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Let the Righteous be Glad.

Down through the ages, the wickedness of men and nations on the one hand, and God's just judgments upon men on the other, have brought untold trouble and misery upon the inhabitants of the earth. And these present times are indeed no exception.

The year that has now gone was one during which most, if not all, of the nations and peoples of this modern world have been affected and troubled, by diverse and manifold afflictive events and activities. And as we enter upon the year 1957, the present time and the immediate future appear to be no less charged with danger to the peace and tranquility of the peoples of the world. Multitudes of those who affect to be happy, without God, without Christ, and without hope in the world, are discovering in these days of advancement that their human and carnal happiness and satisfaction can be shaken and weighed in the balances and found wanting. When dark events and national and international controversy confront the natural man, in a Christian land or a pagan land, he is prone to be filled with fear, forebodings and anxieties for his peace and comfort, and in addition when the ordinary and extraordinary troubles of this life beset him, the sources and avenues wherein he found his happiness seem to dry up and become futile and vain.

Of course, those who know and fear God, and have all their hope and confidence placed in the suffering Redeemer, the Lord Jesus, with respect to their eternal salvation from sin and all the eternal benefits of that, are not, and never have been, immune from tribulation, and suffering in the world. In point of fact, it has been a distinctive characteristic of the experiences of the most saintly, that in the world they had tribulation, of one kind or another. And to-day, and at the outset of another year, there is much, in addition to what personal trials they may have, which is calculated to dismay and discourage them and to sadden their hearts. Be this as it may, they are no ordinary people by virtue of their relation to the Lord Jesus Christ and in the eyes of God,

and thus the Lord says to them, "Be of good cheer" (John xvi. 33); and the Holy Spirit through the Psalmist says, "Let the righteous be glad" (Psalm lxxviii. 3). And there are many substantial and good grounds and reasons why they ought to be glad and rejoice. And so we indicate some of these in the notes that follow, for the consideration of tried and exercised believers in a day of trouble.

Firstly: That God has revealed Himself and His name in the Scriptures of truth, and among other glories; that He is a just God and a Saviour (Isa. xlv. 21); that His counsel and purposes shall stand (Psalm xxxiii. 11) from age to age and shall be fulfilled and cannot be frustrated by any human power or plan; and that He, the Lord God omnipotent reigns supremely in the kingdom of men, in the midst of His enemies, and in the behalf on His people who are precious in His sight; and that He is unchangeable and eternally free from all changes (Psalm cii. 27). Rejoice in God.

Secondly: They should be glad and rejoice in "the day which the Lord hath made" (Psalm cxviii. 24). And whatever interpretation may be given to these words by others, we consider it not out of place to recall the people of God to the events and transactions of that day wherein the Son of God, the blessed Lord Jesus Christ, was led to Golgotha and crucified there. That day was appointed in the counsels of heaven, on the behalf of a great multitude of the ruined Adamic race. It was a dark day of suffering and death for Christ, but a bright day of salvation for sinners. Let the righteous look back, again and again, to that day when their sins were atoned for and all the blessings of the Covenant of grace procured for them, unworthy, sinful beings. "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Galatians vi. 14) declared Paul; who, out of his own remarkable experience exhorted the righteous in his epistles to rejoice in Christ Jesus, who died for them and rose again. And the Apostle had his own share of afflictions and trials but "the day which the Lord hath made" was the very foundation of all his satisfaction and happiness.

Thirdly: The Lord hath done great things for His people, in their own experience, whereof they have reason to be glad. They have not been left ignorant of their sins and the dangers of the broad way. They have been enlightened in the knowledge of the divine Redeemer and the way of salvation. They have been turned from ungodly living, and have been made willing to cast themselves upon the infinite mercy and merits of the Redeemer. They have been begotten again unto a lively hope by the resurrection of Jesus Christ again from the dead—a hope of the inheritance in heaven. All this and more has been wrought in them and for them, in sovereign grace and by the mighty power of the Holy Spirit. And these are great things, because proceeding from the operations of the Spirit of God, and which contribute to their separation from a godless world, and by which they have been translated into the

kingdom of the Lord and Saviour Jesus Christ. And so indeed herein they have cause to be glad, although for other reasons they may have weeping.

Fourthly : Their afflictions here in the world are said to be light and but for a moment, when viewed in the revelation of Scripture, as to their working out for the believer, a far more exceeding and eternal weight of glory (see II Corinthians iv. 17). What comfort there is here for the righteous ! How glad they may well be, in entering into this blessed view of all their tribulations, that instead of working against them, their afflictions, under the divine superintendence, are being used and blessed to their being fitted to contain and enjoy the glory of heaven. As the Word asserts : " All things work together for good to them that love God, to them who are the called according to his purpose " (Romans viii. 28).

Fifthly : The Lord Jesus, in His Sermon on the Mount, exhorts His disciples to rejoice and be exceeding glad, even when men would revile and persecute them, and say all manner of evil against them falsely, for His sake. And why were they to be glad in face of all this evil treatment by the Christ-hating world ? The Saviour tells us : " For great is your reward in heaven : for so persecuted they the prophets which were before you " (Matthew v. 11, 12). And so when the righteous are but the off-scouring of all things in the eyes of their fellow-men, because they are witnesses for Christ, they may be glad and rejoice secretly in their hearts on the basis of Christ's uplifting and comfortable words of promise, quoted above.

Sixthly : Let the Christian be glad when he sees or perceives the grace of God in the case of others. When even one poor, lost sinner is obviously quickened to newness of life, and manifests the fruits of a work of grace in their heart, in a family, a congregation or a district, this should rejoice the mind and heart of the righteous. Because in such a case, the love and power of God are evidenced, and what a wonderful favour that is to a sinner, and to the Church of Christ in the world. We read in the Acts of the Apostles, chapter ii., that Barnabas was sent to Antioch, " who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart, they would cleave unto the Lord." And did not David say, " I was glad when they said unto me, Let us go into the house of the Lord " ? That others had a mind and desire to seek and worship the Lord in His house, was indeed an encouragement and cause of rejoicing to godly David. And so this should be likewise to the godfearing in these times of apostacy and tribulation.

Seventhly : Any service that the Lord may call His people to engage in, however small or great that service or duty may be, should be done gladly and with a willing mind. It is a great honour to serve the heavenly Master, in however lowly a capacity, although indeed one may

feel keenly their weakness and unfitness. And the righteous should derive spiritual pleasure and satisfaction in putting their hand to anything that is according to the mind of the Lord, and that will assist the Cause of His Gospel and Church, and contribute to the benefit of precious souls. Even giving a cup of cold water to a disciple, and visiting the widow, the fatherless and the otherwise afflicted, in a Christian and sympathetic spirit, may well have the reward of a Gospel satisfaction, when such is done, as unto the Lord. And so the psalm enjoins, "Serve the Lord with gladness" (Psalm c. ii).

Eighthly: As the righteous profess to have a hope of the glory of God, based and built up upon the rock of their salvation, even Christ Jesus; then, let them rejoice and be glad in that hope, in that expectation of the fullness of their salvation in heaven, after their day is done here in the midst of this evil and troubled world, and when they shall go to be with Christ, which is far better. And they should be seeking that this, their hope, should abound more and more, by the power of the Holy Ghost.

But finally, it is the Lord alone who can put gladness into the hearts of His people, working graciously and mightily in them, through His truth and by His divine Spirit in connection with their day-by-day circumstances and experiences. As David testifies: "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased" (Psalm iv. 7). It is all of grace, and grace alone can bring true, soul, spiritual gladness to the righteous. "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord . . ." (Deut. xxxiii. 29).

The Christian Brothers Robert and James Haldane.*

By REV. D. M. MACDONALD, Edinburgh.

HAVING finished his tour in Caithness Mr. Haldane accompanied by his companion Mr. Aikman returned south and came to the town of Dornoch, the capital of Sutherland. They found the people without the blessing of a preached Gospel but were comforted to hear of the good done at prayer meetings. They were what we now call "Fellowship meetings" and were conducted as they are at communions in our day. When they were told of these meetings they saw that they were very useful and favoured them highly. They did not preach in Dornoch as Gaelic was generally spoken and proceeded to Tain and Dingwall where they preached both in the street and in the Town Hall. They arrived in Inverness on the 18th of October and had the happiness to meet in good health one whom they had left behind. They all joined in setting up an Ebenezer, saying, "Hitherto hath the Lord helped."

* Continued from previous issues of the Magazine.—*Editor.*

They continued their journey south passing through many towns and preaching in them till they reached their destination—Airthrey. In chapels, town halls and covered places, or in the open air, on village greens, at market-crosses, by the sea-shore, or by the river's side, he had preached to crowded audiences and even when addressing multitudes sometimes estimated at 6,000 and upwards he had commanded silence and been heard with attention. He declared that the goodness and condescension of God were strikingly displayed in this, that though he had frequent attacks of sore throat in the course of the journey he had never been once disabled by these attacks from preaching till he had fully completed the circuit. In his observations on the work done throughout their travels in the north Mr. Haldane said that the spiritual condition of the people should excite the compassion of all who had the cause of Christ at heart. The people with the Bible in their hands were perishing for lack of knowledge and taught to put their trust in refuges of lies which would be swept away in the day of God's wrath.

