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The Malines Conversations and the Amended Prayer Book.

IN a Note in our last number we commented on the issue of Lord Halifax's Notes on the Malines Conversations, and in doing so made reference to the "Daily Telegraph's" statement that the official Report was held over until the Deposited Prayer Book should be submitted to Parliament. Evidently Lord Halifax's action forced the hands of the responsible authorities, with the result that before our Note was in print the official Report was issued to the public. This Report (Oxford University Press; price 2s 6d) will give the public an idea of the barefaced treachery going on in the high places of the Church of England under the cover of secrecy. At the third meeting, held with the "friendly cognizance" of the Archbishops of Canterbury and York and the Roman See, as were all but the first, there were present representing the Church of England: Bishop Gore, the Rev. W. H. Frere (now Bishop of Truro), Dr Armitage Robinson, Dr Kidd, Warden of Keble College, Oxford, and Viscount Halifax. Now, let us look at some of the findings of this traitorous movement for the betrayal of Church of England Protestantism. "From explanations given us," says the Report, "it is clear that the Thirty-nine Articles of Religion are not the insurmountable obstacle in the way of an understanding between the two Churches which the Roman Catholics had feared might be the case. In fact, some Anglican theologians believe that those Articles are susceptible of an interpretation which would reconcile them

with the teaching of the Council of Trent. . . . Furthermore, the Anglican clergy in assenting to these Articles are no longer considered bound, as formerly, to accept all and each of the propositions which they contain." To all of which we would say that elastic consciences can twist more rigid things than the Thirty-Nine Articles, but that does not say that their ethical standard is above the casuistry of the Jesuit. It is deplorable to read such an utterance coming from men who profess to be Christians. It is further stated that agreement was reached "without much difficulty" upon the following among others:—1. In the Eucharist [i.e., the Lord's Supper] the Body and Blood of our Lord Jesus Christ are verily given, taken, and received by the faithful. By the consecration, Bread and Wine become the Body and Blood of Christ. 2. The sacrifices of the Eucharist is the same sacrifice as that of the cross, but offered in a mystical and sacramental manner. 3. Communion in both kinds was once the practice of the whole Church, but in the West communion came to be limited to one kind for practical reasons dependent upon circumstances. Consequently, in our view, communion in both kinds is not a matter of doctrine, but one of ecclesiastical discipline. 4. That the Roman See is the only historically known Apostolic See of the West; that the Bishop of Rome is, as Augustine said of Pope Innocent I., President of the Western Church; that he has a primacy among all the Bishops of Christendom; so that without communion with him there is, in fact, no prospect of a united Christendom.

If one were not aware of the mentality of the Anglo-Catholic type of mind agreement with Roman Catholics on such points would cause the greatest amazement that it was within the bounds of reason for men belonging to a Protestant Church to come to such conclusions. Is it any wonder that the Archbishop of Canterbury, if we are to accept the "Daily Telegraph's" statement, desired to hold over this Report until the Deposited Prayer Book was presented to Parliament, and is it any wonder after the Report has been published that it has caused a storm which may sweep more than the Corrected Prayer Book before it? If the Romanisers in their fawning attitude to Rome and in this matter the two Archbishops are not guiltless, are making fools of themselves in giving up the Protestant heritage of their Church for the empty bauble of re-union with the See of Rome, the Pope is in no hurry to abandon one

inch of the arrogant claims of Rome, as was made quite clear in Pius XI.'s Encyclical. It is pathetic to read of the aged Lord Halifax, now fast approaching his 90th year, rushing off to Rome to see the Pope. Lying reports were circulated of this interview; the veteran Romaniser was reported to have received the blessing of the Pope, but the "Osservatore Romano," the official organ of the Vatican, soon gave the quietus to these lies by unfeelingly telling the world that the Pope never blessed Lord Halifax at all. But Lord Halifax need not be too much cast down over this. There are more in heaven than all the Popes can number who got there without the papal blessing, and even in spite of it.

It may be in the overruling Providence of God that the Report of the Malines Conversations was kept until now; for there can be no doubt but its publication will stiffen the Protestant opposition to the Corrected Prayer Book which has been issued by the Bishops. The changes made in the ill-fated Deposited Book are not many or very important. It is very significant that some of the leading dailies are changing their attitude to the new Prayer Book, and it may be said here in passing that the manner in which the press, Scottish and English, supported the Deposited Book said very little for its spineless Protestantism. It is not the first time that controversy over a Prayer Book shook a kingdom to its foundations, and it looks like that the Bishops were given over to strong delusion in believing that the slight changes made in the Book will placate Protestants, or influence the minds of the Commons in the great issue. The "Morning Post," which has shown more of Protestantism in dealing with this question than so many of its contemporaries, has an excellent comment on the bearing of the Malines Conversations in the present controversy and the utter uselessness of the Bishops' changes in the Book rejected by the Commons. We take the liberty of quoting the following from one of its recent leading articles:—

"The official publication of even a partial account of the Malines Conversations has, in the last few days, given a fresh shock to those who fear that the foundations of the Protestant Faith in this country may be undermined. Indeed, the atmosphere in which the Amended Book must seek approval where it has once found rejection seems to us less favourable to compromise than was formerly the case; and we cannot avoid a regret that the perfectly legitimate action of the House

of Commons was taken up as a gage of battle by the leaders of the Established Church. The issue, however, is now decided ; and the conflict must end, within a period to be numbered in weeks, either by a new and more significant rebuff to the Episcopacy, or by the passage into law of a measure which, as it stands, will offend the conscience of a very large number of loyal members of the Anglican Church. From this dilemma we see no escape. Less heroic alternatives were possible. They cannot now be of any service, and it is useless even to discuss them."

There can be little doubt that the leadership of the Archbishop of Canterbury has been disastrous to the Church of England. His friendly cognizance of the Malines Conversations, his whole attitude in the Prayer Book Revision Controversy, notwithstanding all the fair promises made to placate the Protestant opposition, is too manifestly pointing in one direction to calm the dark forebodings awakened in minds that wish well to the Protestantism of the Church of England.

Our interest in this controversy is not because we believe either in the use of Prayer Books in public or private worship, or that we have sympathy with the Episcopacy of the Church of England, but because we believe a battle is being fought out in the face of the world between the forces of reactionary medievalism and Protestantism, and we are keen enough as Protestants to wish that it would prevail and Anglo-Catholicism would be overthrown. This is much more than a denominational struggle in which the contestants might say to outsiders—"Attend to your own affairs." It is a national question, and the battle is being fought out not in a corner, but before the eyes of the whole country.

Synod Sermon

Preached by the Rev. D. M. Macdonald, Portree, at
Inverness, 17th May 1927.

"Thus saith the Lord, stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jeremiah vi. 16).

THE prophet Jeremiah lived in evil times, and it was his duty frequently not only to rebuke his fellow-countrymen for their sins, but also to warn them of the impending wrath of God, unless they should repent of

their iniquities. In this chapter he prophesies that Judah would be invaded by a terrible foe, who should show no compassion, would cause general consternation, and lay the country waste. He mentions the causes of these desolating judgments. These were oppression, contempt of the Word of God, worldliness, treachery of the prophets, impudence in sin and obstinacy against reproofs. In our own nation at present these sins are prevalent. Oppression for conscience sake happens here and there, although people may not hear much about it. Contempt for God's Word is shown in many different ways. It has not the place in the home it used to have. Some portions of it are not considered inspired by those who are wise in their own conceits. In every sphere of life disobedience to its holy precepts is shown. We live in a materialistic age, and worldliness is its dominant note. The prophets in Jeremiah's time were treacherous to their trust and to the souls of the people. So it is with many now who proclaim themselves to be the servants of God, and yet think it a trifling matter to break ordination vows, declare false doctrine, and deceive the souls of those under them. Impudence in sin and obstinacy against reproofs go well together. The one may be regarded as the result of the other, and both imply a seared conscience and a hardened heart. Individuals and nations that manifest both these characteristics are hastening to ruin.

While the prophet charges their sins upon them, he exhorts them in the name of the Lord to stand in the ways and see, to ask for the old paths, and to walk therein. If they should do this he promises them rest for their souls.

In considering the text, we shall notice first the Exhortation, and in the second place the Promise.

I. The Exhortation. Stand in the ways and see. He wished them to consider whether they were in the right way or not. Just as a traveller, when in doubt of the road, begins to inquire which way will bring him to his journey's end. If a wise man he does not proceed rashly on his journey. He first makes sure that he is on the right way. Multitudes never consider whether they are in the right way to heaven or not. Many assume that they are without any warrant for their assumption, and others treat the matter with indifference. The people of God were at one time like this, but they saw their folly through the gracious teaching of the Holy Spirit, and when He convinced

them of sin they could find no rest until they fled to Him who is mighty to save. In Jesus they obtained peace and abiding satisfaction. Through the exercise of faith in Him they were justified and made partakers of the blessings that He has procured for His people. Their desire now is to live unto Him who loved them and gave Himself for them. It is to be feared that many in this age are like the Church of Laodicea. They have a name to live and are dead. A mere empty profession satisfies them. They are like the husk without the kernel, or the lamp without oil. Why, the question was asked long ago by one of the worthy ministers of Ross-shire, are there so many bankrupt professors in our day? He answered by saying—"Because they started without any capital."

It is evident that many in the professing Church at this period had departed from sound doctrine, orthodox worship, and scriptural practice. The appeal of other religions was too strong to be resisted, for there were elements in them that ministered to carnal tastes, while they made no demand for holy living and self-denial. Old standards were now regarded as obsolete, and it was considered much better to follow the trend of fashion in religion as well as in other matters. With them it was not a question of "What saith the Lord?" but "What saith man?" What are the views propounded by the false prophets and the leaders of thought? Let us follow them and all shall be well. Such was their false reasoning, and this led to utterly wrong views of truth and duty.

