

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

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

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

CONTENTS

	page
"The River Is Rising"	81
Ordination of Rev. James Fraser, M.A.	82
Communism	84
Sabbath Desecration and National Paganism	85
The Highland Divines and Hyper-Calvinism	87
Sidelights on the Religious and Church Life in the Western Highlands (1639-1661)	89
Deliverance	91
Rev. Donald Sage, Resolis	92
Literary Notices	98
Notes and Comments	98
Church Notes	99
Acknowledgment of Donations	99

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VOL. LII.

September, 1947.

No. 5.

"The River is Rising."

SOMETIME ago a friend in N.S.W. sent me an Australian Magazine. Among its articles there was one with an arresting title—"The River is Rising." It was an article describing the noble Clarence, one of Australia's finest rivers—in flood.* The writer, who was master of a vivid, descriptive style, presented a picture of the river in full flood, overflowing its banks and pouring its waters on the low-lying country near its mouth ere it emptied them into the sea. Watchers were placed at the upper reaches of the river to warn the people when the volume of water was likely to cause devastation on reaching the lower reaches of the river. When the warning message—"the River is rising"—it was heard with consternation, and speedy preparation was made to remove children and live-stock to places of safety†. Household articles which might suffer damage were moved to upper rooms to escape the overflowing waters. To those who had passed through a similar experience before, and unfortunately these were not uncommon, that cry, "the River is rising," told of devastation and danger to life. In reading that article, we could not help thinking that the Clarence's devastating floods were a fit picture of what is happening in Scotland in regard to the observance of the Sabbath. The river of Sabbath desecration is in full flood and while there are still a few faithful watchmen proclaiming, "The river is rising," there is comparatively little heed paid to the cry by the multitude who will be most affected when the devastating waters pour over the country. Readers of the *Magazine* have had their attention directed from time to time to the various forms of Sabbath-breaking which were unknown to our fathers and which would have horrified the serious-minded people of Scotland.‡ The Sabbath Day, which at one time was reserved for God, is now commandeered by those who care nothing for His law for pastimes such as football, cricket, tennis, golf, etc; for pleasures such as dancing, musical concerts, sight-seeing, etc. These are tributaries, as it were.

* Grafton is built on the banks of the Clarence. It is the first town in Australia which has the distinction of having the first place of worship of the Free Presbyterian Church of Scotland erected within its boundaries. The F.P. Church of Scotland is to be distinguished from the Free Presbyterian Church of Australia which has ecclesiastical affinities with the Free Church of Scotland.

† In our *Notes and Comments*, attention is drawn to Archbishop Garbett's recent utterance. The days of the Book of Sports are returning to the country.

In Scotland we are faced with a new menace which may have disastrous effects on the religious life of the country. The politicians have decided that one of the best ways of improving the condition of the Highlands is to set in motion great hydro-electric works which, we are told, will bring untold good to the people. So far so good, but when we look carefully into the scheme we will discover it may bring into the Highlands a class of people whose religious sympathies are alien to the people of the country on such a momentous question as Sabbath observance. The same may be said about the Tourist Scheme which is being so largely boomed in Scotland. The majority of these visitors do not make for the betterment of observance of the Sabbath. Boats, buses and trains are placed at their service. While it may give pleasure to the people of the Highlands that so many visit their country to see its beauty, the pleasure, however, may be bought at too great a price. Many tourists respect the Sabbath and honour God's Day, but they are in the minority.

We have touched on only a few phases of Sabbath desecration, but enough has been said for the watchmen to proclaim, "The river is rising," and as far as can be seen there is no evidence that the devastating waters are abating. Our duty is plain, but unless the Lord arise and say: Thus far shalt thou come and no farther," the outlook is decidedly depressing. It does no good to shut our eyes to the dangers, yet, of the on-coming flood.

In the midst of it all, our sure and all-sufficient help is in Jehovah's name. This is not the first time in the history of Christ's Church in Scotland that the enemy endeavoured to raze its bulwarks to the ground but on each revival of true religion, the Sabbath, though for long trampled upon, came back to its rightful place.

Ordination of Rev. James Fraser, M.A.

MR. James Fraser, M.A., Strathpeffer, completed his studies in divinity in the early part of this year, and the Northern Presbytery fixed the 10th day of June, 1947, as the date for his licensing and being ordained as a Missionary to the Church's Mission Field in Southern Rhodesia, Africa.

The Presbytery met in Dingwall, on the afternoon of 10th June, and duly licensed Mr. Fraser to be a preacher of the gospel.

Thereafter, the Presbytery met, in the Free Presbyterian Church, Dingwall, at 6.30 p.m., and Rev. D. A. Macfarlane conducted public worship and preached from Hebrews, chap. ix., verses 13-14: ". . . How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God." There was a large congregation present, composed of friends from many parts of the country, including Rev. N. MacIntyre, Edinburgh, and Rev. J. A. Tallach, Kames; and these ministerial brethren were associated with the Presbytery.

Following the sermon, the Clerk, Rev. F. MacLeod, Dornoch, read a brief narrative of the proceedings leading up to the matter of Mr. Fraser's ordination. The Moderator, Rev. A. F. Mackay, M.A., Inverness, now called upon Mr. Fraser to stand up and put to him the questions usually

asked of Probationers before ordination, and having received satisfactory answers to the same, Mr. Fraser then signed the formula in presence of the congregation. He was then set apart by solemn prayer and imposition of hands to the office of the holy ministry. Thereafter, the Moderator formally received and admitted him as a member of the Northern Presbytery and inducted him to work in the South African Mission Field, in name and by authority of the Divine Head of the Church, the Lord Jesus Christ. The Moderator and other members of Presbytery then offered Mr. Fraser the right hand of fellowship.

The Rev. John Tallach, formerly of Africa, addressed the newly-ordained Missionary, and among other things, said: "When tempted to doubt if you are in the right place—the place God means you to be in—trace God's leading of you by His Word and in His Providence into the place which you occupy. You will strengthen yourself and forestall the "enemy" if you make a habit of so doing. Remember that Christ is not only with you but that He goes before you. Among the heathen—at distant out-stations—wherever Christ means you to go, He is there *before* you, waiting for you, waiting to bless and strengthen you. I know that the prayers and whole-hearted sympathy of the people at home (in Scotland) are behind you and the work of the Mission."

The Moderator now called upon other members of Presbytery to speak.

Rev. W. Grant, Halkirk, said: "The occasion of our meeting here to-night recalls reading an account of a similar gathering 43 years ago. It was the ordination, in St. Jude's Church, Glasgow, of the late Rev. John B. Radasi to the office of the ministry for missionary work in South Africa. Mr. Radasi did pioneer work as our Church's first missionary to the heathen in that land. His footsteps were directed by the Lord, and a small, but prosperous beginning was made. About 14 years later he was called to receive the Master's "Well done, good and faithful servant," but another was ready to take his place in the person of Rev. John Tallach. Others followed, and to-night we have the pleasure of seeing Mr. Fraser, one possessed of natural and gracious gifts, ordained as Missionary to that same field. The harvest is great and an increasing need for men of diverse gifts and qualifications, called by the Lord, confronts us there. Mr. Fraser and his fellow-labourers will, we believe, have the continued prayerful, and practical support of the Church, not only in Scotland, but in Canada, and elsewhere. He will carry our warm greetings to Dr. Macdonald and household, to Rev. Edwin Radasi, to Miss Mackay (who carries a heavy teaching burden, since the home-coming, on well-earned leave, of Mrs. and Miss Nicolson), and others. We take this opportunity of sending the same to friends in Australia, and New Zealand, by Rev. F. McLeod, Dornoch, now about to sail as deputy to these countries.