The results of the tour may be forgotten and the excitement produced by it throughout Scotland but the fruits will not perish. The extent of the blessing shall only be known when God gathers home his elect people. Multitudes dated their turning to God from the period of this awakening. Several years later, the Rev. John Cleghorn publicly named, as within his knowledge, in the small town of Wick about forty cases in which there had been a solid work of conversion by the preaching of James Haldane. But it is not from such instances alone that the good done must be estimated. It, no doubt, encouraged the evangelical party in the Established Church and may have helped to bring about the great and important disruption of 1843, the fruits of which continue with us to this day. The services of these labourers did not receive due acknowledgement from the church authorities, but as they did not look for human applause, or worldly honours they were not disappointed. They were willing to sacrifice all for Christ and the labours and services they were privileged to render through grace are recorded in God's book of remembrance and may one day be acknowledged in the presence of angels and of men.

After Mr. Haldane's return from his first northern tour he realised that the retired life of a country gentleman was not to be his lot. He had assumed a new character and attracted to himself the notice of all Scotland.

A careless and worldly clergy had been roused up and the attention of the people had been directed to the great and solemn realities of eternity. The Gospel had been received by many but a still greater number began to inquire "What must I do to be saved?" There was a great stirring of the dry bones. While some approved the enemies of the truth denounced lay preaching loudly and bitterly. Against this,

instances of remarkable revivals brought about by lay preaching were appealed to, especially those mentioned in the Appendix to the valuable "Historical Collections" by Dr. Gillies of Glasgow.

The blessing which attended his labours was to Mr. Haldane as to others the best evidence of his call to the work. A well-known minister in his day, Mr. Cowie of Huntly, called the "Whitfield" of the north, wrote as follows:—"No honest pastor has anything to dread from the friendly visits of such men. They come not to shake his influence but to place him higher in the affection of his people, by spreading the light of truth among them." Here is another testimony recorded by him in the *Missionary Magazine*: "I and several other ministers heard Mr. James Haldane on his late tour; and I confess, though I have been little short of thirty years a minister, have heard many excellent preachers, and laid my hands on many heads, I have very seldom heard anything so much to my satisfaction, and nothing that could exceed Mr. Haldane's discourses. I could even say more, but I forbear. He carries his own credentials with him and needs not recommendatory letters as the Apostle says in II Corinthians iii. 13."

James Haldane had known in his own experience the Lord Jesus as the only Saviour of the lost and spoke from the heart to the heart. He was honoured to become one of the chief instruments of that mighty movement by which all Scotland was stirred and the people shaken out of their carnal security and indifference. It was now necessary to provide other preachers and to extend the work which he himself had begun. A society was formed consisting of Christians of different denominations under the name of "The Society for propagating the Gospel at Home."

"It is not our design, they declared, to form or to extend the influence of any sect. Our sole intention is to make known the Evangelical Gospel of our Lord Jesus Christ. In employing itinerants, schoolmasters or others we do not consider ourselves as conferring ordination upon them or appointing them to the pastoral office. We only propose by sending them out, to supply the means of grace wherever we perceive a deficiency!"

The labours of the Society were greatly blessed. It was one of its principles that its itinerants and catechists should make no public collections, and take no money privately from those amongst whom they preached and it undertook to defray the expenses of stated ministers desirous of extending their sphere of labour. Public subscriptions for its support were received, but to a very limited extent for by far the greater part of the funds were supplied by Mr. Haldane.

Encouraged by past success and by the prayers and good wishes of many Christians Mr. Haldane and Mr. Aikman set off on their second extensive tour on Thursday the 14th June, 1798, travelling by Peebles,

Biggar, Hamilton, Greepock, etc., into Ayrshire and Galloway preaching the Gospel in all these districts and finally completing their circuit home by way of Berwick.

The attention which they excited was as great in the west and south of Scotland as it had been in the north. Multitudes flocked to hear the Gospel and to the hearts of many it was brought home with power. In some places they encountered more opposition than before and especially at Ayr where Mr. Haldane was interrupted in preaching at the market cross and summoned before the magistrates who had been urged to interfere. He was threatened with imprisonment but he assured the magistrates that menaces without lawful sanction were of no avail. In preaching out of doors he infringed no law and on the contrary was protected by the Toleration Act. "Depend upon it," said one of them, "that you will be arrested." The reply was characteristic, "And depend upon it, sir, I shall be punctual to my appointment." He kept the service at the appointed time and preached to a great audience without interference. One of his most stubborn opponents was a magistrate lately returned from India with a large fortune and he appeared on the ground next day, with some other magistrates, determined to put down field preaching. Mr. Haldane calmly proceeded fearless of their menaces. They listened in silence to a powerful address, offered no interruption and went away seemingly awed, conscience-stricken and solemnised.

Much blessing followed this time in such places as Annan, Longtown and Canoby. At Berwick they also preached with great acceptance and were hailed with joy by the friends of the Gospel. The people generally came out to hear in crowds, and numbers found in these opportunities a message of peace to their souls.

Mr. Haldane was ordained in the Circus Church, Edinburgh, in February, 1799, and expressly stipulated that this should not prevent his labouring as an evangelist in the "highways and hedges." He now determined to make a second tour to the north with Mr. Aikman, but owing to the indisposition of the latter he had to proceed alone. Accordingly, on Tuesday the 7th May, he left Edinburgh for Dunfermline and proceeding by way of Kinross to Perth he preached twice in each place at which he stopped to large congregations assembling in spite of unfavourable weather and welcoming his visits with much cordiality.

On the Saturday he arrived at Dundee where he preached on the Lord's Day in the Relief Presbyterian chapel to overflowing congregations. Many were obliged to go away. The spirit of hearing in this place appears to have been remarkable. Through the week he held services in Kirriemuir, Forfar, Glamis, Brechin, Montrose and the village of Inchtal where a thousand people assembled in the afternoon

to hear the Word. After returning to Dundee he preached in the open air to a vast multitude in the evening. Thousands occupied the ground listening in silence with solemnised feelings and deep attention.

At Arbroath Mr. Haldane and Mr. Innes were joined by Mr. Aikman and they now resolved to continue their journey together, travelling in a post-chaise towards the north. At a small village near Laureneekirk, they were amused by the bellman's refusal to announce sermon. He gave the reasons: the one that he himself was a Jacobite, the other that he understood the preachers to be Latitudinarians. Being asked the meaning of this long word, he said that it was preaching gratuitously, or, as he expressed it, "for God's sake," of which he disapproved! They proceeded to Aberdeen and Banff preaching as they journeyed, both in the open air and in chapels to large congregations. Although Mr. Haldane had been out only four weeks he had preached more than sixty times, often in the open air to great multitudes; and continued exertion as well as exposure to the rainy weather brought on a sore throat which at last confined him to his inn at Huntly. He became unable to swallow and was so ill that he determined to return home next morning, but about ten o'clock the same evening the quinsy burst and gave instant relief. His plans were immediately changed and the post-chaise that had been ordered to take him to Aberdeen was employed to carry his friends the next day to Elgin and Forres. He himself remained quiet during the week, but on the following Sabbath he preached in the open air at Huntly to a very large congregation. At Forres he rejoined his party and accompanied them to Inverness, preaching as they went, to multitudes earnestly drinking in the words of eternal life.

On the Lord's Day in Inverness Mr. Haldane on the Castle Hill, it seems, preached to a large congregation and on the 30th June they arrived at Wick and Thurso, where they had satisfactory evidence of the enduring blessing that had accompanied the former tour. On the following Tuesday they crossed the Pentland Firth to Walls and commenced their circuit of the Orkneys. They decided to proceed towards the Shetlands and preached at several islands on the way. On the 10th July they reached Fair Isle, the first of the Shetlands, and the people heard, with thankfulness, the only sermon that had been preached there for six years. On the mainland of Shetland they were hospitably received by a gentleman of the name of Ogilvy, and commenced their labours by preaching in a barn. They visited various islands and in one of them the Rev. Mr. Mill, a venerable clergyman of eighty-eight years of age, gave Mr. Haldane his church to preach in. After the service he stood up and in a commanding tone warned the people to take heed to the words they had heard, more especially as this visit was a new and unheard of occurrence in their history. At Lerwick they spent five

days preaching each day both in the town and neighbouring country. In the account of the tour they mentioned, the great kindness they received from a gentleman, to whom they had no introduction, and who insisted on their making his house their home. This was the more worthy of notice as Mr. Hay was not himself at that time much interested in the truths of the Gospel, but he appreciated their motives and enjoyed their society.

There was an exceptional case, however, about which both the tourists were wont to speak with much good humour as a little incident in their travels which so far as they were personally concerned only afforded matter of mirthful recollection. They had landed one afternoon weary and famished at an island where there was but one respectable house which was near the beach and where they had hoped to receive accommodation. Here they were coldly received with a strong intimation that the people had no need of more than the occasional services which were already provided. Mr. Haldane had gone to the boat for a package of tracts but on returning and observing the same frozen repulsive manner, said to Mr. Innes it was time to return and briefly apologising to the unkind group for the intrusion, left the house with his friend. Soon after he preached on the sea-shore when some of the party, who were themselves visitors added to their incivility by sending for their own boatmen, who were listening to the sermon.

When it was over it was too late to think again of putting to sea but having obtained shelter in a fisherman's hut they prepared some salt-herrings and oat-cake for their supper and a dry floor for their bed. This affair caused great indignation amongst the upper as well as the lower classes in Shetland and not only brought much reproach on the ungracious family but induced others to redouble their kindness towards the missionaries in order to wipe off the stain which had been in their estimation cast on the hospitality of the Shetlands. They had spent nearly six weeks there and regretted that they could not give more time to those who came in crowds to hear and were such earnest listeners. The people were often much affected and it was hoped that lasting impressions had been made. At that time the Shetlands contained a population of 26,000 occupying thirty scattered parishes placed under the care of twelve ministers of whom not more than two or three preached the Gospel. Soon after this tour and down to the close of his own life there were joyful tidings of the blessings that rested on these labours in Shetland. The religious state of the people had been previously deplorable and much of the revival of religion which then took place may be distinctly traced to the Mission of himself and Mr. Innes.