When one surveys present religious conditions impartially, one cannot but see a parallel between our own times and those of Jeremiah. The decline from orthodoxy has made long strides during the present generation. First, some of the doctrines of the Word began to be questioned, and many who wished to appear learned and in advance of the times boldly declared that they did not believe in the plenary inspiration of the Bible, the fall, or the substitutionary sacrifice of Jesus on behalf of guilty sinners. These ideas became widespread, and to-day comparatively few have sound views on the doctrines of grace. People do not want to hear that they are sinners, as was hinted to a minister in a certain place when told that he was not to mention sin to the congregation. How true the Saviour's declamation is, "The whole need not a physician but they who are sick." "Ask for the old paths," said the prophet,

“where is the good way, and walk therein.” He would have them to consult the record of God’s dealings with men and the experiences of their pious ancestors. The patriarchs believed themselves to be sinners needing a Saviour. The prophets likewise felt their own unworthiness, and rested on the Messiah for salvation. In all ages the Church acknowledged that she was utterly undone in herself, but saved through the merit and grace of her glorious Redeemer. By accepting the doctrines believed in by their forefathers, they would be doing their duty, and would find them profitable to their souls. Truth does not change. The needs of the soul are always the same. Therefore, it is the unchanging Word of God that can bring abiding satisfaction to the souls of men.

The old paths were not right merely because they were old. They were right because they were marked out by God as the paths of truth and righteousness, and they proved in human experience to be the ways of peace and happiness. The saints in all the ages took the Word as their guide, and walked according to its precepts. Through faith and patience they inherited the promises, but we need not expect to inherit them unless we walk in their footsteps.

We cannot expect the Holy Spirit to bless preaching that is contrary to the teaching of Scripture, and does not give the Lord Jesus the place that rightfully belongs to Him. When vital godliness is low, the spirit of discernment disappears, and people are ready to accept any kind of doctrine. Like some of those mentioned in the city of Nineveh, they know not their right hand from their left in spiritual matters. How sad to think that there is a generation growing up in our land who know not their Bibles, never hear the truth, as it is in Jesus declared, and never see a worthy Christian example set before them !

It was the Gospel proclaimed in its purity that rung the death-knell of Popery in Europe and ushered in the glorious Reformation. The countries that accepted it prospered amazingly, whereas many of those that rejected it are on the down-grade still. During a considerable part of the eighteenth century Britain was in a very low condition, morally and spiritually, owing to the widespread ignorance of the people and their indifference to the Christian religion. Revolutionary notions from France found a place in the minds of some, and there was a danger that these ideas might bring

about a revolution in the nation. Fortunately at this juncture God raised up faithful preachers in many different places, and they were the means of saving the country from ruin. Multitudes were converted. Atheism, Infidelity, and "Moderatism" were checked, while all over the land the doctrines of grace were received by the people gladly, and evangelical religion obtained a firm footing. We are firmly convinced that nothing will save our country from degenerating but the glorious Gospel of Christ. If it were proclaimed throughout the land as it used to be the cause of Christ would be revived, and the language of the inspired writer should be fulfilled. "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

We have reason to ask for the old paths and the good way in regard to the public worship of God. That was a good rule formulated by the Westminster Divines: "That which was not commanded was forbidden in the worship of the sanctuary." The modern trend of worship is distinctly Romewards. Ritualistic practices are being introduced into Presbyterian Churches, and, in not a few, the services, in order to attract the indifferent and careless, resemble more a sacred concert than a solemn assembly meeting for the worship of God. Such services soon pall, and the people become more indifferent than ever. It is useless for the Church to compete with the world in such matters, for they are sure to be outstripped.

They that worship the Father, it is written, must worship Him in spirit and in truth. The mode of worship has been prescribed by the example of the Saviour and His apostles. They read the Old Testament Scriptures, prayed and sang Psalms. The division of the Psalter into psalms, hymns, and spiritual songs by the Apostle Paul shows that it was not uninspired hymns that were used by the early Church in public worship, but the divinely-inspired Psalms. Their example should suffice for us, and we can never go wrong in following it. Ornate and musical services may please carnal tastes, but they can never please Him who wants heart worship, and to whom the broken spirit and contrite heart are an acceptable sacrifice. We are, as a Church, following the New Testament mode of worship, and let us never depart from it.

We are under obligation to follow the old paths in regard to discipline and practice. Without discipline a

Church is like a ship without a rudder. The modern profession of religion can indulge in all sorts of sinful pleasures without being taken to task. In many cases a person has been made a communicant without being asked whether he was converted or not, and without giving any proofs that he has been savingly changed. It is no wonder that a graceless profession abounds, and that discipline is scarcely ever exercised, except in the case of scandalous sins. Even then the offences may be glossed over and explained away. All sorts of heresies may be proclaimed in the pulpit, and there is nothing done. Some Churches profess to follow the Westminster Standards, yet their practice is very much at variance with their profession. They say one thing and do another. While wise and wholesome discipline is neglected no Church need expect to be of any use in furthering the Redeemer's Kingdom. Let it be our aim in humble dependence on the grace of the Lord Jesus to follow the old paths in doctrine, worship, and practice set before us by Prophets, Apostles, Reformers and Martyrs in the generations that have passed. This has been proved time and again to be the good way that ends in eternal blessedness, for the redeemed of the Lord have walked in it right down to the present moment.

In the second place we shall notice briefly the promise—"Ye shall find rest for your souls." It is in His own Word that God reveals the way of life. The Lord Jesus proclaimed Himself as the way, the truth, and the life. Old Testament believers knew Him as the way because they embraced Him by faith. Apart from Him there can be neither rest nor peace for the souls of men. "Come unto me," He said, "all ye that labour and are heavy laden, and I will give you rest." Can wealth, power, position, and worldly honours satisfy the soul? Never! It has been the universal experience of mankind that these things cannot give peace. The soul being immortal and sinful, can never find rest but in a Divine Saviour, and it is through faith in Him that sinners are forgiven and made partakers of the great salvation wrought out by Him through His obedience and sufferings unto death.

In the midst of trials, afflictions, and temptations, the children of God have peace in their adorable Saviour. He promised that it should be so, and He has never failed to fulfil His promise. The end of the righteous shall be peace, and there remains for them an eternal rest in the many mansions of their Father's house

in glory. To all who walk in Christ as the good way the promise shall be fulfilled—"Ye shall find rest for your souls."

If Judah had obeyed the Lord at this time they would have obtained not only personal or soul rest, but also social, ecclesiastical, and national rest. There was more or less of social unrest owing to the condition of the people. Covetousness was a common sin, and this would give rise to envy, greed and ill-will to others. Acceptance of Gospel principles would do away with a great deal of the social unrest of our times. The remedy is at hand if people would only have the commonsense to use it.

The teaching of the false prophets in Judah was flatly opposed to the doctrines of God's servants, and the people of God could not countenance idolatry, with the result that there was ecclesiastical dispeace. Ahab called Elijah the troubler of Israel, whereas it was he himself that troubled Israel by his evil deeds. It is always the sign of a bad case when men resort to abuse, and it is not those who adhere to the truth that cause divisions and strife, but those who depart from it. This is conveniently ignored by those who are in reality responsible for the present ecclesiastical divisions in Scotland, and it is only by conforming to the Word of God in doctrine, worship, and practice that these divisions can be healed.

Last of all, Judah would have national rest if they should have done as God required of them, but they would not. The Chaldeans swept down upon their land, bringing death and ruin, so that multitudes perished and many were brought away into captivity. May we not say that the Great War was a chastisement on the nations for their sins, and unless they learn righteousness, God may bring the scourge of war on them again. Since the end of the War our nation has not improved. It is a matter of common observation that morals are on the decline, and unless we profit by God's dealings with us in the past, He may bring severe temporal judgments on us in the future. The path of national peace and prosperity is made plain to us in the words of our text—"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein." Amen.

Grace tried is better than grace, it is more than grace, it is glory in its infancy.—*Rutherford.*

An Address on Sabbath Keeping *

DEAR Friends,—Considering the present unsettlement of opinion as to the authority, and change of practice as to the observance, of the Fourth Commandment, in various districts of our country, and observing some symptoms of degeneracy in sentiment and conduct, as to the Sabbath, within our own bounds we deemed it our duty, in kindness and faithfulness, to admonish you, with a view, by the blessing of God, to deepening on your consciences an impression of the divine authority of the Sabbath law, and to dissuade you from yielding to any inducements that would draw you away from its observance.

I. In order to your establishment, in the faith of the perpetual obligation of the Fourth Commandment, we would entreat your attention to the following remarks.

No sooner was the work of creation finished than God announced His appointment of a Sabbath, as a memorial of His rest when that work was finished. The first entire day spent by man on earth was a Sabbath. This appointment was necessary because of what God is, as well as because of what He had done. God cannot be what He is, in the infinite majesty of His being, and in the infinite glory of His character, and be just to Himself, without requiring men, at certain times, to withdraw themselves from all "worldly employments and recreations," in order to devote themselves exclusively to His worship; and He owed it, as a tribute to His own glory, as displayed in His work, as Creator, that the seventh day of the week should thus be observed. A memorial of the divine rest, and in this form, there must be. This appointment was necessarily in force, from the first announcement of the Sabbath law, till the Decalogue was promulgated from Sinai. It was no new precept, nor one intended exclusively for the Jews, that was then delivered, in the Fourth Commandment, from amidst the awful glory which marked the place of Jehovah's presence on Mount Sinai. On the mount "that might be touched and that burned with fire," God's voice uttered the Fourth Commandment, and

* This Address was drawn up by Dr Kennedy, Dingwall, in 1883, at the request of the Free Synod of Ross for the congregations within its bounds. Our copy is from a reprint issued by the Free Synod of Ross in 1927.—Editor.

