

THE
Free Presbyterian Magazine
AND MONTHLY RECORD

VOL. LXII.

February, 1958.

No. 10

Suffer the Word of Exhortation.

Paul, at the close of his Epistle to the Hebrews, beseeches the brethren to suffer the word of exhortation, and this appears to be a reference to the several exhortations he applies to them in the last chapter, beginning in verse one with: "Let brotherly love continue." He would have the Christian brethren to receive with meekness his exhortations and to seek divine grace to comply with them, for their own spiritual advantage, the common good of the Church, and all to the praise of God, through Jesus Christ.

And so today Christians have need of the word of exhortation. From the Word of God, and in matters which require to be remembered and given renewed thought and gracious consideration, bearing in mind, among other things, the serious, dark and perilous times in which we live. Undoubtedly there are very many subjects which could well be the substance of exhortation to every follower of the Lord and Saviour Jesus Christ, in these days. We shall refer to several.

Let the Christian seek wisdom and strength to watch against the insidious influences of the many activities and claims of the world; that the world do not sap his strength as a traveller in "the narrow way," deprive him of a relish for the Word of God, and cause his love to the Lord and the brethren to wax cold, with many other deplorable effects. The Scriptures relate what the undue influence of the world can accomplish. The cares of this world and the lust of other things entering in choke the Word and it becometh unfruitful. And again in the parable where we read of those making excuses for not accepting the invitation to the great supper—it was the ground, the oxen and the wife which were the world's influences at work in preventing an acceptance of the invitation. Although these illustrations do not apply to believers in the first instance, yet they do adequately reveal what a powerful effect for evil, even the lawful things of the world can have, when

not guarded against. One's mind, time, energies, gifts, may be inordinately given over to the inroads and unlimited demands of the world; with serious results in the spiritual condition of the believer. Much neglect of spiritual exercises, loss of soul comfort, and much dishonour to the Saviour, may well ensue. The world must be kept in its own place, by divine assistance and constant watching, in a day of materialism and great worldliness.

And in a day, when the Bible was never more available, and yet greatly neglected, believers have need to look well and constantly to the Scriptures. Spasmodic and superficial use of the Scriptures by Christians should be a shame to such, inasmuch as apart from the Word of God they cannot grow in grace and in the knowledge of their Lord and Saviour Jesus Christ. They should make conscience of searching the Scriptures privately, constantly and prayerfully, as they are enjoined to do thus, "As new-born babes, desire the sincere milk of the Word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious"—I Peter 2, verses 2 and 3. The understanding and conscience need surely the light of truth and sound doctrine, and the spiritual satisfaction which the indwelling of the Word of God brings to the living soul. In the Scriptures also there is to be found correction, reproof, and guidance, so frequently required by the Christian. Indeed, it is through the instrumentality of the Word of God that the blessed Holy Spirit of truth carries on the precious work of sanctifying the Christian to his being ultimately conformed to the image of God's Son. As Jesus said in His intercessory prayer: "Sanctify them through thy truth: thy word is Truth." And let believers seek to emulate the blessed man of the first Psalm, of whom we read: "But his delight is in the law of the Lord; and in his law doth he meditate day and night."

Then again, how desirable it is that those who profess the name of Christ should plead with the Lord to bestow upon them a deep and increasing spiritual appetite for the preaching of the gospel and a heart appreciation of the same. There are three Scripture references we would cite, relative to this matter. The first is from Ezekiel, chapter 33, verses 31 and 32, viz., "And they come unto thee as the people cometh, and they sit before me as thy people, and they hear thy words, but they will not do them. . . . And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not." The second is from The Acts, chapter x, verse 33, where we have the words of Cornelius to the apostle Peter, as follows, "Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God." And the third reference is to be found

in Psalm 85, verse 8: "I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints; but let them not turn again to folly." And by way of general observation, it is to be feared that few indeed, who give their ear to the preaching of the glorious gospel of Christ, carry much home with them of what they have heard. Professing Christians should examine themselves on whether "the fowls of the air" are getting too much liberty in their own case, with respect to the sowing of the good seed of the Word of the truth of the gospel in their hearts. There is such a thing as hearing six or seven sermons during a Communion season of five days' duration. A pertinent question is: Is there a deep and serious concern to hear God speaking? And let us read what James says in his epistle: "Be ye doers of the Word and not hearers only"—Chapter 1, v. 22.