We prayerfully wish Mr. and Mrs. Fraser, and daughter, a safe journey, with the rich blessing of the Lord resting upon them. Although separated in body from their near and dear ones and their brethren, there is a meeting-place at a throne of grace."

Rev. J. A. Tallach, in a brief address, pointed out that Mr. Fraser's going out to the Foreign Field was a great cause of encouragement to us as a Church, in as much as he, by the grace of God, was to devote his talents and activities to this all-important sphere of labour, in connection with the cause of the gospel of Christ. Mr. Tallach emphasised that those who

took part in the Ordination had virtually contracted with God to be devoted to the work, for which Mr. Fraser had been personally set apart. Rev. R. R. Sinclair, Wick, reminded Mr. Fraser that he went forth to this precious work among the natives of Africa on the basis of Christ's commission, "Go ye into all the world and preach the gospel to every creature"; and that he had an interest in Christ's declaration, "All power is given unto Me," and in His promise, "Lo I am with you alway even unto the end of the world." Mr. Sinclair said that he and others believed that Mr. Fraser had "counted the cost," as one who knew by personal experience the plan and circumstances of his future missionary activities. "We desire and pray," said Mr. Sinclair, "that the Lord, by His Spirit, will work with Mr. Fraser, to the reaping of harvests in the conversion of many precious souls among the natives of Africa."

The service was closed with the singing of the last three verses of the 72nd Psalm: "His name for ever shall endure," etc., and with the Benediction.

The Presbytery, and friends throughout the Church at home and abroad, we are assured, join in wishing Rev. Mr. Fraser, his wife and daughter, all blessings according to God's riches in glory by Christ Jesus.—Robert R. Sinclair, *Clerk of Presbytery*.

Communism.*

COMMUNISM is anti-religious and anti-God. The Communists have termed religion "the opium of the people." Article 13 of the Constitution of the Communist Party pledges every Communist to acknowledge atheism and to take part in anti-religious propaganda. . . .

The Communist works unceasingly for the absolute domination of the State or for world revolution which will result in the domination of Soviet Russia. He seeks to be free from God and to break his bands and cast away his cords (Psalm ii. 3), only to fall under the heel of one of the worst kinds of tyranny—the tyranny of the State. The Calvinist believes in as little State interference as possible; he stands on the other side from Socialism which stretches out its octopus arms over everything in the nation. But he has no brief for Capitalism or mere Conservatism—these have a record marred by innumerable faults and failures. The Calvinist is a totalitarian. He too, like the Communist, is out for an absolute dictatorship. He knows a dictatorship which alone is safe. It is the absolute rule of the Lord God Almighty. For this he labours and strives unceasingly.

Communism promises a paradise for the workers. Now we are not concerned to deny that economic conditions in Russia have improved, as compared with conditions under the Czars. But we want to affirm with all our might that no real happiness can come under a system which takes away our freedom. Economic improvements are dearly bought at such a price. Passing through Italy in 1931 we saw some of the improvements to the credit of the Fascist regime—but too dearly bought at the cost of loss of liberty.

* Reprinted from the *Irish Evangelical* (Belfast) with the Editor's permission.

The workers' paradise of Communism is a will-o'-the-wisp. Communism cannot root out the seeds of hatred and unrest; it rather fosters them. Paradise has not come to Russia. It certainly is not coming in Hungary or Rumania or Yugoslavia or Poland or Bulgaria. Communism has only stones to offer, not bread. For paradise can only come through the Gospel of the grace of God, which Communism spurns. . . .

Dr. Du Toit, of Potchefstroom, South Africa, says that whereas Biblical Christianity preaches the Love of God to a fallen world, Communism's gospel is one of hate. The father of Communism, Karl Marx, harboured resentment in his heart and impressed this on the whole system. Dr. Du Toit quotes the Commissar for Public Education in Moscow as saying: "The Christian idea of love is an obstacle to the development of the Revolution—what we want is hatred. We must learn to hate and only then shall we conquer the world." Surely these two systems, Biblical Christianity and Communism, are poles apart. . . .

Communism in the past has certainly not put honour on the institution of marriage. As long as there were sufficient children to work, it cared little whether they were legitimate or illegitimate. Moreover, the Communistic maxims that men and women are equal in all respects and that love is not the basis of marriage does not make for true family life. Du Toit quotes a Communist statesman, Slepkoef, as declaring in forthright terms: "There is no such thing as love, only physiological phenomena."

Again, the Communist holds that the first duty of children is to the State. Instead of honouring father and mother, their duty may be to spy upon and accuse them. The Commissar for Public Education declared: "The family is a continuous source of individual and traditional ideas: its destruction, therefore, is in full harmony with the ideals of Communism."

According to Communism, a great section of the people don't matter. . . . To get more workers into the factories the Soviet authorities simply deprive of their ration cards black-coated workers and women engaged in home duties. This means—factory work or starvation. Biblical Christianity, on the other hand, put a high value on the individual soul and on liberty. To win and preserve our liberties our Covenanting forefathers shed their blood.

There are troublous times ahead. Calvinists stood stoutly against tyranny in the past—in the days of the Reformers, the Puritans and the Covenanters. More recently, when the Nazis entered Holland, they were not found wanting. The Nazis met the stoutest opposition of all from the Calvinist Party and the Calvinist Church there. More than 90 ministers of the Church were imprisoned and 19 died in prison or were executed. Against a similar foe which is radically opposed to them, let them bravely stand in these coming days. As Dr. Du Toit says, "Calvinists ought to be in the body of our world like the white bloodcells which are always ready to combat disease."

Sabbath Desecration and National Paganism.

THERE can be no doubt that as a nation we are getting further and further away from God. A recent report says, "The vast majority of English people need to be converted to Christianity." They have gone away from

Christian truth about God, about Christ, about sin, about salvation and about Christian morals. They have no fear of the true God before their eyes. The moral law of God is thought lightly of. There is little consciousness of the enormity of sin. Transgression of the divine law abounds. Robberies on a large scale seem to be increasing, and the robbers are armed with revolvers, which they are prepared to use if they are opposed in their evil doings. Family life is being broken up, divorces are enormously on the increase. The covetousness which is idolatry is very prevalent. "Lovers of pleasures more than lovers of God" are very numerous. Sound doctrine, as taught in the inspired Word, is no longer endured by a growing number. Men turn away their ears from the truth and are turned into fables. Immorality in a special sense abounds. Godly ministers and godly people in general must feel that the spiritual condition of our country is deplorable. The old truths are rejected, and the old simplicity in worship is becoming more and more rare. There is a form of godliness without the power thereof. How do we account for this deplorably sad state of affairs? Recently, it has been impressed on our minds that one great reason why many forms of sin abound is because of the sin of Sabbath desecration.* All sin is a transgression of divine law, and many different forms of sin seem clearly to be due largely to an increasing breach of the fourth commandment of the Decalogue. When we read of robbers, thieves, murderers and other open transgressors of the moral law, we do not associate such persons with regular observance of the fourth commandment. As a rule, they have no regard for the sanctity of the Sabbath, and as a practical certain result they are not governed by the other commands of the Decalogue. Disregard for the sanctity of one day in seven leads to the disregard of all the other parts of the moral law. And is not Sabbath desecration on the increase? It is thought that at least ninety per cent of the people of England scarcely ever attend a place where God is worshipped and where His truth is read and proclaimed. Newspapers are published and sold in immense numbers on the Lord's Day. We remember seeing a clergyman purchasing a paper in the street on the Lord's Day. The towns and cities where cinemas are open on the Lord's Day are increasing, and many professed ministers of the Gospel favour this sin. Many politicians address political meetings on the Lord's Day. It is becoming increasingly common for buses to be run to seaside resorts on the Lord's Day, and it is notorious that the roads to such places as Brighton are crowded with motor cars on the day that God has commanded to be kept holy. Is it any wonder that as a nation we are becoming practically heathen?