His finger wrote it on a table of stone. It was divinely engraved in the midst of the ten commandments, because the Lord never intended that it should be set aside. And declarations of the divine authority of the Sabbath law were given throughout the ages till the coming of Christ; the prophets representing Sabbath-keeping to the people as a sign of the Lord's goodness to them, and of their loyalty to Him.

When Christ came "in the fulness of time" He found the Fourth Commandment in the law, and He expressly tells us that He came "not to destroy one jot or tittle" of that law. He declared Himself to be "Lord of the Sabbath," thus intimating that He took it under His patronage as well as under His rule. He proved His regard for it by denouncing the conduct of those who did not spiritually observe it, and He exercised His sovereignty in changing from the Seventh to the First day of the week, the Sabbath which, in New Testament times, is to be kept holy to the Lord. The memorial of His rest after creation He did not cause to cease, in effecting this change, for one day in seven is still to be observed; but He has given us, in the First day, instead of the Seventh, a memorial of a work still greater than creation. He Himself was Creator as surely as He was Redeemer. He counted His work, as Redeemer, the greater, and the day on which He rose from the dead, and began to enter into His rest, after redemption by His blood had been procured—"the First day of the week"—must in future be the Sabbath "holy to the Lord." The very ground on which the appointment of the Seventh day Sabbath rests requires the change to the First—the consideration of a great divine work having been finished. If there must be a memorial of a great, there must surely be of a greater. The very fact that the Seventh day was the Sabbath of the Old Testament, makes it indispensable that the First be the Sabbath of the New. Christ's own example, and the recorded practice of those who had the unerring guidance of His Spirit, amply sanctioned the change.

Thus the change of day leaves the Fourth Commandment utterly unaffected, and its divine authority demands the observance of the First day of the week as the Christian Sabbath, as surely as it made binding of old the hallowing of the Seventh. If the Lord "hallowed" the Sabbath day, by setting it apart for His own worship, surely the fuller manifestation of His glory, through Christ Jesus, cannot be a reason

why one of His claims should be withdrawn by Him. and the concessoion of it refused by His people; and if He "blessed" the Sabbath, that it might be a benefit to men, are we to expect that, after He has given the highest commendation of His love, He shall withdraw a "sign" of His favour, and that His people shall withhold a token of their reverence and love? Those who desire to be rid of the obligation of the Sabbath law do so that the sanctity, which it claims, may not act as a check on their sinning, nor scare them away from the enjoyments which in their folly they desire. They deny to God homage which is His due, and refuse a gift which was intended to benefit themselves. A new sanction has been given to the claim of the Fourth Commandment, and mighty inducements have been super-added to move men to obey it. This, and not its removal from the Decalogue, is what was effected by Christ bearing on the law of the Sabbath. In the faith of these truths may the Spirit of the Lord establish you!

II. We would affectionately warn you, not only of the danger of imbibing false views of the Sabbath law, but also of the danger of being led astray by an example of Sabbath-breaking, whoever the parties may be, who set such an example before you. The very habit of seeing the Sabbath profaned, as in the case of those who cannot but observe the Sabbath train, is dangerous. It may unconsciously chill the sense of sacredness associated with the day of the Lord, and be used as an encouragement to transgress. There can be no approach to a right state of feeling in the hearts of those who take advantage of the facility for Sabbath travelling afforded by the running of trains on that day. But let all who are accustomed to speak to the Lord make the sight or sound of a Sabbath train an occasion for prayer, that the Lord would interpose to put a stop to the evil, and that He would have mercy on those who support it.

For the posting, delivery, and receiving of letters and newspapers on the Lord's Day there is no excuse. If London, the largest city in the world, can dispense with a Sabbath delivery of letters, there is surely no city, nor town, nor village, nor hamlet, nor mansion, nor cottage, in all our land, in which the plea of necessity or of mercy can be reasonably used in defence of the practice. Is it much to yield to God that a man should so far refrain from the lawful employment of the week? To refuse to yield, to this small extent, what is claimed

by the Lord of all, indicates an ungodliness of feeling, which any one in a so-called Christian country should be ashamed to exhibit. And yet a few of these, in a town or district, can secure a concession of what they crave, and thus be successful in grieving the hearts of the great majority of the people. But let none of you, who do not openly disavow all respect for the Sabbath, participate in or countenance the transgression of the fourth commandment to which we have now referred.

The practice of Sabbath walking is, we fear, extending. The plea of health is urged as an excuse by some of those who are guilty of this form of Sabbath profanation. But ere one's health can be promoted, there must come the blessing of the Lord on the means employed either to restore or to confirm it; and can any one expect that blessing, if he puts himself in contact with temptations, which cause him to forget both the Sabbath and its Lord? Let no one who is careful to observe the Sabbath be afraid that the Lord will not be careful to preserve his health. And how few of the Sabbath walkers have any reason for using this plea of mercy as an excuse for their conduct, or ever think of anything higher than their own amusement. Others affect to be engaged in the study of the works of God, in creation around them, when they are in the open field or on the highway on Sabbath, instead of being in their closets. But those who turn aside from contemplating the glory of God, as displayed in the work of redemption, of which the Christian Sabbath is a memorial, will be little disposed to meditate on His glory as revealed in any other operation of His hand.

Let parents remember their duty towards their families on Sabbath. In each household let there be the worship of God, and let this be also the practice on each day of the week. Let religious instruction be given at home to children, and let no parents pass over this duty, but in exceptional cases, to any other parties whatever. If any of them find themselves incompetent to instruct their children, let them seek gracious preparation for the work from the Lord, and let them apply for the aid of the office-bearers of their church; and if they send their children to the Sabbath School, let them take care that their conduct in going and returning be such as become the holiness of the Sabbath. And let them see to it that their children are early trained regularly to attend in the house of God during the ordinary

diets of worship. Much depends on this, for if a child is trained in the way in which he should walk, he will not depart from it when he is old. But children who receive no Christian instruction, and see no Christian example at home, and who form not the habit of being regularly in church, will grow up undutiful to their parents and indifferent as to eternal things.

Let masters seek grace to be dutiful to their servants on Sabbath. Let them never forget that those who serve them have sinful and ever-existing souls, and that they cannot be related to them, as they are, without being responsible to God for the part which they act towards them. It is their duty to instruct them in the knowledge of the Scriptures on the Sabbath, and at all other times when they have an opportunity of doing so; and to make arrangements as to their work which shall admit of their being as often as possible in church. And let no servants seek to escape from such efforts as their masters may make to instruct them, nor frame excuses for absence from the house of God.

Let young men beware of acting the part of cowards before the scorn of the ungodly, and of being simpletons when plied with the reasonings of the sceptic. What though you should be laughed at for having respect to the commandment of God? Is that a reason why you should turn aside from the way in which He would have you to go? And do not be scared by those who call the Sabbath "a weariness" instead of calling it "a delight." If you had a heart to know the Lord, and had once tasted the joy of His communion and the peace of His service, you would not be driven from Sabbath-keeping by the fear of its being dull. And do not be disposed to make much of the reasonings of the sceptics. Of all the things, which float in air over this earth, there is nothing lighter than objections to taking the plain statements of the Word of God as the directory of faith and practice. The ostentation with which these objections are paraded, and the show of learning, with the attractiveness of apparent novelty, with which they are invested, will soon be removed by a prayerful consideration of them in the light of God's Word, and nothing would then remain to be dealt with but a palpable and loathsome lie. "Thus saith the Lord," "Remember the Sabbath day to keep it holy." This is the law of God, and let inducements to act in opposition to that injunction come from whatever quarter they may,

they are merely groundless and wicked temptations, to which no quarter should be given.

And let the children beware of making their work in the Sabbath School their only Sabbath service. The Lord calls them to pray in their closets as surely as He calls their parents to do so. He requires them also to read His Word. He commands them to be where His Word is preached; and when they go to the Sabbath school or "to the church," let them listen to the counsel of Him who said, "Turn you at my reproof; behold I will pour out my Spirit unto you, I will make known my words unto you."

And let all remember that it is not a merely outward observance of the fourth commandment, nor a constrained service on His holy day that God requires. He "desires truth in the inward parts." He seeks such as worship to "worship Him in spirit and in truth." He requires you with your heart to "call the Sabbath a delight, holy to the Lord, honourable," and because so regarding it, to "turn away your foot from the Sabbath, from doing your pleasure on His holy day," and to "honour Him, not doing your own ways, nor finding your own pleasure, nor speaking your own words." Only those who thus love, and honour, and observe the Sabbath can delight themselves in the Lord.

It is because we fear that those among you who thus observe the Sabbath are becoming fewer in number, and less faithful in their witness-bearing, that we have felt constrained to address to you this exhortation and warning. The Lord said to Israel of old, and He says to us now, "Hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God;" and when any individual or community ceases to hallow the Sabbath of the Lord, a dark token of anger shall take the place of the bright sign of His favour. For now, as of old, the Lord will not leave unpunished the sin of Sabbath-breaking. "If ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem. and it shall not be quenched."

Sorrow and the saints are not married together; or suppose it were so, heaven would make a divorce. I find that Christ's sweet presence eateth out of the bitterness of sorrow and suffering.—*Rutherford*

Patrick Hamilton.