Then again: "Let your conversation be as it becometh the gospel of Christ"—Philippians, chapter 1, verse 27. The eye of the carnal world is upon the Christian; and by the strength of grace give no occasion to the enemies of God to blaspheme. Let one's life and witness be in harmony with the gospel, walking in wisdom toward them that are without, redeeming the time because the days are evil.

And in one's attitude to others, especially to brethren, "... be courteous." At times the Christian may be confronted with words and deeds which may be calculated to stir up the spirit and ire of the "old man." But gracious composure and dignity are called for by the Word of God, as follows: "Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing"—I Peter, chapter 3, verse 9.

Then, finally, let those who fear the Lord in these backsliding days in Church and State give a sharp ear to the witness of "He that is holy," as He speaks to the angel of the Church in Philadelphia thus: "... hold that fast which thou hast. . . ." The world, the devil and the flesh are busy today endeavouring to take away from precious souls the very foundations of the Christian faith. Hold fast to the inspired Word of God. Hold fast to a pure and sound gospel. Hold fast to the simplicity of the New Testament worship of God. Hold fast to the Lord's Day. Hold fast to the Presbyterian form of Church government. Hold fast as Free Presbyterians to the Scriptural principles upon which our Church came into existence in 1893. Hold fast in the strength of God the Lord, in face of the deplorable drift away from Truth, and in the midst of the spiritual and moral darkness of our times.

And we conclude with Paul's words to the Philippians, "To write the same things to you, to me indeed is not grievous, but for you it is safe"—Chapter 3, verse 1.

Episcopacy and Presbyterianism.

By Rev. JOHN COLQUHOUN, Glendale.

XIV.—Union-mongers in England.

For well over a century much has been spoken and written in this country about church Unions, and now that a further step has been taken, as can be seen by the recently issued Report on *Relations Between Anglican and Presbyterian Churches*, it is, by no means, out of place to take a brief survey of church unions and attempts to bring about church unions in the past. We have seen already how the Stuart kings took upon themselves to be the apostles of church unity by endeavouring to abolish Presbyterianism and set up an Episcopalian Church government throughout the kingdom. In this they failed and lost their Throne, and never again were they to have the power to shed the blood of martyrs in our native land. It is well-known to every student of history that their ultimate aim was to bring the whole land under the heel of the Papacy, and that Roman Catholic influence was at work in the Royal Palace during the whole of the period they occupied the throne of the United Kingdom. Walter Walsh, in his book, *Jesuits in Great Britain*, brings documentary evidence to show that Anne of Denmark, the wife of King James I of England, was secretly a Papist for at least 20 years before she died; that Charles II was a disguised Romanist throughout his whole reign and for at least four years before he ascended the British Throne. That James II was openly a Roman Catholic before he ever became king is so well-known that it would be almost superfluous to mention it. This Royal influence left its mark on generations to come and there seems to be no doubt that it, and the very partial work of reformation from Popery in the Church of England were the chief causes why men rose up in that Church who, after doing their utmost to bring their Church into communion with the Church of Rome, went over to Rome and were appointed to positions of influence. They also left a leaven of Romanism in the Church of England which has caused matters to go from bad to worse in that Church to the present day.

