people shall be willing in the day of Thy power." "Be not conformed to the things of this world," etc. You will also observe that the freedom here spoken of implies in it that the sinner is to seek those things that are above.

There are so many things in the world to draw us away from Christ, but there is nothing in the present world able fully to satisfy the desires of the flesh. Take as much of the world as you can, but it will not satisfy you. There is nothing here to satisfy the animal spirit. Satan can tempt the people of God, but cannot overcome them, because he is not so strong as Christ—they shall be more than conquerors through Him that loved them. They are delivered by the freedom spoken of here. God shall trample Satan under their feet. I was going to say on this point that the people of God are delivered from the sting of death by the power of God, but I cannot just now go into that part of the subject. When I die I die in Christ. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But, thanks be to God, which giveth us the victory through our Lord Jesus Christ." "He shall be called Jesus, because He saves His people from their sins."

In the *second* place, we were to consider the source and author of this freedom, and, in the first place, let us notice Christ as the author of this freedom and liberty—"Stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage." There are various points of Scripture to be taken up on this. You will remember that there was a covenant made between God the Father and God the Son; this covenant was made from all eternity, and by it provision was made for men. We cannot form an adequate estimate of this. He made a covenant with His chosen One, and laid help on One that is mighty to save. He made a covenant with Him, and became bound, as the surety of His people, and sealed the covenant with His death and blood. He undertook the place of perishing sinners, and saved them from going down to the pit. His Spirit was poured out on Him without measure. He came into the world and assumed our nature, a body as I have, yet without sin—a true body and a reasonable soul. Although He was the Eternal God He dwelt upon this earth thirty-three years, and although Lord of Heaven He descended to take our guilt upon Him. He suffered the Just for the unjust that He might bring us to God. The source of this freedom and liberty here spoken of also implies the Spirit of redemption. What a glorious subject! The Three Persons in the Glorious Trinity, employed in our salvation. What wonder of wonders that the Son of God should come and lay down His precious life a ransom for many! Now the blessings in connection with this liberty: "Of His fulness have we all received, and grace for grace." There is more fulness of the Spirit under the New Testament Dispensation, and I admit that the Spirit under the Old Dispensation was not given to them in such measure as under the New Testament. He rose from the grave on the third day, and shortly after this the Spirit was poured forth in great measure; the great work of redemption was finished, and He ascended up on high leading captivity captive.

In the *third* place, the exhortation: "Stand fast therefore in the liberty wherewith Christ has made us free, and be not

entangled again with the yoke of bondage." What does this mean? This is an exhortation to be steadfast and immovable. In the first place I notice it implies danger. "Stand fast therefore." It evidently implies that we are inclined to be unsteadfast or in danger of losing our liberty or freedom. The people of God go on from strength to strength until they arrive at the promised land; hence it implies that we must be steadfast. This freedom is precious; let no one take away your liberty because Christ shed His blood that it might be yours. Let us remember that our freedom in this country is great; let us take care we don't lose it. I am afraid this generation is inclined to depart from its glorious privileges.

Rev. Professor John Duncan, LL.D.

BY THE LATE REV. JAMES S. SINCLAIR.

(Continued from page 180.)

BUT I must hasten on to notice the great change which took place in the character and life of this remarkable man. The instrument in the hand of God of that change was Dr. César Malan, of Geneva, an eminent preacher of the everlasting Gospel. Malan, who was persecuted in Geneva for his faithful proclamation of the evangelical faith, paid his first visit to England and Scotland in the year 1822. He was gladly welcomed by all who loved the true gospel. In 1826 he came to this country for the first time as an expressed "missionary character," and it was while on this tour that he visited Aberdeen, and was the guest of a brother of Dr. Brown (Dr. Duncan's biographer). Brown, who himself had but recently entered into gospel light and liberty, was intensely desirous to get Mr. Duncan to meet Malan with a view to spiritual benefit, and had two days beforehand long and intensely interesting conversations with Mr. Duncan on his soul's case, which undoubtedly prepared the way for his listening to Malan. Mr. Duncan came to the house of Dr. Brown's brother, among other guests, and had a long private conversation with Malan, who plied him with the text, "Whosoever believeth that Jesus is the Christ is born of God." It is impossible for me to give the details of this striking interview, but when Mr. Duncan happened to quote a text in the course of the conversation, Dr. Malan started forward and said, "See! you have the Word of God in your mouth," to which Mr. Duncan gave the memorable reply, "And may He not utterly take it out of my mouth." Mr. Duncan said in later days that Malan's utterance "passed through him like a shock of electricity—the great thought that God meant man to know His mind; God—His Word—in my very mouth." "It was, I believe," he added, "the seed of perhaps all I have, if I have anything, to this hour." The proud scholar was completely changed, and became as a little child at the feet of Jesus. As he sat down to study a day or two after he "became suddenly (according to his own words) the passive

recipient of all the truths he had heard and been taught from childhood. I sat there wondering for hours, and they came and preached themselves to me." And night after night—God was now speaking home to his mind and heart the whole plan of salvation—he laid himself down to rest with the child's prayer on his lips, as the genuine outflow of his heart:—

"This night when I lie down to sleep,
I give my soul to Christ to keep;
If I should die before I wake,
I pray the Lord my soul to take."

Dr. Duncan's conversion—by the way like the Apostle Paul's and the great John Calvin's—was a sudden one, but it was none the less genuine on that account. Its suddenness and its thoroughness gave a vigorous proof of the almighty, wonder-working power of God, who can turn in a single moment the shadow of death into the morning. He saw revealed truth in a new light, and he began to walk with a tender conscience in the fear of God. The very temptation to daily sin was for the time being gone, and he contended for the truth in the person of Christ as God manifest in the flesh with an earnestness and zeal born of a new vision of the glory of God as revealed in His Son, treading with intense vehemence on his former views, which were practically Socinian and Unitarian. His reverence now for the Word of God, with all his natural suspicion of temperament, and keen critical powers, was profound in the extreme. Dr. Moody Stuart bears testimony:—"More than any man I ever knew, he trusted every word, revered every word, and loved every word in the book of God." His preaching at this time took its colour from the teaching of his spiritual father, Dr. Malan. He insisted on an immediate faith in the Lord Jesus Christ as a personal Redeemer and Saviour, and without defining too particularly the nature of saving faith as the gift of God, he assured his hearers of their possession of acceptance with God and eternal life, if they but believed. He took a high line on the subject of the assurance and joy of faith, and did not bring out sufficiently the place and necessity of the Holy Spirit's work. Still, it was the time of his "first love," and while his preaching had its defects, not slight, yet coming as it did from one who was really anointed with the Spirit, it had its excellencies and its power. It may be mentioned here, by the way, that although the spiritual change in Mr. Duncan was complete and manifest, his special peculiarities of character remained. His absent-mindedness continued as a permanent feature. An amusing illustration of it is often repeated. He was walking to Maryculter, seven miles from Aberdeen, on a Sacramental Fast Day, to preach, and when he had gone a considerable way he drew out his snuffbox to take a pinch. The wind being in his face he turned about to perform the operation; but when he accomplished this he did not turn round again; he moved on in the direction of Aberdeen, from which he had come, until eventually he was brought to his senses by the enquiry of a man who was going to the church at Maryculter, and who recognised him as the expected preacher for the day.

Two years after this time Mr. Duncan underwent a new experience which he was accustomed to describe as his "second conversion." His first spiritual joy had gradually ebbed away. The Lord's comfortable and powerful presence had been withdrawn. He found himself preaching a faith and assurance of which he had no inward conscious experience. Hitherto overlooking to a large extent the deceitfulness and wickedness of the heart, he now awakened to a new sense of the moral corruption within, and charged himself with wretched hypocrisy, "babbling," as he said, "but an assurance to which he himself was a stranger, deceiving himself and, he feared, deceiving others too," a mere sounding brass and a tinkling cymbal. He passed through a severe and protracted conflict, in which he went down to the bottoms of the mountains, in his soul's exercise, condemning himself, and imploring the Lord's mercy. On one occasion, when outside in distress, he ran into certain brick kilns that were near, went down on his knees and prayed thus: "O Lord, I have broken thy law, and I have not believed in thy Son, and I have refused thy Holy Spirit; and if thou shouldst now cast me into hell, all holy beings would say, 'Righteous art thou, O Lord, when thou judgest.' But, Lord, for thy mercy's sake, give me thy Holy Spirit, that I may believe in thy Son." He was deeply taught at this time the holiness of God's law, the exceeding sinfulness of sin, the justice of the sentence of eternal death, the sovereignty of God in bestowing salvation through Christ, and the necessity of the Holy Spirit's work to the production of saving faith and all other Christian graces—truths that he was familiar with and in agreement with before, but which were now made real and powerful in his personal experience by a special discipline of the Divine Spirit. He was thus more fully qualified—qualified to a degree, to say the least, not excelled by any in his generation—to speak to his fellow-sinners and to the household of faith of the depths and heights of the redemption which was finished upon the cross, and of the love and other perfections of a Triune God as therein gloriously manifested, as well as of the trials, temptations, and comforts of God's people in their journey to the land of eternal light and blessedness. As to his messengers of help in this trying but blessed period, he acknowledges special indebtedness to the Rev. Gavin Parker, Dr. Kidd, and the writings of Dr. Love, Dr. Owen, and Herman Witsius, the Dutch divine. Mr. Parker, who was a disciple of Dr. Love, was a gospel minister of great solidity and weight, whose labours were much crowned of the Lord, and his teaching at this time more than that of any other on the great subjects of sin and grace was blessed to Mr. Duncan.