Dr. Charles Hodge, in his *Systematic Theology*, says, "It is undeniable that the mass of the people are indebted to the services on the Lord's Day for their religious knowledge. Any community or class of men who ignore the Sabbath and absent themselves from the sanctuary, as a general thing, become heathen. They have little more true religious knowledge than pagans. But without such knowledge morality is impossible. Religion is not only the life-blood of morality, so that without the former the latter cannot be; but God has revealed His purpose that it shall not be. If men refuse to retain Him in their knowledge, He declares that He will

* This is well stated. The Fourth Commandment is the keystone between the two tables of the law—**duty to God and duty to our fellow-man**, both of which are set forth in the Fourth Commandment. **Take away the keystone and the arch is broken.**—*Editor.*

give them up to a reprobate mind (Romans i. 28). Men do not know what they are doing, when by their teaching or example they encourage the neglect of profanation of the Lord's Day. We have in the French Communists an illustration and a warning of what a community without a Sabbath, i.e., without religion, must ultimately and inevitably become." We would add, is there not great need in these solemn times that even real Christian people should beware of giving encouragement to the growing desecration of the Lord's Day?—*English Churchman*, 6th June, 1947.

The Highland Divines and Hyper-Calvinism.

By the Rev. J. P. MACQUEEN.

IN view of the recent revived interest, in certain Evangelical circles, in Hyper-Calvinism versus the free offer of the Gospel, it seems appropriate to consider the attitude to this subject of the evangelical and spiritually-minded ministers of the Scottish Highlands before, during, and immediately after the Disruption of 1843. As was naturally to be expected from men who had subscribed the "Westminster Confession of Faith" as the *subordinate* standard of their faith, and who were in hearty agreement with the Puritans of England, the Covenanters of Scotland, and the Evangelical American divines, they were all believers in the free offer of the Gospel as they deemed it warranted by the Word of God. In confirmation of the above statement, it will serve our purpose if we select three outstanding eminently godly Scottish Highland divines as representative of Highland Evangelical theology generally, relative to the period referred to. In this connection, one feels that the names of Rev. Dr. Angus Mackintosh of Tain; his saintly son, Rev. Dr. C. C. Mackintosh of Tain and Dunoon; and the Rev. Dr. MacDonald of Ferintosh, will be sufficient. Though justly distinguished, they are nevertheless representative.

While it has been said of three worthy Ross-shire ministers of pre-Disruption times that they had each his own characteristic excellency, Rev. Hector MacPhail of Resolis being experimental, Rev. Mr. Fraser of Alness being the systematic divine (the author of the admirable work on Sanctification), and Rev. Mr. Porteous of Kilmuir Easter, the great expounder of Scripture, yet Rev. Dr. Angus Mackintosh combined the excellencies of all the three. This is praise indeed, especially in view of the the eminence in godliness and theological attainments of these three. His son, Rev. Dr. Charles C. Mackintosh, speaks of his father in a letter to his mother as "my revered, and saintly, and beloved father."

Of the Rev. Dr. C. C. Mackintosh himself, Rev. Dr. Kennedy of Dingwall said that of all the Christians he had ever met on life's journey Dr. Mackintosh was the most practically godly and saintly. Praise from such a source, and in such a measure, is remarkable when it is recalled that Rev. John Kennedy of Redcastle, Dr. Kennedy's father, was outstandingly eminent for saintliness. "There is not a worthier man than Rev. Dr. C. C. Mackintosh in all Scotland," said Dr. Chalmers, of Disruption fame, emphatically, on the casual mention of his name at a dinner-table, while Rev. Alexander Stuart of Cromarty, of lofty intellect and godliness, said, "Rev. Dr. C. C. Mackintosh is beyond criticism." As for Dr. MacDonald

of Ferintosh, "the Apostle of the North," his name and memory are still so revered as to need no commendation here. When it is, therefore, recalled that these great Evangelical theologians and divines were as eminent for piety as they were distinguished for massive intellectual brilliance, academic attainments, and profound theological scholarship, their views on Hyper-Calvinism and the free offer of the Gospel are surely worthy of solemn and serious consideration. When further it is realized that they were representative Scottish Highland Evangelical theologians, as conscientious Bible expositors, whose sole aim and motive were the glory of God in ascertaining the real exact meaning of the Holy Ghost in His Word, it seems bordering on irresponsibility on the part of any present-day Evangelicals to characterise their views on the free offer of the Gospel as un-scriptural.

In view of disparaging references to "duty faith" and "duty repentance" in certain present-day Evangelical circles, here is an extract from a letter by the Rev. Dr. Angus Mackintosh to his son, when the latter was under conviction of sin:—"Now, my dear Charles, your first duty, your great duty, is to receive Christ as your Saviour, as He is offered to you in the Gospel. Do not suppose that you ought to keep aloof from Him till you are better prepared to receive Him. You will never be better than you are till you believe with your heart unto righteousness. It is no presumption to appropriate Him, without a moment's delay, on the warrant of the free offer and invitation of the Gospel. This is a time in which you ought to be often on your knees, and offering up ejaculatory prayers wherever you are." The foregoing remarks emphasise the Scriptural freeness of the Gospel offer, without conceding one iota to the false doctrine of free will.

Regarding his son's feeling of inability to believe, at this stage, leading him to the conclusion, "I can do nothing," and so bringing him near to despair, he was greatly helped by the perusal of Andrew Fuller's noble treatise, "The Gospel Worthy of all Acceptation." Rev. William Taylor, M.A., Stirling, Rev. Dr. C. C. Mackintosh's biographer, says of Andrew Fuller's treatise:—"That treatise, written by Fuller when yet a young man, as the fruit of his struggle out of the Hyper-Calvinism amid which he had been bred in the little Baptist Church at Soham, has as its object to refute the perverse inferences which a narrow logic is apt to draw from the doctrines of grace, that God, who creates faith in the sinner's heart, cannot command him to believe, so as to make it his duty, nor invite him so as to make it his available privilege." "The reading of that book," adds Mr. Taylor, "drove Charles Mackintosh out of his self-excusing despair. It convinced him that unbelief was no mere misfortune, but his greatest sin, and this conviction proved, as his father had predicted, the 'highway of faith and salvation,' through a joyful appropriation of Christ freely offered in the Gospel."