The Tractarian, or Oxford Movement, began about 1833 by J. H. Newman, E. B. Pusey, and others, and became a matter of public knowledge by the publication of a series of ninety tracts for the *Times*. Of the Tractarians, Bishop E. A. Knox says, after referring to some of the most noted preachers of the Scottish Church, "Not only were the Tractarians without any such revivalist preachers, without even the equivalent of the great Lacondaire in France, but as time went on they raised the suspicion that they desired freedom from the State in order to return to the bondage of Rome. Against that suspicion, which gained ground with each

fresh issue of the Tracts, neither the marvellous gift of spiritual insight that dwelt in Newman, nor the compelling attraction of Keble's verse, nor the ascetic and devotional intensity of Pusey availed them anything. Scotland, though she had her Chalmers and McCheyne—and Chalmers was a prince of orators—had not the intellectual and devotional genius which were arrayed on the side of the Tractarians. But assuredly 'the Crown-rights of the Redeemer' were better worth fighting for than 'the Apostolic Succession of the English Hierarchy,' and the liberty to serve Christ was more attractive than prostration at the feet of St. Peter." *The Tractarian Movement*, p. 127-128. In 1877 the Order of Corporate Reunion came to light and subsequently a magazine, known as the *Reunion Magazine*, began to be published under its auspices. In this year it issued a Pastoral in which the reign of Edward VI is described as "a period of wild confusion," and the writers declare "the riot, blasphemy, and general wickedness of the Great Rebellion, the Revolution of 1688, was the beginning of yet more serious trouble for the Established Church. "This Ritualistic Movement in the Church of England could have no other end in view but union with the Church of Rome, as is clearly shown by the following extract from an address in 1867 to the Bishops assembled at the first Lambeth Conference. "We are mindful of efforts made in former time by English and foreign Bishops and theologians *to effect*, by mutual explanations on either side, *a reconciliation between the Roman and Anglican Communion*s. And, considering the intimate and visible union which existed between the Church of England and the rest of Western Christendom, we earnestly entreat your lordships seriously to consider the best means of renewing like endeavours; and to adopt such measures as may, under the guidance of God's Holy Spirit, be effectual in REMOVING THE BARRIERS which now divide the Western Branch of the Catholic Church."—*Secret History of the Oxford Movement* (Walter Walsh), p. 324. Mr. Walsh has the following comment on the foregoing: "Those *barriers* were set up by our Reformers nearly 350 years ago and for good and sufficient reasons. They are as much needed now as ever, for Rome has not improved, but has rather grown worse, since the Reformation." This shows clearly that the aim of the Oxford Movement was but the revival of the Stuarts' attempt to come to terms with the Church of Rome. The address in question was signed by no fewer than 1212 clergymen in the Church of England, showing the large number in that Church who were anxious for reconciliation with Rome.

The aim of the *Tracts for the Times* was to indoctrinate the laity with Roman Catholic theology as a preliminary to any active and public efforts to make the Church of England Roman Catholic. It is true that Newman denied this in Tracts 38 and 41 but the

Romish tendency of the Tractarian Movement was plainly manifested in Tract 80 by Isaac Williams on *Reserve in Communicating Religious Knowledge*, in which he maintained, among other things, that the Bible should not be promiscuously circulated. This showed the Tractarian Movement without its mask and in a short while some of its leading spirits, such as Newman, Faber, and, at a later period, Manning, despairing of attaining their object by remaining in the Church of England, went publicly over to the Church of Rome, two of them, that is, Newman and Manning, subsequently getting a cardinal's hat. The dregs of Popery left in the Church of England at the Reformation, keeping up in it a similarity to the Church of Rome, made it an easier prey to the Tractarian Union-mongers, and although some of the leaders of that movement went over to Rome, yet they originated a party in the Church of England which, in our day, is large and influential, and known as Anglo-Catholics, whose whole aim is union with Rome. It is well-known that now there is no difference between the practice and mode of worship in many Church of England congregations and their neighbours who are of the Church of Rome.

