

THE
Free Presbyterian Magazine
AND MONTHLY RECORD.

VOL. LXII.

September, 1957.

No. 5

Some Important Facts in Relation to the Gospel.

APART from and in addition to the actual doctrines of grace promulgated and taught by the ministry of the gospel, we find in the New Testament quite a number of considerations dealt with by the inspired writers of the Gospels and Epistles, which are related one way and another to the Gospel itself. And we now propose to note several of these matters.

There is, for instance *the preaching of any other gospel*, other than that authorised by the Head of the Church, the Lord Jesus Christ. Paul discovered that there were such among the Galatians who appeared to have received the gospel of the grace of God, but who were prepared to intermingle with the doctrines of free grace, a measure of legal teaching, and to lead back their hearers to the observance of rites and ceremonies which characterised the ceremonial law given by God, through Moses, to the Jews; as for example, circumcision, which was abolished under the gospel of Christ. Then there was the tendency in this mixed teaching to inculcate the necessity of works in obedience to the moral law, and all to the end of seeking and attaining to justification by God and before God. But Paul says: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ" (Galatians 2, v. 16). Now, in this connection Paul issues a most solemn warning to false teachers and preachers, in these words: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Galatians 1, v. 8); and indeed he repeats in almost similar terms this warning in verse 9 of the same chapter. From this we perceive the exceedingly dangerous conduct of many men in these present times, who preach doctrines which are foreign to and inconsistent with the teaching of the gospel, and who are bewitching and deluding sinners, and coming between them and the truth which alone the Holy Ghost blesses. Such men are exposed to special divine displeasure.

And as to the blessed effects and fruits of the gospel, as when sinners are converted and believers revived and sanctified, *the power is of God and not of man*. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of

us" (2 Corinth, ch. 4, v. 7). The great treasure of the doctrine and ministry of the gospel of Christ was, as it still is, deposited in and with men called specially of God, yet frail, weak, perishing men, exposed to hatred and the scoffing of the world; men who obviously could not affect and turn thousands of sin-hardened Jews from their sins in penitence to God as on the day of Pentecost. The manifest weakness of the "earthen vessel" contributes to the revelation that the glory and wonder of the influence of the gospel in its convincing and converting power, is of the infinite and gracious God of salvation and not of finite, imperfect men who are but vessels to carry and convey the truths of the gospel to their fellow men in the world. See how persecuted and ill-thought of the Apostle Paul was in many places, and was as nothing in the eyes of multitudes; yet the Lord, through him, did many mighty works in saving precious souls, by sending His power along with Paul's preaching; and all the glory to God.

Although ministers should certainly give due consideration to the method and manner of their presentation of the gospel to their hearers; yet *they must not be given to a reliance on oratory and a philosophic mode of handling the truths of salvation*. The Apostle of the Gentiles reminds the Corinthians that he refrained from this, when he writes: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God" (I. Corinth., ch. 2, v. 1). His "preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1st Corinth., ch. 2, v. 4). Dr. Charles Hodge comments on this as follows: "It was not with the persuasive words which human wisdom would suggest. In his endeavour to bring such to the obedience of the faith he did not rely upon his own skill in argument or persuasion." We would suggest here that the key words are: "He did not rely upon." This aspect of gospel practice is one which indicates the vanity and folly of men in thinking that they themselves or some well-known personality have personal properties and powers which when exercised in gospel activities are bound to succeed in influencing men seriously and savingly. There is, indeed, a subtle danger here. By all means let ministers of Christ devote all their gifts and powers to the task of holding forth the Word of life to perishing men and the needy of God's people, but let there be a banishing of the thought that the greatest gifts and natural powers can achieve anything, apart from the essential and almighty power and energy of the divine Spirit, in the matter of the salvation of men and the spiritual and gracious edification of believers.

It is a striking and solemn observation which Paul records as to the fact, " . . . that not many wise men after the flesh, not many mighty, not many noble are called" (I. Cor. i. v. 26) into the fellowship of God's Son Jesus Christ, by means of the gospel. Although

one noble Christian lady said long ago, that it was good that it was not written "not any." Indeed there were in Scotland itself in times past a goodly number of the then nobility of the land, who greatly feared the Lord and revealed that they were called out of darkness to the blessed life of faith upon Jesus Christ as their Redeemer and Lord. Yet from the Word of God and the history of the Church, it does appear that, "God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things that are mighty, and base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to nought things that are; that no flesh should glory in his presence" (I. Cor. v. vv. 27-29). And so the greatest of all honours and blessings, that is, spiritual blessings in heavenly places in Christ Jesus, are bestowed upon lowly, despised and unknown sinners of our ruined race, more so than upon the mighty and exalted ones of the world, and that in the sovereign and unmerited love of God—"that no flesh should glory in his presence." We read of Jesus that the common people heard Him gladly; and that the chief priests and rulers, with few exceptions, despised and hated Him. And so thus God works by the gospel, and in His power, to the calling of those whom He hath chosen in Christ Jesus, before the world began.

The gospel unites and separates men in its effects. Those brought under its power and enabled to believe in Christ Jesus, are firstly united by faith to the Saviour, but are also joined to others who are similarly united to Christ, and are thus members one of another. And on the other hand, the gospel separates between such as may have been bosom friends for years. When Paul preached to the Jews at Rome in his hired lodging, while a prisoner there he spoke of Jesus and the Kingdom of God. The effect was that some believed the things which were spoken, and some beleived not; and so there was a very fundamental separation made between men of the same nation and same community. If we are not for Christ and the gospel, we are at heart against Him, His Cross and the gospel. "He that is not with me, is against me," said the Saviour himself. Believers who love the gospel, in spite of their spiritual and temporal trials and troubles, are being fitted for heaven; and others who oppose the gospel, however prosperous otherwise, are going to eternity on the broad way which leads to destruction. At the judgment of the Great Day, the Saviour of the gospel, in His office as judge, shall deal with those who obeyed not the gospel by punishing them with everlasting destruction from His presence and the glory of His power. But on the other hand, He shall be glorified in his saints and admired in all them that believe (see II. Thess. i.). What remorse shall be included in the everlasting punishment of sinners who heard the blessed gospel of Christ and salvation, and disregarded and despised the same! What joy unspeakable shall fill the souls of believers in heaven, world without end.

And finally, where the pure gospel of the Lord Jesus Christ is preached by such as are obviously sent of God; let those who fear the Lord be given much to secret prayer, that the Holy Spirit come in blessed measure upon the servants of Christ and those who hear them. And let sinners among us beware who are at ease in Zion, and are treating with evil indifference the unsearchable riches of Christ in the gospel. Remember what the Saviour said to the people of Capernaum, as to their being "exalted to heaven" and then "thrust down to hell."

The Scripturalness of Sprinkling in Baptism.

Does the word "baptize" mean to dip? Baptists hold that it does. The following extract from *Baptism: Its Mode and Meaning at the Time of Our Lord* (published in 1896), by the Rev. W. A. MacKay, D.D., of Woodstock, Ontario, and which appeared in *The Contender* (February, 1952) proves the contrary.

"In their practice all Baptists agree with Dr. Carson that 'baptizo' (English 'baptise') is a word of specific mode, always meaning 'dip and nothing but dip through all Greek literature.' The 'command to baptize' we are told is the 'command to dip.' Baptising is dipping, and dipping is baptising. 'To dip' is to take up, and put into and under the element, and then immediately withdraw. Thus I dip the point of my pen in the ink. This is the precise action of the Baptist when he baptises. And this and nothing else, he claims, is Baptism, so that all undipped persons, are unbaptised and unworthy to come to the Lord's Table."

After quoting and examining every known and undoubted use of the word 'baptizo' in the Greek language up to the time of Christ (twenty-seven in all), Dr. MacKay says: "We have made our reference directly to the original passages in which the word occurs, in both sacred and profane literature. The *usus loquendi* (usage of speaking) of a word is the supreme court of appeal by which any proposed meaning must ultimately stand or fall. A lexicon definition, or a learned man's opinion is absolutely worthless unless it is sustained by the occurrence of the term. The instances we have examined show a great variety of meanings, but all expressing a changed state or condition never once mode of action, such as 'dip,' 'plunge,' or 'immerse.' Where the context is given, or the surrounding circumstances, a little examination shews that the baptising element is moved and brought upon the person or thing baptised. In the pure classics the youth in a condition of mental perplexity is a baptised youth; the man in a condition of drunkenness is a baptised man; the coast in a condition of being over-flowed is a baptised coast.

"In the Septuagint we, for the first time, find the word used to express the condition of religious purity. The person in a condition of purification from leprosy is a baptised person; the person in a condition of purification from the touch of a dead body is a baptised person; and the person in condition of purification from association with heathen Gentiles is a baptised person. And here, as in the older Classics, the baptising element uniformly comes upon the subject.

"In later Greek, the man in the condition of being overcome by sleep is a baptised man; the ship in the condition of being attacked by enemies or lashed by the wild waves, is a baptised ship; the soldiers exposed to the rushing waters are baptised; the people overwhelmed with taxes are baptised; the vegetables made into pickles are baptised. And, in each case, the baptising element comes upon the subject. The sleep comes upon man; the waves and the assaults come upon the ships; the waters come upon the soldiers; the taxes are imposed upon the people, and the brine is poured upon the vegetables.

"There is no dipping in the Greek, secular or sacred, prior to the Christian era. Classic Greek says it is not in me; Hellenistic Greek says it is not in me; and later Greek says it is not in me. If any baptist denies this, we demand in support of his denial not scraps of 'opinions' or ignorant concessions, or mutilated quotations, but the actual instance of the word. We remind him also that his position demands not one instance merely, but every instance, without one exception, to be an instance of dipping. It is impossible, however, to find one. Baptists make 'baptizo' express a definite act; the Greeks made it express a definite condition; Baptists put the subject into the water, the Greeks uniformly brought the water upon the subject.