Dr. MacDonald of Ferintosh, when assisting Rev. Dr. C. C. Mackintosh during a Communion at Tain, took as his text on the Monday evening, Luke xiii. 24. After he had made one the freest offers of salvation to sinners, and had uttered the words, "Will you not close with Christ?" a heart-rending cry arose from every part of the densely crowded church. While neither Dr. MacDonald nor Dr. Mackintosh encouraged such external manifestations, they nevertheless did not think it warrantable authoritatively to suppress them. These manifestations continued during the whole

summer and autumn, and in a report to the General Assembly, at the request of the Presbytery of Aberdeen, Dr. MacDonald described it as a genuine revival of vital godliness. "The preaching of the Word," he said, "is the grand means which has been employed and blessed." The external manifestations gradually diminished, but real fruit remained. "The experience which I have had of the revival of vital religion," said Dr. MacDonald, "though limited and partial, is such as would lead me to long for its continuance, and to pant for its return, as bringing with it the blessed results for which a minister of Christ would desire to live and to die—the conversion of sinners and the increasing consolation and edification of saints." Sixteen years after, when addressing his congregation at Dunoon on the subject of the Irish revivals, which he had gone to witness, and which he described with much joy and hopefulness, Rev. Dr. C. C. Mackintosh referred to this revival in Ross-shire, declaring it emphatically to have been "a real work of God."

The foregoing remarks show clearly what Scottish Highland divines, in the best period of the church's history there, thought of Hyper-Calvinism, with its cold, rigid resemblance to impersonal fatalism, and the warm Scriptural free offer of the Gospel, and it manifests unmistakably that they were in line with the majority of the Puritan divines of England, the Scottish Covenanters, and the American Evangelical divines at their best, while they were as far removed from carnal free-will Arminianism as day is from night, and that also reverential awe and enlightened spiritual conscientiousness characterised their solemn expository approach to the authority of God in His Word. Thus dogmatism, without a Scriptural warrant, is nothing short of intolerant arrogant presumption.

Sidelights on the Religious and Church Life in the Western Highlands (1639-1661).

(Continued from page 69.)

10th October, 1649.—The "sturdy beggar" was for long a problem in Scotland. That the Synod of Argyll was faced with this problem as well as other places appears from the following extract:—"Appoints every parish to convey all stranger beggars out of their bounds to the next adjacent parish, according to the Act of Parliament thereof, and to draw up a list of their own native poor that they may have the same in readiness against the next Synod." (I. 154.)

"My Lord Marquis of Argyll, laying to heart the desolate condition of these bounds for want of schools to train up the youth, has freely in face of this assembly mortified now and in all time coming the sum of six hundred marks yearly to be a foundation for a Grammar School at Inverary, and desiring that some of our number might be appointed to confer with his Lordship anent the disposing thereof, the assembly did nominate Mr. Ninian Campbell, Mr. Ewen Cameron and Mr. Dugald Darroch." (I. 155.)

1st May, 1650.—"Seeing there is a universal murmur and regret made by the ruling elders who are appointed to keep the Provincial meeting, that they are put to great pains and charges by reason of the length of the way, the travel and the length of the time they attend in these parts

beyond any other parts of the kingdom elsewhere, which they can no ways endure unless some way be laid down to help their charges. The assembly considering the grievance to be true, and that the case of this province is in this respect singular, and that many for fear of charges do absent themselves (albeit they be chosen by the sessions) from keeping the provincial meeting, therefore (until some general course be taken thereanent through the whole kingdom) it is for the time being recommended to the Session of every congregation to find out some convenient way how to get their commissioners unto synods furnished in reasonable charges." (I. 172.)

16th October, 1650.—"The assembly finding that Mr. Dugald Campbell in his sermon preached this day before them had some expressions in reference to the public not fitting to have been spoken, and finding the same to have proceeded upon a mistake and through want of true information of the condition of public affairs, they appoint the Moderator in name of the assembly, and in their presence, to rebuke the said Mr. Dugald for his conduct herein, and to exhort him to abstain from applying his doctrine to anything of public concernment except upon warrantable grounds and sure intelligence, which accordingly was instantly performed and well-taken by the said Mr. Dugald." (I. 184.)

"Considering that Ronald MacRonald, sometime professed popish priest, after making his recantation and embracing the true Protestant religion and swearing and subscribing the Covenant, having made apostacy and defection from the truth, and being also in the late rebellion and therefore ex-communicated, and that notwithstanding thereof he is still labouring to prevent poor ignorant people in the parts where he haunts in the Island of Uist and other parts of the far isles to the dishonour of God and the ruin of poor souls, therefore the assembly do most seriously recommend to the Lord Marquis of Argyll as Justice of these bounds to be pleased to see a course taken with the said Ronald, and ordains an extract hereof, with a letter from this assembly, to be sent to his Lordship for this purpose." (I. 185.)

16th October, 1650.—"The assembly, being informed of a superstitious custom used by the parishioners of Kilvorow in Craignish in going sunways about the church before they go in to the kirk for divine service, does discharge the same to be used hereafter under the pain of censure, and recommends to the Presbytery of Inverary to take order with the transgressors, and in the meantime ordains a letter to be written to the Captain of Craignish, as civil magistrate and special man in that parish, to use his best endeavours for restraining of that custom." (I. 186.)

"The assembly being most confident with good reasons to satisfy the General Assembly, or their visitors, anent the employing of a part of the voluntary contribution for the beginning of a foundation to some parochial schools, and knowing that any fault which was found by the General Assembly thereanent at seeing the Provincial book in July, 1649, was only for want of true information, do therefore for the increase of virtue and learning in their bounds, appoint the ministers and elders in the several parishes where the said parochial schools were to be erected to use diligence to get qualified schoolmasters who at least can teach bairns to read and write English, and thereafter begin them to the Latin and teach them the rudiments, and for the use of the said schoolmasters to uplift the rents of their several proportions of the said money, and ordains the Presbyteries

of Dunoon, Inverary and Kilmore, within which the said schools were appointed to be careful to see the same done timeously." (I. 186.)

16th October, 1650.—"The assembly being informed that the holding of the ordinary Sheriff Courts of the Sherifffdom of Argyll weekly upon the Friday does give occasion to people resorting to the courts to travel to the Lord Marquis of Argyll, Sheriff Principal of the said Sherifffdom, home on the Sabbath Day and so do profane it, do therefore recommend to take a course for the changing of the said weekly Sheriff Courts from the Friday to the Wednesday, and appoints the Moderator in name of the assembly to acquaint his Lordship therewith." (I. 191.)

"The assembly taking into consideration the many prejudices that this Province sustains through want of frequent correspondence with the Commission of the Kirk in not getting timely intelligence of the condition of public affairs, whereby many times it falls out that they do not join with the body of the kingdom either in the time of public humiliation or thanksgiving, neither are they able to go about their duties in relation to the public affairs, therefore the assembly appoints a letter to be written to the Commission of the Kirk earnestly desiring that they would be pleased to think upon some course whereby more timely intelligence may come here of matters of public concernment as to the rest of the Kirk of this kingdom; and in the meantime appoints a letter to be written to the Lord Marquis of Argyll, humbly desiring his Lordship, so long as he remains near to the place where the Commission sits, to appoint some of his servants to get from the Clerk of the Commission such letters and papers as from time to time shall be appointed for the Presbyteries of this Province and send them to Inverary as his Lordship shall have occasion." (I. 191-192.)