This re-union with Rome, which the Anglo-Catholic party in the Church of England are seeking with all their power to bring about, can only be attained to by yielding to one condition, that is, complete and unqualified submission to the Pope. Is the Anglo-Catholic party going to accept that condition? To all appearances they will stop at nothing to attain their cherished goal. The solemn ordination vows of their clergy, their Articles of Faith as that is set forth in the Thirty-nine Articles, and the law of the land requiring the Church of England to be a Protestant Church, are all as if they were non-existent to these advocates of union with Rome. The late J. W. Burgon, Dean of Chichester, writing in 1881, says of the movement of union with Rome, "There underlies this entire movement a spirit of utter insubordination, of lawlessness—an unchristian 'refusal' to obey legitimate authority which must convince any observer that NO COURT which could be devised would prove satisfactory—to the LAW-BREAKERS. Not only do clergymen fail to render to Episcopal authority that submission which is involved in the idea of Episcopacy, but obedience has been avowedly refused to the highest Judicial INTERPRETATIONS of the Church and Realm. When our clergy, who at the most solemn moment of their lives, pledged themselves reverently to 'obey their Ordinary,' repudiate their most solemn obligation and sacred pledge, it is clearly not the constitution of 'The Courts' which is at fault, but the depraved Conscience and the perverted Will. . . . The sacredness of a pledge solemnly given seems to be no longer realised. Equivocation of the most pitiful description is freely resorted to. Things have come to a grave pass

indeed with any religious body when evidence is afforded of their *general disregard for truth.*" It is this Church, whose bishops condone such lawlessness, with which the union-mongers in Scotland are seeking to unite, and in bringing about their desired Union are prepared to throw overboard all that was dear to our martyred forefathers.

What are the people of Scotland to gain by this proposed union? They are to receive Anglican-ordained bishops, who are to re-ordain all the existing ministers of the Church of Scotland, and ordain every candidate for the ministry in order to bring them into the myth of Apostolic Succession. Such bishops would be the "constant Moderators" of Presbyteries, lording it over their brethren, thus doing away with the parity of ministers recognised in the Presbyterian Church. They would also be the spokesmen of their Presbyteries to the community, and no matter how much their effusions would be at variance with Scripture, no Presbytery could interfere. This would ensure that in a generation or two the whole Church would be dominated by Anglo-Catholics and be prepared to enter into the Church of Rome on the terms of complete and unqualified submission already referred to. Viewing the history of Unions in the Christian Church it is worthy of note that those who were anxious for union, for the sake of union, were quite prepared to cast away, bit by bit, in doctrine and practice, those things by which they were distinguished from other branches of the Christian Church, in order to bring them into uniformity with those with whom they sought union, until all the barriers were removed. Too often the removal of these barriers mean unfaithfulness to fundamental doctrines, found prominent in the Word of God, and brought clearly to light through the contendings and sufferings of past generations, and, in defence of which, many sealed their testimony with their blood. All right-hearted men will conclude that Union brought about by such a sacrifice of faithful witnessing, and a casting away of principles which were dear to men and women who are now in Heaven, is bought at too dear a price, and those who cast them away forget that the Lord who bestowed such great and precious privileges on men will require an account as to what they did with such privileges. The removal of these barriers is very evident as regards the Anglo-Catholics in the Church of England, for, apart from any attitude which the State may take up, nothing now stands between them and union with Rome but the acknowledging of the Pope as their head. The same process of casting away principles is going on in the Presbyterian Church of Scotland, and has been going on for many years, in order to bring about union with the Episcopal Church of England.

The Anglo-Catholics have, however, found in the connection between the Church and State, or, rather, in the case of the Church of England, the dominating of the Church by the State, a check upon their activities. This was plainly demonstrated in the case of the revised Prayer Book with its Romanising trend. They would, in all probability, have succeeded in introducing it and doing away with the Prayer Book which had done service for centuries, only for Parliament. This has made them more anxious than ever to break the connection between Church and State, with the end in view of getting as much liberty as possible in order to bring the Church of England into line with the Church of Rome, and thus reduce the nation to the slavery and darkness of Pre-Reformation times.

God's Dealings with My Soul.*

By a NAVYMAN.