(To be continued.)

Correspondence between Wm. Huntington and Elizabeth Morton.

ELIZABETH MORTON was brought up in a religious atmosphere but her pious father died while she was in her teens. She tells of herself that "In those days I loved rambling from place to place, though I had often strong convictions of sins, together with much devotion, as I thought; such as going to prayer all times in the day when alone—reading so many chapters in the Bible, etc., which I thought would be acceptable to God but was frequently stumbling at election." At times she had strong desires for heaven and glory and thought she delighted in sitting under the Word saying "It seemed often a blessing to my soul." (This is related as a warning "to make our calling and election sure.")

Miss Morton became a teacher in North Wales and began to lament before God at the dry moral discourses she was obliged to attend, but after two years became so cold and dead that she seldom searched the Scriptures. Returning to London she soon began to participate in every diversion that the world calls innocent. On Sabbath she would attend her brother's ministry when she had continual remorse of conscience. On reflection she would then have recourse to prayer seeking pardon for the sins of her life through the merits of Christ.

Finding she had not sufficient education for a good post, Miss Morton went to France to increase her knowledge in the French language. Her friends warned her against becoming a Roman Catholic at which she was quite hurt. In the convent Miss Morton poured contempt on the forms of devotion for the first eight months and thought she would never renounce the faith she was brought up in. She said that she prayed continually that if she was in the true faith, God would strengthen her in it, and she would not yield to temptation.

However, Satan was busy and there arose many questions in Miss Morton's mind. Portions of Scripture came before her mind but evidently she mis-applied them. She thought the nuns were pious and consented to be instructed by them. She had many disputes and long arguments with a priest who was introduced to her. During this time she was miserable and her sins were a burden to her and she said she felt "that the Holy Scriptures were as a sword of the Spirit."

After all that, Miss Morton consented to become a Roman Catholic on condition that she would not give up her Bible or pray to the Virgin Mary. She swore with her hand on the Bible in front of witnesses never to give up the R.C. faith and anathematized all doctrines contrary to the R.C. faith. Satan, as an angel of light, bewitched her into thinking that to keep herself unspotted from the world she should come out from among people and become a nun. The desire for a monastic life grew intensely thinking she would have peace and entire

communion with God. But she had not a sufficient sum of money for the entrance fee. Consequently, Miss Morton accepted a post in Russia expecting that in a short time she would get sufficient remuneration to permit her to enter a monastery. God's ways are not our ways. Miss Morton's health was impaired and on doctor's advice had to return to England.

In her brother's home Miss Morton met with much opposition as he was a gospel minister, but she would not yield or attend on his ministry. At last her sister-in-law persuaded her to accompany her to hear Mr. Huntington preach one evening. After much persuasion she went three or four times determined every time would be the last. Her mind was much distressed, and she prayed to God to enable her to resist all insinuation and every heresy. She was so deluded to think God wrote his law in her heart and believed she embraced those doctrines Jesus taught while on earth. Yet she was hardened with sin and horrors of death. After a short time Miss Morton wrote Mr. Huntington admitting that she felt "Surely, this is indeed and of a truth a man sent of God." Miss Morton also related part of her history to Mr. Huntington.

In reply, Mr. Huntington dealt very faithfully with Miss Morton, denouncing her heinous sins of apostacy by swearing and joining the R.C. Church.

The following are extracts from his letter:—

"An oath is a solemn appeal to God for confirmation—and whatsoever a man parts with upon oath is gone for ever, by his own consent, in the name and presence of God himself; as may be seen in that profane wretch Esau 'who for a morsel of meat sold his birthright to his brother Jacob, and swore by God's name at the sale of it; and afterwards, though he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears' (Hebrews xii. 16-18).

"An oath is pawning all claim on God, and forfeiting all right and title to a gospel promise, or promised blessing if it be not true. This is the consequence of swearing by God's name; and is the reason why the Bible is produced at an oath; to show that we forfeit all the blessings of God's Word if we swear falsely; and this is done by laying the hand on it, or kissing of it. God says, 'Thou shalt perform unto the Lord thine oath.' If you perform yours you must continue to do as you have done; that is, you must give up the doctrines which you have rejected as heresies, and reject the supremacy of Christ as the only Head of the Church, and cleave to the supremacy of antichrist as the universal head of that church which you have sworn to; and if you perform your oath, and obtain the kingdom of God that way, all the saints in the Bible are deceived; and you are in the right way, though you confess you are yet in your sins, in the fear of death, and terrors

of hell: and that you have sorrow of heart, which God calls 'his curse unto them'; therefore, it is not likely that you should have found the infallible path, who have so much done on you by man, and yet act without God and without hope in the world. I tell you that you shall never escape the damnation of hell by these doctrines of yours.

"You assert they do not worship angels; but God says they do. He that addresses an angel in worship, worships an angel; and he that bows down before an image, worships that image. Do you not fall down to the stock of a tree? (Isaiah xlv. 19, 20). And he that implores the assistance of a saint in his devotion, worships that saint. He that has an image to remind him of the object of worship, sets up an abomination to God; and God has promised 'to answer that man by himself' (Ezek. xiv. 1-4). Is an idol to remind you of a God? 'To whom then will ye liken God? or what likeness will ye compare unto him. The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation, chooseth a tree that will not rot: he seeketh a cunning workman to prepare an image' (Isaiah xl. 18-20). What gross conceptions must you have of the 'eternal power and Godhead, to think that it is like to silver, or gold, or stone, graven by art and man's device? The times of this ignorance (among the pagans) God winked at; but now commandeth all men everywhere to repent of it' (Acts xvii. 29, 30).

"God says, 'Let no man judge you in meats and drinks, (are not these Popish tenets?) or in respect of any holy-day, or of the new moon, or of the Sabbath days.' Have you not hundreds of these days to be seen in all your chapels, even against every wall of them? I know you have. God says, 'The Sabbath day is a shadow of good things to come,' that is, it is a sign of eternal rest, that the saints may rest from their works, as God did from his' (Heb. vi. 10). 'But the body is of Christ,' not of the Pope; and the body consists of believers only, in spiritual union with Christ, by the bond of love, and not in assenting to the lies of a strumpet.

"'Let no man beguile you,' says God, 'of your reward in a voluntary humility,' such as you was going volunteer to, by entering into a monastery for life, to patch up a false righteousness, and a 'feigned humility, and a worshipping of angels, intruding into those things which (the man of sin) hath not seen, vainly puffed up with his fleshly mind' (Col. ii. 16-23).

"In verse the 19th, you are charged with 'not holding the head' which is Christ alone; and this head you gave up by oath, when you acknowledged and swore to the Pope, who is 'antichrist.' Christ allows none of his servants 'to be lords over his heritage' (I Peter v. 3) but to be 'servants of all.' But you are apostatized from Christ, the only head of influence, 'from which all the body of Christ by joints and bands

having nourishment ministered and knit together, increaseth with the increase of God. . . . You have by taking the oaths, received what God calls the 'mark of the beast' (Rev. xiii.). . . . I can feel the effects of the beast's mark on your forehead, by this letter, for it is already eased with an hardened boldness in the defence of lies, and every text of Scripture that you have quoted, you have perverted: which is a proof that you have what God calls a (spiritual) 'whore's forehead' (Jer. iii. 3), 'because as a woman wickedly departeth from her husband, and forsaken her marriage covenant, so have you wickedly departed from God' and from the profession you made of a covenant of grace. A real Christian has the 'name of God in his forehead.' 'God is the health of his countenance' and he is valiant for truth (Rev. ix. 4; xiv. 1), while a soul hardened in Popish principles bears the beast's marks, opposes God, and the Word of his grace.

"I shall now show you two doors of hope in the Scriptures: but hope is God's gift; and, if you receive what Paul calls 'a good hope through grace, these doors may be of use to you. The first is: If you are an elected soul, God is your Father in covenant, and Christ is your Husband, by the Father's choice and gift; and your Father or Husband can make your vows and oaths void; but none other can. And if neither of these spoke to your conscience (which I believe they did) I say, if neither of these spake to your conscience when you made your vows, and bound your soul with them, their silence has established your vows, and God says, 'All your vows shall stand—all the vows wherewith she has bound her soul shall stand.' The silence of this Father, or this Husband, will establish them for ever: and it is their disapprobation, and their power alone, than can make them void. Read Numbers chapter xxx.

"The other door of hope is God's call to His elect that are incorporated in that wicked body, which God calls the 'mother of harlots,' and in God's call to them He intimates that there is no salvation to them that die in her lap. 'I heard another voice from heaven saying, Come out of her my people, that ye be not partakers of her sins, and that you receive not of her plagues' (Rev. xviii.) which plainly proves, that all who die in her sins are entitled to her plagues.

"Thus I have showed you by the Word of God what you have done; interpretations I believe to be the truth; and so I fear you will find it in the end, if you live and die in your present state. Nor will the monkish tricks of a nun—the absolution of a priest—nor all the bulls of a Pope, ever deliver you; there is no salvation in any name under heaven but in the name of Jesus Christ; and if ever He saves you from hell, He will save you from the delusions of Popery, and the snares of priestcraft.