Deliverance.

"REMEMBER the Sabbath Day to keep it holy." The Christian Sabbath has been set apart in the Divine purpose as a day to be devoted to spiritual recreation and the Lord's worship and these exercises which are proper to this day, with the exception of works of necessity and mercy, mark the day out as distinct from the other days of the week. The Lord requires us to use it entirely for His glory, and this command we ignore at our peril.

Sabbath desecration has already assumed many forms in this country; trains and buses offer attractive services on this day particularly, shops and restaurants, especially those under foreign management, claim to do their best business during the hours of the Sabbath, the cinema and theatre trade maintain a relentless agitation for increased Sabbath performances, and to these activities may be added the growing popularity of organised holiday camps which is likely to prove another menace to the Sabbath. Tourist traffic is another matter of serious concern. From an economic point of view this may be all very well for the country, but when tourists trample upon God's holy law and despise the best religious traditions of our native land, it is far from being an unmixed blessing.

The Electrification Scheme for the Highlands which, its promoters claim, will restore much needed industrial prosperity to the country, also calls for comment. Remembering schemes of a similar nature, the danger is that this scheme too may prove a fruitful channel for increased Sabbath dese-

eration. The working man is slowly being deprived of his heritage of an entire Sabbath of physical and spiritual rest, and today the trend throughout the country in this direction is unmistakable. Unless the Sabbath law is better respected generally than at present, the hopes of material prosperity, which the best laid industrial schemes may offer, will be frustrated. What was said on one occasion to a minister in connection with the proposed alteration of the Confession of Faith—"If they only hold on as they are doing we shall soon have no faith to confess"—may be applicable today.

The Committee feels that the wording of a Deliverance of the Synod about fifty years ago is most appropriate under existing circumstances—"The Synod enjoins upon the members and adherents of the church, and very specially upon the heads and guardians of families, the duty and privilege of a careful and scriptural observation of the Lords' Day, and in their respective stations of furthering the sanctity of this day to the utmost of our power."—*The Sabbath Observance Committee of the Free Presbyterian Church of Scotland.*

Rev. Donald Sage, Resolis.*

DONALD SAGE was born at the Manse of Kildonan, 20th October, 1789, and was the son of the Rev. Alexander Sage, minister of Kildonan. His grandfather was the famous Rev. Aeneas Sage, a sketch of whose ministerial career has already appeared in this series.

The subject of this sketch was a man of intense feeling, and the events of his life, pathetic and otherwise, made an idelible impression on his sensitive spirit. His earliest recollection was of his mother's death, and his description of the sad event reveals some of the high literary skill he possessed in describing the feelings of individuals, and the scenes of which he was a witness. "I was then," he says, in referring to the event, "three years, a month and seven days old. I recollect entering in, little knowing or even caring whether I was going, the room where my mother but a few hours before had breathed her last. A bed stood at the north-east corner of the room, near the chimney, its dark curtains folded up in front. On the bed, with a stillness which both surprised and terrified me, lay one whom I at once knew to be my mother. I was sure it was she, for she lay on my father's bed; but why so still and silent I could not tell. At the opposite corner of the room sat my widowed father. My sudden and heedless entrance seemed to have opened up afresh the floodgates of his grief. I was the favourite child of her who now lay stretched in death before him. It was too much for him. He sobbed aloud; the tears rolled down his cheeks; his whole frame shook; and he clasped me in his large embrace in the agony of a husband's sorrow. That scene, like a framed picture, retains its place in my memory, detached from everything else."

At the age of fifteen he began his college career at Aberdeen. In his *Memorabilia Domestica*, he gives a graphic account of his experiences in the long journey from Kildonan to Aberdeen, and has left interesting biographical sketches of the professors and other notable men of the

*This biographical sketch is reprinted from *Some Noted Ministers of the Northern Highlands* which is now out of print.

University city. On the conclusion of his studies he became tutor to Mr. Matheson, laird of Attadale's family. This meant a transfer from the Presbytery of Dornoch to that of Lochcarron, and in 1815 he was licensed by this Presbytery to preach. His own remark on this important event in his ministerial career is worthy of record: "How ignorant of that Gospel was I then, and how callously indifferent to the great charge with which I was then entrusted!" As a further indication of his unpreparedness for the great work of the ministry, he himself narrates:—"My first attempt to address a public audience was made at Lochalsh, and in the pulpit of Dr. Downie, the parish minister. My exhibition was an almost complete failure. I was wretchedly deficient in the Gaelic language, and I entered upon the ministry with a conscious dependence upon myself. Both the Gaelic and English sermons which I preached at Lochalsh were the result of a whole week's study, and I had closely committed every word to memory" (*Memorabilia Domestica*, p. 255). His next attempt was even more humiliating, though it was a thoroughly salutary experience. On the appointment of Rev. David MacKenzie to the parish of Farr, the Royal Bounty Mission at Achness was offered to Mr. Sage, and on his way to his future charge he came to his father's manse at Kildonan. It was the Communion season in the parish, and Mr. Sage was asked to preach on Sabbath evening, and his experience is best described in his own words:—"I selected for my text the same passage I preached from at Lochcarron. I uttered a few preliminary sentences with considerable boldness and facility. But all at once my memory failed me, and I made a dead pause. My father sat behind me in the tent, and groaned aloud for very anxiety. The congregation, too, among whom were a number of my future flock at Achness, all on the very tiptoe of curiosity and attention on my first appearance, were agitated like the surface of one of their own mountain lochs, when suddenly visited with a hurricane. After a pause of some minutes, however, during which I felt myself pretty similarly circumstanced as when carried away by the river Carron, I pulled out my manuscript and stammered out the rest of my sermon with much trepidation, and in the best way I could. I returned home totally disconcerted, and seriously meditated the renunciation of my license, my mission, and all my ministerial prospects. Mr. Munro,* however, came to comfort me in my distress. It would appear that he himself had had a personal experience of the very difficulty with which I had then to grapple. He had been requested by Mr. Bethune to preach at Dornoch, but, although he got through the Gaelic service without much difficulty, when he attempted to preach an English sermon without his manuscript, he had to stop short in the middle of a sentence, and was under the necessity of having recourse to his paper, much to his own confusion, no less than to that of his audience. He could thus the more readily sympathise with my feelings, and I was not a little cheered and encouraged by his truly Christian and fatherly admonition. I think, indeed, that upon the whole I was no loser by this very severe trial of my natural feelings. It read me a most humbling lesson respecting myself, and struck a telling blow also at the very root of my self-confidence, then my easily besetting sin" (*Ibid.* p. 257).