"Our argument is inductive, and our conclusion is co-extensive with our premises. We examine carefully each instance of the occurrence of the word, and we predicate of the whole that we have proved true of each case; and our conclusion is that there is no sentence in Greek literature, prior to the time of Christ, where any kind of baptism is effected by the person or thing baptised being applied to the baptising element. The baptising element is uniformly represented as being applied to the person or thing baptised. There is, therefore, no 'dipping' for baptism up to this time. Baptism, in the Classics, is always a word of power, indicating a changed state or condition; and never do we find that changed state or condition brought about after the manner of modern Baptists.

"When we come to the New Testament we find 'baptizo' recurring about eighty times, 'baptisma' some twenty times, and 'baptismos' four times. But in the words of Dr. Charles Hodge, America's greatest theologian, 'so far as the New Testament is concerned, there is not a single case where baptism necessarily implies immersion' (*Systematic Theology*, Vol. iii, p. 536). Not one instance or command or metaphor, or even an allusion do we find that can be logically construed into a sanction of 'dipping.'

" . . . Let us open our Bibles and hear what the Lord saith as to the mode of Baptism. The apostles were baptized with the Holy Ghost (Acts i. 5), and the Spirit was 'poured out' on them (Acts ii. 16, 17-33); they were baptised with fire (Matt. iii. 7), and a tongue of fire came down and 'sat upon each of them.' Three thousand receive water baptism during the few closing hours of a single day, and in a city where there was no place that opposing and dominant Jews would permit to be used for immersion, Paul was baptised in his own room (Acts ix. 17, 18), when he could not have been immersed. The inspired record says '*anastas ebaptisthe, having stood up he was baptised.*' The jailor of Philippi was converted in the jail, at the midnight hour, and we are told that there 'he was baptised, he and all his straight-way' (Acts xvi. 33). No immersion here. Cornelius and his household having had the Spirit *poured out* upon them as an emblem of the spiritual baptism (Acts x. 47, 48). . . . Noah and his family were baptised with the flood, and they rode safe and dry over its waves (I. Peter iii. 20, 21). Paul tells us (I. Cor. x. 2) that the children of Israel were baptised when passing 'on dry ground' (Ex. xiv. 16-22) through the sea. They could not have been dipped or immersed 'on dry ground.' The Saviour was baptised with His sufferings (Luke xii. 50) when His sufferings were 'laid upon Him' (Isa. liii. 6). The Great Baptiser is Christ Himself, and He baptises His people with the Holy Ghost when He 'sheds' or 'pours out' the Spirit upon them (Titus iii. 5, 6).

"From all this it will be seen that the word 'baptizo' in the Scriptures, as in all preceding literature, has no specific reference to mode, but expresses state or condition brought about, as the context shews, by the baptising element, whether fire, suffering, water or the spirit coming upon the subject. The word does not mean 'to dip' or 'to immerse,' neither does it mean 'to sprinkle' or 'to pour.' Immerse, sink, dip, often occur in the Old and New Testament and the Apocrypha, and are always rendered by the Greek words, *enduo, pontizo, buthizo, dupto, katapontizo, kataduo, or bapto* (Psalms lxix. 2, 15; cxxiv. 4; Ex. xv. 4, 5, 10; II. Mac. xii. 4; I. Tim. vi. 9; Luke v. 7; Matthew xviii. 6; xiv. 13; xxvi. 23; Mark xiv. 20; John xiii. 26). When the sacred writers would express the idea of dip, etc. they always use one or other of the above words, and never use *baptizo*; and when they refer to the religious rite they always use *baptizo*, but never any of the above terms. There is no exception to their rule. Could anything more clearly prove that there is something in Baptism that cannot be expressed by any of these words? If 'dipping' is baptizing and baptising is 'dipping,' it is inconceivable that '*baptizo*' should never once be used interchangeably with words expressing dip, etc. Baptists challenge us to substitute 'pour' or 'sprinkle' for *baptizo*. Our reply is that we have never made the word *baptizo* equivalent of 'pour' or 'sprinkle,' or any other word of mere action. This would be to fall

into the same blunder as immersionists, who see in the word 'mode and nothing but mode.' Christian baptism is first a powerful change in the soul produced by God's Spirit (I. Cor. xii. 13), and then water is used as a symbol to make manifest this virtual change. But in every case without exception whether in real or symbol baptism, the baptising element *comes* upon the person baptised; the person baptised is never spoken of as dipped or plunged into the element. 'If anything out of mathematics,' says Dr. Dale, *Christian Baptism*, p. 2., 'was ever proved, it has been proved that the word *baptizo* does not mean to dip; that it never did, that it can never so mean without there being first an utter metamorphosis (transformation) as to its essential character.' The mode of the Spirit's baptism is always 'pouring,' 'shedding forth,' 'sprinkling,' 'coming down like rain,' or 'like showers falling down.' "

Dr. John Owen in his *Treatise on Infant Baptism* (Owen's Works, Vol. xvi.) states that those who oppose infant baptism "can produce no testimony of Scripture" to support their view. He brings forward seven arguments in which he proves to the hilt that infant baptism is Scriptural.

In demolishing the Baptist view that baptism symbolises the death, burial and resurrection of Christ, he writes, "There is not one word nor one expression that mentions any resemblance between dipping under water and the death and burial of Christ, nor one word that mentions a resemblance between our rising out of the water and the resurrection of Christ. Our being 'buried with Him by baptism unto death' (Romans vi. 4) is our being 'planted together in the likeness of His death' (v. 5). Our being 'planted together in the likeness of His death' is not our being dipped under water, but 'the crucifying of the old man' (v. 6). Our being 'raised up with Christ from the dead' is not rising from under the water, but 'our walking in newness of life' (v. 4), by virtue of the resurrection of Christ, I Peter iii. 21. That baptism is not a sign of the death, burial and resurrection of Christ, is clear from hence, because an instituted sign is a sign of gospel grace participated, or to be participated. If dipping be a sign of the burial of Christ, it is not a sign of a gospel grace participated; for it may be where there is none, nor any exhibited.

"For the major: If all gospel ordinances are signs and expressions of the communications of the grace of Christ, then baptism is so; but this is the end of all gospel ordinances, or else they have some other end, or are vain and empty shows. The same individual sign cannot be instituted to signify things of several natures; but the outward burial of Christ, and a participation of the virtue of Christ's death and burial, are things of a diverse nature, and therefore not signified by one sign. That interpretation which would enervate the Apostle's argument and design, our comfort and duty, is not to be admitted; but this interpretation, that baptism is mentioned here as the sign of

Christ's burial, would enervate the Apostle's argument and design, our comfort and duty; and therefore is not to be admitted.

The minor is thus proved: The argument and design of the Apostle, as was before declared, is to exhort and encourage unto mortification of sin and new obedience, by virtue of power received from the death and life of Christ, whereof a pledge is given us in our baptism. But this is taken away by this interpretation; for we may be so buried with Christ and planted into the death of Christ by dipping, and yet have no power derived from Christ for the crucifying of sin and for the quickening of us to obedience."

In conclusion we have the testimony of ANTIQUITY in defence of infant baptism. "Nothing admits," writes Dr. McCrie in *Lectures on Christian Baptism*, "of being more clearly demonstrated than that the baptism of children was practised from the very earliest ages of the Church. Thus Irenaeus, who was born before the death of the Evangelist John, and who flourished in the generation immediately succeeding him, when it was not possible for the Church to be ignorant of what was done as to the baptising of children in the times of the Apostles, writes, 'That Christ Jesus came to save all persons to Himself—all, I mean, who by Him are *regenerated unto God*—infants and little ones, and children, and youths, and older persons.' Now, by 'regenerated unto God' it can be shown that he means *baptised* unto God; for he calls the commission to baptise all nations, the commission to regenerate all nations; using the word regeneration for its sign and symbol. Again, Origen, a very early writer, tells us that 'The Church received it as delivered by the Apostles that baptism should be granted even to children.' And Augustine declares that this is 'a doctrine held by the Church universally and that not as instituted by councils, but as delivered by the authority of the Apostles alone.' The Papists, therefore, are quite mistaken when they allege that paedobaptism rests not on Scripture precept or example, but solely on the decrees of the Church.

"We shall only mention the interesting fact, that the primitive 'Church in the Catacombs' at Rome, and the Waldenses, have been proved to have practised the baptism of children. Nor shall we dwell on the fact, that at the period of the Reformation, when the whole system of anti-Christian error and superstition was subverted, and when every dogma and practice of the Church was subjected to a thorough revision and inspiring reform, according to the Word of God, it was never proposed by ANY OF THE REFORMED CHURCHES or by ANY OF THE REFORMED DIVINES to repudiate the baptism of children. The doctrine was, indeed, placed on its right and Scriptural basis, and divested of all superstitious additions. But with the exception of a small sect, which sprang up in Germany, called Anabaptists, not a voice was raised against the practice. Of that sect I shall not

here say a single word, as it was so discreditable that our brethren the Baptists do not choose to be identified with it. But this I will say, that, differing as our reformers did on many points of ecclesiastical practice from each other, on the right of children to baptism, there was a perfect harmony among them; and what is more (or we may afterwards have occasion to show), between Luther, who perhaps went the shortest distance from Rome to all the reformers, and John Knox, who went the farthest, cutting off right and left whatever savoured of superstition, there was an entire agreement, not only as to the subjects and the mode, but on the nature, design and effects of Christian baptism."

Episcopacy and Presbyterianism.

By REV. JOHN COLQUHOUN, Glendale.

XI.—The Revolution Settlement.