I was born of poor, but hardworking parents in the town of Tewkesbury, in Gloucestershire; my father died when I was very young, and my mother strove hard for a living for us. When I was about seven or eight years old I was put to what we call in the country a Free School, to read and write, and was there till I was about thirteen; we used to be kept close to church, and at particular times, after the service was over, we used to stand up on forms, or stools, to be asked our catechism by the parson. I only relate this to make room for a dream I had at this time: as Elihu says to Job, "For God speaketh once, yea twice, but man perceiveth it not: in a dream, in a vision of the night, when deep sleep falleth upon men in slumbering upon the bed." I dreamt that God came and took one from here, and another from there, and I trembled very much with fear lest He should not take me; but at last He came, took me by the hand, and put me amongst the rest of His choice. I have thought on that dream in a state of nature many times, though I had no knowledge of God's choice, or His electing love.

When I was about thirteen years of age I was put apprentice to a wheelwright; but being of a roving mind, and not used very well, I ran away, and came up to London, where I worked at several employments, such as sawing, gardening, footman, brewer's servant, and, at last, went to sea; and, as God shall bring it to my remembrance, I will tell a little of my sea voyage, for now begin my troubles.

At the beginning of the American War of Independence I entered on board H.M.S. "Carysfort," a frigate commanded by

(*From a book of William Huntingdon's works: the year 1811. This account sent to William Huntingdon.—Editor.)

Captain Fanshaw; we sailed from Chatham to Quebec where, having stayed some time, we sailed for New York, and, arriving there at the time our fleet were about to besiege the town, the admiral sent our ship, with two more, to pass the town up the river to land troops: in passing, we had to receive the constant fire of five or six forts, during which I was under great fear in my mind, not having seen anything of the kind before, though I harboured such a thought as this, that if I was killed in battle I should go to Heaven; but vain was that thought; but here the Lord saved me from the stroke while others fell. Our captain being a very severe man, having flogged six men for a trifling fault, I thought I would run away first opportunity, and accordingly did, with two others, a few months after New York was taken: but with great difficulty we reached the town, being stopped several times to give an account of ourselves, being upwards of thirty miles up the country when we set off. However, we arrived safe, and went aboard merchant vessels. The ship I went on board was bound for London; there I altered my name to Hodges, that being my mother's maiden name, for fear of being discovered, as the men-of-war searched all the merchant ships that went out for deserters. I got safe from hence and was bound for London; but in a heavy gale of wind we sprung a leak and were obliged to make the best of our way to the West Indies, toiling night and day at the pumps to keep the ship above water. We at last reached St. John's, in Antigua.

Now begin my troubles. Our captain would not fulfil his promise of paying us our wages; in consequence I, among some others, left him; but it being a very dead time of the year, the shipping were not come out, so we were obliged to enter on board a man-o-war again; but I went with great reluctance, some time after the others: nor would I have gone then, could I have got anything else to do. At last, through necessity, I went on board H.M.S. "Portland," under Admiral Young. We sailed on a cruise, and put into Prince Rupert's Bay, in the island of Dominica, to get wood and water for the cruise. I and two more agreed to run away the day before the ship sailed and contrived to get our things on shore, ready to start. On the day appointed we ascended each one a tree till night. John Moor and Tom Jones, my two companions, had been to the town of Roseau, on this island, which was the resort of merchant vessels; and, as we were bound for that place, we had about forty miles to travel by land. By this time I began to be very much hardened in sin, and the Lord knows, was He to leave us to ourselves we should soon run to destruction.

We had got a river to cross, and on the bridge over which we must pass, as we could go no other way, there had been a sentinel set from the ship to intercept deserters; yet, as night came on, we