"Referring to the sacrifice of the Mass, Mr. Huntington says, 'God has given you up to believe in a lie' (II Thes. ii. 11). Your 'faith

stands in the wisdom of men, not in the power of God' (I Cor. ii. 5). Nor have you one text in all God's Book to build such an absurdity upon.

"When He says, 'This is my body,' He does not mean figuratively," say you. But, I say, He did mean it in a figurative, and in a spiritual sense; for one thing was spoken and another meant—the things spoken were flesh and blood; the things meant were spirit and life. So, when He says, 'I come as a thief,' does it mean that He is a housebreaker? When He says, 'I am the lion,' does it mean that He is a beast? When He is called a 'Lamb,' is He turned into mutton? When He says, 'I am the morning star,' does it imply that He is a planet? So when He says, 'I am the bread of life,' does it mean that He is turned into a loaf? or into a wafer? You take His words in a gross, fleshly sense, and, therefore reap no spiritual life or comfort from them: which is the sum and substance of the Bible. 'Search the Scriptures; for in them you think you have eternal life, and these are they that testify of me.' Himself tells you. 'The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.'

"When He is called a Lamb, His innocency, meekness, and patient sufferings are shown—when He calls Himself a lion, His power and terrible majesty are exhibited. When He calls Himself a Star, His glorious rays are intended. And when He calls Himself the bread of God, spiritual and eternal life are meant.

"When Christ says, 'I will give My flesh for the life of the world,' He means I will give Myself for a sacrifice, to appease offended justice, and as a scabbard to His flaming sword, that peace may be proclaimed to sinners, and life communicated by the Holy Spirit. 'It is the Spirit that quickeneth.' The promise of God is eternal life. 'This life is in the Son. He that hath the Son in his heart (not in his bowels) hath life: he that hath not the Son hath not life; but the wrath of God abideth on him. He that believeth is passed from death unto life, and shall never come into condemnation'

"Salvation must either be of the sovereign will of God, or of the free will of man. God says it is of His sovereign will: 'I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.' Paul says, 'It is not of him that willeth, nor of him that runneth, but of God who sheweth mercy.' Solomon says, 'The race is not to the swift, nor the battle to the strong, neither bread to the wise, nor yet riches to men of understanding, nor favour to men of skill.' John says, 'That our new birth is not of man, nor of the will of man, nor of the will of the flesh, nor of blood, but of God.' And Christ says, 'The last shall be first and the first last; for many be called but few chosen.' God works all things after the counsel of His own will. God has revealed to His saints the mystery of His own will. Of His own will begat He us by the Word of Truth. And this is the

will of Him that sent Me, that everyone which seeth the Son, and believeth on Him that sent me, may have everlasting life. And this is the will of your heavenly Father, that of all which He hath given me I should loose none, but raise them up at the last day. It is the will of your heavenly Father that not one of these little ones should perish.'

"I see no room here for that free will and power which you contend for, and suppose yourself possessed of. It is clear to me that you have made a wretched choice and you feel the dreadful effects of it; and notwithstanding all your power, you are yet under the domination of sin and Satan, and left without one glimpse of hope in the world. It ill becomes a guilty, self-condemned criminal, under the sentence of death, to contend for sovereignty. . . . Examine both the Bible and your own conscience, and beg the direction of the Holy Ghost: and believe me to be thy soul's well-wisher, as well as thy just reprover, and thy willing servant at command in the gospel of Christ."

WILLIAM HUNTINGTON.

Miss Morton's reply:—

"Sir,—I have read with much attention your long epistle and have made it a subject of meditation and prayer. I find myself compelled by the dictates of conscience to answer it. . . . I am not offended at any one thing therein: for I suppose you wrote as instructed of the Lord. . . .

"I blame you not for striking at the root, God only knows my present sufferings, I am greatly alarmed, thoroughly miserable, and truly sorrowful for the evil I have done; I am now in a more desponding state than ever. You give me two doors of hope, but I see none; for the conduct of my past life is a proof to me that I was never born of God. And in making those vows, instead of feeling the remorse of conscience I do now, I perfectly well remember that I gloried in the victory. O what have I done! and how have I rebelled against the God of my life! Alas! what difficulties am I plunged into out of which I see no way of escape, but conclude I must perish in them! I find many very precious promises in the Word of God but cannot claim them as my own. Lord, save, or I perish.

"My duty calls, therefore cannot enlarge. Indeed, had I much time for reflection at this present, unless prevented by the immediate help of a merciful God, I should, I really believe, inevitably sink under the burden. God pardon me in and through the merits of a Redeemer's blood. I intreat you, sir, in the name of the Lord, to remember me in your prayers; and may a blessing be granted, through Christ our Saviour."

Yours,

ELIZABETH MORTON.

(*To be continued.*)

Ye Will Not Come To Me.

A Sermon by RICHARD CAMERON, the Covenanter.

"And ye will not come to me, that ye might have life."

—John v. 40.

(Continued from page 206.)

III.—The third thing I proposed was some short use of the doctrine.
And

Use 1. Do ye know anything of this unwillingness to come to Christ? Are there any of you here saying, "This doctrine is true that ye are telling us; ye have told me the thoughts of my heart, for there is a great unwillingness in me to come to Christ?" There are some that think it as easy to believe as to take a piece of bread in their hands, or a drink out of a man's hand. Alas! ye came easily by your religion in the West of Scotland, and so comes of it. Ye have taken it up at your feet. Ye have been born with it. Others say that they have been sanctified from the womb. Indeed, John Baptist was so, but there are not many such at this day, for he was a singular and an exercised man. Ye may think of yourselves as ye will, but if ye have not some kind of a law work within you, ye will no more come to heaven than devils will do. There are some of you that have been elders, that know nothing of this law work within you. Ye are ignorant, and so cannot be tender of the glory of God and His Cause. We told you of it this day fifteen days, that the Lord was in earnest with you—"Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me"—and ye were somewhat moved. We say that this is good indeed to be moved, but it does no good without some law work. Oh, sad to think upon the West of Scotland! I know no place wherein more will go to hell than in many places in the West of Scotland.

The wild Highlands have not sitten so many calls as thou hast done. O West, thou hast been, Capernaum like, lifted up unto heaven, but thou shalt be thrust down to hell. O ye in the West, ye all have religion, truly ye are like the Church of Laodicea, who lacked nothing; but knew not that she was lukewarm, poor, wretched, blind naked. It may be ye think ye have enough, and stand in no need of preaching, or persecuted gospel ordinances, and yet ye are the people in all Scotland that are in the worst condition. I would not have the accounts on my head, that you professors in Clydesdale, Ayr, Galloway and Tweeddale have for all the world. Christ hath been crying unto you in the parishes of Muirkirk, Crawford-John, and Douglas, that "Ye will not come unto me that ye might have life." And what say ye unto us? Are there any here that say, "We will not"? Shall we go away and tell our Master that ye will not come unto Him? O ye professors and elders, ye are a shame and a disgrace unto religion. The truth is that many of you have got that which ye shall never cast. Yea, many a man since the affair of Hamilton Moor hath got a judicial stroke, so that the cause amongst ministers and professors now seems lost.

Use 2. Are there any here that are at this with it, "Indeed I find it very difficult to close with Christ." But before we speak to this we shall pray a short word.*

Now for you that are saying this: "It is true, it is not easy to bring folk to Christ. I have had a profession for many years," say ye, "and yet I fear I have never yet come to Christ." But, I say, our Lord is here this day, saying, "Will ye take Me, ye that have had a lie so long in your right hand?" What say ye to it! You that have been plagued with deadness, hardness of heart and unbelief, He is now requiring you to give in your answer. What say ye, "Yes," or "No"? What think ye of the offer? And what fault find ye in Him? There may be some saying, "If I get or take Him, I shall get a cross also." Well, that is true, but ye will get a sweet cross. There we offer Him unto you in the parishes of Auchinleck, Douglas, Crawford-John, and all ye that live there about. And what say ye? Will ye take Him? Tell us what ye say, for we take instruments before these hills and mountains around us that we have offered Him unto you this day. Ye that are free of cess-paying,† will ye take Him? Ye that are free of the bond,‡ now tendered by the enemies, will ye accept of Him this day, when the old professors are taking offence at His way and cross? Oh, will ye cast your eyes upon Him? Angels are wondering at this offer; they stand beholding with admiration that our Lord is giving you such an offer this day. Nay, those that have gone to hell many years ago, who are now crying out in the agonies of torment may be saying "Oh, that we had such an offer as yonder parish of Auchinleck;" O! come, come then unto Him, and there shall never be more of you by-past sins; they shall be buried. But if ye will not come unto Him, "it shall be more tolerable for Sodom and Gomorrah" than for you. Now what say ye to me! and what shall I say to Him that sent me unto you? Shall I say, "Lord, there are some yonder saying, 'I am content to give Christ my heart, hands, house, lands, and all I have for His Cause'?" Now, if ye can make a better bargain then do it. Look over to the Shawhead and these hills, and take a look at them, for they

* It was probably in the delivery of this part of the sermon that, according to Patrick Walker's account, both minister and the greater part of the people fell into a fit of calm weeping, which obliged the minister to stop short and pray; which he did powerfully, both on behalf of the people assembled on that occasion, and on the behalf of the Church; and however defective this sermon may now appear, perhaps the delivery of no sermon (except that by Mr. Livingstone at Kirk of Shotts) was more remarkably blessed with success from the Lord in Scotland since the primitive times.

† The Cess called "The lack or Ten Terms Cess," was first imposed in 1678 for the suppression of the Gospel then faithfully preached in the fields.