The dogma of the Divine Right of Kings proved the ruin of the House of Stuart, and caused them to be hurled off the British Throne when they least expected it, but before that event took place the holding of it cost our ancestors much shedding of blood. For twenty-eight years the persecution raged, and Christ's martyred saints, by their constancy, proved to the world what the grace of God will do in men and women, and even those who were no more than children, when the cause of true religion is being oppressed. James II., no less a profligate than his brother Charles, misruled the country, and showed unmistakably that his purpose was to undo the work of the Reformation and make Britain a Roman Catholic country. As far as Scotland was concerned it dreaded nothing so much as a return to the Church of Rome, and yet, during the last months of James' reign the peril crept closer and closer to her. As Dr. Alexander Smellie put it: "James induced many of the nobles to send their children abroad, that they might be educated in Jesuit colleges. At home, under the care of zealous priests, schools were established, where the boys and girls of the poor were taught without fees. Popish ecclesiastics, brought from the Continent, walked about the Edinburgh streets in their monkish dress. Protestant books and pamphlets were suppressed as "insulting to the king's religion." The highest honour in the country were conferred on men who had abjured the creed and Church of their youth, in order that they might insinuate themselves into the graces of their bigoted sovereign." *Men of the Covenant*, 7th ed. p. 496.

From the day that James assumed the reins of government he showed the greatest disrespect to the Constitution of the country. On the day of his Coronation he refused to take the oath to maintain the Protestant religion and his whole life was one series of political blunders, deeds of cruelty, hatred of true religion, and blind zeal for

the Papacy, which were sure, in a freedom-loving nation, illuminated by the light of the Gospel, to have repercussions. Tumults in Edinburgh, designed to stop the celebration of the Mass, the refusal of seven English Bishops to read the king's proclamations, their acquittal when tried, and the delight with which multitudes received the verdict, were evidences of the writing on the wall, intimating that the rule of the bigoted and infatuated Popish tyrant was at an end. To crown all, the birth of a son to King James was announced, and whatever truth or falsehood might be in the reports that he was a child smuggled into the Palace by the Jesuits, the people did not relish the idea of one to govern them who was to be brought up as a Roman Catholic Prince. It was a time for action. An address was sent to William, Prince of Orange, a staunch Protestant and son-in-law of the King, pleading with him to cross the seas from Holland in order to deliver the land. The appeal was not in vain, and William landed at Torbay in November, 1688. King James, whose reign was one of continuous persecution against the Church of Christ, unredeemed by one act of clemency, now found himself deserted by those who, but for his own misrule, would have proved his staunchest supporters. He imagined his life in danger and finding his cause deserted, he took refuge in flight to France, after throwing the Great Seal of the kingdom into the Thames. His supporters in Scotland did what they could to uphold his standard, but the Cause was the Lord's and the time to favour Zion in Scotland had come, even the time which He had set.

King James' antagonism to Presbyterianism was more pronounced than was the case with respect to Prelacy, and that for the simple reason that Presbyterianism was that unconquerable barrier which stood between him and the goal at which he was aiming, that is, the reducing of the kingdom to a state of abject slavery to his despotism. At the same time there was something higher in Presbyterianism than mere opposition to the despotic rule of the Stuarts, and that was, the great principle that "the Lord Jesus Christ is the sole Head and King of the Church, and hath therein appointed a government distinct from that of civil magistrate." In the light of this great principle of the Scottish Presbyterian Church the position is well stated by Dr. Hetherington when he says: "The attempt to establish an absolute despotism, involved, of necessity, the destruction of this principle; and the oath of supremacy was the weapon by which it was directly and fiercely assailed. The cruel policy of the assailants needs little explanation. It was an easy matter for them to enact an unjust and irreligious law, such as that which virtually declared that the sovereignty of the Church should be taken from Christ, and given to the king, and then to shout, "Obey the law obey the law!" proclaiming men rebels and traitors, and persecuting them to the death, because they could not yield obedience to a law which required the violation of their allegiance to the Divine Redeemer, but chose to obey God rather than man in matters of

religion. It requires but little Christian principle, metaphysical acumen, or knowledge of the general principles of jurisprudence, to perceive that no law can possibly be binding upon man which is manifestly contrary to the law of God. So reasoned and so felt our covenanted fathers; and in defence of that sacred and eternal principle they "endured a great fight of afflictions," through which they were triumphantly borne by the mighty power of God, unfolding and realising in a fearful struggle, though of subordinate importance, was still of inestimable value, that noblest charter of civil liberty which man has ever framed, the British Constitution." *History of the Church of Scotland*, 6th ed. p. 174. In his Declaration sent to Scotland, William, after enumerating all the evils done to the State and to the Church during the late reign, goes on to say: "And therefore we persuade ourselves that our endeavours to give the best assistance we can for the relief of so distressed a Kingdom shall not only be accompanied with a cheerful and universal concurrence of the whole nation, that even those who have been instruments for the enslaving of it will now show their dislike of what they have done by their timeous and seasonable diligence for its rescue. And that if any shall not give us that assistance which their conscience to God and their respect to their country oblige them to, they shall be justly charged with all the evils that may be the effects of such a want of their duty. And as we ourselves desire to trust to the Almighty God alone for the success of our arms, so we expect all good men that they will apply themselves most earnestly to Him for His blessing upon our endeavours, so that they may tend to the glory of His great name, to the establishment of the Reformed Churches, and to the peace and happiness of that kingdom."

In 1689 the Presbyterian ministers sent an Address to the Prince of Orange, the spirit of which might have been enough to convince him that the Presbyterian Church had the sole claim upon his support, and in the following year an Act was passed ratifying the Confession of Faith, and declaring that Prelacy was "a great and insupportable grievance, and contrary to the inclination of the generality of the people ever since the Reformation, they having been reformed from Popery by Presbyters," that the Presbyterian government is "the government of Christ's Church within this nation, agreeable to the Word of God, and most conducive to the advancement of true piety and godliness, and the establishment of peace and tranquility within this realm." The Act then "ratifies and establishes the Confession of Faith, now read in their presence, and voted and approved by them as the public and avowed Confession of this Church;" "as also they do establish, ratify, and confirm the Presbyterian Church government and discipline, ratified and established by the Act of 1592, reviving, renewing, and confirming the foresaid Act in the whole heads thereof, except that part of it relating to patronages which is hereafter to be taken into consideration. Patronage, however, was abolished in a month's time

after the passing of the aforesaid Act, thus completing all that the Church of Scotland was to get out of the Revolution Settlement.

The first General Assembly of the Church of Scotland after the Revolution met in St. Giles Church, Edinburgh, on 16th October, 1690, and was composed of one hundred and sixteen ministers and forty-seven ruling elders. Among them were men "who carried gun and sword at Rullion Green and Bothwell Bridge; men who bore branded on their bodies the marks of the rack and the thumbserew, and who could tell of the horrors of Dunottar and the Bass; men on whose heads the Government of Charles and James had set a price, and who had been laid under the ban of intercommuning, so that it was a capital offence to let them have a morsel of food or to hide them from their pursuers. There was a pathos in the meeting of these warriors of the faith, whose hair was grey and whose cheeks were furrowed." To that description we may add the words of the Holy Spirit: "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of the weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens . . . Of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth" (Hebrew xi. 33, 34, 38).

This Assembly of 1690 was one which was beset with many difficulties. It was made up of three parties, that is, "the aged ministers who had been ejected at the commencement of the persecution, and, having escaped its deadly perils, were now the proper representatives of the Church of the Second Reformation; the ministers who had, to a greater or lesser degree, conformed to Prelacy, accepted the indulgences, and became tainted somewhat with a tendency to laxity and indifference in doctrine, discipline, and government; and the unconquered Covenanters, who had followed Cameron, Cargil, and Renwick, spurning every weak compliance, braving every danger, and sealing cheerfully their testimony in defence of Christ's Crown and Covenant with their blood. The ministers of the first party were not more than sixty, those of the last only three, while those of the middle party amounted to more than double the number of both the others combined. It was perfectly manifest, therefore, that no measure which the more faithful and zealous party should propose could be carried, if the middle party should resolve to oppose it; and there was no reason to hope that men who had tamely submitted to the tyranny of Charles and James, and even bowed beneath the prelatie yoke, would readily assume an attitude of bold resistance to the Erastian policy of William. Accordingly, from the very hour when it met, the Assembly was laid under an almost fatal necessity of entering into a compromise, and keeping in comparative abeyance what its wisest and best members knew to be the great and essential principles of the true Presbyterian Church." *Hetherington's History of the Church of Scotland*, p. 182. The King desired the

admission of the prelatie party, and to oppose this and offend him was looked upon as very dangerous. His chief adviser in matters pertaining to the Church of Scotland was the royal chaplain, William Carstares, who afterwards became Principal of Edinburgh University, and he was insistent, in his advice to the Church, that the royal wishes should be complied with. Carstares further advised His Majesty to avoid giving the slightest ground to either of the contending parties for supposing that he entertained any regard for the one more than the other, and be very cautious in giving up one branch of the royal prerogative. His acting on this advice caused the Revolution Church to be more Erastian than the Constitution of the Church of Scotland permitted. The Act re-establishing the Church of Scotland revived the Act of 1592 instead of the more perfect Acts of the Second Reformation, and thus excluded all mention of the National Covenant and the Solemn League and Covenant. The adopting of these documents would have effectively excluded the prelatists from the Scottish National Church, and it would have been a great gain to Scotland to have their baneful influence excluded. To quote Dr. Hetherington again: "It was absolutely impossible that such men could be true Presbyterians; and the very alacrity with which many of them subscribed the Confession of Faith, only proved the more clearly that they were void of either faith or honour. Their admission into the Presbyterian Church of Scotland was the most fatal event which ever occurred in the strange eventful history of that Church. It infused a baneful poison into her very heart, whence, ere long, flowed forth a lethal stream, corrupting and paralysing her whole frame. It sowed the noxious seed which gradually sprang up, and expanded into the deadly upas-tree of Moderatism, shedding a mortal blight over the whole of her once fair and fruitful vineyard, till it withered into a lifeless wilderness." *Ibid.* p. 183. It was this temporising policy that caused the Cameronian Covenanters, or Reformed Presbyterians as they latterly became known, to refuse to join the National Church. This separation was not, however, justifiable, in spite of the defects of the Revolution Settlement, as it still manifested by the ratification of the Confession of Faith and its unaltered Constitution, and the prominence given to the doctrines of that Confession, that the Church now recognised by law was the Church of the Reformation in Scotland.