The missionaries at Achness were supported out of the Royal Bounty!* The Mission itself covered a wide district, and lay within the bounds of the Presbyteries of Dornoch and Tongue; it extended from the extreme heights of the parish of Farr, from Mudale down to near the middle

of Strathnaver, and from Halmadary to Kinbrace. The part of the Mission in Kildonan parish included the townships of Griamachdary, Knockfern, Strathbeg, Gairnsary, Breacachadh, Badanloch, Bad'ehlamhain, Ach-na-moine, Ach-na-h'uaighe, Dalcharn, Borrobol, and Kinbrace. The townships in the Farr part of the Mission included Mudal, Tobeg, Grumore, Grumbeg, Ceannachyle, Syre, Langdale, Skail, and Carnachadh. The meeting houses were at Achness and Ach-na-h'uaighe, and hither Sabbath by Sabbath gathered some of the excellent of the earth. Part of the Mission district had already suffered from the evictions, and all too soon there was to be an almost complete clearance. Among his most noted hearers may be mentioned the saintly William Calder, John MacKay or MacIain, William MacKay, Achoul, Alexander MacKay (Alastair Taillear), and his brother, Murdoch MacKay, afterwards catechist at Latheron.

William Calder, a native of Ardelach, Nairn, came to Strathnaver about 1786 as one of the teachers of the Society for Propagating Christian Knowledge. Dr. Mackintosh Mackay, who knew him well, paid a beautiful tribute to his memory in a sermon preached in the Free Church of Tongue. "There must be some here present this day," he said, "who remember your venerable catechist, William Calder. A frequent visitor was I in his dwelling while attending your parish school; and on the day when I was called to leave it, when calling to take leave at that blessed house, I trust I shall never forget, while God spares me on earth, the parting words of William Calder. And, if it please God to accept me in the great day as one of His own, redeemed by sovereign grace, I trust to carry the remembrance of what I now tell you into the kingdom above. This memorable patriarch-like person, leaning upon his spade, while he laboured in his harvest-field (and full of chastened dignity was the person in stature and expression wherever he appeared), in solemn accents and with loving looks of fatherly kindness, said: 'My son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind; for the Lord searcheth all hearts and all the imaginations of the thoughts; if thou seek Him, He will be found of thee, but if thou forsake Him, He will cast thee off forever.' A word spoken in season how good it is!" He died at Strathhalladale in 1829, and as death approached, he addressed his body and soul in these words: "Now you have been long together, peaceful united in the mortal tie. That is now to be dissolved, and you must part. God bless you both, and may you have a happy and a blessed meeting at the resurrection."

John MacKay or MacIain was catechist of the Ach-na-h'uaighe district. He was brought under saving impressions of the truth during the ministry of the Rev. John Skeldoch, a worldly-minded minister who kept the parish of Farr, the Presbytery of Tongue, and the Synod of Caithness and Sutherland in continual turmoil for years. After reading through the Church records, in which the shortcomings of Mr. Skeldoch are minutely, it is pleasant to know on Mr. Sage's authority that latterly he was "a useful and highly-honoured servant of God." John MacIain was the intimate friend of the noted William MacKay, Syre, or, as he was better known, *William Shaoir* (Syre), and described by Sage as "one of the burning lights of the

*Rev. John Munro, Dirlot Mission, afterwards minister of Halkirk; he was assisting Rev. Alex. Sage at the above Communion.

†This is a sum of money (£2000) presented annually to the Church of Scotland by the Sovereign.

five northern counties." John MacIain stood at the head of his contemporaries, and it was through his recommendation that Mr. Sage was appointed missionary of Achness.

William MacKay, Achoul, was noted for his beautiful Christian, childlike simplicity. At the beginning of his religious experience he had deep convictions of sin, but deliverance came at last when Christ as his Saviour was revealed to him. "He promised to save me," was his testimony, "I took Him at His word, and He has not allowed me once to doubt Him, not even for an hour, and that is sixty years ago." A daughter of his was married to the well-known and revered Rev. John Robertson, Kingussie. With such notable men to uphold his hands, Mr. Sage must have been greatly encouraged, but these occupied the position of the "first three." There was a goodly number of ripe, experienced Christians, men and women, who repaired to the meeting-houses of Achness and Ach-na-h'uaighe, and Mr. Sage is his *Memorabilia Domestica* has given brief sketches of a few of the most outstanding among them.

In May, 1819, the cruel order to evict the people of Strathnaver was put into force, and the beautiful strath became a desolation. It is not our intention to describe the callous indifference and cruel-heartedness of the evictors, but we take the liberty of quoting from Sage's *Memorabilia* a passage that moves the deepest feelings of the heart. "On the Sabbath," he says, "a fortnight previous to the fated day, I preached my valedictory sermon in Achness, and the Sabbath thereafter at Ach-na-h'uaighe. Both occasions were felt, by myself and by the people, from the oldest to the youngest, to be among the bitterest and most overwhelming experiences of our lives. In Strathnaver we assembled, for the last time, at the place of Langdale, where I had frequently preached before, on a beautiful green sward overhung by Robert Gordon's antique, romantic little cottage on an eminence close beside us. The still-flowing waters of the Naver swept past us a few yards to the eastward. The Sabbath morning was unusually fine, and mountain, hill and dale, water and woodland, among which we had so long dwelt, and with which all our associations of home and native land were so fondly linked, appeared to unite their attractions to bid us farewell. My preparations for the pulpit had always cost me much anxiety, but, in view of this sore scene of parting, they caused me pain almost beyond endurance. I selected a text which had a pointed reference to the peculiarity of our circumstances, but my difficulty was how to restrain my feelings till I should illustrate and enforce the great truths which it involved with reference to eternity. The service began. The very aspect of the congregation was of itself a sermon, and a most impressive one. Old Achoul sat right opposite to me. As my eye fell upon his venerable countenance, bearing the impress of eighty-seven winters, I was deeply affected, and could scarcely articulate the psalm. I preached, and the people listened, but every sentence uttered and heard was in opposition to the tide of our natural feelings, which, setting in against us, mounted at every step of our progress higher and higher. At last all restraints were compelled to give way. The preached ceased to speak, the people to listen. All lifted up their voices and wept, mingling their tears together. It was indeed the place of parting, and the hour. The greater number parted never again to behold each other in the land of the living. My adieu to the people of Ach-na-h'uaighe was scarcely less affecting, although somewhat alleviated by the consideration that I had the prospect of ministering

still to those among them who had leases of their farms, and whom Mr. Sellar, the factor, and law-agent, had no power to remove" (*Memorabilia Domestica*, pp. 290, 291).