FOUR hundred years ago on the 29th February, Patrick Hamilton sealed his testimony to the Reformed Faith by being burnt at the stake. His martyrdom had a very powerful effect in strengthening the good cause it was meant to crush. Patrick Hamilton, on his mother's side, was related to the Royal House of Scotland—she being a daughter of the Duke of Albany, the second son of James II. He was educated for the Church, and according to the corrupt custom of the time, he was appointed Abbot of Fearn in Ross-shire in his fourteenth year. His income from the Abbacy enabled him to continue his studies abroad. In the autumn of 1522, or spring of 1523, he returned to Scotland. The new opinions which were shaking the Church of Rome to its foundations on the Continent were gradually spreading in Scotland. In 1525, the Scottish Parliament published its first Act against the new teaching. The scope of this Act, at the request of the Pope, was extended in 1527. Archbishop Beaton issued a summons asking Hamilton to appear and give an account of himself in view of the charges brought against him. Hamilton, realising his danger, betook himself to the Continent, but returned in the autumn of 1527, and set about proclaiming the new doctrines. A second summons was issued, and on this occasion the Reformer answered it by appearing before his accusers. He was charged, among other matters, with holding "That a man is not justified by works, but by faith alone;" "That faith, hope and charity are so linked together, that he who hath one of them hath all, and he that lacketh one lacketh all;" and "That good works make not a good man, but that a good man doth good works." He also affirmed that it was not lawful to worship images or to pray to the saints, and maintained that it is lawful for all men to read the Word of God. These truths which were so much to him were the cause of his condemnation and death. On the last day of February 1528, as already stated, he was burned at the stake. All through his excruciating suffering the martyr held fast his confidence in God and in Christ. The best and fullest account of Patrick Hamilton's life and doctrine will be found in Professor Lorimer's "Patrick Hamilton, the First Preacher and Martyr of the Scottish Reformation."

Some Recent Synod Findings on Sabbath Observance.

AS we have been asked on several occasions for recent findings of the Synod on Sabbath Observance, we give them here for the benefit of all interested in the subject.

Synod, 1921.—(1) The Synod declares in accordance with former resolutions that church privileges, such as baptism, are not to be given to any who engage in Sabbath work (other than works of necessity or mercy), or who travel by trains or cars run in systematic disregard of the sacred day. The serious and careful consideration of kirk-sessions to be given to special cases, such as that of a husband who has ceased to acknowledge the Christian religion, or who refuses to adhere to the above standard of Sabbath observance, but whose wife (desiring baptism) fulfils the demands of this declaration and is otherwise exemplary. (2) That it be an understood matter that such as receive church privileges from the Free Presbyterian Church should not make use of trains or street cars.

Church Documents Declaration, Synod, 1923. — The Synod declare in accordance with former resolutions that the Church's privileges, such as admission to the Lord's Table and baptism, are not to be given to any who engage in Sabbath work (other than works of necessity and mercy), and who travel by train or cars run in systematic disregard of the Lord's Day.

Synod, 1924.—This Synod vigorously protests against the Motor Companies running 'buses between Inverness and Dingwall and other places on the Lord's Day, and advise the people to altogether abstain from using such until the companies give up their work on the Lord's Day.

Synod, 1926.—The Synod express their heartfelt alarm and deep grief on account of the desecration of the Sabbath Day perpetrated in this nation by men and women from the Royal Family down to the labouring class, and would warn all concerned that this sin will not be unpunished by the Lord of the Sabbath.

The Synod would specially warn the members and adherents of this Church to refrain from using any motor-cars or 'buses, etc., which are run for hire on the Sabbath Day.

Bartimeus An Dall.

I.

“Agus thainig iad gu Iericho: agus air imeachd dhasan agus d’a dheisciobluibh, agus do shluagh mòr, a mach á Iericho, bha Bartimeus an dall, mac Thimeuis ’na shuidhe ri taobh na slighe ag iarraidh deirce.”

Nach bronach an sealladh so! Duine dall na shuidhe ri taobh na slighe ag iarraidh deirce! Tha e air a chomhdachadh le luideagan salach. Tha ’eudan a’ taisbeanadh e bhi gu tric ri aghaidh na greine, air a bhlianadh le iomadh gaoith ghuinich, le moran do phreasaibh tha nan cladhannan d’a dheoir, agus ’a cur an ceill eachdraidh mhuladaich a bheatha. Tha a lamh fathast a deanamh greim air a bhata fhada, a tha dha na chuideachadh agus treoir mar a tha e maduinn as deigh maidne a smeurachadh, ag iarraidh na slighe bho a bhothan a dh’ionnsuidh aite-tathaich laimh ris an rathad tha treoirachadh gu Ierusalem. Tha e air aite suidhe a ghabhail air a chloich air an do shuidh e gu tric fuidh ’n chraoibh phailme, agus tha e nis fuidh a sgaile fhionnair a’ feitheamh gu foighidneach ri teachd fear-turuis air an iarr e deirc, oir tha a teachd-an-tir aige bho dheire a dh’ fheudas an leithidibh sin a thabhairt dha. An duine truagh ma tha bean agus clann aige an crochadh ris a mheadhon bhochd neo-chinnteach so gu’n cumail suas! ach tha e ni’s ro thruaighe ma tha aige ri a bheatha dhorcha a chaitheamh na aonar!

An e so an duine mar a chruthaich Dia e? An i sin iomhaigh Dhe? Am bheil esan na fhear-seilbh agus na tighearna air an t-saoghal? C’ait am bheil urram agus neart, uachdaranachd rioghail, agus moralachd an neach a b’e ceud fhear-riaghlaidh an t-saoghail. O! cia mor an t-atharrachadh, cia iosal ar tuiteam, cia caillte. A Bhartimeuis bhochd, tha thu a’ d’iomhaigh chianail air a chinne-dhaoinne gu leir! Annadsa tha mi ga’m fhaicinn fein, agus m’uile bhraithrean mar tha sinn a thaobh naduir! Iomhaigh an duine neo-iompaichte—dall, bochd, na dheoraidh, agus gun neart araon ’na thruaighe, agus ’na sgrios!

Na diult eisdeachd, a chreidmhihich ’se so an ni a bha thu. Na diult eisdeachd O as-creidmhihich ’se so an ni a tha thu. Chan’eil mi ’creidsinn gu’n diult cairdean shaoirte Iosa eisdeachd. Tha iad fada cleachdta air amharc air an iomhaigh bhronaich so orra-fein, agus air dhoibh bhi a nis’nan cloinn na h-uchd-mhacachd treghras, tha iad fathast ag amharc oirre, a chum an aithr-

eachas agus an irioslachd ath-nuadhachadh, agus a chum Esan a mholadh a thionndaidh i gu aoibhneas agus sith, agus dochas siorruidh.

Agus amhairceadh iadsan uile anns nach d'oibrich Iosa Crìosd a mhiorbhuil so do leigheas slainteil, gu durachdach ris an iomhaigh so, agus cluinneadh iad guth Dhe ag radh riu, Is tusa an duine (2 Sam. xii. 7).

I.—A DHOILLE.

Tha Bartimeus dall. Agus ciod tha sin a ciallachadh? Tha e dh'easbhuidh suilean a chuirp. Chan' eil e faicinn soluis, no dath, no cruth nithibh. Chan' eil mi ag radh gu'm bheil inntinn gun leirsinn, no a chridhe gun mhothachadh. Feudaiddh a thuigse bhi geur, agus aignidhean bhi blath. 'Se an ni tha mi gu sonruichte a 'toirt fa'near uime gu'm bheil suilean a chuirp gun leirsinn. Tha iad sin dall.

Agus an ni tha na fhirinn mu shuilean a chuirp-san tha an ni sin fìor O pheacaich, mu shuilean d'anam-sa. Cha bu leir dhasan an saoghal nadurra, agus cha leir dhuitsa an saoghal spioradail. Feudaiddh suilean do chuirpsa a bhi soilleir, agus an leirsinn a bhi geur. Feudaiddh suil d'inntinnsa a bhi soilleir, agus a leirsinn a bhi geur. Ach tha suil d'anama air a cuir a mach. Tha sin dall.

Bheir sibh fa'near gu'm bheil mi labhairt mu dhoille do thri seorsa. 'Nuair tha suil a chuirp a dh'easbhuidh air neach, bheir sinn mar ainm dha sin doille. 'Nuair tha suil a reusoin bh'uaith bheir sinn mar ainm dha sin cion ceille—their sinn gum bheil an duine na amadan. 'Nuair tha suil an anama air a dorchachadh, tha Dia a tabhairt mar ainm dha sin mi-dhiadhaidheachd. Tha e sloinneadh an duine na pheacach.

Faic Bartimeus. Dh'eirich e air a mhaduinn so, rinn a bhean a bheannachadh, streap a chlann air a ghluinibh agus phog iad e. Fhrithheil iad d'a fheumaibh. Threoraich iad air laimh e th'ar cuid do'n t-slighe. Ach cha'n fhac e iad. Bha eolas aig umpa, ach cha b'urrainn dha am faicinn. Cha robh aoidh an gnuis, no am maise nan toileachadh sam bith dhasan—bha e dall.

Smuainich umad fein, O pheacaich. Dh'eirich thu air a mhaduinn so, agus dh'amhaire suil d'Athar neamhaidh ort. Threoraich a lamh thu, dhion a chumhachd thu, bheannaich a mhaitheas thu, ach cha'n fhaca d'anam e fein. Feudaiddh gu'n deachaidh smuain dhorchach troimh d'inntinn gur e Dia a rinn na nithibh so uile air do shon, ach bha an smuain mi-shoilleir. Cha robh e ann am firinn na chuspair beannaichte dhuit. Cha'n fhaca tu aogas

t-Athar, an t-suil ghradhach, aghaidh chaomh, cha'n fhaca tu ni dhiubh so—bha d'anam dall.