Mr. Duncan's preaching engagements now increased, and through a series of providences, which need not be presently detailed, he was chosen in 1830 minister of the Chapel of Ease at Persie, in the parish of Bendoehy, situated towards the eastern boundary of Perthshire (a chapel, by the way, that was at one time ministered to by the Rev. Mr. Shaw, afterwards of Bracadale in Skye). Here he laboured (without ordination) for a period

of ten months, and proved himself not only a profound preacher of the gospel, but a faithful witness against sin in every form—Sabbath desecration, promiscuous dancing, and other evils. At the close of one of his services, where he had preached with great originality and power, two strangers from a distance met and talked on the sermon they had heard. One of them said, "What did you think of Mr. Duncan's sermon to-day?" The other replied in the words of Proverbs xxxi. 29: "Many daughters have done virtuously, but thou excellest them all." His stay in Persie was short. Through the influence of Mr. Hugh Mackay, "a most estimable Glasgow gentleman," who heard him and was "profoundly impressed with the spirituality and depth of his ministrations," he was brought in 1831 to Glasgow as an assistant to the Rev. Robert Clark, A.M., minister of Duke Street Gaelic Chapel (afterwards of Kinlochbervie, Sutherlandshire). Mr. Duncan's special work was to deliver an English lecture every Sabbath afternoon. He also delivered a week-night lecture. His preaching was much followed by those persons who hungered for "the deeper and richer things" of God's Word, and their number at length so increased that it was resolved to make an effort to have him settled in a congregation of his own. A Church-Building Association had been started in Glasgow at the time, and on certain conditions the association consented to make a grant so as to enable Mr. Duncan's people to proceed with the erection of a place of worship. The site chosen was in the district of the Cowcaddens, but before the building was erected Mr. Duncan was ordained on the 28th April, 1836, as minister of what was to be known as the Milton Parish congregation. He was introduced to his new pastoral charge by Mr. (afterwards Dr.) Macdonald of Ferintosh, "the Apostle of the North." Here he ministered for upwards of four years to the great edification of hearers who hungered for the bread of life. Among his eminent contemporaries in the pulpit at this period was the late Rev. J. R. Anderson, who had begun his useful and honoured ministry in Kirkfield Chapel, and Mr. Duncan and he highly esteemed one another in the Lord. Early in the year 1837 Mr. Duncan was married to Miss Janet Tower, of Aberdeen, one of Mr. Parker's devoted hearers, and an excellent Christian lady, who proved a helpmeet in every sense of the word to her husband. Their first-born child (born 10th March, 1838) was a daughter, who was named Annie, Mr. Macdonald of Ferintosh officiating at the baptism. But their married life together was short, for Mrs. Duncan passed away in the spring of 1839, a week after the premature birth of a second child, also a daughter, who did not survive. Our godly divine thus passed through still further sore and trying experiences which undoubtedly contributed more and more to make him a son of consolation to the flock of Christ, and to deserve for himself the encomium which an old worthy woman in Glasgow (Judith Jack), who was one of his hearers, passed upon him to the speaker, "Oh, he was rale merciful!" During this period he took his share in several courses of lectures—on Protestantism, the Ten Commandments, and the Jews—

which were delivered by ministers of the Established Church. One of these lectures, entitled "The Work of the Holy Spirit in connection with the Conversion of the Jews" is a truly noble production, full of genius, massive doctrine, and solemn, wise affectionate appeal to the Jewish people.

In the year 1838 there was the dawn of a new era in the history of Mr. Duncan, which led to the dissolution of his tie with the Milton Church. Much interest had arisen in the Church of Scotland on the subject of the conversion of the Jews, and Mr. Duncan was appointed a member of the Glasgow Jewish Committee. The issue was that he formally offered his services as an agent of the Church, either at home or abroad, for the promotion of Christianity among the Jews. This offer was cordially accepted. Shortly thereafter a vacancy occurred in the Hebrew Chair of Glasgow University, and with the permission of the Committee Mr. Duncan sent a letter of application to the University authorities, and a remarkable letter it was. At the end of a lengthened statement of his varied and vast attainments in Oriental learning, he wrote: "In conclusion, with the exception of Cabbalistic works, which are exceedingly abstruse, and require deep study, I profess *all Hebrew*; and I would most willingly present myself, along with any other, for competitive examination, by any man throughout the world, whether Christian or Jew." Though a more profound scholar in the field described could not be found, he was unsuccessful. Still his application brought him into notice so remarkably that his *Alma Mater*, the University of Aberdeen, conferred on him the degree of LL.D. as a mark of respect for his outstanding linguistic attainments. This year, 1839, was also signalised by the departure of a famous deputation from the Church of Scotland to the Continent for the purpose of collecting information respecting the Jews. The members of it were Revs. Drs. Black and Keith, R. M. MacCheyne, and A. A. Bonar. They went as far as the Holy Land, and were absent seven months. Their report gave rise to much discussion and prayer as to when the first mission could be started. It was ultimately agreed in 1840 that the first mission should be planted in Moldavia, to be followed by another at Pesth, the capital of Hungary, in which places there were a large number of Jews. Dr. Duncan was appointed to go to Pesth. The pastoral tie was dissolved in October, 1840, but he continued to officiate in the Milton Church on the Sabbaths, while during the week he spent the winter between Edinburgh and Glasgow, conducting Hebrew classes, and superintending the studies of the aspirants to mission work among the Jews. He was married the second time in the spring of 1841 to a lady of excellent qualities. Here a story of his absence of mind may be related. On the day of the marriage his niece sent him upstairs to dress for the ceremony. Undressing was associated in his mind with going to bed. The cab came to take him away, but there was no sign of the dressed bridegroom. His niece went upstairs and found him fast asleep in bed, with a Hebrew book in his hand. In the month of May he was finally

set apart to his new office in St. George's Church, Glasgow, and only four weeks after a party consisting of Dr. Duncan, his wife, Mrs. Torrance, an officer's widow, and her daughter by a first marriage, and his own, still a child, as well as two young missionaries (Messrs. Smith and Allan), set out for the appointed field, where they safely arrived in the month of August. I regret that in the limited time at my disposal I can only notice in a few sentences this short but spiritually romantic period in the history of Dr. Duncan. My hearers must read the Memoirs for themselves, if they have not already done so. He was only in Pesth for two years, but it was a time of crowded activity and precious fruitfulness. What a combination of providential circumstances had led to the inception of this Mission! The deputation referred to already were advised by their committee not to waste time by visiting Austria, as it was reckoned a hopeless field for a Protestant mission, but an accident befalling Dr. Black in the Egyptian desert it was found necessary that he and Dr. Keith should separate from their two junior brethren and return homeward by the Danube. They came to Pesth. Dr. Keith took seriously ill in a hotel there. The Archduchess of Hungary, a noble and pious lady of the Protestant faith, heard of his illness, and sent immediate orders that everything possible should be done for him. He was restored from the very point of death. The Archduchess had been long praying that God would send His true gospel to Pesth, and she had premonitions for a fortnight before she heard of Dr. Keith's illness that something was to happen to her. She had long conversations with him, and when she learnt his earnest desire that a mission to the Jews would be started, she assured him that should the Church of Scotland plant a mission there she would place her own person between it and whatever danger might assail it. It was to this scene that Dr. Duncan came with his assistants, and the Lord blessed his labours to the conversion of not a few, such as the well-known family of Saphirs and others, who became notable witnesses for Christ. The mission also exercised a most beneficent influence upon a variety of classes besides the Jews, Protestants, and Roman Catholics, learned and unlearned. Dr. Duncan and his family had a short change for health reasons in the winter and spring (1842-43) to Leghorn in Italy; they returned in June, 1843. In the course of their return journey they got a copy of the *Witness* newspaper containing an account of the Disruption, which they read with deep interest and sympathy.