As it is the case that Carstares had a great deal to do with bringing about the Revolution Settlement we may now notice something of his character. He was greatly praised and greatly blamed by those who reviewed his conduct at this time. In this connection we cannot do better than again give Dr. Hetherington's assessment of his character. "Carstares was unquestionably a man of great ability, and his resolution and fidelity had borne a severe trial on a former occasion. But, though a sincere Presbyterian, he seems to have been so more from political than from religious considerations, and to have viewed a

religious establishment more as an engine of state than as a Church of Christ. The great Presbyterian principle, that the Lord Jesus is the only Head and King in His Church, he does not seem to have understood or felt, at least neither in his conduct nor any of his writings give any indication that it formed the ruling principle in his views of ecclesiastical polity. That he was a sincere friend to the Church of Scotland, is certain; but the defective nature of his own perception of its great principles not only prevented him from making any effort to obtain their free development, but even led him to obstruct and thwart what it ought to have been the business of his life to promote. It was, therefore, morally impossible that Carstares should give to the king the wisest and the best advice with regard to the establishment of the Presbyterian Church, since he did not himself understand the very essence of the Presbyterian system of church government. Some will think this a strange assertion, when employed respecting a man of such eminence as Carstares, and one to whom the Church of Scotland is in reality under deep obligations. Let them studiously compare the principles and conduct of Carstares with those of the great men who conducted the First and Second Reformations in Scotland, and they will be compelled to feel, whether they fully understand the cause or not, that in him they perceive but a cold reflected lunar light—in them the life-giving power and fervour of direct sunshine. He was a Presbyterian greatly, if not chiefly, through the force of education and habit, and by the conviction of human prudence and political sagacity; and, therefore he strove for the re-establishment of the Presbyterian Church, as most likely to confirm his sovereign's throne, and most agreeable to the inclinations of the people; they were Presbyterians by the grace of God and the indwelling power of divine truth within their souls; and, therefore, they strove for the establishment of a Presbyterian Church, as directly founded upon the Word of God, and therefore of divine institution and authority. Yet the errors of Carstares were those chiefly of omission: to the extent to which his own defective views enabled him to reach, he had an accurate conception of the Presbyterian polity and discipline, and did his utmost to obtain its establishment, and to protect it in times of danger." (Ibid. p. 179.)

The Late Mr. Norman Shaw, Dunoon.

We have beautiful records in the Word of God of the life history of many of God's people from Abel to Malachi—from John the Baptist to the beloved apostle John. How many countless numbers of the Lord's people (young and old) who are in glory of whom we have no account of their life, walk, and conversation while they were in the world? Their life history is before their Lord "where neither moth nor rust doth corrupt, and where thieves do not break through nor

steal." How many of them passed out silently, quietly, and unobserved by their fellow creatures from a bed of Sickness, from the prison cell, or from the waters of the ocean that became the graveyard of their mortal bodies! We may be causing pain, and mental suffering to the minds of some when we write in the pages of the *Magazine* about certain individuals, and quite possible some of the most pious in the sight of the Lord passed over in silence.

The greatest care should be taken that no unnecessary irritation is caused by writing biographical reports of men, or women that happen to be Church members when nothing of peculiar interest can be recorded, but that they were in full communion with the Church and that the writer hoped that their "later end was peace." The most obvious reason that moved the fathers of our Church to give a brief account of the lives of men and women (Mothers in Isreal) in the pages of the *Magazine*, was that they were the ripe, and steadfast Christians who stood in defence of the Word of God along with the Revs. D. Mac-lane, and D. MacDonald, in May, 1893. We doubt not but they had in mind that the generation that was coming after them should know, that the godly men, and women who separated from the corrupt Free Church were outstanding in piety, conviction, and sincerety of purpose. In many instances the biography was brief, chaste, and few facts recorded of each individual. The writers were not canonising the subjects of their biographical sketches. They were merely registering their honest, sincere, and humble testimony in defence of the Word of God, sovereign free grace, and redemption through the blood of the Lamb of God.

The vain graceless "religious" world could not discern their piety, and spiritual life—"a hidden life." Some of them were more prominent and outstanding in their public witness in defence of the Word of God, because of the special gifts that were given them. But they were all of one mind, and, therefore united in spirit as well as in their witness, and deeply concerned that the glorious gospel of the blessed God should be handed to us, free of Dr. Rainy's cursed, and soul destroying Declaratory Act. What an oasis they left for us in the midst of the greatest declension from the Word of God in these modern ages! The subject of our present narrative is Norman Shaw, late of Dunoon, a native of the Island of Harris, Inverness-shire. Mr. Shaw was a healthy man all his days, and his friends were not looking for a sudden change in his case. The sudden change came, and the soul of Norman Shaw was at his eternal rest before we knew that he was ill! When asked about his health, "I am very well," was the usual expression, and so he was a healthy man all his days.

But death is the master of us all! The body must pass to its long home, and the spirit must go to the God who gave it! It was while learning his trade as a tailor in Tarbert, Harris, that his mind became occupied with the great realities of eternity. At this period of his life

he was an adherent of what was then known as the United Free Church. One Sabbath morning in his usual seat in the Church, the minister, said among other things, "that for himself, he did not believe all that was in the Westminster Confession of Faith." Young Norman was more than amazed at this statement from the pulpit, and as he told us, "The thought passed through my mind, well, if you had not agreed to the Formula at your Ordination, you would not be where you are to-day." There and then Norman decided that he was in the wrong place of worship, and from that morning to the day of his death the Arminian United Free Church never saw Norman Shaw within its door.

Some few years before this time the Free Presbyterian Church of Scotland was formed, and a settled congregation in Tarbert, for a large part of the people of Harris had joined the Free Presbyterian Church, and Norman joined the Tarbert section of the Congregation. At this time there was one of our outstanding lay-preachers in charge of the congregation, Mr. Donald Bethune. Mr. Bethune was an educated gentleman, an able expositor of the Word of God, law and gospel, and a reprover of sin, vice, hypocrisy, and deceit in all its forms. Young Norman was quite content to sit down at the feet of this gracious man of learning and sincerity. Like many others at this time he found the Church of his fathers within the pale of the Free Presbyterian Church of Scotland. He felt in his soul, and conscience that he was now in the Church of his fathers which was lost on him while an adherent of the Declaratory Act, Arminian Church of Dr. Rainy and his henchmen. He also saw that those who had separated from the Reformed Church were schismatics. Norman Shaw was a very intelligent man, well read, being of a studious mind, and as a self-educated man got a thorough grasp of what he read, and carefully studied. One would not be long in his company when it would be obvious that he was no ordinary man that whatever he applied himself to that it was not in a half-hazard manner he did it. He now applied his mind to master the causes, and the reasons of the dreadful separation, and the breaking up of the Reformed Church into fragments. He made a thorough study of it—and indeed he was among men of great discernment of the times while he sojourned in Tarbert, Harris. Some of them outstanding in their spiritual understanding of the Word of God, and how the church should be ruled, and governed according to His Word.

At this time young Norman was nurtured in an excellent college of God-fearing men. What a privilege! After Norman ended his apprenticeship, he decided to take up a sea-faring career, and joined a ship that his uncle was master of at the time. Norman was not long at sea when he felt the difference between Forecastle of this ship, and the room he had left behind in Tarbert, Harris! His ambition was to study navigation and master all the charts of the seven seas, so

that one day he would be in charge of a ship himself. He was not long going to sea when he got tired of his environment and decided to quit this way of living. He got a job with the Clyde Lighthouse Trustees. He was stationed at Toward Lighthouse. Here he remained for ten years doing his daily work honestly and efficiently to the entire satisfaction of his employers.

Norman was notified by his employers that he had to do some "experimental wireless work" on the Lord's Day. On strict conscientious grounds Mr. Shaw refused to do unnecessary work on the Lord's Day. It could be done on any ordinary day of the week without interfering in any way with the usual daily work of the lighthouse. The trustees became furious, their pride hurt, and there was nothing for it but to dismiss this honest and faithful servant at once! If the employers had the use of ordinary common sense they could see at once, and appreciate the honesty of this man, who, if need be, was prepared to sacrifice all his earthly possessions than sin against God, and thereby violate his own conscience! The trustees dismissed this man for seeking to honour his God, and obey His command, "Remember the Sabbath to keep it holy." He never refused to do the works of necessity and mercy on the Sabbath day while sailing on the high seas, or when engaged at Toward Lighthouse. Why then was he dismissed the service of the Lighthouse Trustees? In the spirit of Nebuchadnezzar, the trustees in effect said, "let the furnace be heated seven times more than it was wont to be" and let Norman Shaw be cast into the furnace of the fury of the trustees. Oh, the madness of man against God! How brutal his rage, and how insatiable his desire for revenge! Mr. Shaw was a married man with a young wife and young children, but what did the trustees care about his wife or infant children. They dismissed him, thrust him out of the house, for all that they cared, let him and his family die on the hillside. Their pride was hurt, their fury was great. Their conduct was exposed in the press at the time.

The Church came to the aid of their faithful Church member and Parliament was moved. Members of Parliament also stood on the side of Norman Shaw. The Right Hon. Sir Thomas Inskip, K.C. (as he was then) and the Hon. F. A. Macquisten, M.P., described the conduct of the trustees as "a disgraceful piece of oppression." But Satan defeats his own ends all the time, for Mr. Shaw got more friends than he would ever know for his noble defence of the Lord's Day. A house was provided, and himself and his family were better off than he would have been if he had remained in the service of the cruel trustees all his days, hurting his conscience and sinning against God. The poor trustees forgot that they had to appear before the judgment seat of Christ to receive their sentence for their conduct. That was the class of men in Britain, France, Russia, etc., that roused the working masses to cast them down to the ground. In our day the "shop

steward" is the master of the employer! What a change! We do not justify it, but we do consider it a divine judgment on the employer of labour.