Smuainich a ris air Bartimeus. Ghluais e mach, agus bha srath maiseach amhainn Iordain sgaoilte mach na lathair.

Dh' eirich na pailm chraobhan aluinn suas gu neamh, agus bha an geugan dosrach air an crathadh le gaoth na maidne. Bha liosan an spiosraidh air an sgeudachadh ann an ur-bhlathaibh an earraich, agus shuidh Iericho ann am maise tùs na bliadhna, airidh air a h-ainm Iericho, 'se sin ionad an fhaile chubhraidh, agus airidh air a h-ìomradh bho shean, mar Chathair nan craobhan pailme. Agus gu h'ard os ceann nan nithibh so uile bha an t-adhar gorm ga chromadh fein mar gu'm b'ann, a chum na bha ann an so do mhaise na talmhainn a ghabhail na ghlachdaibh agus a bheannachadh; agus bha maraon a ghrian mhor a lionadh na talmhainn, na speuran, agus an iarmailt chubhraidh le a gloir.

Ach ciod so uile do Bhartimeus? Dh' fheudadh e bhi na ionad cumhang agus duth fhad sa b'eol dhasan. Bha e mar neo-ni dhasan, na dhoilleireachd eagalaich dha. Bha an t'iomlan na oidhche dha, na oidche dhorch a gun fiu rionnag.

Ciod uime an robh e mar so dhasan 'nuair a bha e do chach na shoilleireachd agus na shòlas? Mo thruaigue! bha e dall. A dhuine neo-iompaichte smuainich a ris umad fein. Dh'imich thu mach air a mhaduinn so air talamh a bha aon uair air a mhallachadh (Gen. iii. 17, 18; Rom. viii. 20) mar a bha Iericho air an la ud air a bheannachadh le lathaireachd agus le gras leighis Iosa. Bha timchioll ortsa mar an ceudna saoghal do mhaise spioradail air a sgaoileadh a mach. Bha ballachan agus daingnich-ean, agus luchairtean greadhnach Cathair ur Dé 'nad' fhiannis. Bha ròs Sharain, lili nan gleann, a chraobh fhìona, a chraobh phailme, an crann oladh, agus an crann figis uile nan seasamh mu'n cuairt dhuit ann an garadh an Tighearna. Trompa shruth amhainn na beatha a' tasbeanadh mar ann an sgathan neamhan ni's airde agus ni's soilleire na bha riamh air an samhlachadh a mach le gorm-bhrat nan speur air maduinn samhraidh agus air a soilleireachadh a dh'ionnsuidh doimhneachdan gun tomhas le grian ni's gloirmhoire na dhoirt soillse eadhon air Eden 'nuair bha an saoghal bochd so fathast 'na oige. Dh'imich thusa a mach am measg na bha ann an so do mhaise, agus chunnacas le moran i, cha'n ann an iomlaineachd ach ann an tomhas ro-bheannaichte, ach cha'n fhaca tusa ni sam bith. Cha'n eil thu nise faicinn ni air bith. Seadh, cha'n urrainn dhuit ni fhaicinn. Cuir d'anam dall a dh'ionnsuidh na h-oidhirp a's mo, ach cha'n urrainn dha a mhaise so

fhaicinn. Feudaiddh gu'm bheil na thubhairt mi riut uime mar fhaoin-sgeul nach fiu eisdeachd ris ged tha mi ag radh riut air ughdarras uamhasaich Dh! 'a labhairt 'na fhocal naomha, agus ged tha e a reir faireachadh aireamh do-aireamh dhe a chloinn a tha nam fianuisean air firinn na bheil mi radh, agus air sgath na firinn sin, iad am biodh misneach am beatha a'legail sios. Agus ciod uime nach 'eil thu faicinn na maise so? Tha suilean d'anam air an cur a mach, tha thu dall.

Tha mi faicinn mathair mhaiseach ag amharc gu durachdach air a naoidhean. Tha i 'cur ni ro chudthromach mach a teagamh dha thaobh. Tha i 'sineadh a mach a lamhan d'a ionnsuidh, tha i le gradh 'na gnuis 'cuir iompaidh air, tha i 'cumail neamhnuidean dealrach f'a chomhair a shuilean, agus ga'n crathadh 'na fhianuis ann an solus na greine aig an uinneig fhosgailte. Ach chan'eil na suilean beaga a' gluasad, air neo tha an gluasad gun chuimse, agus tha iad a' tionndadh air falbh mar ag amharc air neomi. Agus tha ise ag eigheach a mach ann an amhghar. "Mo thruaighe tha mo leanabh bochd dall!"

Agus tha mi nis a tuigsinn ciod uime tha eadhon clann bheag a tionndadh air falbh bho Chrìosd, gun a bhi faicinn maise ann chum agus gu'n iarradh iad e (Isaiah liii. 2), agus gun a bhi cur suim 'na ghradh, no na dheoir, no na thairgse air neamhnuidean luachmhor nam flaitheas. Cha'n eil iad a' faicinn ni dhiubh so. Tha iad dall, air am breth dall.

Leugh mi mu dhuine bho shean dh'an d'thug Dia neart mor, air son urram agus meas, agus chum a dhuthaich a shaoradh bho dhaorsa a bha le a chomasan mora na chleasaiche do mhiltibh do Philistich fhanoideach. Bha e air teachd o bhi bleth 'nam prìosan, far an robh traillean 'nam maighstirean air, agus bha e nis a cluich dhoibh, ri solus na greine, am feadh a bha an cinneach neo-thimchiollghearrta ri caithream buaidh, agus ri fanoid. Ach cha bu leir dha aon chuid am prìosan, no solus an latha—bha Samson dall.

Agus tha mi nis a tuigsinn cionnus a dh'fheadas, daoine iad fein a dheanamh nan traillean agus nam ball-fanoid do dhiabhulaibh, mar a tha iad a crathadh an slabhruidhean agus a' dannsa 'nan geimhlibh, agus a deanamh amadain dhiubh fein leis na comasan mora thug Dia dhoibh chum a bhi feumail do'n co-chreutairibh, agus air son gloir, agus urram, agus neo-bhasmhorach dhoibh fein. Araon ann an trailleileachd laitheil an gnothuichean saogh-alta, agus ann an amaideasan a bhaoth-shugraidh dha'm bi iad ga'n toirt fein thairis, tha iad air an samhlachadh a mach le Samson a tha nis air tuiteam agus air fas suarach 'na dhoille.

Ri leantainn

The Late Mr John Maciver, Scorraig, Ross-shire

JOHN MACIVER was born at Dundonald, at the head of Little Lochbroom in the year 1826, so far as can be ascertained. Both his parents were church members, and had a family of six sons and three daughters. John was the youngest. The parents must have been possessed of true piety, and must have brought up their family in the fear and admonition of the Lord, seeing each one of them was known to be truly pious. John had an aunt, Jane Maciver, who was notable for her piety. When John was about thirty years of age, the Holy Ghost convinced him of his guilty, sinful condition. So terrible was the experience he had of the wrath of God against his sins, that he was twelve days and nights without a wink of sleep. His agony was so great that he tore a new blanket to small fragments, unconscious of what he was doing. But the Lord, by His own voice, said to the awful storm that raged in his soul, and the billows that were going over his head—"Peace, be still, and there was a great calm." Peace with God through the blood of Christ reigned in his conscience, and he then sung like the children of Israel on the eastern shore of the Red Sea. He spoke in after life of these things with great awe. The Rev. George Macleod, who was the minister of the Free Church at Lochbroom at this time, was an able minister of the New Testament, not in the letter only, but also in the Spirit. He was removed by the General Assembly of the Free Church shortly after the Disruption of 1843 from Maryburgh to Lochbroom, where he had a very large congregation, among whom his faithful ministry was fruitful in the conversion of many. He had assisting him a catechist, Finlay Matheson, who was a faithful, devoted, God-fearing man. The love and esteem John had for his minister and catechist must have been warm and very deep-rooted, for up to the last day of his life one could not be long in his company without observing it. So death—for the two were long dead before the writer met John—cannot separate the Lord's people in their love to one another. I believe this is as true of those who departed to their everlasting rest as it is of those left by them in the world. For it is the love of God shed abroad in their hearts by the Holy Ghost.

John Maciver got married about the age of thirty-three years. Mrs Maciver was a true help-meet for John in every way. He lived at Scorraig by this time. The whole of the people of that district used to go on the Lord's day by boats to Ullapool. When the day happened to be stormy, so that the boats could not go, John and his wife went through a trackless mountain for nine miles each way, and did not go to any place for food till they arrived home at Scorraig. This manifested a real hungering for the bread of life, which is Christ crucified set forth in the gospel. In our poor, deluded, and carnally-minded generation, men can be found who would go as far to attend a football match or a meeting of what they designate, "Comrades of the War," but to go twenty miles to hear the gospel is considered foolish work ; but what will be the end of these silly frivolities ? Men will certainly change their judgment of such sinful practices, and despising and rejecting of Christ, either before they go to the grave, or otherwise in eternity, when weeping and gnashing of teeth will not end their woeful despair for ever and ever. But John Maciver had no cause to sorrow for the diligence with which he attended the means of grace appointed by God for His own glory and the salvation of sinners either here or hereafter.