The Disruption of 1843 made many changes. Two of the Divinity Professors, Drs. Chalmers and Welsh, came out, and were at once recognised in their respective offices in the Free Church of Scotland. The Professor of Hebrew and Oriental Languages adhered to the Establishment, and so a new professor was required. When the news came that Dr. Duncan and all the other missionaries of the Church of Scotland had adhered to the Free Church, the Education Committee unanimously elected Dr. Duncan to the Hebrew Chair, and the appointment was finally confirmed by the General Assembly which met at Glasgow

in the autumn. He accepted the office, and arrived in Scotland at the beginning of November, when he had immediately to begin his professorial work. This important position he occupied for the remaining twenty-seven years of his life with untold benefit to his students. It certainly cannot be said, however, that he was a success in systematically drilling the students in the elements of the language, in its grammatical structure, peculiarities, and niceties. Not but he had all these things at his finger ends, and was capable of doing so, if he only could methodically concentrate his mind in such rudimentary work. But he was defective in orderly method, and so students who were not themselves enthusiastic in the study of Hebrew suffered in their acquisition of a knowledge of the language. On the other hand, he was admirably qualified (as one of his students bore testimony) to handle the exegesis of Scripture, especially that of the Old Testament, and in this department his vast learning, his still more remarkable powers of thought, and, above all, the profound reaches of his spiritual experience, made him a rare master. Moreover, the students had before their eyes daily a man of the most powerful and penetrating intellect and prodigious learning, who was naturally of a sceptical turn of mind, and who had lived at one time, as he said himself, in almost all the heresies, expounding the Scriptures with profound loyalty and reverence, walking in the fear of God and the faith of Jesus Christ, trembling and alive to his personal relationship with the Lord, and seeking above everything else the experimental enjoyment of divine favour and fellowship. Sometimes he was treading the dark valley of desertion, at other times rejoicing in the light, and when his soul was come into deep waters, such was his profound humility and open frankness of disposition that he did not hesitate to ask his students in the class, or as he met them going in and out, to pray for him, or to put the question whether they had a word from the Lord for him. His prayers, further, were remarkable, and constituted an intellectual, doctrinal, and spiritual education in themselves. He frequently forgot himself in the exercise, and the prayer occupied nearly the whole of the class hour, while on more than one occasion it was the bell at the end of the hour that awoke him to the fact that he had gone entirely beyond the limits. But one must not think from these circumstances that he was entirely oblivious to the technical details of his work. Sometimes, indeed, a student allowed this idea to take possession of him, and grossly neglected his preparations, but he discerned, perhaps, before the class hour was over that this was far from a safe policy. On one occasion a student who made a shameful exhibition of ignorance of the simplest elements of Hebrew in the class received the following unexpected but scathing rebuke: "I trust, sir, for the honour of Christianity, that you will never meet with an unconverted Jew." This was as if a thunderbolt had suddenly crashed down upon the class, and made the most careless feel that their professor, with all his apparent obliviousness and patience, was not to be trifled with. He had also a keen sense of humour,

though it was not always apparent from the seriousness and gravity of his demeanour. An amusing illustration of this occurred one day. The students were reading in the 22nd chapter of Numbers, the story of Balaam. One of them was found very deficient in the nicer details of the Hebrew, and Dr. Duncan almost lost his temper with him. At last, in despair, he said to the student, "Well, read on," and the very first words that he came to were, "And the ass said unto Balaam, Am I not thine ass?" The scene was truly ludicrous, and the Professor broke out into a loud burst of laughter, in which the class joined. But no sooner was the explosion over than the sensitive conscience of Dr. Duncan smote him. "A cloud passed over his face, and his eyes filled with tears while he confessed to the class that he had done wrong and set a bad example. He said that no one should ever laugh over the Word of Jehovah, and that he especially, a Professor of the Old Testament Scriptures, should have been the last to do so." (See Life by Dr. Brown.)

As time wore on, Dr. Duncan had assistance in his class teaching, which relieved him largely of the kind of work he was least fitted for, and latterly, owing to the infirmities of age, a colleague and successor (Rev. A. B. Davidson), who undertook all the elementary instruction. He was able himself, however, to do his own part till a few weeks before his death.

During this long and closing period of his career he was frequently a member of the Assembly, and took part in its deliberations. His most impressive appearances were in connection with the Jewish Missions Day, when he delivered addresses of remarkable elevation and enthusiasm, still on record in the Assembly blue-books. The question of Union with the United Presbyterian Church was also started in his time. Dr. Duncan, though a lover of the image of Christ, no matter where he saw it, was a conscientious and ardent opponent of the Union movement—he viewed what is called Voluntarism with the greatest dread, as through its lack of acknowledging sufficiently God and Christ in the affairs of the State having a tendency to Atheism—and he would have made any sacrifice rather than enter the proposed United Church.

There was one sphere of service outside his ordinary work during this time in which his labours were of the highest spiritual value and usefulness, that is, in assisting ministers in the pulpit at Communion and other seasons. For many years he assisted Dr. Moody Stuart in Free St. Luke's, and latterly Dr. Horatius Bonar in the Grange Free Church. The Great Day will only declare the amount of spiritual benefit which godly and exercised souls derived from his profoundly illuminating and comforting discourses. Some such followed him wherever he went, and drank in "the living water" with rare satisfaction and delight. He was a nonesuch as a messenger of Christ in their esteem, and they could not get enough from his heaven-taught lips.

It may interest some of my audience to learn what the late Dr. Kennedy of Dingwall—himself a master of assemblies in the work of proclaiming the glorious Gospel—thought of Dr.

Duncan's preaching. A friend asked Dr. Kennedy on one occasion if he had ever heard Dr. Duncan preach. "Yes," he replied, "on two occasions. When I was a student at Aberdeen I won a money bursary, and at the close of the session I went to Glasgow, sight-seeing, and having been informed that he was preaching one week evening I went to Milton Church to hear him. The building was fairly large, but the congregation small and scattered. The light was not very good, but the brilliance of the sermon in close reasoning and soul-stirring power, I'll never forget. On another occasion (he said) I was assisting Dr. Begg at the Communion season in Edinburgh, and Dr. Moody Stuart invited me to take the Friday evening service at Free St. Luke's, which I would have done but for the closing remark in his letter, saying that otherwise he would have to fall back upon Dr. Duncan. My reply was, 'Great is your privilege in having such a one to fall back upon; I'll not be coming to preach.' Then (added Dr. Kennedy) when I estimated Dr. Duncan had got under weigh with the service I stole quietly into the church, and heard a sermon that did not seem to have been prepared on earth, but felt as if one of the old prophets had come from within the veil to tell us what was going on there. Nothing more heavenly did I ever hear from human lips."

Dr. Duncan's labours were owned of God, both to the conversion of sinners and to the edification of the saints, particularly to the latter. Apart from a large number of godly people in general there was one notable instance of a public servant of Christ, the Rev. William C. Burns, the eminent evangelist and devoted missionary, whose preaching was signally blessed to hundreds, if not thousands, of persons about the Disruption time in Scotland and elsewhere. During his divinity studies in Glasgow, especially the last two years of them (1838-39), Mr. Burns attended closely on the ministry of Mr. Duncan in the Milton Church, and obtained, as biographers tell us, "deeper views of divine truth and more solemn aspects of the Christian calling and discipleship than he had known before." "Every Sabbath spent by him in Milton Church" was as "a day in Patmos, and every sermon almost as an opening of the gate of heaven." (Life of Rev. W. C. Burns, p. 38.) Mr. Burns at an after time bore testimony at a large meeting of those who had benefited by his ministrations at Perth, as follows: "If you have got any good from me, you owe it all to that remarkable man of God, Dr. Duncan, of Edinburgh. I have just taught you what he has taught me." He added, "When leaving Edinburgh I asked him, 'What advice will you give me?' He answered, 'Take you care of His Church, and He will take care of your interests; look after His glory, and He will look after your comfort.'" (Dr. Moody Stuart's Recollections, pp. 52, 53.)

Dr. Duncan, after a few weeks illness, entered his rest on the morning of the 26th February, 1870, at the age of 74 years. His remains were buried in the Grange Cemetery amid a large concourse of mourners, professors and ministers, students and the

general public. An obelisk of granite was erected on his grave by his daughter Maria (Mrs. Spaeth), and it bears the following inscription, admirable both for the truth and modesty of its terms:—"In memory of the Rev. John Duncan, LL.D., Professor of Hebrew and Oriental Languages in the Free Church College, Edinburgh. An Eminent Scholar and Metaphysician. A Profound Theologian. A man of tender piety, and of a lively and loving spirit. Born, 1796. Died, 1870."

I have given only the barest outline of the life and character of one of the brightest Christian ornaments that the Church of Christ in Scotland had in modern times, and must express regret for my very imperfect effort. One of his friends said, "He seemed to be a child and a giant in one—both characters curiously intermingled, making intercourse with him peculiarly delightful. No man ever inspired less awe, nor called forth deeper reverence." And Dr. Moody Stuart, commenting on his death, makes the fitting and beautiful remark: "It seemed to be as if in the company of the blessed receiving him into the everlasting habitations, the enquiry might be made, 'Who is this that cometh up from the wilderness, leaning upon the Beloved?' and that they might be answered with the reply, 'This is he who, when bidden to the marriage feast, went and sat down in the lowest room.'" "Blessed are the dead which die in the Lord: yea, saith the Spirit, they rest from their labours and their works do follow them."