"In all thy ways acknowledge Him; and He shall direct thy path" (Pro. iii. 6). Mr. Shaw was one of the most agreeable men that we ever met. He was coming to our house twice a year (at communion seasons) for twenty-four years. One could not entertain a more humble, kind, and considerate man in every way. He was firm and steadfast on the side of the Lord and His Cause. We experienced that during the uproar unstable men and women caused in Glasgow and Inverness. He weighed the situation well, measured his men in the light of God's Word, and was thoroughly convinced that their tactics were of the flesh and not from the Spirit of the Lord. He conducted the services in connection with our Church in Dunoon for many years. He never wavered however few the number who might attend the services he so faithfully, and conscientiously conducted without any salary or payment of any kind. His heart was in the cause of his Lord. We mourn the loss of a true friend, a humble Christian, and a faithful member of the Free Presbyterian Church. His record is on high! He was not a man of many words. He was a man of action.

Our deepest sympathy goes out to Mrs. Shaw and to all the members of his family in the great loss of a loving husband, an affectionate father, a wise counsellor. We hope the seed sown by the father among them will bring forth fruit to the glory of God, and their individual salvation. May they be able to say with people of the God, "The LORD of hosts is with us; and the God of Jacob our refuge" (Ps. xlv. 7).—*James MacLeod.*

Searmonan.

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

SEARMON X.

"Thigibh faicibh duine a dh'innis dhòmhsa na h-uile nithean a rinn mi riamh: Nach e so Crìosd? Eoin iv. 29.

B'e so cainnt bean Shamaria aig crìoch a coimneachadh iongantach ri Crìosd. 'S e th'air a thoirt fodh'r comhair an so iompachadh na aithreachas peacaich, aon dhe'n a suidhichidhean anns am bheil crìoch mhòr teachd Chrìosd dh'ionnsuidh ar saoghal-ne air a ruigheachd. 'N a measg-san a chunnaic 's a chuala E ann an laithean fheola cha robh mòran de na nithean so. Ach bha cuid ann dhiubh. Agus b'e so aon dhiubh.

Dh'fheudadh nach b'aithne do bhean Shamaria ach beagan mu thimehioll Dhé agus Chrìosd 'n uair a labhair i na briathraibh so. Dh'fheudadh i bhi glè aineolach air iomadh fìrinn mhòr. Cha'n e'm mhùin gu'm feudadh e bhi, ach 's e bh'innnte, ach naoidhean a cur feum

air bainne; a tòiseachadh, agus a mhàin a tòiseachadh, air a bhi foghlum ciod e ceud thòiseachadh diadhachd. Ach gidheadh, 's e bh'innte leanadh le Dia. Bha i marbh ach bha i beo a ris; bha i caillte agus thuaradh i. Dh'aidich Iosa gu'm b'e atharrachadh da-rìreadh a bh'ann; aon anns am fac E de shaothair anama, agus a bha E toilichte. Thubhairt E, "Tha agam-sa biadh r'a itheadh air nach eil fhios agaibhsa." Agus bha 'n a h-ainglean a chuir an cèill a bhreth 'n uair a luidh E anns an fhraasach ann am Betlehem, a nis ag amharc a nuas agus a deanmh gairdeachais thairis air aon pheacach a deanamh aithreachais. Tha againn ann an so, uime sin, eiseimpleir air an atharrachadh a ni neach 'n a Chrìosduidh.

Is e h-ann eiseimpleir de dh'iompachadh obann agus luath. Cha'n e nach e h-ann a bhi dol thairis bho bhàs gu beatha ach ni a tha ghnàth 'na atharrachadh obann. Ach 's tric gu'r e h-ann ach ni a tha ga noehdadh fein, do mhuinntir eile, agus do'n neach fein, ann an rathad athaiseach, agus gu h-àraidh anns a mhuinntir a bha air an togail suas ann a eagal Dhé, agus a bha air an gleidheadh bho pheacaidhean mòr agus foilleasach; agus glè bhitheanta faodaidh am iompachaidh neach a bhi gu'n fhios do aon anns an t-saoghal so. Bha iompachadh an neach so gu math comharaicht' agus obann. Dh'fhàg a bhean bho Shicar am baile, na bean bhochd, aineolach, shaoghalta, 'n a coigreach do Dhia agus do luach a h-anama fein, bha a h-uile chùraman agus mhiannaibh air an cuartachadh leis a bheath tha làthair: phill i ga ionnsuidh 'n a creutair nuadh. Cha'n eil barantas againn, uime sin, a bhi'g amharc le amharus na teagamh air cùisean mar so. Bhuinneadh dhuinn ni's motha a bhi miannachadh, a bhi'g ùrnuigh air son, agus sùil a bhi againn riutha.

'S e th'ann ach iompachadh aon a bha anabarrach mi-choltach, agus aon a bhuineadh do shluagh a bha anabarrach mi-choltach. Bha Iosa, aig an m so, air a cho-èigneachadh gu cùl a chur ri Iudea, far am bu mhotha bha dhe mhuinntir fèin, a mhuinntir fèin nach do ghabh ris; agus tre'm mi-chreidimh thuair na Samaritanaich trècair. O! doimhne saoihris araon gliocais agus eolais Dè. Cia do-rannsachaidh a bhreith-eanis, agus do-lorgachaidh a shlighean." 'S e bha'n so ach an aon bu mhi-choltaich de shluagh mi-choltach, boireannach ro mhi-mhoralta agus aingidh—cha'n e mhàin so, ach aon a bha, am feadh 's a b'e so a cliu, ullamh gu dhol a stigh ann an argamaid ri Iosa air son e'ait a robh am fìor ionad-aoraidh, agus seasamh suas air son diadhachd a h-aithrichean. Co theireadh, ma bha peacaich chailte ann an Sihar gu bhi air an cruinnachadh a stigh, gu'm b'e am boireannach so a cheud aon dhiubh; gu'm bitheadh innte-se, an ceud aon 'n a measg uile. Iosa Crìosd a foillseachadh "air tùs an uile fhad-fhulangas, mar shaimpleir dhoibhsan a chreideadh ann, an deigh so, chum na beatha maireannaich." Cha'n e slighean Dhé ar slighean-ne, ni motha 's e a smuaintean-san ar smuaintean-ne, ach tha iad os ar ceann-ne mar tha na neamhan ni's àirde na'n talamh.

B'e a h-iompachadh obair Chrìosd. B'obair e anns an d'fhoillsich E'n gràdh a thug d'n t-saoghal E, agus a thug E chùim a chruinne-cheusaidh. Bha i air a toirt mu'n cuairt le cumhachd an Spioraid. Deanadh-mid stri gu bhi smuainteachadh ann an rathad ni's fiachmhor air a ghràdh so—an gràdh a tha tàladh pheacach, a tha deanamh gàirdeachais thairis air cleachdadh mheadhonan air son an iompachaidh, a tha'g ràdh riutha, 'n uair a tha iad n'an luidhe anns a' mhachair sgaoilte 'n m fuil, "Mair beo." Cuireadh-mid ar muinghin uile ann an cumhachd Spioraid Chrìosd, ag altrum smuaintean àrd mu a ghras agus a chumhachd. Ciod e'n soilleireachadh a th'againn ann an cùis a bhoireannaich so, air a ghràdh agus a chumhachd, mar a tha e ann am mòran de àitean eile air a chur sìos ann an sgeul an t-soisgeil, mar a tha thaobh Muire Magdalen, Sacheus, agus an gaduich air a chrann. Ciod e ach gràdh saor a b'urrain amharc air an leithidean sin. Ciod e ach cumhachd Dhé a b'urrain an iompachadh.

'S e cùis a th'ann a tha soilleireachadh doigh iompachaidh, agus a tha toirt mòran do theagasg luachmhor dhuinn mo thimehioll. Le dòigh iompachaidh cha'n eil mi a ciallachadh an rathad anns am bheil an Spiorad Naomh ag oibreachadh. Tha sin am folach 'uainn. "Tha a' ghaoth a' seideadh far an àill leatha, agus tha thu a' cluinntean a fuaim, ach cha'n eil fhios agad cia as a tha i teachd, na c'ait a tha i dol: is ann mar sin tha gach neach a tha air a bhreith o'n Spiorad." "Mar nach eil fhios agad ciod i slighe an Spioraid, no cionnas a dh'fhàsas na enamhan ann am broinn na mnatha a bhitheas torrach, is amhuil sin nach eil fhios agad air oibribh Dhé, mar a ni e na h-uile nithean." Ach tha meadhonnan ann dhe'm bheil E deanamh feum ann a bhi toirt an atharrachaidh so mu'n cuairt. Tha E deanamh feum dhe fhìrinn; tha E beantuinn ruinn mar bhithean reusanta agus cùinntasach aig am bheil tuigse, coguis, agus toil. Tha eolas air a cho-phàrtachadh ruinn air an fhìrinn; tha làraichean air an deanamh leis an fhìrinn, làraichean air am bheil sinn mothachail; agus tha atharrachadh air beachdan agus aignuidhean air an toirt mu'n cuairt le bhi gabhail ris an fhìrinn.

Tha bean Shamaria air a tòirt fodh'r comhair ann an trì staidhean na suidhichidhean cadar-dhealaichte 'n a h-cachdraidh spioradail mar chreutair peacach, mi-mhoralta.

(R'a leantuinn.)

Gaelic Poem.

Mrs. CLARK, Parish of Kingussie,
(Locally known in Gaelic as Bean TORRA-DHAMH.)

This noted lady was born in the parish of Laggan, Badenoch, and was the daughter of Ewan MacPherson, schoolmaster in the parish.

She was a noted bard, but of the thirty-two pieces she composed only two (as far as is known) are extant. It was a real loss to the religious life of the Highlander that the spiritual poems of this pious lady were lost to posterity. Her first production was composed in English, but her husband persuaded her to employ her gift of poetry in Gaelic for the benefit of the Highlanders who could not understand the English language. But, as far as we know, her English poems were lost as well as most of her Gaelic poems. The following beautiful elegy shows how deeply exercised she was, and her deep love to the Saviour of the lost. *Rev. James MacLeod.*

(1)

Tha m'inntinn-s an geall
A bhi thall thar uisg' Iordain;
Mar ri Prionnsa na sìochaint,
B'e mo mhìann dol na chomhail;
'S E Cibeir na treud E,
Bheir E fein orra faicill;
As na h-eileanan euainteach,
Ni E 'n cuairteachadh dhachaidh.