John Maciver and Kenneth, his brother, were married to two sisters. The two families lived each in its own house—a double-roofed house, having a passage within from the one to the other. They acted toward each other as one family, but I understand that each family kept worship by themselves, except when ministers or godly men came the way, when they all were present together at family worship. This order was kept so as to observe God's commandment—"Train up a child in the way he should go ; and when he is old, he will not depart from it." This rule is certainly given to parents ; if they neglect it, they will assuredly reap a bitter fruit from it. But both John and Kenneth Maciver and their wives did all they could to train their children in the way they should go. The fame of Scorraig House for hospitality spread over the whole of the West Highlands and Islands of Scotland. The two husbands, their wives, and the two families manifested such heartiness and delight in entertaining strangers that they made one feel, unknown to himself, as being really one of the family, and at home, in fact.

John's brother, Kenneth, was also a beautiful Christian man. He was very retiring and humble, but when a person knew him a little it became apparent that he was one of the Lord's secret doves, that delight to hide "in the secret places of the stairs," but whose countenance and voice are sweet to the Lord.

John told the writer that the Rev. George Macleod refused to give him baptism until he would fulfil his duty by becoming a member in full communion with the Church; but he did not obey him, and when he saw that he could not prevail on him, he gave him baptism. Mr Macleod was right in putting pressure on him to do what was clearly John's duty, and from the way he spoke of it, he seemed to regret that he did not take that important and serious step then. Mr Macleod passed to his everlasting rest before he decided to become a member in full communion. When he went to the Rev. Mr Macmillan, the successor of Mr Macleod, to consult him about the matter, he did not ask him any questions, but handed him a token. John had a long mental temptation on this account. He became an elder in the congregation not long after he was received a member. This was many years before the writer met him for the first time, which was in 1894.

The portion of Scripture which made him decide to leave the then Free Church and join the Free Presbyterian Church was Rev. iii. 10—"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon the whole world, to try them that dwell upon the earth." The whole of the people on the Scorraig side of Little Lochbroom followed him and another godly man, Roderick Mackenzie, Achmore, at that time. They had a meeting-house of their own building, which the then Free Church could not claim. The story is told that when this meeting-house was to be built John went from his own house to the house of Roderick, and counted every step of the way, which would be fully two miles—he divided the number of steps by two. On his way back he counted up to the half, and set up a few stones to mark the place, so that he and Roderick should have the same distance to walk there. The love shown by the two, the one to the other, was really beautiful, and the scripture was truly fulfilled in their case—"Let each esteem the other better than himself." Roderick predeceased John, but the love lived on still.

John told the writer that at one time they were going by his own boat to herring fishing to Glen Dubh, and that when they were nearing the point of Stoer he felt sleepy, it being near midnight, and asked another man to take the helm while he lay down to have a few minutes' sleep. The man relieved him, and he went into the den to sleep. He had been only a few minutes asleep when he saw in a dream that another fishing boat under full sail, and borne along with a good gale of wind, was about to collide with their boat by striking her amidship. He sprang out of bed, and shouted to the man at the helm—"Put the helm to, put the helm to"—the which the man did, with the result that the two boats rubbed their gunwales against one another. Had John not given the order to the helmsman in their boat, they had been probably cut in two by the other. This was a marvellous intervention of God's providence, and a proof that He that keeps Israel slumbers not nor sleeps.

Speaking to the question on the Friday of a communion at Coigach, Ross-shire, he said—"I often compare myself to an old boat we have at Scorraig. When the winter storms and high tides approach, I haul her up above high water mark. In dry and frosty weather her planks become so riven that when rain comes the water runs out, so that she will not retain a drop of it. When the spring of the year comes, and the work by boats is required, I will be seriously considering whether I should launch her any more. But I do launch her, and put her out on anchor, when, on account of her riven condition, she sinks down to the gunwale. After she remains in that submerged condition for a week, I bring her ashore and let the water go. So you would be surprised how water-tight she becomes. This is how I feel when I am at home in Scorraig, riven, having retained nothing of all I heard or read. I will be concluding that I should not go to communions any more, seeing I let all I hear slip. But when the communions begin my needs press me to attend; and when I am steeped in the gospel during the five days of a communion season, I will be surprised how much I retain of what I hear."

Another Friday, at Gairloch, he said:—"When I am at home at Scorraig I come to the conclusion a hundred times in a week that I never had grace; but I never come to the conclusion that some ministers have not got

grace. When I hear such ministers preaching I come to the conclusion some times—"Well, if you have got grace, I have grace myself."

At another communion on Friday—the question being I. Peter ii. 2—he made the remarks:—"Babes feed on nothing but milk, so these new-born babes feed on nothing but the sincere milk of the Word. Babes, to begin with, take milk from anyone, but by-and-bye they will not take it from every one. They begin to discover their own mother from strangers, so it is with these new-born babes, they begin to discern between their mother, the Church of God, and strangers; and between the sincere milk of the Word and the connexions of learned but carnal men and churches. One mark of these babes is that they have come to the conclusion that their own words and profession are of no value, and that if they will be saved it must come altogether from God's gratuitous grace and mercy. Another mark is that they cannot endure to see the Word of God torn to pieces by infidels if they can help it; for it is their only comfort in their spiritual and temporal trials in this world."

He told the writer that every time he went to the Lord's table, the enemy harassed him by suggesting that he was never properly received by a Session of the Church. The next time they met at a communion at Laide there were three or four elders in the house of Mr John Mackenzie, Udrigle, so the writer thought that he should endeavour to put an end to the trouble Satan was giving John about the way he was received to church membership. So having got all away but John and the elders, the writer said to them that they would have a prayer, and after that began to examine John. When he was done examining, he asked the elders, "If John Maciver had not been a member till now would you be quite satisfied that he should be received to-night by us to full membership?" They all answered in the affirmative, and the writer concurred. The next time he met the writer at Laide communion, John said—"I did not understand at all what you meant by examining me here last year, but I fully realised it since, for Satan has ceased to harass me at the Lord's table."

Mrs Maciver was removed to her everlasting rest on the 17th August 1917. They had a family of five sons and four daughters; one of the sons died at the

age of 20 years. So John was being stripped of connections that bound him to this world. The removal of his worthy co-partner in life snapped a cord at his heart. He felt it deeply, but "was dumb, opening not his mouth, because God did it." His vital strength began to decline perceptibly, but up to the last he suffered very little bodily pain. He became weaker on Monday night, the 14th February, but was able to keep family worship till Thursday night, when he had to stop three times before he finished the prayer. All his faculties continued unimpaired till the last. He bid all his family that were about him good-bye, and passed away as if in his sleep on Friday morning, 18th February 1927, probably at the great age of one hundred and one years. His remains were laid to rest in the Dundonald Church-yard by his family and a large assemblage of friends from distant places there to remain "still united to Christ till the resurrection. At the resurrection he shall be raised up in glory . . . and shall be perfectly blessed in the full enjoyment of God to all eternity."

The writer desires to express his deepest sympathy with each member of his family, and would pray that the Lord would endue each one of them with His own grace, so that on the last day they will appear on the right hand of the Lord along with their parents when He shall appear on the great white Throne.

The Rev. Donald Macleod, his minister, desired the writer, when at St Jude's communion last November, to write this obituary of John Maciver. The writer desires to convey to Mr Macleod and the Session of Ullapool his sincere sympathy with them in the loss they sustained by Mr Maciver's removal from their midst. May the Lord raise up the sons to fill the place left empty by his removal.

"Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

N. C.

Faith's eyes, that can see through a millstone, can see through a frown of God, and under it read God's thoughts of love and peace. Hold fast Christ in the dark; surely ye shall see the salvation of God.
-Rutherford.

The Late Mr Murdo Mackenzie, Drumbeg, Assynt.

ANOTHER God-fearing man in the person of the above was removed by death in June 1926. The Assynt congregation has sustained the loss of quite a few men and women who had reached a ripe old age within recent years. This godly man was 87 years old when death called him home. It was clear that it was on Christ and Him crucified he rested his hope and salvation for eternity. Thus to him there was no other name given under heaven among men whereby we must be saved. He was a follower of the truth, the means of grace, and the Lord's people from his young days. It was rather by his love and attachment to these that his Christian character evinced itself than by any outstanding public gifts and profession. To the possession of these he made no pretence. Adorned with a meek, humble, and peaceable disposition, which in the sight of God is of great price, he persevered in grace to the end.

He had vivid recollections of the ministry of the late Rev. Mr Ross, Stoer, whom he revered as a faithful minister of Christ, as well as of the worthies of the time. He used to speak of them with the utmost delight. It was somewhat late in life before he made a public profession, and, before as well as since, he lived a consistent Christian life, and kept himself unspotted from the world.

Latterly he was ordained an elder in the congregation; and though he was deeply conscious of his own unfitness for the solemn requirements of the office, yet realising what the needs of the cause of Christ were in the congregation, and putting aside his own feeling, he cheerfully complied. And therein he proved himself a likeable and useful member to the end. He was a praying man and a reader of his Bible, and mourned over the low ebb to which vital religion had come, and the increasing departure from former attainments in the land.

He heartily adhered to the position of the Free Presbyterian Church since its formation, and was grieved at the happenings within its own pale whereby this position was weakened. He had no doubt as to the necessity there was for raising this testimony for the truth

against the errors in doctrine, the serious and radical changes made in the Confessional Standards and creed, as well as in the public worship of the then Free Church, and that the necessity for the maintenance of this testimony is as insistent as ever.

It was noticed regarding him through the last few years of his life, that he grew steadily more spiritual in his exercises and conversation, and one would not be long in his company when his mind turned to divine and spiritual concerns, in which he delighted.

To his worthy wife, who survives him, and the son and daughter who tended him, as well as to the other members of the family living in distant parts of Canada, we extend our heartfelt sympathy, and may the grace of a Triune God take saving effect upon them, so as to enable them to follow in their father's footsteps.

M. M.

The Late Mr William Mackenzie, Balchladdich, Stoer.