The late Mrs. Catherine Macleod,

Vancouver, British Columbia.

MRS. CATHERINE MACLEOD, or "Granny," as she was familiarly called among her friends, was born at Ness, Lewis, in the month of June, 1831. Both her parents were removed by death when she was about three years old, but God, who is "a father to the fatherless," took care of her, and she was taken to the home of her uncle, Donald Morrison, where she was brought "up in the nurture and admonition of the Lord." Donald Morrison was a man of God, and was for some time teacher and catechist in Ness.

During the first years of Mrs. MacLeod's life that eminent servant of Christ, the Rev. Finlay Cook, was then minister of Ness, and, when still an infant, she was baptized by him.

When Mrs. MacLeod was about twenty years old she decided, along with many others from Lewis, to emigrate to Canada. They sailed in a sailing ship from Loch Carloway, on the west side of Lewis, and after a voyage of six weeks landed at Quebec. Shortly after her arrival in Canada, in the kind and good providence of God, she was able to get a position as a servant with a godly lady in Ontario. With this lady she was not only well off as regards temporal matters, but she was also taught and guided by her in spiritual matters, and we are of the opinion that she was still with this lady when she was converted.

Mrs. MacLeod was very reticent as regards her own conversion, but from some things we were able to gather from her we understand she was for many a day in deep waters. She knew, although she lived somewhat carefully outwardly, that no real change came over her. She believed the words of Jesus to Nicodemus, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Another portion of Scripture that was often on her mind at this time was Rev. iii. 16, "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." These portions of Scripture, with others, drove her to her knees in secret to plead with the Lord for mercy, and in His own good time, which is the best time, she was enabled, out in the woods, to taste "that the Lord is gracious." She would then be twenty-three or twenty-four years old.

After leaving the service of this lady she married and settled down on a homestead in Bruce County, Ontario. During sixteen years of her time in Ontario she had the privilege of sitting under the ministry of the Rev. Adam MacQueen, a native of Skye.

Mr. MacQueen was an able and faithful servant of Christ, and Mrs. MacLeod greatly valued his preaching, and of him she had many pleasant recollections. When in Ontario she lost her husband and a daughter, who was a Godfearing young woman. She came to British Columbia about eleven years ago, and perhaps she had more troubles and trials during this last period of her life than she had at any other time during her sojourn in this wicked and cold world.

After living for some time in Lulu Island, a few miles out of Vancouver, she was taken away far north to the Peace River country, where she neither had the public means of grace nor any of the Lord's people to speak to. Her eyesight also had failed so much that she could not read the Scriptures, neither could she get anyone else to do it for her. Her desire was to submit to the Lord's holy will, and bear her cross as well as she could, but very often she felt like the "sparrow alone on the house top." At one time in this place, when she was much cast down in her mind, and being afraid that she would have to spend the rest of her days in such a place, the Lord spoke to her with these words in Genesis xvi. 4, "I will also surely bring thee up again, and Joseph shall put his hand upon thine eyes." She took this as a promise from the Lord to her, but could not at that time see how this could be fulfilled; but the Lord fulfilled it in His own time, for shortly after this she was brought to Vancouver, where she was able to be in the house of God every Sabbath and also at the weekly meetings. She also had the company of some of the Lord's people, which was a source of comfort and help to her until she closed her eyes in death. She confessed herself, after the first meeting she attended in Vancouver, that she felt in her own soul that the Lord was now fulfilling His promise to her. She was greatly attached to our mission, and to the deputies sent out by our Church to supply it.

She loved the Lord, His people, and His cause in the world, but she mourned and was grieved at heart, not only for her own sinful nature and shortcomings, but also for the fearful height to which all kinds of sin and ungodliness had come to in our day, and especially Sabbath breaking.

Mrs. MacLeod knew her Bible well, and having a retentive memory, even to the last, she could repeat nearly whole chapters and a good many of the Psalms. This was a great comfort and help to her when she lost her eyesight and could not read. She, also, could repeat from memory the most of the hymns and songs of Grant, Buchanan, and Dr. Macdonald, and she read more than once a good many of the best Gaelic books she could find.

She was very discerning, deeply exercised, and very warm-hearted, especially towards the Lord's people, but she gave no quarter to formalists and graceless professors. On one occasion, having met one of these, he began at once to show his displeasure at her for being a Free Presbyterian, and to backbite one of the Lord's servants to whom Mrs. MacLeod was very much attached. She listened to him a little while, and then answered him by saying, "You can say what you like, but although you would smite him with your sword under the fifth rib, still he is my minister."

Although she was getting very frail she was able to attend the public means until about November last. When she was not able to come out we visited her as often as we could. Not only was it that she was delighted with these visits, but to us it was a great pleasure to read to and pray with her. Indeed, it would be profitable for any one to be in her company, for her mind was often on "the things that are above," and her "speech always with grace, seasoned with salt."

Her last illness was not very long, for she was only about a fortnight on her deathbed. Friends were very kind to her, and attended to her needs as well as they could. We would like here to thank these friends, and especially Mrs. Smith, Seventh Avenue, Mrs. Jamieson, Grandview, and Mr. and Mrs. Elder, at whose home Mrs. MacLeod passed away.

In visiting her one day a little while before she died we found her very weak and not able to say much. We said we hoped she was able to lean upon her Beloved. She repeated in Gaelic the words in Psalm cxliii. 6, "Mo lamhan shin mi riutsa suas; an geall tha m'anam ort" (I stretch forth my hands unto thee; my soul thirsteth after thee). At times she suffered some pain, but her patience and calmness was wonderful to the end.

Many were the troubles and trials she went through in this world, but she had the promise from the Lord that He would take her out of them all. Some time before she died she made known to Mr. Hugh Mackay, our elder, that her desire was that the following verses of Psalm cvii. would be sung at her funeral service:—

"The storm is chang'd into a calm

At his command and will;

So that the waves which rag'd before

Now quiet are and still.

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."

She entered peacefully into this desired haven on Tuesday morning, 2nd of August, at the ripe age of ninety years.

Her mortal remains were laid to rest in Ocean View Cemetery, Vancouver, on the following Thursday. Her death is a great loss to our mission in Vancouver and to the cause of Christ at large, but to her it is great gain. "Them also which sleep in Jesus will God bring with him."

D. M.

The Resolutioners and Protesters.

ONE of the most important, yet painful, controversies that ever agitated the peace of the Church of Scotland is recalled by the publication of the Scottish History Society's recently-published volume, *Register of the Consultations of the Ministers of Edinburgh*.* This volume, which is to be followed by another, places before students of the ecclesiastical history of Scotland a number of important letters, papers, and documents hitherto not easily accessible. The Editor, Rev. William Stephen, gives, in his introduction, a brief summary of the events leading up to the split that divided the Church for so many years, with its usual accompaniments of the estrangement of hitherto deeply-attached brethren and painful wranglings over disputed points. These volumes will be very helpful in giving all interested an opportunity of studying from official papers the matters around which the controversy was waged. Hitherto the best accounts of this controversy are to be found in Beattie's *History of the Church of Scotland during the Commonwealth*, Dr. King Hewison's *The Covenanters*, and the *Records of the Commissions of the General Assemblies* (vol. iii.). Generally speaking, the position of the two sides in the controversy, if stated in the most general terms, would be accurately described by ascribing a broader and more charitable outlook to the Resolutioners as to public matters affecting the cause of Christ, while the Protesters were of a narrower turn of mind and less pliable to the seductive influences that proved such a source of trouble ultimately to the Resolutioners. Notwithstanding the rigidity of the Protesters' position and the narrowness of their outlook, as regarded by popular standards, it is quite evident, from the ultimate developments in Church and State, that they were men of far-seeing vision—men who, in the language of the Redeemer, could discern the signs of the time. Their non-pliability and determination to have no half courses are apt to prejudice the cause of the Protesters in the eyes of many whose

* *Register of the Consultations of the Ministers of Edinburgh and Some Other Brethren of the Ministry.* Vol. I., 1652-1657. Edited by Rev. William Stephen, B.D., F.S.A., Scot. Edinburgh: Printed for the Scottish History Society. 1921.

whole nature revolts against such an attitude where religion is involved; but a true reading of the inward workings of history at this date will, we believe, give a much more favourable verdict to the Protesters.