(2)

'Se an Ros E o Sharoin,
'S am Fluthair o Iesse;
'S E Gaisgeach Treibh Iudaih,
Cha chlaoidhear a neart-san;
'S e aillteachd thar chach
Thug mo ghradh-sa cho mor Dha;
'S an uair 'bhios E as m'fhianuis
Bi mi cianail, ro bhronach.

(3)

Bidh mi dubhach gha iarruidh,
Os iosal an comhnuidh;
'San uair chi mi na mhais' E,
Bi mi laiste le solas;
'S E m'ailleagan broillich,
'S E mo charaid 's m'fhear-posd'
E;
'S e mo Brathair is seine,
Tris, is minig, 'gam chomhnadh.

(4)

'S E fear ghabhail mo leithsgeul,
'S a sheasamh mo chorach;
A phaigneas m'uille fhiachan,
'S ni mo dhion bho gach doruinn;
Am fad 'sa bhios mi air thuras,
Bheir e 'n cumantas lon dhomh;
'S nuair a philleas mi dhachaidh,
Cha bhi aire aig a bhord-san.

(5)

The mil agus bainne 'n Canaan,
Ged tha 'n fhasaich-sel an croisean;
'S iomadh bruthadh air sailibh,
'N neach is fearr 'gheibh an
t-aisig;
Bha a smachdan 's a throcair,
'O m'oige mu seach orm;
'S e bu chainnt dhoibh le cheile,
Mi a threigsinn apheacaidh.

(6)

'S iad clann dileas a chumhnaint,
'S geire 'sgiursas a shlait-sa;
Ach cha deallaich a chaoimhneas,
A chaidh riu, reir fhocail;
'Se trioblaid na fuirneis,
'S bheil E rusgadh an seachrain;
Gus an iarr iad dheith throcair,
Gun leonadh dha cheartas.

(7)

Chum's gu faic iad an truaighe,
'San gluasad gun fhaicill;
Thig an lagh 'gan dian-ruagadh,
As gach bruach an robh 'm
fasgadh;
'Nuair an ni choguis dusgadh,
Le sgrudadh geur-bheachdail,
Ni i mach dhoibh bhi cailte,
Mur tionndaidh iad dhachaidh.

(8)

'N uair bha mi am reubalt,
'S E fein a rinn iochd orm;
'S rinn mo philleadh le trocair,
Bho sligh' dhoruinn 'n leir-sgrìos
Mar amhailt a ghriosaich,
A spion E mi thairis;
Bharr chriochean an namhaid.
Gu fardoch a chlanna.

(9)

Tha cuibhleachan uine,
 Gu dluth a dol seachad;
 Dean mo sgeadachadh sgiamhach,
 An aodach iasaid a ghaisgich;
 A cheannaich E daor dhomh,
 Cha b'ann le ni truailidh,
 Ach fhuil uasal 'ga taomadh.

(10)

Dh-ath-nuadhaich E 'chumhnant,
 Is dhubhail E 'ghealladh;
 'Se Caiptein mo shlaint E,
 'Bheir le gras mi na chomhnaich;
 Tha gach latha mar bhliadhna,
 Gus an erioshnaich mi m' astar;
 Gus am bi mi 'na fhianuis,
 Troimh shiorruidheachd cuir
 beachd air.

(11)

Rinn Simeon solas 'nuair
 Fhuair e og E 'na ghlacaibh;
 Is le irioslachd dh' iarre e
 Comas triall 'sa dhol dhachaidh;
 Is a b'fhad bha mi 'g earbsa,
 Tha m' shuil dearbhta dha
 fhaicinn;
 Slainte Dhe do chloinn daoine
 Chaidh fad thaobh uaith, air
 seachran.

Notes and Comments.

Roman Catholic Church in German Politics.

A special correspondent to *The Scotsman* recently wrote on the coming general elections in West Germany. The two main parties seeking power are the Christian Democrats and the Social Democrats. He revealed that the Roman Catholic Church has strongly engaged on behalf of the Christian Democrats, that is Adenauer's party, and that several R.C. bishops have come out with authoritative statements that no Roman Catholic could vote Social Democrat and that Roman Catholics would have to account to God for the way they cast their votes. Many Protestants belong to the Christian Democrats and the fear is expressed that if this party is stamped as Papist, it may cause resentment on the part of Protestants who might withdraw their votes from this party. If Dr. Adenauer is working for the Pope, like Hitler and the late Italian dictator, then let him lose votes, and let the political activities of the Vatican in West Germany be frustrated and overthrown.

The Scottish Reformation Society.

We referred in a recent issue to the wholly unsatisfactory part which Dr. W. J. Baxter, D.D., President of the Scottish Reformation Society, took in the debate on "Bishops in Presbytery" in the Church of Scotland Assembly last May. We have had since then the July-August issue of *The Bulwark*, the journal on behalf of Reformation principles, issued by the said Society, and also the Annual Report of the Society for 1956-1957. In these two issues we can find no reference whatever to the Report on Church Inter-Relations, which proposes

Bishops in Presbytery for the professed Presbyterian Church of Scotland. The silence on the subject is astounding to us. How periodicals issued by a society professing to stand for Reformation principles in Scotland dare ignore a matter which has affected the people of Scotland so deeply in recent times is beyond our comprehension. Let us quote from the present Annual Report of the Society as follows: "Protestants everywhere would do well to heed the command, 'Awake thou that sleepest.' It is to this end that the Society exists. Its purpose is to arouse those of the Reformed faith from their apathy, and to remind them of the urgency for action." To us, this statement is amusing and sad; it is so out of tune with the Society's attitude to urgent matters of an up-to-date and serious nature. This Reformation Society of Scotland is itself "in a dead sleep cast" when it has no clarion call to Scotland and the people of the Church of Scotland to resist and reject now and presently any suggestion whatever as to the introduction of Bishops into the aforesaid Church of Scotland. Surely this is a movement of Episcopacy that any Scottish Reformation Society worth the name would rise up and resist and expose with all the means at its disposal? But no! Complete silence on the subject! And what is the explanation of their conspiracy of silence on the part of ministers and laymen connected with this Society? We suggest one, viz. That many of them, like Dr. Baxter, belong to the Church of Scotland and are prepared to abandon in practice, at this present time, much that they and their Society profess to stand for *ancient* Reformation principles, in deference to their Church leaders who are prepared to join hands with the Archbishop of Canterbury, who in his turn is ready and willing to welcome the Pope. And one final word. The opening articles in *The Bulwark*, by its editor, are consistently devoid of any subject matter which would further Protestantism or edify readers in a spiritual manner. We do not make this observation from a carping spirit, but from the reactions of a regular perusal of *The Bulwark*.

Words of Wisdom from Medical Men.

The British Medical Association Conference took place at Newcastle-on-Tyne during last July. The trouble of high blood pressure was one subject of this discussion. Dr. Cooper proposed that people with high blood pressure should be told "Live a godly, righteous and sober life and seek tranquility not in drugs but in a practical philosophy." Then Dr. Hunt said that religious faith, which this generation had largely thrown over, had produced greater tranquility than any drug. We felt it refreshing to the mind to read such statements from members of the medical profession, as it might well be that some afflicted persons would be influenced to turn from even a lawful use of drugs to the doctrine and faith of the gospel of Christ. Was it not Jesus who said, "Peace, be still, and there was a great calm"? Here is the medicine which many a poor, afflicted sinner needs.

Professor Gilbert Murray's Death and Funeral.

Professor Gilbert Murray, the eminent scholar, who recently died at Oxford, was during his lifetime an agnostic and expressed in his will a wish to be cremated. When he died a Roman Catholic priest of Oxford claimed that he helped to have Dr. Murray admitted to the Roman Catholic Church and that he gave him what they call Extreme Unction when he died. So here the Roman Catholics claim the great scholar as a propaganda action. Then the professor's son, Mr. Stephen Murray, barrister, declared that he knew nothing of his father's conversion to the Roman Catholic Church. He said: "It is my view that he was in a comatose state at the material time. I have no reason to believe that my father died other than he lived—an agnostic." This is a sad statement for any son to make regarding a father, yet it appears to be true, irrespective of priestly claims. Then the Dean of Westminster Abbey still gave permission for Professor G. Murray to be buried in the Abbey, on July 5th. And so the great scholar in his death is associated with agnosticism, Roman Catholicism and the Church of England. But we must be associated vitally and in faith with Christ Jesus if we are to enter into rest in the great Eternity. "The wisdom of this world is foolishness with God."

Conservatives to use the Sunday Press.

It was reported last June that an advertising campaign in certain "Sunday" newspapers was to be launched by the Conservative Party. Eight papers were selected because it was assessed that they reach eighty per cent. of the population over the age of 16 years. It used to be understood that the Conservative Party endeavoured to refrain from political public activities on the Lord's Day as to meetings, etc. But this advertising campaign is truly a launching out into violation of the divine law, the Sabbath being a day for spiritual and moral activities. "Sunday" papers and those who support them, are operating to the destruction of the observance of God's holy day. The Conservative Party will certainly not benefit by such a campaign, but will incur the divine displeasure.

An Ecclesiastic of Ruthless Technique.

It will surprise Free Presbyterians that the late beloved Rev. Neil Cameron, Glasgow, appears to be referred to and described in the July, 1957, issue of the *Free Church Monthly Record*, in the following uncalled-for manner, in an editorial note: "There is in Scotland a deep-seated fear of the ecclesiastic, and no denomination is immune from his subtle policies and domineering tactics. He thrives on the most meagre soil. Some twenty years back we had in Scotland the smallest denomination of all overrun and overlorded by an ecclesiastic of iron will and ruthless technique. Every church has to assert itself to keep the dictator at bay, under whatever guise he comes." As one who is now among the oldest ministers of the Free Presbyterian

Church of Scotland, if not as regards ordination, at least as regards years, and as one who knew the uncompromisingly faithful Rev. Neil Cameron intimately, I have no hesitation in describing the Free Church editor's language as unfounded, and carnal. Of course, it is difficult for an ecclesiastic who is as much at home among the Arminian anti-nomian Keswick Convention people, as he is among the people of the Calvinistic Sovereign Grace Union, to understand and appreciate uncompromisingly faithful and consistent loyalty to ordination vows. He must needs, therefore, snarl at such a precious gracious virtue in one who was known for piety and godliness.