After this wholesale eviction of his congregation the Mission was dissolved, and Mr. Sage was appointed to the Gaelic Chapel, Aberdeen, in 1819. Here he ministered for a number of years until presented to the parish of Resolis in 1822. It was soon after his induction that Mr. Sage passed through an extraordinary mental and spiritual struggle, which made a lasting impression on his memory. His wife, Harriet Robertson, to whom he was devotedly attached, died in child-bed. Mr. Sage was so overcome with grief that he was not able to accompany the remains to the place of burial. Soon after this sad event, he passed into deeper waters than ever he had experienced, and his own account of this experience cannot better be given than in his own words. "Mr. MacDonald of Ferintosh often visited me," he says, "and preached to my people. Shortly after the death of my beloved wife, he passed on his way to preach at Cromarty, and I accompanied him on horseback. The ride thither and back on the same day completely exhausted me, and I lay down on my return wishing that I might die. Such a desire came upon me so strongly that I hailed with delight every unsuccessful effort of nature to regain its former position under the pressure of present weakness, as so many sure precursors of death which would unite me to her from whom I had been so recently and sorely separated. I gradually recovered, however, but still the notion haunted my mind. Then conscience began to ask, 'Why did I wish to die?' My sorrows at once responded to the inquiry, 'Just to be with Harriet.' 'But was I sure of that? If Harriet was in heaven, as I could not hope but she was, was nothing else to be the consequence of death to me but to go to heaven merely to be with her?' I was struck dumb; I was confounded with my own folly. So then, the only enjoyment I looked for after death was, not to be with Christ, but to be with Harriet! as if Harriet without Christ could make heaven a place of real happiness to me! This discovery of my own miserable sources of comfort threw me into a dreadful state of despondency. I was perambulating the garden of the manse at the time; I left it and betook myself to my bedroom, and felt all my props suddenly crumbling down under me. I was in a state of indescribable alarm. I had a bitter feeling of insecurity and of discontent. I threw myself on my knees to pray, but could not. My spirit was angry, proud, and unsubdued, and all these unhallowed feelings took direction even against God Himself. He it was who had deprived me of the object of my warmest affections. Not only so, but He had withdrawn from me the only source of consolation out of which I could draw strength to bear me up under so great a bereavement. Oh, what a God had I, then, to deal with—how like Himself—how unlike me! 'But who is a God like unto thee, who pardoneth iniquity, and who passeth by the transgressions of the remnant of his inheritance?' I was somewhat humbled, and I made another attempt to pray. But now I felt that I was entirely in His power. All my sins stood out before me. I attempted to come to a settlement with God about them, on the terms of a covenant of works. But I soon found that I was sadly out in my reckoning; like a schoolboy, in a long and tedious arithmetical question, who has come to an erroneous conclusion, and who has blundered more in searching out the cause of his error than when at first he erred, so it was with me. God brought to my

remembrance the sin of my nature, the sins of my youth, and the sins of my daily omission and commission. I had no chance with Him; He was too holy and too just a God for me. I attempted to justify myself; I betook me to the oft-repeated, but just as often foolish and unsuccessful, plan of 'washing myself with snow-water to make myself never so clean.' But the result was the same as in the case of Job. 'He plunged me into the ditch, so that my own clothes abhorred me.' This conclusion threw me into despair; I flung myself on the floor, not to pray, for I deemed that, in existing circumstances, quite needless, but just to wait, like a condemned criminal, for the coming forth of an irrevocable sentence of condemnation. I felt that I deserved it, and I felt equally hardened to abide the result. But who is a God like unto Him in dealing with transgressions? In my then present state, and in the sovereignty of the Spirit's influences, that passage came to me with much power: "I am the door." It glided into my mind without any previous attempt to get at it. But like a light, dim at first, it gradually and rapidly brightened. My bonds were forthwith unloosed; my darkness was dispelled. Like the lepers in Israel of old, I had only the alternative of life or death in any case. But God was gracious. I laid hold of the hope set before me. I thought, believed, and felt that I had actually entered the 'Door.' I found it wide enough for a sinner, and high enough as a door set open by God and not by man, by which to enter. If I may dare to say it, I did enter that door, even then, and at that solemn moment, notwithstanding the pressure of my outward bereavement and of my inward conflicts; having entered, I did experience 'all joy and peace in believing.' In the world I had only trouble; in Christ I had peace; and in that peace I was enabled to resign, without a murmur, my beloved Harriet, soul and body, to His holy care and keeping. I resumed prayer, and felt much liberty, comfort, and enlargement. It was in the evening of one of the days in the week immediately after her death. I had, about an hour or two before then, gone from the garden to the parlour, and risen from the table in an incontrollable agony of sorrow, rushed out at the door, and hurried up to my room. But after the mental conflict above described, and the most gracious deliverance afforded me, I returned to the parlour, to the society of my beloved friends, in that peace of mind which Christ describes as 'peace in him,' in the very midst of those troubles which we must and shall have in the world, but as the result of His victory over it. My present tranquility, compared with my former 'fight of afflictions,' and so immediately succeeding it, astonished my friends, and they could not but ask the reason why. I could only say that 'the Lord had given, and the Lord had taken away; blessed be the name of the Lord.' For many days, and even weeks and months afterwards, I passed my time in prayer, in faith, and in sorrow as to the things present, but rejoicing not a little in the God of my salvation. Alas! this sunny season was succeeded afterwards by a long dreary day of coldness, clouds, and darkness, but it has never been forgotten, nor have its salutary effects been dissipated or lost" (*Memorabilia Domestica* pp. 259-361).

When the great crisis came in 1843, Mr. Sage cast in his lot with the Free Church, and he has left on record, notwithstanding many fears and

dark forebodings that he had before the Disruption, God's great kindness to him even in his worldly affairs.

(To be continued.)

Literary Notices.

Dain Spiordail le Dughall Buchanan: Spiritual Songs of Dugald Buchanan.

Glasgow: Alexander MacLaren and Sons, 268 Argyle Street. Price 2s. Paper covers.

Searmoin Ghaidhlig: Gaelic Sermons by the Rev. Archibald Cook. Same publishers as above. Price 6s.

This fine reprint of these highly appreciated book and booklets need no commendation at this time of day. The reprint of Mr. Cook's sermons, which were collected and published by the late Rev. John R. Mackay some years ago, will be appreciated by those who value gospel preaching of a searching scriptural kind. Our Gaelic-speaking readers will find in these publications sound scriptural teaching.

Notes and Comments.

The Evangelical Library.—We have already called attention to this most useful Library containing a large collection of important evangelical books. Mr. Geoffrey Williams, the Librarian, has been most assiduous in collecting the books. The Library contains a collection of missionary biographies of the great missionaries of the Church of Christ. Mr. Williams is anxious to get bound vols. of the *Magazine*, so if friends have spare copies, he will be pleased to receive them. Further information as to terms of subscription, etc., may be received from Mr. Geoffrey Williams, 78 Chiltern Street, London, W.1. Books may be borrowed (postage both ways being paid by the borrower). The subscription fee is not heavy. Mr. Williams deserves every encouragement in setting up such a useful institution. It has been very helpful to missionaries abroad, who are placed at a great disadvantage of borrowing the Puritan and classic evangelical books.

The Archbishop of York's Pronouncement on how to keep the Sabbath.—Many of our readers may have seen in the public press the utterance of Dr. Garbett, the Archbishop of York, on the keeping of the Sabbath. Many a strange utterance has come from men on the subject, but surely Dr. Garbett's is one of the most extraordinary. If Dr. Garbett were to make as free with the Eighth Commandment as he has done with the Fourth, he might find himself before some of His Majesty's Judges, who might find it necessary to put him on his good behaviour or it might be necessary for them to take more drastic measures with him. The liberty men take with God's commandments is simply extraordinary. They would not dare to take such liberties with human laws.

Numbers Employed in the Gambling Industry.—The manufacturing industries which provide exports so urgently needed for our financial stability are short of man-power by 500,000. Yet it is estimated that

between 300,000 and 400,000 are employed in betting. Note, it is not said they indulge in betting, but are employed in the trade.—*The Covenanter* (Belfast).

Church Notes.

Communion.—September—First Sabbath, Ullapool and Uig, Lewis; second, Strathy; third, Tarbet (Harris) and Stoer. October—First Sabbath, North Tolsta; second, Ness and Gairloch; fourth, Wick and Lochinver. November—First Sabbath, Oban; second, Glasgow; third, Edinburgh, Dornoch and Uig.