The events leading up to the division that shook the Scottish Church may here be briefly stated. Under the blind and mad infatuation that seemed ever to haunt the Royal House of Stuart, until it led it to its doom, Charles I. found himself face to face with the Parliamentary forces of England and the Covenanter forces of Scotland. The struggle was sharp and keen, and though for a short time in Scotland the Royalist cause, under the leadership of Montrose, had its encouragements, yet alike in England and in Scotland, the battles of Marston Moor and Philiphaugh dashed any hopes Charles might have entertained to the ground. In January, 1646, the Scottish Parliament passed the Act of Classes, which made it a condition that all who followed Montrose should be held incapable of holding places of public trust. In May of the same year Charles surrendered himself to the Scots army at Newark. About eight months later, after negotiations, the Scots delivered the King to a Committee of the English Parliament. He escaped from his captivity at Hampton Court, and fled to Carisbrooke Castle, Isle of Wight, where he was kept a prisoner from November, 1647, to September, 1648. It was while at Carisbrooke an event took place that was the cause of much heartburning in Scotland. This was the signing of "the Engagement" (26th December, 1647), by which Charles engaged himself to obtain Parliamentary authority for the Solemn League and Covenant, without enforcing it on the unwilling, to establish Presbytery in Scotland for three years, to suppress "sectaries," among whom were included Independents and "Seekers," while the Scottish signatories bound themselves to restore to the King all his prerogatives, even by the help of the sword. This secret treaty, signed by Charles, Loudon, Lauderdale, and Lanark, was encased in lead, and hid in the castle garden lest it should be seized. The Scottish Estates met on the 22nd March, and approved of the Engagement, notwithstanding the determined opposition of the leaders of the Church. The Estates even went the length a few months later of commanding all subjects to subscribe a concurrence to the Engagement. While the Committee of Estates were thus engaged the Commission of the General Assembly was also busy, and remonstrated with the Engagers for their folly, and issued its *Short Information* as a dissuasive until the Assembly met. When the Assembly met (12th July) its Moderator, George Gillespie, condemned the Engagement as sinful and censurable (Peterkin's *Record of the Kirk of Scotland*, pp. 496-520). The Church opposed the Engagement because it violated the Covenant and proposed the reinstatement of an Episcopalian King. The Engagers were branded as malignants, a favourite term in the controversial literature of this period, and sectaries. Ministers who favoured the Engagement were to be deposed. All young students on entering college and "all persons whatsoever

. . . . at their first receiving the Sacrament of the Lord's Supper" were required to "take the Covenant."

On 23rd January, 1649, the Scottish Parliament met in Edinburgh, and passed laws condemning the Engagement—notable among these being "the Act of Classes for purging the judicatories and other places of public trust." All public officials were ordered to compare before the Estates and answer for their loyalty. Offenders were grouped into four classes with a graduated scale of punishment according to the heinousness of their offences. The *first* consisted of officers and persons in places of public trust who were malignants of the worst type—plotters against the Covenant or actively engaged in support of the Engagement, such were to be debarred from public offices during their lifetime. The *second* class consisted of those who had been censured as Malignants or had interfered with the opponents of the Engagement, and the means taken to nullify it, these were to be deprived of office for ten years. The *third* class were the lukewarm neutrals—neither cold nor hot—who had not supported by protest the anti-Engagers; five years' of deprivation of public offices was their sentence. The *last* class were holders of places of trust who had fallen in uncleanness, bribery, swearing, drunkenness, profanity, and neglect of worship. A sentence of one year's deprivation was passed on them, and before reinstatement they had to give proofs that they were living a more holy and chaste life.

(To be continued.)

Searmoin.

LEIS AN URRAMACH C. H. SPURGEON.

*Eadar-theangaichte gu Gaelic le Alasdair Dughallach,
oileiniche ann an "Oil-thigh Spurgeon."*

(Air a leantuinn o t. d. 183.)

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"Nithe a tha dlùth do Shlàinte."—EABH. vi. 9.  
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A GUS a nis that Slàinte 'na h-uile lanachd a' teachd. Tha na "Nithean a tha dlùth do Shlàinte" a deanamh feachd-shiubhal glòirmhor air thoiseach oirre—o'n Taghadh a nuas gu ruig fosgladh nam bàrr-gue luachmhor so de shubhailean ann an cridhe a' pheacaich. Nach maiseach an còmhlan iad? 'S cinnteach gu'm bi na h-ainglean air uairean ag itealaich air an aghaidh le h-ìoghnadh, agus ag amharc air an armait fhada so a tha toirt slàinte le caithream a dh' ionnsuidh a' chridhe. Agus a nis, tha'n seud-lann luachmhor a' teachd, air a suidheachadh le seudan agus neamhnuidean. That i de obair cosmhuil ri Dia; cha do thogadh òrd riamh oirre; bhuaileadh a mach, agus dhealbhadh i air innein Cumhachd Shiorruidh, agus thilgeadh i

ann am molltair Gliocais Shiorruidh, ach cha do shalaich làmh duine riamh i, agus tha i air a suidheachadh le seudan cho dolabhairt luachmhor 's ged rachadh nêamh agus talamh a reiceadh, nach ceannaicheadh iad slàinte eile gu bràth? Agus co iad so a tha dlùth timcheall oirre? Tha triuir pheathraichean milis ann aig am bheil an t-ionmhas a ghnàth fo'n cùram—'s aithne dhuibh iad, tha 'n ainmean coitcheann 's an Scriobtuir—Creidimh, Dòchas, agus Gràdh, an triuir pheathraichean diadhaidh; Tha Slàinte aca so 'n an innigh, agus tha iad g'a giùlan mu'n cuairt leò 'n an leasraidh. Creidimh, a tha gabhail greim air Criosd, agus ag earbs' an iomlain ris; a tha 'gabhail cuid a chunnairt air 'fhuil agus 'iobairt, air son nan uile nithe agus aig nach 'eil muinghinn eile. Dòchas, a tha le sùil dhearsaich a' sealltuinn ri Iosa Criosd ann an glòir, agus aig am bheil fìughair gu'n tig e gu h-aithghearr; a tha 'g amhare sìos, agus 'nuair a chi i 'm bàs gruamach 's an rathad oirre, aig am bheil sùil gu'n théid i troidhe le buaidh. Agus, thusa, a Ghràidh mhilis, an t-aon is is millse de'n triuir; ise aig am bheil a briathran 'n an ceòl agus a sùilean 'n an reultan. Tha Gràdh mar an ceudna ag amhare ri Criosd, agus tha i 'an ro-gheall air, tha i g'a ghràdhachadh 'n a uile oifgean, ag aoradh d'a làthaireachd, a' toirt urram d'a bhriathran; agus tha i ullamh gus a corp a cheangal ris a phost agus bàsachadh air a shon-san a cheangail a chorp féin ris a' chrann gu bàsachadh air a son-se. A Ghràidh mhilis, 's maith a roghnuich Dia cùram na h-obair naomh earbsa riutsa. Creidimh, Dòchas, agus Gràdh—a pheacaich, am bheil an tri so agad? Am bheil thu 'creidsinn gur e Iosa Mac Dhe? Am bheil dòchas agad trid éifeachd a thoilteannais, gu'm faic thu gnùis do Chrùith-fhir le h-aoibhneas? Am bheil gràdh agad dha? Innis am b' urrainn thu aithris am dhéigh—

“ O! Iosa 's caomh d'ainm ro bhinn,
Is ceòl e do mo chluais,
An t-ainm bu mhiann leam 'sheirm cho àrd
'S gu'n cluinnt' 's gach àit an fhuaim.

“ Is luachmhor thu do m' anam féin,
M' aighear 's mo dhòchas thu;
An coimeas riut tha seudan 's òr
Mar òtrach 's ni nach fìù? ”

Am bheil na tri gràsan so agad? Ma tha, tha Slàinte agad. Air dhuit sin a bhì agad, tha saoihbheas gach uile bheannachd agad; oir is leat Dia anns a Chumhnant. Seall air d' aghaidh; cuimhnich gur leatsa Taghadh, is leat Roi'-òrduchadh agus Ordugh Arduachdranach le chéile; cuimhnich gu'n deachaidh namhasan an lagh seachad; tha 'n eridhe briste ri bròn, fhuair thu cheana sòlasan na diadhachd; tha na gràsan spioradail cheana a' briseadh a mach; tha thu 'd' oighre air neo-bhàsmhorachd, agus air do shonsa tha àm glòirmhor a' teachd. Is iad so na “ Nithe a tha teachd an cuideachd slàinte.”

Nis feumaidh sibh faighidinn a dheanamh rium dìreach car beagan mhionaidean fathast; 's éigin domh am freiceaden deiridh a thoirt a nois. Tha e eu-comasach, le leithid sud de armailt air thoiseach, gu'm biodh Gràs gun luchd-coimhreachd

'na déigh. Faicibh a nis iadsan a tha 'leantuinn an déigh Slàinte. Mar a bha cheruban maiseach, dealrach ag imeachd roimpe—tha cuimhn' agaibh fathast air an ainmean, Irisleachd, Aithreachas, Urnuigh, agus Coguis mhaoth, mar sin tha ceathrar 'g a leantuinn, agus a teachd a steach, le àrd ghreadhnachas do Taingealachd, a sior sheinn—

“ O! m' anam, beannaich thusa nis
An Dia Iehòbhah mòr;
Moladh gach ni an taobh stigh dhiom
Ainm naomha mar is èidir.”