‡ This Bond was called "The Bond of Indemnity," whereby many after the affair of Bothwell were then engaged against the use of defensive arms.

are all witnesses now and when you are dying they shall all come before your face. We take every one of you witness against another; and will not that aggravate your sorrow when they come into your mind and conscience, saying, "We heard you invited and obtested to take Christ, and we were witnesses, and yet ye would not. And now we come in here as witnesses against you." There is some tenderness amongst you now, and that is favourable like to look upon. But yet that is not all.

The angels will go to report at the throne what is everyone's choice this day. They will go up to heaven and report good news, and thus they will say, "There were some in the parishes of Auchinleck, Douglas, and Crawford-John that were receiving our Lord in the offers of the Gospel, and He is become their Lord"; and this will be welcome news. Many in hell will be saying, "Woe's us! There are some going away and will not come here. They are taking the alarm, and flying from the wrath to come that is now devouring us. O we had the offer, but will never get it again." "But stay," says the devil, "we will set the troopers and dragoons upon them and they shall be taken and their minister shall be killed. Yes, they shall be taken, and imprisoned, banished, and all ruined." But we defy him and them. Ye will not come, ye that live hereabout, for fear of this; and some, it maybe, have not come here on that account. O dreadful stupid fear that was come upon you! But our Lord has come to your door. Will ye take Him, yea, or not? Will ye take Him home with you? It is a great wonder that anyone in Scotland is getting such an offer this day. About this time twelvemonth, it would have been thought strange to have heard it said that field-meetings would have come under such disdain. But take Him and change your minds. Give up with banning, cursing and swearing; give up with cess-paying; give up with the indulgence; and give up with all the minded that take not up the cross of Christ which we are bearing this day. Take the glorious person who has occasioned our coming here this day into this wild place. What! shall I say that any of you were content to take Him? I would gain think that some will take Him. And if ye from the bottom of your heart have a mind to take, ye shall get the earnest of the Spirit, He will in nowise cast you out. Poor vile drunkard, take Him. Swearer, adulterer, and liar, be what ye will, we give you the call and warning to come and take Him. Up-sitten professor, it is such as you He is seeking after. Our Lord cannot get entertainment amongst the Scribes and Pharisees. Well, poor thing that hast neither skill nor religion, are ye content to take Him? He speaks peace to you." Go and sin no more." "And let us not return again unto folly, and study to redeem the time because the days are evil."

Use 3. First, to them that have come to Him before this time, He will have you come to Him, and draw nearer to Him than ever hitherto ye have done. Secondly, ye that have take Him now, do not

doubt if ye will be willing and earnest—if ye can believe, “all things are possible to him that believeth; and he that believeth not is condemned already.” But we would most gladly have you believe. Thirdly, have ye come to Him? See then that ye continue with Him. He is saying to you as He said to the twelve, “Will ye also go away?” And we may say with Peter, “Lord, to whom shall we go; for thou hast the words of eternal life.” Continue with Him that ye may get that which is spoken of in Luke xxii. 28, 29: “It is true, ye that have come have many sitting on your assize to-day. But the time is coming that Charles Stuart and our noblemen, counsellors and persecutors shall be brought in like those goats on his left hand. And Christ shall say, “Did ye not persecute us? Did you not spoil and plunder us? Did you not kill and banish us?” And they will be constrained to say, “Yea, Lord.” “Well,” says He, “go away to everlasting burning.” And ye shall consent to go away from them for evermore. They laugh at you now, but ye shall laugh at them then, when His people shall “overcome them by the blood of the Lamb, and by the word of their testimony.” And “they loved not their lives unto the death.” Ye that have come to Him, and got anything from Him, keep it for your own good; for if it be anything, it is not easily gotten again.

And ye that have not been willing, and ye that have not come to Him, and ye that have not been content to be made willing, ye have not come to enlist with Him. Come, however, and no more faults shall be remembered. We shall close with that word: “As ye therefore have received Christ Jesus the Lord, so walk in Him.” So ye that have taken Him, and when our Lord returns to the land, they shall be the persons that shall be most eminent that abide by Him now, yea, they shall be most eminent about the throne. I doubt not but it is said in heaven this day of our late sufferers, “These are they that came through great tribulations, and have washed their garments in the blood of the Lamb.” If we had not this to look unto, oh, we might be sad, but this may bear us up in all our difficulties, distress and afflictions. Amen.

Episcopacy and Presbyterianism.

By REV. JOHN COLQUHOUN, Glendale.

V.—Episcopacy in the role of Persecutor.

IN the previous article reference was made to Episcopacy during the reigns of Charles II. and James II. as the greatest persecutor of the Cause of Christ that ever appeared in this land. With the appointment of the apostate James Sharp, one-time Presbyterian minister of Crail, to be Archbishop of St. Andrews and Primate of Scotland, and others of a similar stamp to the various Sees of Scotland, one could not expect that men of integrity would be favourably dealt with. Some have

tried to make an exception, in this connection, of Robert Leighton, Bishop of Dunkeld, whose works show him to have been evangelical in his theological outlook. This Bishop was the son of Doctor Alexander Leighton, the author of the book, *Zion's Plea Against Prelacy*, for the writing of which, among other cruelties, he was condemned on two successive days to be whipped in the pillory at Westminster, to have his ears cut off, his nose slit on both sides, and his cheek branded with the letters "S.S.", after which he spent eight years in the prison known as the Fleet, and was then turned into the common jail. When released, by the Long Parliament, he was "worn out with poverty, weakness, and pain," and "could hardly walk, see, or hear." As Dr. Hay Fleming says, "It is amazing how any man could accept a bishopric after a kind and considerate parent had so suffered for conscientiously opposing Episcopacy."

When such men were at the head of affairs in the Church no one could expect better of the clergy of inferior rank. One writer says of the curates, "They were the worst preachers I ever heard: they were ignorant to a reproach: and many of them were openly vicious. They were a disgrace to orders, and the sacred functions: and were indeed the dregs and refuse of the northern parts." Another writer supports this statement by saying that they were "a sort of young lads, un-studied and unbred, who had all the properties of Jeroboam's priests . . . and so profane and void of conscience themselves that they believed there were none in any other."

We thus see that Episcopacy, which "had been imposed upon Scotland by force, manoeuvre, and bribe," had been a grievous burden. The liberties of the Church were, in a greater measure, curbed during the period known as the "second Episcopacy" than during any former time. Dr. Hay Fleming, in reply to those who maintain that Presbytery and Episcopacy were found together within the Church, says, "In the fifty years which elapsed between 1560 and 1610, fully seventy Assemblies were held; but, under the consecrated bishops, only three were held during the twenty-eight years that followed 1610. The contrast is striking. It is hardly necessary to say that during the "second Episcopacy"—comprising such consecrated bishops as "the infamous Sharp," "the saintly Leighton," and their worthy successors—the General Assembly never met; but the staunchest Presbyterians were tortured in the boots and thumbikins, hanged on scaffolds, shot down in the fields, drowned in the flood." (*Critical Reviews*, page 481.)

Curbing the liberties of the Church was not the only evil which is to be laid to the charge of Episcopacy in Scotland. Among the martyrs of the Scottish Church of this period we find names which are still household words in pious homes in our land. Neither rank, age, nor sex, were spared. History records the judicial murders of such faithful ministers of the Gospel as the aged Donald Cargill

and the youthful James Renwick, and among men of gentle birth, the Marquis of Argyle, who could die like a Roman but chose to die like a Christian, while among those in a humbler walk of life we read of Margaret Laehlison and Margaret Wilson, who were drowned on the Solway sands, a crime that was so odious that Episcopal protagonists have, in the face of indisputable evidence to the contrary, stoutly denied that it ever took place. For examples of cold-blooded murders by ruffians of high rank, who were the acknowledged promoters of the Episcopal government which the Stuarts endeavoured to force upon Scotland, we find the deaths of John Brown of Priesthill and the lesser-known Andrew Hislop, both of whom were put to death by Graham of Claverhouse.

The distressing circumstances under which were confined those who adhered to Presbyterianism and rejected Episcopacy are more than enough to show how inhuman the promoters of Episcopacy were. With reference to a certain occasion on which prisoners were transferred from Edinburgh to Dunotter Castle, King-Hewison says, "It was determined to transfer the most obstinate prisoners from Edinburgh to inhospitable Dunotter Castle. A more miserable procession never walked out of or in to the Capital than this straggling band of above 134 men and 50 women—young, old, lame, sick, paralytic, dying—who were escorted by the foot-guards down to Leith, on 18th May. With other prisoners in Leith they numbered 224. In small boats they were ferried across to Burntisland. There they were examined by Gosford and Major John Wedderburne, and the oaths were pressed upon them. Wedderburne's notes are instructive: 'John Broun ane old decrept creature; Thomas Petierew . . . old age . . . being paralitick; Nicolas McNight a dyeing woman; Michael Smyth a lame and decryped man; John Mmson (Williamson?) man and furious; Jean Stodhart, big of child and in hazard of dying if forced to travell.' Forty prisoners were sent back to Edinburgh, some having resiled from their principles and taken the oath. Roped like cattle, the miserables were marched northward, arriving at Dunotter on Sabbath, 24th May. Seventeen escaped by the way. Among the number immured were three preachers—John Fraser, minister of Alness, who left an account of his experiences, William MacMillan, and John Doning." (*The Covenanters*, Vol. II., page 465.) Their prison in Dunotter is thus described: "The upper vault, probably a granary, with one small window looking on the German Ocean, and one hole, measures 54 feet 9 inches long by 15 feet 6 inches broad and 12 feet high. It communicates by a shoot with a small, wet, vaulted chamber beneath it, measuring 15 feet long, 8 broad, and 9 high, lighted and ventilated through the orifice of a small drain on the floor level, where the prisoners in turn lay down to suck in air. These are called *The Whig's Vaults*. (*Ibid.* page 465-466.)