Financial Year.—By order of the Synod the financial year will (D.V.) in future end on the 31st December instead of 31st March as previously. Congregational Treasurers will oblige by sending in such Funds as are available up to 31st December. In view of the end of the year being a busy time with many, the General Treasurer will (D.V.) keep the books open for some days into January, *but not later than 10th January, if that should be required.*—D. J. Matheson, Convener of Finance Committee.

Acknowledgment of Donations.

Mr. J. Grant, 4 Millburn Road, Inverness, General Treasurer, acknowledges with grateful thanks the following donations:—

Sustentation Fund.—A Friend, Glasgow, £1; Mrs. McD., Power Station, Kyle, £1; Miss J. M. S., "Seaview," Glenburn Road, Ardrishaig, 10/-; Mrs. M. McL., Box 44, Ripley, Ontario, 15/-; Friends, Mich., U.S.A., £2,

Home Mission Fund.—Miss M. M., 37 Inverarish Terrace, Raasay, 5/-; Mrs. McD., "The Neuk," Kyle, 10/-; Misses McN., 69 Lochnell Street, Lochgilphead, £1.

Organisation Fund.—Friends, Mich., U.S.A., £2.

Magazine Fund.—Misses McN., 69 Lochnell Street, Lochgilphead, 17/-; M. J. McLean, Morar Lodge, Helensburgh, 5/-; Miss H. Fraser, of Alness, at Woodside, Culbokie, 10/-.

China Mission Fund.—Anon., Inverness postmark, 15/-.

Legacy Fund.—Received with grateful thanks from the Executors of the late Mr. Murdo MacAskill, F.P. Missionary, Glasphein, Glendale, the sum £205 5/6 on behalf of the South African Mission.

Jewish and Foreign Missions.—Friends, Mich., U.S.A., £20 13/10; A Friend, Glasgow, £3; Mrs. McD., "The Neuk," Power Station, Kyle, 10/-; Misses McN., 69 Lochnell Street, Lochgilphead, £1; Mrs. E. McD., Moyle Park, Glenelg, 10/-; H. M., Lairg postmark, per Rev. D. A. Macfarlane, £2; "Interested," o/a Shangani Mission, £1; D. J. McL., 24 Francis Street, Stornoway, 8/-; Anon., Inverness postmark, 15/-; Friend, Raasay, 10/-; Plockton Prayer Meetings, Collections o/a Bibles for South African Mission, £7; Lochcarron Sabbath School, o/a Bibles for South African Mission, per Miss C. Chisholm, £4 3/-; Raasay Sabbath School, o/a South African Mission Children, per Miss M. A. Tallach, £7 12/6; Mrs. Canty, Le Kinte, New Zealand, £5; Nurse Dickie, Inverness, o/a Foreign Missions, 10/-, and o/a Bibles for South African Mission Schools, 10/-; Rev. John Tallach thankfully acknowledges the following:—Mrs. McC., Edinburgh, £1; Mrs.

Orrach, £8; Collection, Lewis, £1; Mrs. Murray, £1; M. L., Seourie, £1; Master Macdonald, Uig, £1.

Shangani Mission Car Fund.—Kyle and Plockton Congregations, £10; Rev. James S. Fraser acknowledges with sincere thanks the following:—Friend, Kames, £4; A. McL., Diabaig, £1; Friend, Halkirk, £10.

F.P. Magazine—Free Distribution.—Mrs. MacAskill, Inverkirkaig, Loch-inver, 5/-; Mrs. N. MacLennan, Bracklock, Lairg, 2/6; Mr. E. Macdonald, Moyle Park, Glenelg, 2/6; Mrs. A. MacLeod, 6 Caberfeidh Avenue, Dingwall, 2/6; Mrs. E. H. Wheel, 366 Graham Avenue, Winnipeg, 2/6; K. M. M., Skye, 3/6; Mr. B. B. Knopp, 39 Maryland Road, Thornton Heath, Surrey, 5/6; Mr. John Matheson, 2 Bank Street, Plockton, 5/6; M. J. McLean, Morar Lodge, Helensburgh, 4/6.

Publication Fund.—Nurse Dickie, Inverness, o/a printing of the *Four Fold State*, 10/-.

The following lists have been sent in for publication:—

Daviot, Stratherrick and Tomatin Manse Fund.—*Daviot Section*—Miss Cameron Farr thankfully acknowledges the following donations:—Mrs. McL., Inverness, £1 10/-; D. McL., Inverness, £1; Friend in Daviot Congregation, £5; Mrs. Munro, 10/-. *Tomatin Section*—Anon., Inverness postmark, per General Treasurer, 10/-.

St. Jude's Congregation, Glasgow.—Mr. A. E. Alexander, 137 West Graham Street, gratefully acknowledges the following amounts received by post:—A Skye Friend, C. M. L., in Memory of Rev. M. Gillies, £1; I. McA., Glendaruel, 10/-.

London Congregational Funds.—Rev. J. P. Macqueen acknowledges with sincere thanks a donation of £2 from Mrs. McL., Sidecup, Kent.

Lochcarron Manse Building Fund.—The Treasurer acknowledges with grateful thanks, Collecting Cards, per A. McLeay, Ardeslaig, £23 16/-; N. Montgomery, Vatten, £4; M. Livingstone, Arrina, £8; Ina Campbell, Shieldaig, £8; Lochcarron Congregation, per Collecting Books, £106 7/6; Mrs. McS., per D. M. L., £1; Collecting Cards, per Miss MacDonald, Portree, £12 16/-; Miss J. Fraser, Vancouver, £6; Miss MacRae, Tarbert, £4; Mr. M. Gillanders, Applecross, £25 17/6; Mr. E. Morrison, Kyles, Scalpay, £24 3/6; A Friend, per J. McK., £1.

South African Mission Clothing Fund.—Mrs. Matheson, 5 Park Quadrant, Glasgow, acknowledges with grateful thanks a donation of £2 from Friend, Culbokie; Four Friends of Vatten Congregation, per Mr. Neil Montgomery.

North Tolsta Manse Building Fund.—Mr. J. Nicolson, 9 North Tolsta, thankfully acknowledges the following donations:—Mrs. McL., Ness, late 69 North Tolsta, per Mr. W. McLean, £1; Mrs. N., Stornoway, £1; A Friend, £2; N. M., Geocrab, per Mr. D. G. Mackenzie, £1; Miss M., Glebe House, S. Dell, Ness, 10/-; Mrs. A. Morrison, in Memory of her beloved Husband, £2 10/-.

Edinburgh Manse Purchase Fund.—The Hon. Treasurer, Mr. Hugh MacDougall, 58 Grange Loan, Edinburgh, acknowledges the following donations with sincere thanks:—Friend, Lochcarron, 10/-; Friend, "In appreciation of those who held by F.P. testimony in 1905," £5.

Lochbroom Congregational Funds.—Mr. J. A. McLean, Treasurer, acknowledges with sincere thanks the following donations:—Anon., per Nurse I. B. Mackenzie, £5, o/a Sustentation Fund; Anon., per Rev. D. N. MacLeod, o/a Ullapool Congregational purposes.

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