A well-known godly man in his day, Mr. Allan MacPherson, the last evening he was on earth, before entering glory, declared concerning Rev. Neil Cameron, who had not at that time begun studying for the ministry, that "that young man (Rev. Neil Cameron) will stand faithful to the Cause of Christ in Scotland when many ministers and others, who have a great name to-day, will utterly fail." Mr. Allan MacPherson had the mind of the Lord, which the Judgment Seat of Christ will vindicate, when speechless confusion shall cover with shame all finally impenitent gainsayers.

As to Prof. Finlayson, his prejudice against the Rev. Neil Cameron and against the Free Presbyterian Church of Scotland, shows a man under another influence than divine. We cannot both be right, and I personally regard the F.P. Church of Scotland as the most Scriptural, and the most faithfully apostolic on Scottish soil to-day, and the Rev. Neil Cameron as the most faithful and saintly minister of the Gospel I ever had the pleasure and privilege of hearing and knowing in my day and generation. 'He was a faithful man, and feared God above many,' but he was no tyrant, but a thorough Christian gentleman.

As for meticulous regard to accuracy of statement, Prof. Finlayson is certainly not conspicuous. Some twenty years ago, and less than that, the F.P. Church of Scotland was not the smallest denomination in Scotland, even among churches holding the Presbyterian system of Church government. It has for many years been much larger than the Reformed Presbyterian Church of Scotland, and larger than the late Original Secession Church. The truth as it is in Jesus, as well as merely secular historical truth, is quite independent of majorities and minorities, and it is high time this oft-repeated sophistry was exploded for the blatant fiction it is. Has Prof. Finlayson forgotten "the Sword of the Lord and of Gideon," and the human minority supporting it, with the blessing of Heaven?

To charge Mr. Cameron, as it seems, with "subtle policies" and "domineering tactics," "overrunning and overlording," "with an iron will and ruthless technique," is to be guilty of using language of a serious nature. Prof. Finlayson had little or no opportunity of knowing Mr. Cameron intimately, so that his groundless charges are either derived from hearsay or imagination. The probability is that he has

derived his false information from ministers and others, unfaithful to solemn ordination vows, who left the F.P. Church of Scotland for the Free Church of Scotland, with its indiscriminate exchange of pulpits, and preaching "that would not please a Calvinist nor yet offend an Arminian." Mr. Cameron did not suffer fools gladly when treating their ordination vows with contempt.

In conclusion, the deep affection and sincere ardent admiration of the late Rev. Neil Cameron in the hearts of God-fearing Free Presbyterians were due mainly, among other things, to his uncompromising fidelity to his principles, convictions, and ordination vows, together with his extraordinary possession of the secret of the Lord, as manifested in his discovering of and administering the appropriate comfort to, the trials, difficulties, temptations, and tribulations, inward and outward, of the Lord's afflicted people, manifesting thereby also the fact that he was an outstanding man of prayer.

May God give the spirit of repentance, in a day of mercy and grace, to those cherishing unfounded prejudice, against a branch of the visible church that is faithfully, and in much weakness and frailty, seeking to serve the true Cause of Christ in our day and generation, and to transmit to posterity, unimpaired and intact, the Scriptural testimony of Reformed Scotland.—*J. P. MacQueen.*

Literary Review.

Baptism: A Reply by F. Windridge.*

This is a booklet of some forty pages, recently issued by a Strict Baptist in England and purporting to be a reply to "The Sacrament of Baptism" by the Rev. John Colquhoun.

In this work the author maintains to his own satisfaction, and of his denominational viewpoint, that, as to the ordinance of Baptism, it shall be administered only to adults upon a profession of faith and that "immersion" is its Scriptural mode. He says: "Infant sprinkling must appear to me nothing less than a high insult offered to Jehovah in the name of the Holy Three." (page 46).

On general grounds Windridge's "reply" appears to lose much of its effectiveness in the eyes of anyone versed in this particular controversy, because the following distinctions are nowhere made evident by him:—

1. That Presbyterians maintain, equally with Baptists, that no adults shall receive baptism, except upon a suitable profession of faith.

*It has been sent to all our ministers; and to us it is a confused mass of quotations, set forth in much disorder. Let our readers peruse carefully the article in this issue on "Sprinkling in Baptism".—*Editor.*

2. That the baptism of infants is, therefore, a further and distinct use of this Sacrament.
3. That in terms of the Westminster Confession, Presbyterians do not condemn baptism by immersion as invalid.
4. Our abhorrence of Phrases and all human compositions in the Public Worship of God is not evident, unless, indeed, it is denied altogether (page 28).

Also, the general structure and argument of this booklet would appear to be vitiated by the disregard in large measure of two great principles, necessary to our evaluation of what the truth committed to the Church is: (i) "The supreme Judge, by which all controversies of religion are to be determined . . . can be no other but the Holy Spirit speaking in the scripture." (Conf. of Faith I, 10). Mr. Windridge lays great weight upon his view of history—that Infant Baptism was unknown in the church of the first centuries. Although this could be proved to be fact (which is in no way evident), it will not provide firm ground on which to build, in view of the plain intimation of Scripture, that the visible church would soon, in point of fact, be widely and deeply corrupted. When reformation, from the many abuses that had been introduced into the Church did come, it was by way of a new appeal to Scripture and not to history. (ii) The second principle is, that the Church is to search the Scriptures in order to a progressively fuller and clearer understanding of their meaning. And therefore, the researches of even an Augustine or a Calvin in the Scriptures can be taken a stage further, and that in the interests of the truth itself.

Now to mention a particular issue. The Presbyterian defence of the proper baptism of infants is founded in large measure upon the interpretation of Scripture to the effect that in the one indivisible Church since Abraham, Baptism has replaced Circumcision. It is argued in the present work, that Circumcision belongs only to the temporal covenant that God made with Abraham, so that, consequently Circumcision was at an end when the commonwealth of Israel was abolished. (page 12). The help of Charles Hodge, D.D., is elicited in support of this argument by the author; yet Hodge writes as follows—"that circumcision was not the sign exclusively of the national covenant with the Hebrews, is plain because it was enjoined upon Abraham and continued in practice hundreds of years before the giving of the law on Mount Sinai, when the people were inaugurated as a nation." (*Systematic Theology* vol. iii, page 552). He then gives further proof from the New Testament, including Rom. 4: 11—"he (Abraham) received the sign of circumcision, a seal of the righteousness of the *faith* which he had yet being uncircumcised."

Many other matters might be raised—e.g. Cyprian, whose use of Infant Baptism is unquestioned, is in this booklet termed an "innovator;" whereas the testimony of Principal W. Cunningham is rather

different—"Cyprian is altogether one of the finest characters we meet with in the history of the early Church. He shows less tendency to mix up spiritual truth with philosophical speculations and had more of the spirit of the gospel." But what has been said may show that this "Reply" is in no sense final. It is a challenge to us to search our foundations and only so far does it provide any benefit.—*Rev. Alex. Murray, Applecross. 6th August, 1957.*

Church Notes.

Communions.

January—Fourth 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; fifth, North Tolsta. *April*—First Sabbath, Portnalong, Breaslete and Fort William; third, London and Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Broadford and Edinburgh. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch; fifth, Inverness. *July*—First Sabbath, Lairg, Raasay and Beaul; 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 Stratherriek; third, Bonar, Finsbay and Laide; fourth, Vatten, Stornoway and Thurso. *September*—First Sabbath, Ullapool and Breaslete; second, Strathy; third, Tarbert and Stoer; fourth, Applecross. *October*—First Sabbath, Tolsta and Lochcarron; second, Gairloch and Ness; 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.).

Day of Prayer.

The following motion was taken up at the Synod in May: Rev. R. R. Sinclair moved and Rev. D. MacLean seconded "*That Wednesday, 25th September, be observed as a day of Humiliation and Prayer throughout the Church, because of our continued backsliding in our national life and of absence of signs of repentance.*" The Synod approved this motion.

Jewish and Foreign Mission Fund.

The time has come round again in the Providence of God when we issue our annual appeal on behalf of the Jewish and Foreign Mission Fund. In doing so, we feel bound to express our thankfulness to the Lord, who has the hearts of all men in His hand, for His goodness to us in the past in moving the friends of the Cause to support this

Fund so liberally, and to acknowledge the generosity of our loyal people, at home and abroad.

A great deal of useful work is being done in our Mission in Southern Rhodesia, calculated to raise the natives to a position in which they will be able to attend to their own affairs. The Government has shown its appreciation of our work, and, time and again, has given tangible tokens of that appreciation and of the respect in which our Mission is held by officials in high places. It is, however, to be remembered that our Mission exists first and foremost in order to bring the knowledge of the truth as it is in Jesus to our fellow-creatures in that far-off land who have been for centuries sitting in darkness and in the shadow of death. The salvation of even one soul would justify the continuance of our efforts in that direction, and we have reports of many who have become partakers of the great salvation. This year many of our people were eye-witnesses of one such being ordained to the work of the ministry, and some have to acknowledge that it was a heart-melting sight, which could stir us up to greater efforts in order to bring the Gospel to the poor heathen.

The incidence of expense in connection with this work is very high, causing a heavy drain upon our funds, and for the replenishing of which we can only look to the Lord in the hope that He will be pleased to move the hearts of men and women to give of that which He has bestowed upon them. This collectiion is to be taken by book in August and we expect our loyal people to contribute as liberally as the Lord will lay to their hands. On inspired Apostolic authority we read that the Lord Jesus said: "It is more blessed to give than to receive." Acts xx. 35.—*John Colquhoun, Convener.* August, 1957.