The extent of their privations may be gathered from the following description of their condition, quoted by Woodrow from a petition sent to the Council for the relief of some of the prisoners: "They are in a most lamentable condition, there being a hundred and ten of them in one vault, where there is little or no daylight at all, and, contrary to all modesty, men and women promiscuously together, and forty-two more in another room, in the same condition, and no person allowed to come near them with meat or drink, but such meat and drink as scarce as any rational creature can live upon, and yet at extraordinary rates, being twenty pennies each pint of ale, which is not worth a plack the pint, and the peck of sandy, dusty meal is afforded to them at eighteen shillings per peck, and not so much as a drink of water allowed to be carried to them, whereby they are not only in a starving condition, but must inevitably incur a plague, or other fearful diseases, without the council provide a speedy remedy." (*History of the Sufferings of the Church of Scotland*, Vol. IV., page 325).

The Bass Rock was another State prison at this time, and conditions there were not any better than the other places where the Covenanters were confined. Rev. James Fraser of Brea gives the following description of this place of imprisonment. "The Bass is a very high rock in the sea, two miles distant from the nearest point of land; covered it is with grass on the uppermost parts, where is a garden, where herbs grow, with some cherry trees that bear fruit. Below the garden there is a chapel for divine service; but, in regard no minister was allowed for it, the ammunition of the garrison was kept therein. Landing here is very difficult and dangerous; for if any storm blow you cannot enter, because of the swelling waves which beat with a wonderful manner, that the broken waves, reverberating on the rock with a mighty force, come up over the walls of the garrison on the court before the prisoners' chambers, which is twenty cubits high: and with a full sea must you land; or, if it be ebb, you must either be cranned up, or climb with hands and feet up some steps artificially cut in the rock, and must have help, besides, of those who are on the top, who will pull you up by the hand; nor is there any place of landing but one upon the whole rock."

"Such was the place selected by government as a state-prison; and here many venerable and worthy men languished in forgotten misery, enduring more in this horrible exile than in the protracted severities of twenty years' persecution. Some of them were broken down with the infirmities of age, or the fatigues of a life spent in long toils and perpetual wanderings. Others, whose constitutions had remained unbroken by labour and want sunk under topical diseases peculiar to their situation, or induced by the complicated rigours of their captivity. Most of them appear to have been afflicted with a malady brought on by unwholesome diet, or the cold, damp sea-breezes to which they were often exposed both by day and night. . . . The apartments of the

prisoners appear to have been constructed with little regard to the health or accommodation of the unfortunate inmates. They were necessarily cold, from their elevated exposure, and must have been exceedingly pernicious to valetudinary constitutions from their defective ventilation. These domestic inconveniences were but ill-calculated to alleviate the hardships to which they were occasionally subjected from the accidents of wind and tide." (*Memoirs of Rev. John Blackader*, page 266-267.)

Many of the Covenanters entered these places of confinement after many years of privations in their hiding-places in the moors and among the moss-hags of their native land and, after being captured, had their limbs maimed through undergoing the torture of the boot and the thumb-screws, and other fiendish instruments for extracting confessions, worthy of the Spanish Inquisition. The extent of the persecution under Episcopacy may be gauged from the following inscription on the Martyrs' Monument in Greyfriars Churchyard, Edinburgh:—

"From May 27, 1661, that the most noble Marquis of Argyle was beheaded, to the 17th February, 1688, that Mr. James Renwick suffered, were one way or other murdered and destroyed for the same cause about eighteen thousand, of whom were executed at Edinburgh about an hundred of noblemen, gentlemen, ministers, and others, noble martyrs for Jesus Christ. The most of them lie here."

This monument, marking the graves of so many of God's martyred saints, is to be found in the portion of the Churchyard known at one time as "the thieves' hole." They rest from their labours and their ransomed souls are singing the praises of redeeming love in that place where their glorified bodies shall yet be, while their persecutors have now no power over them. Indeed, the Lord made a public example of the chief authors of these persecutions before they left this world. In this connection the fate of these persecutors is well stated by Hugh Miller in his article on the *Geology of the Bass*.

"Yonder is the Bass, rising like an immense tower out of the sea. Times have changed since the excellent of the earth were condemned by the unjust and the dissolute to wear out life on that solitary rock. My eyes fill as I gaze on it. The persecutors have gone to their place: the last vial has long since been poured out on the heads of the infatuated race who, in their short-sighted policy, would fain have rendered men faithful to their Princes by making them unfaithful to their God. But the noble constancy of the persecuted, the high fortitude of the martyr, still live; there is a halo encircling the brow of that rugged rock; and from many a solitary grace, and many a lonely battlefield, there comes voices and thunderings like those which issued of old from within the cloud, that tell us how this world, with all its little interests, must pass away, but that for those who fight the good fight, and keep the faith, there abideth a rest that is eternal."

The late Donald Mackinnon, Tarbert, Harris.

Donald Mackinnon was born in Cluer, Harris, in the year 1871. He spent his boyhood days with his grandparents in the Island of Bernera, Harris. When his parents left Cluer to live at Tarbert they took their young son Donald with them. While he was still a young man he set up his own home at Old Pier Road, Tarbert, and married Christina Maelennan. In 1928 his wife passed away leaving him with four motherless children.

We do not know the means used by the Lord in calling him from the kingdom of darkness into a state of grace but that Donald was a regenerated man was very evident. Frequently in his public prayers he quoted the truth, John iii. 3: "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." He used good illustrations applying them skilfully to the life of the believer. Being acquainted with seafaring life in his younger days he made excellent use of his experience in that respect. For instance, "If the ship was carrying too much canvas in stormy weather she was in grave danger of capsizing, so that it was safe in heavy gusts to keep the sails close to deck," meaning that the believer must be watchful and humble amidst the many dangers of this life. In his public exercises he occasionally differentiated between the true believer and the hypocrite and in doing so he used very apt illustrations. He would refer to parade in the Army, where he served for some time, saying, "When we used to be in Army uniforms on parade, occasionally we would have a new recruit with us in civilian clothes and indeed he looked comical." Applying this to the state of believers clothed in the righteousness of Christ and the hypocrite yet in his own filthy rags of self-righteousness. Shortly before he passed away he said in his prayer in the weekly prayer-meeting, "When we were in the Army all day on parade we used to be very tired, but we were looking forward to hear from the Instructor the order 'Ground arms.'" He made no application but he knew what he was saying. It is obvious that he meant that the believer was often tired in the wilderness of this world and that he looked forward in hope to the Lord's time when his Christian warfare would be at an end, then to be forever with the Lord.

Our deceased friend was very patriotic. During the Second World War he sent two live lobsters to Mr. Churchill. The Prime Minister replied thanking him.

His brother John, who passed away a number of years ago, was an eminent Christian of ready wit. At one time in the early history of the Free Presbyterian Church when one of her ministers left to join the Free Church, a gentleman from the U.F. Church met John and remarked to him (probably not for John's comfort), "I hear, John, that one of your best ministers has left your church." "I hear that one of them has left us," replied John. "When are you going to have a 'spring-cleaning' yourselves?"

Until a few weeks before the end Donald was able to attend the Public Means of Grace. In the spirit of truth he held the office of a deacon in the Free Presbyterian Congregation of North Harris for six years. The day previous to the end we asked him if he was comfortable in his soul. He replied that he was. Donald's anchor was fixed within the Veil. We certainly miss his presence and exercises in the Public Means but he is at his eternal rest where his sun shall no more go down.

On the 11th day of January, 1956, he passed away at the ripe age of 84 years. To his family, who mourn the departure of their loving, godly father, we extend our sympathy. The remains of this faithful, spiritually-minded servant of the Lord are interred in the Luskintyre Cemetery until the glorious dawn of the Resurrection.—A.McK.

Searmonan.

LEIS AN URR. TEARLACH C. MAC AN TOISICH, D.D.

(*Air a leantuinn bho t.d. 243.*)

Thugadh-mid fa'n ear na teagasgan mòr agus feumail a tha'n eosamhlachd freagarach, agus air a dheilbh, gu bhi teagasg dhuinn.

Tha e fìor dha'r taobh auns a choitcheanas—agus a thaobh cuid ni's motha cuid eile—gu'm bheil sinn 'n ar craobh-fìge ann am fion-lios. Cha robh ar crannchur air a thilgeadh ann am fàsach làn ulthartaich nam fìneachan, ach ann an tìr soluis a Bhiobuill agus òrduighean an t-soisgeil. Tha sinn a seilbheachadh focal Dhé, foillseachadh a thoile, a tha deanamh aithnichte dhuinn cìod e Dia, agus cìod e slighe bhàis agus na beatha, cìod e'n dleasdanas a tha E 'g iarraidh oirne, cìod e ar erioch àraidh, agus cìod e'n ni a bu mhotha a bu chòr cùram a bhi againn dheth agus ar 'n aire a tharruig dha ionnsuidh. Tha e againn 'n ar cànan fein, le comas a rannaachadh air ar son fein, gun neach ga'r bacadh. Ge be cho beag 's a tha cuid againn ga ghabhail gu eridhe, tha bhi sealbhachadh Biobull g'ar eur fodh fhiachaibh domhain agus uamhasach. B'aithne do chuid againn bho ar leanabachd na Sgriobturan Naomha. Bha cuid againn air ar beannachadh le bhi sealbhachadh, faodaidh e bhi bho ar leanabachd, ministeirealachd shoisgeulach. Bha gach aon againn air ar beannachadh le ùine Sàbaid agus cothroman Sàbaid; am feadh agus a bha cuid fodh strìthean sòlaimte an Spioraid Naoimh, agus air am fiosrachadh le freasdalan a thug Dia agus siorruidheachd glè dhlùth dhùinn. Agus cha do thachair so uile air thuairmse. 'S e bh'ann foillseachadh air maitheas agus deadh-ghean an Tighearn dhùinn. Air an son so agus aobharan eile coltach riubha faodaidh e bhi air a ràdh gu'm bheil sinn 'n ar craobh-fhìge air ar suidheachadh ann an gàradh-fiona.