Agus an sin tha Taingealachd a' gabhail greim de laimh a mhic, 'se ainm a mhic sin Umhlachd. “O! mo Mhaighistir,” deir an cridhe, “rinn thusa na h-uiread air mo shonsa, bheir mise umhlachd dhuit-sa.”

“ An ceum do lagh thoir orm bhi 'triall,
Oir leam 's ro thlachdmhor e;
Gu d' theistis naomh, 's ni h-ann gu sannt
Mo chridhe lùb a Dhé.”

An cuideachd ris a' ghràs mhaiseach so tha aon d' an ainm Coisrigeadh—spiorad geal, fìorghlan anns nach 'eil ni air bith de thalmhaidheachd; o cheann gu 'chois 's le Dia e uile, agus is òr e uile. Cluinn e 'labhairt—

“ Gach ni is leam, 's na tha mi féin,
'S leats' iad, a Dhé, gu bràth;
Gach ni a's dleasnas orm thoirt seach'
Gu toileach bheir mo làmh.
S na'm faodainn cuid a chumail dhiubh,
S' nach gairmeadh dleasnas mi,
Mo ghràdh do m' Dhia tha nis cho dian,
S' gu'n tugainn dha gach ni.”

Ceangailte ris an aon dhealach so tha aon le aghaidh chiùin agus shòluimte, d' an ainm Eòlas, “Agus bithidh eòlas againn; théid sinn air ar n-aghaidh a ghabhail eòlas air an Tighearn.”—Hosea, vi. 3. Tuigidh iadsan a tha air an saoradh rùin-dhiomhair, is aithne dhoibh gràdh Chrìosd. Tha eòlas aca air-san: a's e 'bheatha mhaireannach eòlas air.

A nis am bheil a' cheithir so agad? Tha iad a' teachd an déigh Slàinte, agus cha 'n ann air thoiseach oirre. “O tha!” 's urrainn an creidmheach a ràdh, “tha dòchas agam gu'm bheil Taingealachd, Umhlachd, Coisrigeadh agus Eòlas agam.” Cha sgithich mi sibh, ach tha triùir dhealach a leantuinn na ceathrar ud, agus cha'n fhaod mi an dì-chuimhneachadh; oir is iad is fearr dhiubh gu léir. An sud tha Eud, le sùilean teine agus cridhe lasarach, teanga a tha 'losgadh, làmh nach sgithich, agus buill cuirp nach sàruichear; eud a dh' itealaicheas mu 'n cuairt an t-saoghail le sgiathan nì's luaithe no boillsgeadh an dealanaich, agus a tha eadhon an sin a' faotainn a sgiathan tuilleadh is mall air son a mhiann. Eud a tha ghnàth deas gu bhi 'toirt umhlachd, 'g a thoirt féin suas air son Chrìosd, eud-mhor a ghnàth ann an nì maith. Tha an t-Eud so a ghnàth a gabhail còmhluaidh làimh ri aon d' an ainm, Co-chamunn. 'Se so, 's

cinnteach, an t-aon a's maisiche de'n chuideachd gu h-iomlan; 's aingeal air a dheanamh spiordail Co-chomunn—aingeal air a thurghlanadh, agus air a dheanamh fathast ni's coslaiche ri aingeal. Tha Co-chomunn, 's an uaigneas, a' gairm air a Dhia; tha a Dhia a' faicinn 's an uaigneas. Tha e air a cho-chumadh ri iomhaigh Iosa; ag imeachd a réir a cheumanna, agus an còmhnuidh a' leagail a chinn air a bhrollach. Tha Co-chomunn le aon làimh a' gabhail greim air Eud, agus mar ni dh'fheumas leantuinn, air an taobh eile dheth tha Aoibhneas—aoibhneas anns an Spiorad. Aoibhneas aig am bheil shùil n'is dearsaiche na thug Sùgradh an t-saoghail riamh do mhaise creutair bàsmhor, le cois aotrom, tha e 'ruith thairis air beanntaibh bròin a' seinn anns an t-slighe a's garbhe, air dillseachd agus gràdh. Tha Aoibhneas, coslach ris an Spideig,* a' seinn anns an dorchas, agus 's urrainn e Dia a mholadh anns an doininn, agus a chliù a sheinn gu h-àrd anns an stoirm. Is freagarrach da-rìreadh an cerub so gu bhi leantuinn an déigh Slàinte. Na di-chuimhnichibh an trùir so eile, 's ann de oibribh deireannach an Spioraid iad, 's nithibh àrd iad ri ruigsinn orra—Eud, Co-chomunn agus Aoibhneas.

A nis cha mhòr nach 'eil mi air crìochnachadh. Dìreach air dheireadh tha Buanachadh, cinnteach, daingean gus a' chrìch. An sin tha Naomhachadh iomlan a' leantuinn, leis am bheil an t-anam air a ghlanadh o gach peacadh, agus air a dheanamh cho geal agus cho glan ri Dia féin. A nis tha sinn air faighin gu fìor dheireadh na h-armailt. Ach cuimhnichibh, mar a bha freiceadan toisich ann cho fad air thoisich 's nach b'urrainn sinne am faicinn, mar sin gu'm bheil freiceadan deiridh ann cho fad air dheireadh 's nach urrainn sinn a nis am faicinn. Feuchamaid dìreach r'am faicinn le sùil a' chreidimh. Chunnaic sinn an armailt; lorgaich sinn i o Legion an Tàirneanaich, fo sheòladh an Spioraid Naoimh, gus an do chrìochnaich sinn i le Naomhachadh iomlan. Eisd! tha mi 'cluinntinn fuaim na trompaid airgid; tha buidheann ghlòirmhor air dheireadh. Tha freiceadan fada, fad' air ais a tighin, a' leantuinn cheuman nan gaisgeach buadhach a sguab ar peacanna cheana air falbh. Nach 'eil sibh a' faicinn an sud anns an toiseach tha aon aig am bheil a dhealbh air a tharruing le daoine mar chraimhnich. Amhaire air; cha 'n e rìgh nan uamhas a th'ann. Tha mi ga d'aithneachadh, a Bhais, tha mi ga d'aithneachadh. 'S truagh a chuir daoine na brengan ort. Cha tannasg idir thu; gath air bith cha'n 'eil a' d' làimh; cha'n 'eil thu tana agus eagallach. Tha mi ga d' aithneachadh, a cheruib dhealraich; cha 'n e gath a th' agad a' d' làimh ach iuchair òir a dh' fhosglaas geatachan Phàrais. Tha thu maiseach ri amhare ort, tha do sgiathan mar sgiathan choluman, còmhdaichte le h-airgiod, agus mar òr buidhe. Faicibh an t-aingeal so, am Bàs, agus an t-aon a tha 'teachd 'na dhéigh, an Aiseirigh. Tha mi 'faicinn tri nithibh dealrach a' tighinn; 's e ainm aoin diubh Muighinn, faic e. Tha e 'g amhare air a' Bhàs; fiamh cha'n 'eil 'na shùil, no glaise air

* Nightingale.

'adann. Faic Muighinn naomh, a' siùbhal le ceumaibh socrach; cha'n 'eil 'fhuil a' reothadh le sruth fuar a' bhàis. Faic na dhéigh a bhraithair, Buaidh; cluinn e mar tha e 'gladhaich, "O! Bhàis, c'ait am bheil do ghath? O! Uaigh, c'ait am bheil do bhuaidh?" Tha 'm facal mu dheireadh, "*buaidh*," air a chall 'am measg *iolach nan ainglean*. Tha iad so a' toirt suas na cuid a th' air dheireadh. Tha ainglean a' giùlan spioradan na muinntir shaorta dh' ionnsuidh uèhd an t-Slànuighir.

"Fada bho shaoghal ciont' 'us cràidh,
Duinte le Dia a stigh gu bràth,
'S iad beannaichte gu sior."

Agus a nis tha òrain shiorruidh a' leantuinn—"Molaibh e, molaibh e, Rìgh nan rìghrean agus Tighearna nan tighearnan; fhuair e 'bhuaidh dha féin. Haleluiah! haleluiah haleluiah! fad saoghal gun chrìoch! Haleluiah a rithist! Sior-ghladhadh mactalla na siorruidheachd, "Haleluiah!"

"NITHE A THA 'TEACHD 'AN CUIDEACHD DO
SHLAINTE-SA."

Anti-Semitism.

"And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers" (Jeremiah xxiv. 10).

HOW wonderfully and fearfully have these words been fulfilled to the letter! And the scourge has not yet ceased from pursuing them, but has followed Israel through the centuries, even to the present day. Within the last few years thousands upon thousands have been brutally done to death in Eastern Europe. In the Ukrainian districts especially the pogroms have been remarkable for the ruthless cruelty of the perpetrators. The venomous hatred displayed towards the Jews by the people of Russia and other Continental countries has been appalling. Not only the lower classes, but people of rank, also, have manifested this anti-Semitism.