THIS worthy man died at a ripe old age, over 90 years, in July 1925, and though at this late date our account of him is being inserted in the pages of the Magazine, we deem it will be none the less interesting and refreshing. After all, the memory of the righteous who are taken home is more enshrined in the hearts of the living who mourn their loss and who were intimately acquainted with them, than in the minds of those who never saw them in the flesh. God's living people lament the removal of praying ones. Even though they are incapacitated by sickness and infirmities from attending on the outward means of grace, it affords strength and confidence to pastor, elders, and members of a congregation to know they are still on earth below, and their prayers ascending to the throne for them and others. Therefore, when God's praying ones are removed, pillars of strength are gone. May the Lord raise up others who will be pillars to take their place.

According to the removed one's own account, it was the Rev. Mr Fraser, Rosskeen, near Invergordon, who was an instrument for spiritual good to William in his younger days. He was like others, with whom the Lord began to deal graciously, vain and light-hearted enough in his youth. Having heard Mr Fraser preach two or three times, his mind became deeply impressed, and

thus the good work had begun. When he was now intensely concerned as to his lost and undone condition. he was making, as many others were, vows and resolutions. His inclination, or rather disposition of mind, was not towards despair of deliverance, but rather in the way of looking for it. He expected God's mercy would reach him as it reached others as guilty, and as he was so deeply impressed by Mr Fraser's preaching, he naturally looked forward to his being made the instrument in his saving conversion. Therefore, he looked to relief under him. So on one occasion, before this relief of the Gospel came, he said to himself, "If I will but hear Mr Fraser this once, I think I will be born again;" and because God was not doing what he wanted Him to do, and was not at his time and bidding, he could bear to put the Most High out of existence. The enmity which he felt in his heart at the Holy One for not saving him on his own conditions, and as he thought in his heart, was inveterate.

However, on this morning the occasion referred to—it appears William bound himself with a solemn oath that, if the Most High should not save him on this day, he would for ever renounce the means of grace, and give up all connection with the things of God. A terrible oath it was! The subject of discourse which Mr Fraser had that day was the woman of Canaan—"Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour" (Matt. xv. 28). In the course of his speaking, he said—"She made the cause of another her own, and the Saviour, who was thrusting her away with the one hand, was drawing her gently with the other." William, as he listened, felt the Lord was drawing him little by little that day until Mr Fraser came to quote the words in Proverbs—"Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors"—he got deliverance, or, as he put it himself, "before he was done there, I got relief and deliverance to my poor soul. I went out that morning, making vows and binding God down in my ways, but I had a different song coming home in the evening such as—'What shall I render unto the Lord for what He hath done to my soul?' Now, I am here to-day, old and infirm and nigh the grave, and all I can say is that, if I shall be saved and in heaven, it will undoubtedly be the greatest wonder that ever was or will be, excepting

the wonder of the Lord, the Creator of heaven and earth, being made a man of sorrows and acquainted with grief."

Mr Mackenzie and his family associated themselves heartily with the witness raised by Mr Macfarlane, Dingwall, and Mr Macdonald, Shieldaig, against the doctrinal and confessional changes introduced into the Free Church by the Rainyite party through the passing of the infamous Declaratory Act. He adhered steadfastly without any tinge of regret to this position to the end of his days. He was predeceased by his wife and daughter a number of years, both of whom were like-minded with himself. As his later years were passed disabled in bed, he had the constant nursing and self-denying attendance of Mrs Donald Mackenzie, his wife's sister-in-law, and a native of Wick. To her, indeed, praise is due for her unremitting care and kindness towards William.

To his surviving sons we extend our deepest sympathy. "Blessed are the dead which die in the Lord from henceforth."

M. M.

The Late Mr William Couper, Elder, Wick.

ONE by one of those who were with us in the early days of our Church are passing away, and in the removal of Mr William Couper it is our lot to record the death of another of our office-bearers who through good report and evil continued steadfastly in the faith. Mr Couper was born at Waas, Janetstown, Thurso, but most of his life was spent in Wick. Though we are not in a position to say when the great change came that turned him from darkness to light, yet it was manifest to all who knew him that such a momentous change had taken place. His deep interest in the things of God, his consistent Christian walk, and his steadfast adherence to God's truth all proclaimed that he was a follower of the Lord Jesus. He was a man who read widely, and did not hesitate to use his pen in the press in combating what he considered to be antagonistic to God's revealed will. A keen student of languages, he made such proficiency in some of the ancient tongues and modern languages as to be able to read them. Among those acquired by him was Gaelic, and during the fishing season he delighted in getting into touch with the

Free Presbyterian fishworkers—men and women—and holding meetings and conducting family worship in Gaelic with them. He was an assiduous visitor of the sick, and no minister could wish for a more helpful office-bearer in this direction.

In 1902 he was appointed a deacon, and in 1911 he was elected to the eldership, and during all these years he acted faithfully to his solemn ordination promises. Whoever might waver when there were agitations in our Church for joining the Free Church, Mr Couper was not one of them. His steadfastness to principle and his loyalty to the Church whose doctrine and practice he solemnly professed to accept at his ordination, were highly commendable and fine traits of his character. His sterling honesty of purpose in seeking to promote in his sphere the interests of the Redeemer's kingdom was a witness to all those with whom he came into contact. He was widely awake to the many snares Satan is setting for the young in our day, and he scarcely ever prayed in public but there was a petition that Satan's devices for entrapping the young might be frustrated. We shall hear no more these prayers from his lips, but may the young in Wick congregation and other congregations shun with all their heart those devices of the devil that bring shame and sorrow to themselves and others even in time itself, to say nothing of what the portion of evil doers will be in eternity. The young people of this generation can not play with fire and not find as others have found that it burns.

The Wick congregation mourns the loss of a faithful and consistent office-bearer, and the writer a helpful and sterling friend. One could see for some months before the end came that some deadly malady was at work, but as there was no pain, he was bright and cheerful, except when overcome occasionally with fits of sickness. Some time before his trouble began, it could be seen that he was very much affected under the preaching, and that his interest in the things of the world was gradually passing away. He passed away peacefully without any struggle on 4th January of this year—"Behold the up-right, for the end of that man is peace" (Ps. xxxvii. 37.)

A widow, a daughter, and two sons (one of whom is a sergeant in the Scots Guards, presently serving in China), mourn the loss of a devoted husband and father. To them we extend our heartfelt sympathy, and our desire is that the prayers offered up on their behalf will be answered in the Lord's good time.

Literary Notices.

ANGLO-CATHOLIC CONSPIRACY. By AVARY H. FORBES, M.A., Barrister-at-Law. Protestant Truth Society, 3-4 St Paul's Church-yard, London, E.C.4. Price 6d.

This is a trenchant and damaging indictment of Anglo-Catholicism from the ethical standpoint by an acute, legal mind. His thesis is that these Romanisers are "Perjured Traitors," and in this pamphlet he abundantly proves it. We heartily recommend this booklet to our readers, as it throws much-needed light on the crooked ways of the sponsors of this treacherous movement in the Church of England. The pamphlet contains two dialogues on Transubstantiation and Papal Infallibility, which must be real staggerers to Roman Catholics. Here is how he impales his Roman Catholic opponent on the horns of a dilemma. Before 1870, he says, it was uncertain where infallibility resided, whether in the Bishops, the College of Cardinals, the Councils of the Church, or the Pope. But the Vatican Council decided that it resided in the Pope. That is so, admits his Roman Catholic opponent, little suspecting the use that is to be made of his admission. By that decree, Mr Forbes continues, the Council decided that infallibility did not reside in the Councils but in the Pope. If that is so, then this decision of the Vatican Council is not infallible. Then how can Roman Catholics be sure that it is true? "According to your own Church," says Mr Forbes, "the infallibility of the Pope rests on the decision of a fallible Council, and, therefore, you have no guarantee that it is not false."

NICK-NAMING THE SABBATH: A PROTEST AGAINST USING OTHER THAN THE SCRIPTURAL NAMES FOR THE LORD'S DAY. By THOMAS MELVILLE SLATER, Minister of the Reformed Presbyterian Church, Montclair, New Jersey. Price 1d.

This little pamphlet is a protest against the inexcusable use of the pagan name "Sunday" for the Sabbath or Lord's Day. The practice is, unfortunately, well-nigh universal, but those who wish to be informed as to the right name to be given to God's Day cannot do better than get a copy of this useful booklet. It is issued by the Witness Bearing Committee of the Reformed Presbyterian Church in Ireland, and may be had from the Convener, Rev. R. B. Lyons, Reformed

Presbyterian Manse, Limavady, County Tyrone, Ireland. The price is 1½d, post free.

DECLARATORY ACT IN COURT. By the Rev. D. Macfarlane : Messrs Carruthers and Sons, "Courier" Office, Inverness. Price 2d.

This very interesting and simple exposition of the Declaratory Act which appealed to so many of our readers when it appeared in the Magazine, has been reprinted by request. Quantities have been sent to each of our congregations and mission stations, and may be had through the ministers or missionaries. It is to be hoped an effort will be made to give the pamphlet as wide a circulation as possible. The price is 2d, or may be had from the "Courier" Office, Inverness, 2½d post free.

Notes and Comments.