A nis, tha Dia 'g amhare air son toraidh, a reir na saoithir a bha air a chleachdadh oirrne, agus a reir na meadhonan slàinte a tha sinn a sealbhachadh. An d'thug E dhuinn fhocal? Tha E 'g iarruidh toradh creidimh anns an fhocal mar fhocal Dhé; creidimh a tha ga nochdadh fein a bhi firinneach le bhi deanamh an fhocail, agus gu h-àraidh le bhi gabhail a stigh do'n chridhe tiodhlac dolabhairt an Athar; "Creidimh luachmhor." An do chuir E fodh'r comhair 'n a fhocal oleas a pheacaidh, ar suidheachadh peacach fein, agus an dòigh anns an urrain peacadh a bhi air a thoirt air falbh tre fhuil na h-iobairt reite a bhi air a co-chur? An d'thug E cuireadh dhuinn, tre Iosa, pilltean dha ionnsuidh chùim agus gu'm blaiseadh-mid a ghràs-mhorachd mar Athair? Tha E 'g iarruidh toradh an aithreachais. Am bheil E cur fodh'r comhair a ghràdh iongantach ann am bàs a Mhic? Tha E 'g iarruidh toradh gràidh, gu'n gràdhaicheadh-mid esan a ghràdhaich sinne an toiseach; an gràdh a dhearbhadh e fein a bhi fìor le bhi coimhead àitheantan-san. Tha E 'g iarruidh toradh na fein-àicheadh, na h-ioraslachd, na macantas, na h-ìnninn, an eud air son glòir Dhé, agus a bhi deanamh gu maith mar a gheibh sinn cothrom. 'S ann le leithid sin de thoradh a tha E air a ghlòrachadh; an toradh a tha sruthadh bho aonadh ri Crìosd agus a bhi fantainn annsan; a tha air a thoirt a mach, tre thaiceachadh air a ghràs a th'ann an Iosa Crìosd agus le suil ri a ghlòir, ann an tomhas a tha sior-mheudachadh, leis na craobhan fireantachd. Agus gu bhi tagasg dhuinn gu'm bheil a shuil fhurachar air eaglais fhaiesinneach, agus a mhiann air son toraidh, cho maith ri 'eud naomha; tha E air a chur fodh'r comhair mar ag iarruidh toraidh.

Ach tha craobhan neo-thorach ann am fion-lios an Tighearn; tha ann craobhan nach eil a giulain, cha'n e beagan toraidh, ach nach eil a giulain toraidh idir. Faodaidh nach eil ach beagan, a tha sealbhachadh a Bhiobuill agus ministeirealachd shoisgeulach, air nach eil, aig amaibh air choireiginn, mothachaidhen air fìrinn agus meudachd nithean Dhé. Agus, gu'n teagamh, tha Fear-rannsachaidh nan eridheachan a faicinn 'n a eaglais fhaiesinnich gash searso neo-thoraicheas, bho aingidheachd fhoileasach gu ruige nach mòr nach robh neach 'n a Chrìosduidh. Ach tha iomadh buidhean mhòr anns am faodar a mhuinntir neo-thorach a roinn. Tha bridhean nam peacach fhoileasach; iadsan a tha 'g aideachadh a bhi creidsinn a Bhiobuill, seadh, agus a tha gairm "Tighearna" do Chrìosd, agus gidheadh, a tha gu soilleir 'n an naimhdean da Phearsa agus da chrann-ceusaidh, beo ann a bhi gnìomhachadh nan nithean sin air son am bheil fearg Dhe a teachd air cloinn na h-easumhlachd; an neo-ghlan, am misgeir, an neach mì-naomh, fear briseah na Sàbaid, an neach nach eil ag ùrnuigh, agus na leithidean sin; a giulain dearean Shodoim agus bagaidean Ghomorrah. Tha buidhean nan saoghaltach ann; iadsan, ged a tha iad saor bho pheacaidhean gràineil agus a tha moralta agus ceart 'n an gluasad, a tha beo air son an t-saoghail so a mhàin, an eridheachan

ann, an caithe-beatha ann, agus n dòchas ri snnas air a chuartachdh leis. Tha buidhean nam foirmealach ann; mu'm faodar a ràdh gu'm bheil iad a giùlain mòran duilleach; a tha'g imeachd ann an cuartachadh dleasdanas bho'n leth a muigh, a frithealadh meadhonan nan gràs, agus faodaidh e bhi a dol a dh'ionnsuidh bòrd comanachaidh; ach nach robh riamh air an dùsgadh gu mothachadh air luach an anama, air am feum air slàinte, agus am feum air a bhi air am beeth a ris. Tha rithisd ann a bhuidhean a tha taisbeanadh blàthan a tha anabhar-rach gealltanach, ach nach eil a toirt toraidh air bith a mach a chum coiliontachd. Tha sinn a leughadh mu'n taobh-san a bha "sior-fhoghlom agus gun chomas tighinn a dh'ionnsuidh eolas na fìrinn," do bhrìgh agus nach robh iad riamh gu dùrachdach a miannachadh le'n uile chridhe. Tha iad a seasamh aig stairsnich teampull nan Criosduidhean, ach tha iad a diùltadh a dhol a steach, do brìgh gu'm bheil spioradalachd an aoraidh ga'n gràineachadh, agus do bhrìgh ann an dol a steach gu'm feum siad iad fein àicheadh.

(*R'a leantuinn.*)

Notes and Comments.

A Word to Our Readers.

As we enter a New Year, we desire to extend to our readers at home and abroad an expression of our goodwill in the spirit of the Gospel of the Lord Jesus Christ, and that the Father of mercies and God of all grace will be unto individuals and families, the God of their salvation and a refuge in every season of need. We live in troublous times, and yet days wherein, we have no doubt, the purposes of God are being fulfilled and in the process of accomplishment relative to His kingdom. Whither young or old, we would enjoin our readers who fear the Lord and love the Cause of the Gospel of Christ, to have regard not only to the present, but also to the future spiritual needs of His Church at home and abroad, among white and black, in giving themselves much to secret prayer for the coming of the Holy Spirit among us in abundant power, to do His gracious and great work in the souls of many sinners to their conversion, and to build up the people of God on their host holy faith. However long or short a period the Lord will still leave any of us in the world, let each one solemnly consider the above recommendation which we make humbly and with all seriousness. And may our readers in all their comforts and afflictions, in the present and during days to come, be enabled to discern the hand and the love and the wisdom of a covenant God. May Jesus become increasingly precious to those whose hope and confidence is placed in Him alone. Our time and days here will soon pass; but Jesus has intimated that He has gone to prepare a place for His people in the great Eternity. Let each one of us then seek grace and more grace to be more lovingly and

faithfully devoted to Christ than ever before, to the end of life's journey. May the grace of our Lord Jesus Christ be known in the experience of each one of our readers during every step of their sojourning here.

Proposed Uprooting of Israel.

Having regard to a great deal of what Scripture asserts and reveals concerning the Jews as a people, which applies to their past history, and to much in the present which has overtaken them by way of persecution and tribulation, even in the last war, in Europe, and to their future and their being brought to look to their Messiah, the Lord Jesus, in a day of power—"What shall the receiving of them be, but life from the dead?" (Romans xi. 15)—we as professing belief in the Word of God and the Christian faith must avoid anything at all savouring of an anti-Semitic character. Now amid the babel of political noise and propaganda, we find one matter clearly defined, viz., a desire and design to destroy the present State of Israel. The Iraq Government on 13th November, 1956, issued a memorandum which concluded with these words: "The Iraq Government is fully convinced that the uprooting of Israel is the only practical method to secure peace and order in the Middle East, otherwise Israel will continue its aggressive policy. Iraq appeals to world powers and peace-loving nations to co-operate in uprooting Israel." Well, there is no ambiguity about these statements; and those have been the declared sentiments of Nasser of Egypt and his friends for years. The Jews were put to death in millions during the last war by Hitler, and now the same is to be done to them in Palestine, if wicked men will obtain their purpose. We have no intention of delving into the political pros and cons of divided opinion in our own nation about the action of our Government in going into Egypt recently. But we are profoundly relieved that our Government is not one of those world governments, who have directly or indirectly been involved in siding with Egypt and the other Arab bitter enemies of God's ancient people. Let the Jews have their faults and sins, which they indeed have; but Scripture warns us as to how God deals with their enemies and persecutors, and in this aspect of the matter, we are not unaware of the fact that their enemies were used as rods of punishment upon them. But what did God do with their enemies afterwards?

Dulles Sees His Son Enter Priesthood.