In 1905 a book entitled the *Protocols of the Elders of Zion*, by Sergei Nilus, was published in Russia, in which it was alleged that a deeply-laid plot for the overthrow of civilisation and the establishment of a Jewish world state was in existence. Last year this book was republished in London under the title of *The Jewish Peril*, and was later published in instalments in the *Morning Post*, a London daily newspaper. It is believed that this book did much to help the anti-Semitic cause. However, its authenticity has now been clearly disproved by the publication in the *Times* of a series of articles showing that the *Protocols of the Elders of Zion* is nothing but a clumsy plagiarism. The original volume from which the plagiarism was made is proved by the *Times* to have been published in 1865 by a Frenchman in Brussels. Credit is due to the *Times* for exposing this imposture.

It is clear that the Vatican is not well disposed towards the

Jews, and has no desire that a Jewish National Home be established in the Holy Land. The native population of Palestine recently sent a delegation to London to seek to secure a reversal of the Balfour Declaration in their favour. The *English Churchman* writes concerning this delegation:—"It is very significant that when passing through Europe on their way to London they should refuse invitations to discuss their grievances with the representatives of other nations, but that they made an exception of the Pope. They fitted a visit to Rome into their programme, not that they might lay their case before the Italian Government, but that they might spend some time at the Vatican in conference with the Pope and his advisors. Mr. Ormsby-Gore drew attention to their action in Parliament by asking whether they had been received in audience by the Pope; whether the British diplomatic representative was present at the interview, and whether this visit to the Pope was authorised by the British Government. The curt official reply was to this effect:—'The answer to the first part of the question is in the affirmative, and to the second and third parts in the negative.' We suppose it was natural that when the Pope was conferring with the Mohammedans, whom he is employing to undermine British influence and authority, he should not desire the presence of the Envoy." The *English Churchman*, after discussing Palestine and the Jews at some length, concludes thus:—"Still, as we have often said, if the restoration of the ancient people to their land be God's will, no weapon that is formed against it can really prosper."

It will certainly be pleasant to see Palestina's land once more peopled with the children of Israel, but, O, may the time speedily come when the darkness of Judaism will be dispelled by the Light of God's glory in the face of Jesus Christ.

O. W. L. I.

Literary Notices.

Historic Scenes in Egypt and Palestine: With Sketches of Places, the People, and Their Customs. By Angus M. Macdonald. Illustrated. London: Marshall Bros., Ltd. Price, 3/6 net.

The author of this very interesting book, Mr. Angus Macdonald, who, we may state, is a native of Skye, and an adherent of St. Jude's, Glasgow, was one of the thousands of young men who were called abroad during the Great War. He was a member of the Field Ambulance connected with the Lowland Mounted Brigade, which, after the Gallipoli campaign, was transferred to Egypt, and afterwards advanced with the Army through Palestine. Mr. Macdonald made full use of his opportunities of visiting historic places in these two countries, which will for ever hold an important place in the minds of all readers of the Bible. The glamour of Egypt has cast its spell over the minds of thousands—its ancient civilization, its mighty pyramids,

and its marvellous river have all helped to awaken that interest. But it is the land where Joseph ruled, where Israel suffered, and which witnessed the mighty work of Jehovah when, with His strong right hand, He set the people free, that gives it an interest peculiarly its own. It is the land also that nurtured Moses, through whom the Law was given, and sheltered the Holy Child Jesus, through whom Grace and Truth came. Mr. Macdonald has much to tell of this wonderful land—its Biblical associations, pyramids and ancient ruins, its present inhabitants and their marriage and funeral customs. All these are described in a pleasing descriptive literary style. The main part of the book is taken up with a description of the Holy Land, which has an interest above all other lands. It was the favoured spot of the earth trodden by the Son of God, and it witnessed the awful sin of setting Him at nought and putting Him to death. From the earliest Biblical times it was associated with God's chosen people, and here He worked out His marvellous purposes towards a disobedient and gainsaying people. As was to be expected, the interest of Christendom in this land was likely to awaken the cupidity of its later inhabitants, and it is no wonder that they cultivated a highly imaginative skill in inventing the localities of sacred events, and clothing them with traditions which appeal to the superstitious. Mr. Macdonald, while giving these traditions as indicative of the beliefs of the present inhabitants, is careful to remind his readers that he does not regard them as true, at least in many cases. He gives graphic accounts of the heat of the desert, which helps one to understand, literally at anyrate, the promise that the Redeemer would be as the shadow of a great rock in a weary land and as rivers of water in a dry place. The description of ploughing and fishing methods is interesting in view of the frequency with which these are referred to in Scripture. The account of the climate and the seasons throws light on such expressions as "clear shining after rain" and "the former and latter rain." A considerable portion of the book is devoted to a description of the Holy City, with the many sacred places within it and in its vicinity. The book is well illustrated, and, in one of these particularly, a photograph of an ass and a camel ploughing with a yoke over their shoulders, one has a vivid picture of the Biblical figure—*unequally yoked*. The author mentions his appreciation of the service and encouragement given to him by the late lamented Editor of this Magazine, and dedicates his book to his memory as "a man greatly beloved." The whole get up of the book, alike in printing and illustrations, is highly creditable to the publishers. The author informs us that copies of his book may be had from the agents who sell the *Free Presbyterian Magazine*.

The New Bible: A Menace to the Christian Faith. By Benjamin I. Greenwood. London: The Bible League, 40 Great James Street, Bedford Row, London, W.C.1. Price, 6d. net.

Mr. Greenwood, who writes as "a layman for laymen," has done excellent service to all lovers of the Bible in his exposure

of the dangerous teaching of Prof. Peake's Commentary of the Bible, a book intended for laymen, and especially to Sabbath school teachers and lay preachers. As a specimen of the teaching served up for the above a sentence from one of his comments on Genesis may be given:—"Myth and legend are related as though they were actual occurrences." Thousands will buy this commentary, and will readily accept its false teaching, and if only Mr. Greenwood's booklet could be placed in their hands, with God's blessing, it might open the eyes of many. We heartily commend this booklet, for though it is not likely many of our readers will ever see Prof. Peake's Commentary, yet it will gratify those who love God's Word to know that there are men who are willing to do their best to expose the false teaching that is palmed off in the name of scholarship.

Urnuigh an Tighearna: Mineachadh Simplidh. Oban: Hugh Macdonald.

We have received an excellently well-printed and bound copy of a book entitled *Urnuigh an Tighearna: Mineachadh Simplidh* (The Lord's Prayer: A Plain Exposition) by the Rev. Alexander Macdiarmid, Morvern. The book is in plain, simple Gaelic. It is quite sound in doctrine, and will amply repay the reader's outlay. The several petitions of the Lord's Prayer are ably treated, and the illustrations are well chosen and adapted to enhance the exposition. We recommend it to the Gaelic readers of our Magazine. The publisher is Mr. Hugh Macdonald, bookseller, Oban. The price 3s.; per post, 3s. 3d. N. C.

Notes and Comments.

The High Diplomacy of the Church of Rome.—Are you aware, asks the *Watchman-Examiner*, New York, that thirty-one nations have embassies or legations at the Vatican? Are you aware that the Roman Catholic Church is doing its utmost to have the United States represented at the Vatican by an ambassador or minister? Great Britain has her representative at the Papal Court. France has renewed her diplomatic relations with Rome. Indeed, every great nation in Europe, except Italy, now has accredited representatives at the Vatican. Thus gradually the Pope has once more gained recognition as a temporal prince. The Roman Church here in America is publicly advocating that the United States, contrary to all its traditions and ideals, shall enter into diplomatic relations with the Vatican. This would involve the appointment of an ambassador or minister to the Papal Court and the welcoming of the Pope's minister at Washington. There can be no possible doubt that strong pressure is being brought to bear on President Harding to recommend to Congress just such a procedure. But there can be no possible doubt that the American people will forbid such a procedure.

Dr. John Duncan.—The concluding part of the late Rev. James S. Sinclair's lecture on Dr. Duncan is given in this issue. We are sure our readers read it with pleasure and edification. It

has the well-known characteristics of our late friend's literary style, solidity combined with lucidity of statement and well-balanced judgment, in the selection of incidents in a life so profoundly spiritual and picturesque as Dr. Duncan's. To our younger readers we cannot do better than ask them to follow up the acquaintance they have made of this remarkable and heavenly-minded saint and scholar, and if they derive half the pleasure and edification that some of us derived when this star of the first magnitude attracted our attention, they will feel deeply grateful for counsel that turned their thoughts to one of God's saints, if ever there was one on earth. The fullest account of his life is the *Memoir of John Duncan, LL.D.*, by Principal David Brown. Dr Moody Stuart has also paid a beautiful tribute to his friend in his *Recollections of Dr. Duncan*. This also contains some of his famous utterances and profound musings on divine things. Professor Knight, also, in his *Colloquia Peripatetica*, has gathered a notable collection of these utterances. Then there is a volume of Dr. Duncan's sermons entitled *In the Pulpit and at the Communion Table*. These sermons and Table addresses are characterised by outstanding spirituality and clear insight into the deep things of God. All these books can be had from any well-known secondhand theological bookseller, such as Mr. W. F. Henderson, George IV. Bridge, Edinburgh. We may also here say that it had been the intention of Mr. Sinclair, had God spared him, to publish a volume of addresses and sermons of Dr. Duncan. He entered into this work, heart and soul, and had the volume ready for the printer, but certain circumstances arose which hindered him proceeding with its issue. We hope it will yet be given to the public.