"Speaking Half in the Speech of Ashdod." — In January a deputation of ministers, consisting of Rev. Donald Macleod, High Church; Rev. Principal John Macleod, D.D., Free North Church; Rev. James Tolmie, Queen Street U.F. Church; Rev. Alexander Boyd, St Mary's (Gaelic) Parish Church; and Rev. William Sutherland, East U.F. Church, waited on the Inverness Town Council with the purpose of getting the Council to oppose the running of trains on the Sabbath in the North. We are in full sympathy with the object the deputation had in view, and also with the way in which the case was presented by some of the ministers, as reported in the press; but it does appear like playing into the hands of the enemy to present the case as the Rev. Donald Macleod, of the High Church, did. He is reported as saying, among other things—"The question of 'Sunday' buses was on quite a different footing, for they served the convenience of the public. He took no exception to the practice of people who might rightly wish to visit the neighbouring districts and see their friends on 'Sunday,' and unless all 'Sunday' motoring was to be stopped, the poorer members of the community could not be deprived of their liberty in this matter." He expressed objection to the running of excursion trains and the dumping of hundreds of sight-seers in the town on the Sabbath. This plea for that arch desecrator of the Lord's Day, the Sabbath motor bus, is inexplicable to us, and will rightly be seized by Sabbath desecrators as a piece of ministerial inconsist-

ency that weakens any protest that may be made against Sabbath trains. Our Synod has clearly expressed its mind on this matter and some of its decisions in reference to travelling by trains, street cars, motor 'buses, etc., are given on another page for the benefit of our readers. Mr Tolmie made reference to the custom, getting far too common, of people visiting cemeteries on the Lord's Day, and "what these people felt was that they had the right to ask the Council to defend their feelings from being outraged by seeing on the Sabbath considerable crowds of people roaming about Tomnahurich Cemetery, having extemporised meals and acting in the spirit of their holiday, for they were there on holiday when they came to Inverness on the 'Sunday.'" As a defender of God's Day, it would have been better if Mr Tolmie condemned the visitors of the town as well as the holiday-makers being in the Cemetery on the Sabbath. Neither of them should have been there.

The Passing of a Great Soldier.—The death of Earl Haig came with startling suddenness on Sabbath night, 29th January. As the Commander-in-Chief of the greatest army Britain ever put into the field, when the liberty of the civilised world was menaced by the militarism of Germany, he occupied a position to which not only the eyes of his countrymen were turned, but also those of the whole civilised world. With the tremendous responsibilities of that high command resting on his shoulders, he comported himself with credit to the British Army, and won the confidence and respect of his fellow-countrymen. Of him it was finely said that steadfastness, integrity, and constant loyalty to all that served him and to the civil governing power as well were qualities which endeared the dead commandtr to his race. When the mighty military task which was committed to him was done, he effaced himself and placed his time and influence at the disposal of those who served in the Great War. Honours and rewards were heaped upon him by his Sovereign and a grateful country, but the deceased commander, while thankfully accepting them, did so with a becoming dignity and a humility that revealed fine traits of his character. The extraordinary tokens of respect shown at his funeral indicate what a place he had in the hearts of his countrymen, and especially those who served under him. His remains were laid to rest in Dryburgh Abbey, near to Bemersyde, his own home.

The New Prayer Book.—The three houses of the Church Assembly voted general approval of the New Prayer Book. The vote in the House of Bishops was 35 for and 5 against; in the House of Clergy, 247 for and 35 against; and in the House of Laity, 196 for and 80 against. 76 members of the House of Laity did not vote.

Inverness Town Council Favour Sabbath Excursions.

—At a meeting of the Town Council held on 7th February, the Town Council, by a vote of 11 to 7, rejected a motion urging the Railway Companies to discontinue sending Sabbath excursion trains to Inverness. Councillor MacDonald, who seconded the direct negative amendment, in a speech which proved to be his last, and which was not lacking in levity, had a heart attack on leaving the meeting, and expired that night. We remain silent when God has spoken so loudly.

Mr Norman Shaw Wins his Appeal.—After Mr Shaw's dismissal from the service of the Clyde Trust he was informed by the Unemployment Committee, on making application for unemployment benefit, that he was not entitled to the same, as he had been dismissed for "misconduct." Appeal was then made to the Court of Referees with a like result, and finally to the Umpire, who confirmed the decision of his subordinates. Mr Macquisten then took up the matter, and in an able letter, which we regret, owing to lack of space, we cannot quote, pointed out to the Umpire the law, as far as Scotland was concerned, and produced evidence from experts to show that the work Mr Shaw was asked to do was not only not necessary, but would have been better to have been done on a week-day, when normal conditions prevailed. The Umpire was not able to hold out longer. By way of excuse he says that the facts Mr Macquisten produced altered the situation. 'But the thought that at once arises to the mind is the grave injustice that can be so glaringly perpetrated against an innocent man if he had not a capable man to plead his case. It is evident these officials require a careful watching. The Umpire, in giving his decision, makes an important statement, which we herewith quote:—"Decisions under the Unemployment Insurance Acts show that an applicant is justified in leaving his employment to which he has a bona-fide objection, on conscientious or religious grounds, and the same principles are applicable to a refusal to do 'Sunday' work, to which the applicant has similar objections." This is

sound commonsense, and we are glad to know it is the law of the land, but why did these officials not look more carefully into the case, instead of branding a man for obeying the law of his God as guilty of "misconduct?" The charge is monstrous. This decision is of vital importance to working men throughout Scotland who wish to keep God's law. Mr Macquisten points out in his letter that the law of Scotland makes it plain that an employer in dismissing an employee for refusal to do unnecessary work on the Sabbath lays himself open to be liable for damages for wrongous dismissal. Mr Macquisten deserves hearty thanks for the able manner in which he has handled this case, and it is to be hoped the shaking up he gave the officials will do them good for the future.

Church Notes.

Communion.—March — First Sabbath, Ullapool ; second, Portree, Ness and Tarbert (Harris) ; fourth, Tolsta and Kinlochbervie. April—First Sabbath, Stoer ; second, Lochgilphead ; third, Greenock ; fourth, Glasgow ; fifth, Wick. May—First Sabbath, Kames and Oban ; second, Dumbarton ; third, Edinburgh. June—First Sabbath, Helmsdale, Applecross and Coigach ; second, Shieldaig ; third, Lochcarron, Glendale and Dornoch ; fourth, Inverness and Gairloch. South African Mission.—The following are the dates of the Communion:—Last Sabbath of March, June, September and December. Note.—Notice of any additions to, or alteration of, the above dates of Communion should be sent to the Editor.

London Mission : Communion.—The Sacrament of the Lord's Supper will (D.V.) be dispensed on Sabbath, 8th April, when Rev. R. Mackenzie, M.A., Gairloch, is expected to officiate.

Student Licensed.—At a meeting of the Southern Presbytery, held in Glasgow, 24th January, Mr Robert Sinclair, divinity student, after undergoing the usual licence trials, was licensed to preach the Gospel.

Thurso and Helmsdale.—The congregation of Thurso has now been provided with the funds required to meet the cost of purchasing and renovating their church building. They desire to acknowledge the doings of the Lord in this, and to thank the many friends (of different de-

nominations), who were instrumental in removing the debt incurred. Our Helmsdale congregation (notwithstanding their best efforts) require a considerable sum to meet immediate needs. The new building is in course of erection. If friends to whom Collecting Cards were sent will return these at an early date to Rev. W. Grant, Halkirk, or Mr Adamson, Helmsdale, it will be much appreciated.—W. G.

Acknowledgment of Donations.

John Grant, Palmerston Villa, Millburn Road, Inverness, General Treasurer, acknowledges, with thanks, the following donations:—

SUSTENTATION FUND.—"A Free Presbyterian," Alberta, Canada (\$75), £15 6s 1d; Anonymous, Boston, Mass., postmark, £1 0s 5d; Well-Wisher, Southampton, £2; John Macleod, Crianlarich, 5s; Mr and Mrs Beaton, Calgary, Alta., per Miss M. Macbeath, 10s; from Friend, B.K.T., per Rev. N. Cameron, £2 10s.

AGED AND INFIRM MINISTERS' AND WIDOWS' FUND.—"Halkirk Friend," 5s.

GENERAL BUILDING FUND.—"A. M.," Edinburgh, 10s.

HOME MISSION FUND.—R. Mackenzie, Lochyside, Fort-William, 5s.

ORGANISATION FUND.—Anon., Canada, £1 0s 5d.

JEWISH AND FOREIGN MISSIONS.—Anon., Oban, £1; a Friend, India, 3s 6d; Anon., Boston, Mass. postmark, £1 0s 5d; Anon., Canada, £1 0s 5d; D. Clark, Valencia, Pa., U.S.A., £6; Halkirk Friend, 5s; two boys' saved pennies for Kaffir Children, 8s; a Friend, for Mrs Radasi, per D. Davidson, Tomatin, 2s. Sabbath School Children of Vancouver, per Mr Hugh Mackay—per Rev. N. Macintyre, £5; a Friend, Vancouver, per do. do., £5. Rev. N. Cameron acknowledges, with sincere thanks, the following:—Miss Grant, Aviemore, 5s; Miss Lexy Macleod, £1; Friend, B.K.T., £2 10s. For Mrs Radasi—Miss J. E. Murray, £1; John Macewen, 5s. For Kaffir Bibles—Friend, U.S.A., £1. For Cloth for Ingwenya School—Friend, Glasgow, 10s. Per Mr F. Nicolson, Glendale, £1. Per Mr John Grant, Inverness, £2 19s 4d.

The following lists have been sent in for publication:—

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The Rev. W. Grant, Halkirk, gratefully acknowledges receipt of the following donations:—

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THURSO CHURCH RENOVATION FUND.—M. Mackenzie, Bendamph, Torridon, 5s. Per Miss M. Mackay—H. Munro, Beauly, 10s; C. Loutitt, Strathy, 5s. Per Miss J. Campbell—Mrs D. Mackay, Thurso, 10s.

TAIN BUILDING FUND.—The Treasurer acknowledges, with sincere thanks, a donation of 10s from "Rhumore."

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