Additions to Mission Staff.

As intimated at the Synod, the Committee were glad to report that two young people had come forward to assist in the work of the Mission. These are Miss I. MacCuish, M.A., Dunoon, and Mr. J. Van Woerden, London. The former is going to Ingwenya to take over the work of Miss MacKay. Mr. Van Woerden who is a communicant in our London congregation, is going out as a Lay Missionary and Male Nurse and will commence his labours at Zenka.

While these additions to our staff are an encouragement, we would impress upon the teachers in the Church the great need which still exists and the opportunities offered in our schools. The following posts still await applicants:—

1. Teacher for Secondary Education at Ingwenya. Work here commences at the begining of January, 1958.

2. Teacher to relieve Rev. James Fraser in the Teacher Training Centre at Mbuma. Mr. Fraser must be relieved from this work so that he can concentrate on the Church work.

3. Teacher for Zenka school. This school with its 400 or more pupils requires an European teacher so that the standard can be raised thus relieving the congestion at Ingwenya.

These calls from the Mission Field carry with them their own sense of urgency and the Committee appeals once more for teachers to come forward to assist in the great work of spreading the Word of God in distant Rhodesia.

JOHN COLQUHOUN, *Convener*.

DONALD MACLEAN, *Clerk*.

The Jewish and Foreign Mission Committee.

Letter from Deputy to Australia.

c/o Miss Shaw, Flat 1,

82 Victoria Street, Grafton,

Australia. 24th July, 1957.

My dear Mr. Sinclair,

Thank you for your letter of the 25th ult. We were both pleased to get it. As you see from the above address we decided to stop-over in Australia. We considered it more convenient and less expensive. The whole voyage, and the train journey to Grafton have been very pleasant and we have cause to be thankful for the Lord's preservation of and kindness to us during the past two months since we left home. The congregation here is small in numbers, but most loyal, and we find them very kind indeed.

Mr. Kidd who is 84 and Mrs. Scott who is 88 have been able to attend all the services so far, and it is very heartening that they are able to go to God's house at their age.

It is our intention to proceed to New Zealand about the end of October, and stay there until the middle of March (D.V.) when we intend to return home.

Letters come from our loved ones regularly.

Remember us very kindly to all the friends as if mentioned by name, and with warmest regards from us both.

I am,

Your sincere friend,

D. J. MATHESON.

Letter from Rev. Petros Mzamo.

Mbumba Mission,

P.B.T. 198, Bulawayo,

3rd July, 1957.

My dear Mr. Sinclair,

The Lord carried me home safely, indeed, a thing which we ought to be very thankful for. The Lord is showing us His great mercies in providence. Oh! that we would be enabled to see His hand in all His dealings with us as individuals and as a Church.

I had a very pleasant voyage to Capetown. We had Cape rollers two days before arriving in Capetown. The boat rocked from side to side and forward and backward. However, there was nothing alarming. My boat anchored in Capetown at 6 a.m.

As soon as it stopped officers from the immigration, customs and declaration offices came in, and all passengers went through them. I had no difficulty in any of the offices.

My train left Capetown at 2 p.m. the same day of my arrival. I did not enjoy this journey by train for by now I was very tired of travelling and anxious to get home. The train pulled into Bulawayo at 5.45 p.m. on Saturday. I was met by Mr. Miller and Mr. Tallach.

I spent the week-end at Ingwenya. The Europeans and Africans in the Mission gave me a warm welcome. The services on Sabbath were well attended. I took all the services and the English service in the evening, and also worship with the students at 8 p.m.

I left Ingwenya for Mbumba on Tuesday morning. I stopped at Zenka for about three hours to see friends there. I reached Mbumba at 5 p.m. Everybody was anxious to see me back. The students lined up along the road to my house to welcome me back, and they were singing Psalm 133. My wife had prepared tea and invited all friends in the Mission white and black. They all came and my wife and Miss Finlayson were serving at table. We all enjoyed the occasion.

Last Sabbath we had communion here at Mbumba. It was a very refreshing and pleasant season. We had people from Ingwenya, Zenka and Inkai. There were so many people on Sabbath that we had two services in different classrooms going on at the same time in the morning and afternoon. We had to meet outside for dispensing the Lord's Supper.

I hope you are still enjoying good measure of health. Remember me to friends in Wick.

Please convey my best love and regards to them all, and my special love to your sisters and daughter.

We are all keeping well and enjoying a measure of peace which we ought to be very thankful for.

May the Lord bless your labours at Wick.

Yours very sincerely,

PETROS MZAMO.

P.S.—Please post my books if you can.*

* Books for Mbumba School from Mr. A. Henderson, M.A., Headmaster, Wick North School, have been forwarded.—*R. R. S.*

Synod Proceedings.

The printed Proceedings of Synod, May, 1957, will soon be sent out to congregations. The price per copy will be 2/-, and 3d for postage when single copies are sent out. Copies can be had from Mr. John Grant, 4 Millburn Road, Inverness.—*Robert R. Sinclair, Clerk of Synod.*

Acknowledgment of Donations.

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

Sustentation Fund.—Mr. E. M., Carnigrich, Harris, £2; Mr. M. A. McL., Talisker, No. 5 R. D., Feilding, New Zealand, o/a Struan Congregation, £5.

Foreign Mission Fund.—Anon., Tolsta, £2; Anon., Lairg postmark, £2; Mr. W. B., Lamond View, Stenhousemuir, £1.

Mission Transport Fund—Mrs. I. M., Myrtle Cottage, Dalchrechart, Glenmoriston, £1; Friend, Lochgilphead, per A. McP., £4.

Home Mission Fund.—"A Friend," Knock postmark, £1; Mr. H. McK., Craig Dunain, Inverness, £1.

Magazine Free Distribution Fund.—Mr. D. McL., Dechmont, 6/-; Miss M. M., Schoolhouse, Northton, £4 12/6; Wellwisher, 6/-; Miss C. McK., Foulis Terrace, London, S.W.7., 9/-; Mr. H. C., Scorraig, 6/-

The following lists sent in for publication:—

Broadford Church Building Fund.—Mr. J. MacLean, Treasurer acknowledges with sincere thanks: Two Friends, Broadford, £3; Interested, Dunan, £3; Anon. Friend, Glasgow, per Nurse Martin, £1; Friend, Ardineaskan, £1; Mr. and Mrs. A. MacLean, Auckland, New Zealand, £5; Mrs. M. McL., 3 Drinan, Elgol, £1.

Dingwall Church Building Fund.—Mr. D. Matheson, Treasurer acknowledges with thanks: Miss C. McK., Gairloch, per A. McL., £2; Friend, Edinburgh, £1; Mrs. McL., Inverness, £2; Miss McA., Inverness, £2; Friend, Gairloch, £2; Friend, Inverness, £1; C. M., Edinburgh, per Mrs. McL., £1.

Fort William Manse Building Fund.—Mr. I. Matheson, "Tanera," Fort William, Treasurer, acknowledges with thanks: Dr. N. G., £2; Mrs. Zeigler, Texas, £3 10/7; Mrs. McK., Airdrie, £1; Mrs. G. Plockton, £1 10/-.

Gisborne, New Zealand, F.P. Church Building Fund.—The following donation thankfully received on behalf of the Treasurer, Mr. M. MacPherson: Mr. and Mrs. J. McL., 20 Diabaig, £2.

Glendale Church Repairs Fund.—Mr. A. MacLean, Treasurer, acknowledges with grateful thanks: Friend, Glasgow, £5, per Rev. J. C.; Friend, 10/-; F. F., Glasgow, £1.

Halkirk Congregation.—Rev. W. Grant gratefully acknowledges £1 from "A Friend," Midclyth for Trinitarian Bible Society.

Lairg and Creich Congregation.—Rev. D. M. MacLeod acknowledges with sincere thanks £1 from Miss S., Glasgow; and £1 from Miss L., Glasgow, for Congregational Funds.

Lochcarron Manse Building Fund.—Mr. G. Ross acknowledges with thanks: A Communion Friend, £10/-; A Communion Friend at Beaully, £20.

Lochinver Congregation.—The Treasurer acknowledges having received from Davidson Scott & Co., Solicitors, Inverness, the sum of £50 for Lochinver Congregation in respect of the legacy of the late Miss Mary MacKenzie, Assynt House, Stornoway.

London Church Building Fund.—Rev. J. P. MacQueen acknowledges with sincere thanks the following: Mr. R. McB., Raasay, £2; A Friend, Glenelg, £2; An F.P. Friend, Inverness, £1; Miss C., Inverness, £1; Miss K. McL., S. Arnish, Raasay, £1 10/-; A Friend, Raasay, £1; A Portree Friend, £5; W. M., Halkirk, in loving memory of a beloved daughter, £5; F. F., Glasgow, £2; A North Tolsta Friend, £2; A Staffin Passer-by, £1; A Friend, Inverness, £1.

North Harris Congregation.—Mr. D. Morrison, Treasurer, acknowledges with grateful thanks £5 from a "Wellwisher" for Congregational Purposes.

Raasay Congregation Car Fund.—Mr. John Gillies thankfully acknowledges the following: Mr. and Mrs. McL., Glasgow, £2; Mrs. A. G., £2; D. McL., S. Arnish, £5; R. McB., Inverarish, £2; C. M., Mill Place, £1 10/-; R. F., Mill Place, £1; J. G., Cottages, £1; M. N., Portree, 10/-.

Staffin Manse Building Fund.—Mr. D. Gordon, Treasurer, acknowledges with thanks.—A. McA., per A. G., £1; A Friend, per Rev. J. C., 10/-; Staffin Congregation, £89 5/-.

Uig Congregation.—Mr. M. MacLennan, Treasurer, acknowledges with thanks £1 for repairs from Anon., Knock postmark.

Ullapool Congregation.—Mr. A. Corbett, Treasurer, acknowledges with thanks £2 for Sustentation Fund from Mrs. H. McK., Drummond Street, Tain, per Rev. D. N. McL.