Last June, American Secretary of State John Foster Dulles attended the ordination of his son into the Roman Catholic priesthood, conducted by Cardinal Spellman. His son is a member of the Jesuit Order, and he became a convert to Roman Catholicism in 1940, when he was 22 years of age, while attending Harvard University Law School. This son of Foster Dulles, as a Jesuit, will be no friend of Protestant

Britain. His father, whatever his religion, appeared to approve of the son's step into the priesthood. And, indeed, there was more than one indication recently that Secretary of State Dulles was not a friend of Britain, by some of his utterances and moves, even before the fact of British troops entering Egypt; but in regard to the seizure of the Suez Canal by Nasser, he was anything but helpful at the time of the Suez Conference. Rome's policy from behind the scenes is to weaken Britain. May the Lord arise, and let His and our enemies be scattered.

An Unusual Celebration of the Lord's Supper.

Last October, an Ayrshire paper reported that the Stevenston High Kirk Men's Guild began their winter meetings on Monday, 8th October. The minister spoke on "Is Sunday Kirk-going enough?" Afterwards, there was a discussion, tea was served, and the evening closed with the celebration of the sacrament of the Lord's Supper. As light upon the unusual outlook of this Guild, it was also reported that the next meeting was to be "Games Night." We are not really surprised at this unhallowed conduct by minister and men in this Church of Scotland congregation. Men who do not know what conversion by the Holy Spirit means, and who are influenced on all sides by the world in the Church, cannot be expected to treat with due reverence the solemn ordinance of the Lord's Supper. There was a time when this sort of thing would shock many. But with organised Church Whist Drives, Concerts, and even Pantomimes, etc., all over the country, we have come to expect in modern Churches, that many communicants are more at home at games and dancing than at the Lord's Table. Of course, their profession of Christianity is their Saviour, not the crucified Lord Jesus Christ.

The Case of Hungary.

So much has been written and said about the Hungarian situation, that it seems superfluous to reiterate what is already known, about the suppression and sufferings of the people of Hungary. But we would place on record, our abhorrence of the brutal activities of the Russians on their entry into that land recently with the design of preventing the people from seeking a government after their own heart and the civil liberty they so long for. As one Hungarian refugee said, among other miseries they endured was that they were living in an atmosphere of lies. Communism, as it emanates from the men of Moscow, has been exposed in Hungary as elsewhere, as a godless plague. As a contract, the aid and sanctuary afforded to refugees from that distressed land, by our own country and others, is an indication of what belief in Christian and humanitarian principles can influence people to do for their unfortunate fellow-beings. And over it all, the Most High has His own reasons for permitting such disastrous events.

Church Notes.

Communions.

January—Fifth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay and Lochinver; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, London, Portnalong and Breaslete; second, Fort William; third, Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Seourie; third, Broadford and Edinburgh. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Inverness; fifth, Gairloch. *July*—First Sabbath, Lairg, Raasay and Beaulay; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall and Vancouver (Canada); second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten and Stornoway. *September*—First Sabbath, Ullapool and Breaslete; second, Strathy; third, Tarbert and Stoer. *October*—First Sabbath, Tolsta and Lochcarron; second, Gairloch and Ness; third, Applecross; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

SPECIAL NOTICE: All changes in above Communion dates to be notified to Editor, for 1957 (D.V.).

Acknowledgment of Donations.

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

Sustentation Fund.—A Friend, Edinburgh, £2; Miss I. C., Drimnin, Oban, £2; Miss F. McL., Dunrobin Castle, £2; Miss J. C., Carrbridge, £2; Mrs. M. S., Sidecup, Kent, 16/-; Mr. J. C., Wembley, Middlesex, £1; A Friend, Beaulay postmark, £1; Misses J. and M. McN., Lochgilphead, £1; A. M., o/a Kilmorach Congregation, £5; Mr. C. N., Berkeley, California, £1 1/-; Mr. D. McL., Glen House, Dunrobin Glen, £3.

Home Mission Fund.—Misses J. and M. McN., Lochgilphead, £1.

Aged and Infirm Ministers' and Widows' and Orphans' Fund.—Mrs. C. McP., Tokomaru Bay, N.Z., 6/-.

Home of Rest Fund.—Anon., Edinburgh postmark, £2; Mr. A. MacKenzie, Brackloch, Lairg, £1; Stratherrick Friend, per Mr. D. Fraser, £1; A Friend, per Rev. W. Grant, £1.

Publication Fund.—Mr. R. G., Upper Toscaig, 3/6; "Supervisor," Barvas, 10/-, and Mrs. M., 16/-; Miss C. McD., Ardheslaig, 10/-. The following o/a Trinitarian Bible Society.—Mrs. K. Mackenzie, Leckmelin, £1; Oban Congregation, per Mr. J. Martin, £9 0/1; Creich Congregation, per Miss G. Campbell, £8 5-; Stratherrick Congregation, per Mr. Donald Fraser, £8 1/-; Tain Congregation, per Mr. A. Robertson, £5; Mr. R. D. Nicolson, Penefiler, Skye, £1 1/-.

Jewish and Foreign Missions.—Mrs. K. R. Macdonald, U.S.A., per Rev. J. P. Macqueen, £85; Miss M. M., Primrose Cottage, Stoer, 15/-; Misses J. and M. McN., Lochgilphead, £1; Mr. R. D. N., Penefiler, Portree, £1; Mr. A. McK., Brackloch, £2; A Friend of the Cause, Inverness postmark, £5.

Mission Transport Fund.—Friends, Ross-shire, £26; Miss J. McD., Eston, Sask., £18; A Friend of the Cause, Fearn, £15; Friends, Halkirk, £12; A West Highlander, £5; A Friend, U.S.A., £10; Well-wisher, Dunvegan postmark, £5; "In loving memory," K.T., £5; Miss M. Kidd, Rosebank, Lismore, N.S.W., £5; Anon., Stornoway, £5; A. McP., Glasgow, £5; Mr. J. Martin, Wick, £5; Miss I. Bailey, Grafton, £5; A Friend, Gerston, Halkirk, £5; Anon., per Rev. R. R. Sinclair, £2; R. R. S., £3 3/-; Mr. A. McK., Brackloch, Lairg, £1; Mrs. A. M., Bundaloch, Dormie, £1; Mrs. McL., Brackloch, Lairg, £1 4/-; Mr. and Mrs. C., 13 North Tolsta, £3; A Friend, Renfrewshire, per Miss E. MacKenzie, £5; Two Friends, Inverness, £3; A Friend, Stornoway postmark, £1 10/-; Two Friends, Inverness Church Door Collection, £2; M. I. T., Dumbarton, £2; A Friend, Tomatin, £1; Two Friends in Far North, £2.

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Dingwall Church Building Fund.—Mr. D. Matheson, Treasurer, acknowledges with grateful thanks:—A Friend, Inverness, £10; A Friend, per Mrs. Matheson, Maryburgh, £1; A Friend, £5, and A Friend, £1, both per Rev. D. A. Macfarlane.

Edinburgh Manse Purchase Fund.—The Treasurer acknowledges the following with sincere thanks:—Kames Congregation, £10; St. Jude's Congregation, £29 8/-; Stornoway Congregation, £63 3/9; Mr. Donald O. Gunn, Manila, £50. The following per Mr. James Mackay: Edinburgh Friend, in memory of the late Rev. N. McIntyre, £3; Edinburgh Friend, £1.

Fort William Manse Building Fund.—Mr. Ian Matheson, Lundavra Road, acknowledges with sincere thanks the following:—North Tolsta Congregation, per Rev. F. Macdonald, £28; Friend, Applecross, £1; Friend, Diabaig, £1; Misses Cameron, Glasgow, £5; Passer-by, £1; Mrs. McL., Inverness, £2; Miss McA., Inverness, £1; Mrs. Cameron, Diabaig, £5; Friend, Diabaig, £3; F. Ferguson, Corpach, £5; Miss McColl, Balachullish, £5; M. Matheson, Fort William, £5; Psalm cxxii. 7, £50; Mrs. McNicol, Spean Bridge, £1, per A. Colquhoun; Friend of the Cause, Edinburgh, £1, per M. McRaid; also from A Friend of the Cause, Inverness postmark, £5.

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London Church Building Fund.—Rev. J. P. Macqueen acknowledges with sincere thanks the following donations:—Nurse Morrison, Glasgow, £5; Mr. and Mrs. D. Graham, Glasgow, £3; A Glasgow Friend, £1; A Glasgow-Shieldaig Friend, £1; A Fort William Friend, £1; A Dingwall Friend, £5; Mrs. K. R. Macdonald, U.S.A., 50 Dollars; A Stornoway Friend, £5; Miss M. A. McB., London, £3 7/6; L. M., Lairg, £1; A London-Skye Friend, £1. For Congregational Funds: A Scorraig Friend, £5; Mr. N. Shaw, Australia, £3; A London-Skye Friend, £2; Mr. R. Mackenzie, Inverness, £1.

Plockton Church Building Fund.—The Treasurer gratefully thanks the following donors:—Inverness Friend, £1; Friend, £1; Friend, 4/-; M. A. M., Plockton, £5; A Friend of the Cause, Inverness postmark, per General Treasurer, £5.

Raasay Manse Building Fund.—Mr. E. MacRae, thankfully acknowledges Raasay Congregation Special Collection, £188 11/-.

This Fund is now closed and we take this opportunity of thanking all friends at home and abroad for their very generous help towards the Fund.

On behalf of the Raasay Congregation, J. A. MacDonald, *Moderator*.
Ewen MacRae, *Treasurer*.

Shieldaig Congregation.—Mr. J. Gordon, Treasurer, acknowledges with sincere thanks £1 from D. M., Dumfries, o/a Sustentation Fund.

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