A Peculiar Reply.—Our readers will remember that attention has already been called to the advertisement of a "Sunday" newspaper on a circular issued with the Census forms. The attention of the Prime Minister was called to this by the Edinburgh Working Men and Women's Christian Sabbath Society, and the following is part of the reply:—"While it will thus be appreciated the circumstances of the case in question are highly exceptional, it should be added that care has been taken by the Census Authorities to obviate any cause for complaint by Registrars or Enumerators on the ground of conscientious objection to the distribution of a Sunday newspaper advertisement. In every case in which any objection or protest has been brought to notice the Registrar-General has authorised the officer in question to adopt the alternative plan of amending the Census schedule itself in manuscript in lieu of distributing the leaflet notifying the correction of dates. The cases in question have not, it is understood, been numerous." It has been pertinently pointed out that this notorious leaflet was handed in at each door in Great Britain, and for the Prime Minister to speak about the Registrar-General's care not to wound conscientious feelings is simply absurd. But

it is in keeping with so much of what is being done in high places in regard to God's day that one need not be surprised that it should have happened and then been defended.

Portugal and Romanism.—It would appear, says the *English Churchman*, that Romanism has lost its hold upon the greater number of the people of Portugal. Quite recently an attempt was made to hold certain religious processions, but they were prohibited by the Government as likely to offend the liberal sentiments of the nation. The Prime Minister explained that the Republic was not opposed to religion as such, but that the efforts of the representatives of the Papal Church to override public authority could not be tolerated. The processions would be regarded as a challenge by Loyal Republicans and consequently they must not take place. The episode is illuminating. It shows that the Pope has to take a second place in countries where he used to be supreme. It shows that those who have been emancipated from his thralldom are determined not to put their necks in the yoke again. It shows how popish processions are regarded by persons who have the best opportunity of understanding their meaning and purpose. And it consequently exposes the unwisdom of the authorities in this country in allowing the Romanists to make a public parade of their disloyal banners and idolatrous emblems. If the Liberals of Portugal should be saved from offence, so should the Protestants of England.

Free Book.—Rev. Alex. Mackay, F.P. Manse, Oban, begs leave to state that he has received fifty copies of "a Commentary on the Song of Solomon," from the Author, for free circulation. The only condition attached being that those receiving copies will promise to read the volume from cover to cover. Copies will be sent to the first fifty applicants irrespective of denomination.

CORRECTION.—Rev. Alexander Mackay wishes to state that in his article in last issue in connection with the loan of £1500 to the Edinburgh congregation—"three friends" should be "several friends."

Church Notes.

Communion.—Oban, first Sabbath of November; St. Jude's (Jane Street, Blythwood Square), Glasgow, and Halkirk, second; Edinburgh, Dornoch, and Helmsdale, third.

N.B.—It is respectfully requested that moderators and interim-moderators of congregations send notice to the Editor of the dates of Communion in the respective congregations under their charge.

Induction of Rev. Duncan Mackenzie.—On 29th September, in the presence of an encouraging congregation, augmented by friends from Glasgow, Greenock, Dunoon, and Dumbarton, the Southern Presbytery inducted the Rev. Duncan

Mackenzie, late of Gairloch, to the pastorate of the Free Presbyterian Congregation of Kames, Kyles of Bute. The induction sermon was preached by the Rev. N. Cameron, Glasgow, Clerk of Presbytery, from Matt. xxviii. 18-20. The sermon being ended, the Rev. A. Mackay, Oban, Moderator, put the usual questions to Mr. Mackenzie, which were satisfactorily answered, and the formula signed. Thereafter Mr. Mackay inducted Mr. Mackenzie, and the Clerk addressed the newly inducted minister. The congregation were addressed by the Moderator, and, on retiring, shook hands with Mr. Mackenzie, who received a hearty reception.

It is sincerely hoped that prosperity will attend the labours of Rev. Mr. Mackenzie in his new charge, and that our Kames people will experience better days than hitherto.

Acknowledgment of Donations.

It is respectfully requested that all lists of Acknowledgment of Donations (other than money sent direct to the General Treasurer) intended for insertion in the following issue of the Magazine be in the Editor's hands before the middle of the month.

Mr. ALEX. MACGILLIVRAY, General Treasurer, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 15th October:—

Sustentation Fund.—Per Rev. D. Beaton—Donald Morrison, Saskatoon, 50/; Mr. William Ross, Kingussie, 10/; Mrs. C. Cruickshank, Carrbridge, 7/; "Anonymous" (Peterhead postmark), 20/.

Jewish and Foreign Missions Fund.—Per Mr. W. Sinclair—John Mackay, Finby, Manitoba, 13/6.

For Kafir Psalms.—Per Rev. N. Cameron—Mrs. MacInnes, Glasgow, 20/; Miss Lexy MacLeod, Glasgow, 20/. Per Mr. Samuel Clark—Money collected at Unapool Sabbath Meeting, 35/. Per Rev. N. Cameron—"A Friend," Glasgow, £5; "A Friend," Glasgow, 24/2. Per Rev. D. Beaton—Donald Morrison, Saskatoon, 40/; "A Well-wisher," 20/. Per Rev. M. Morrison—Christina Fraser, Lochinver, 10/; L. L., Glasgow, 10/. Per Rev. N. Cameron—John MacDonald, Applecross, 10/; Miss Mary Grant, Lairg, Aviemore, 2/6.

Organisation Fund.—Per Mr. William Sinclair—A. MacNicol, Corroul, Argyll, 5/.

Glendale F. P. Church Building Fund.—Mr. Murdo M'Askill, Treasurer, acknowledges, with sincere thanks, from Miss M. Macpherson, Kelvinside, Glasgow, 10/; Miss Lexy M'Kinnon, Milnivaig, Glendale, 20/; "A Friend," Inverness, 10/, all per Mr. A. M'Gillivray, General Treasurer. Per Rev. James Macleod—Miss Macleod, Liverpool, 20/; Mrs. Macpherson, Perth, 20/; Mr. and Mrs. Morrison, Tarbert, Harris, 60/; "A Faithful Friend," North Uist, 20/; Mr. Farquhar MacLennan, Dalnuir, 10/; Mr. A. Gremar, Inverness, 10/; Mr. Alexander Macdonald, Lochmaddy, 40/.

Dunoon Church Purchase Fund.—Mr. H. S. MacGillivray, Bay View Boarding House, West Bay, Dunoon, acknowledges, with grateful thanks, the following sums:—Mr. Donald Macleod, per Miss Mary Macfarlane, 20/; Mrs. Mackenzie, 30 Newark Street, Greenock, per late Rev. J. S. Sinclair, 20/; Miss Kate Campbell, Yarrow House, Chorley, 20/; Miss Macleod, 5/; Misses Macleod, Tayvallah, 20/; Mr. Alexander Lindsay, F.P., 10/.

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The sum acknowledged in last issue—per General Treasurer—"A Well-wisher," in memory of departed wife—should have been £10.

Donations to the above Fund may also be sent to Mr. A. MacLean, 16 Marchmont Crescent, Edinburgh.

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CORRECTION.—In August issue, Mrs. MacLeod, Stromemore, should read Mrs. MacLean, Stromemore, Lochcarron.

St. Jude's Sustentation Fund.—Per Rev. Neil Cameron—Mrs. Macpherson, Lochgailhead, in loving memory of her son, Private William Macpherson, who fell in action in France during the late terrible war, 20/.

The Magazine.

OWING to Mr. William Sinclair having to return to England, the Magazine Committee have appointed Mr. ALEXANDER MACGILLIVRAY, Woodbine Cottage, Glenurquhart Road, Inverness, the General Treasurer, to receive all subscriptions to the Magazine after 31st October.

All contributions to the different Church Funds should also be sent to Mr. MacGillivray, and not to the Editor.

All changes of subscribers' addresses, and the names of those whose Magazine is to be stopped, or any alteration in the number of copies to be sent, should be addressed to Mr. MACGILLIVRAY and not to the Editor.

Subscribers who are in arrears will much oblige by paying their accounts, to allow the finances of the *F. P. Magazine* to be squared up to date. Subscriptions for the current year are now due, and subscribers, who have not already forwarded the same, will oblige by doing so with as little delay as possible.

The Magazine is supplied one year, post free, for 5/- *prepaid*; six months for 2/6 *prepaid*.

All literary communications should be sent to Rev. D. BEATON, F.P. Manse, Wick, Caithness.

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