descended from the trees, and drew towards the bridge, with each of us with a stout stick in our hands, having agreed to stand true to each other, and to rush upon the sentinel and knock him down, saying that he could only kill one of us suppose he fired; but as the Lord would have it, he was not there, and we got over unmolested. We travelled till the next morning, when, descriing a few little houses in a valley, we went to them to get some refreshment, which we did, and paid for it, though we could not understand the people who were French. We agreed to stop till the heat of the day was over, which we did; and about for o'clock beginning to set forward on our journey again, five or six of them came out from other houses and stopped us, and made us understand they suspected we were deserters from a man-o-war, and they would take us up, well knowing they would get forty shillings for each of us; but we set to with our bludgeons, and cleared them off for some time; however, they alarmed the place, and we were each of us surrounded in a ring. How the other two fared I know not, but as they told me afterwards. By this time there was a great number of blacks come down to assist them, and beginning to throw stones: at length one struck me on the forehead and knocked me down; they then ran upon me, tied my hands behind me, and beat me cruelly, like men threshing corn. I can just remember when they had left me, I suppose, to serve my companions in like manner, that a woman came to me with a stone, seemingly as much as she could lift, and threw it on me, so that I remember no more at that time. When I began to revive a little (I suppose it to be about one or two o'clock in the morning) I heard somebody groaning, and found myself tied with cords; I began to think what was the matter. My companions, finding me move, asked me if I was alive? I told them yes, but could not stand: and it was so dark we could not see each other, but they had carried us down on the beach by the sea-side, for the surf to wash us away, supposing us to be dead; my companions told me that they had been tied also, but a little child that was at the house had just come down and cut them loose. O! the tender mercy and loving kindness of the Lord our God! As to the child coming to cut them loose, I could never make out from that day to this for the child they spoke of was not, to appearance, above five years old, and I believe we were nearly a mile from the houses; but the Lord knows best how it was, for they were loosed and got me loose after a great deal of trouble, they being so weak. We crawled on our hands and knees to get as far from that place as we could, for fear that they should come and throw us quite in. It was a long time before we could get on our feet, and when we did, we could not stoop even to wash the blood off each other for fear of falling. They had taken all that we had from us, even our shoes and hats, leaving us nothing but shirt and trousers. In this

distressed state we begged, but none relieved us, for they could not understand us, nor we them; but through God's protecting hand, we got to Rosseau in that condition, but thought nothing about God at that time, though in such distress, for our hearts were hardened. Now there was a rendezvous opened there for privateers, an open house for all sailors, and a joe advance to go out for two months; so, having no clothes, we wanted money, accordingly we entered and went on board, and I believe that was a hell upon the sea, for they were like devils, without any order, and would not mind cuffing you down with their swords if they were angry—captain and men all alike. We had been out a month or five weeks and taken one prize. I was then seized with the bloody-flux and very ill I was, having no hopes of recovery; but soon after we put into Montserrat to sell our prize, and the captain, knowing I was ill, desired me to go on shore with him to a doctor, which I did; but, as he stopped at one place and another, I went by myself, and having found a doctor, asked him to bleed me: he asked what was the matter with me? I told him it was no matter, if he would bleed me I would pay him for it: it came into my mind to be blooded, so he bled me. I then told him what was the matter with me; he replied that was the worst thing I could have done; but he would let me have some stuff which would settle the matter (he meant kill or cure), which I agreed to take, for in those places they don't care much about a man's life. I got the stuff, gave him all the money I had, and went on board, and took some of it, which operated in so violent a manner that my shipmate was obliged to hold me, and in a few hours put me in bed; though I had not slept for some nights before, I now fell into a dose. They that were sitting under my hammock drinking grog felt something drop on them, which, on looking at they found to be blood, which proceeded from my arm that, through violent straining, now bled afresh through bed and all, with the loss of which I was just gone; but, from that time I recovered. This is the second time the Lord, in His infinite mercy, saved me from death, not cutting me off in my sins: and, now for the third time.

Before we left this place, one of my companions, Tom Jones, ran away, and I never saw him afterwards; so that I and John Moor were the only two deserters from H.M.S. "Portland" that returned to Rosseau at the expiration of our cruise. Having got the better of my illness, and the merchant ships being ready to sail for various parts of England, John and I were not settled in our minds which to choose, for they all wanted men, and having stayed on shore a few days, I went on board a ship which I intended to come home in, and going the next morning to seek for my companion at his lodgings, they told me a man-o-war had come into the bay the day before, and they feared he was pressed:

at the same time in came the press-gang and took hold of me and several more. I begged hard to get from them, but in vain; I strove to run from them, but they knocked me down, and took me on board the frigate. As soon as I got on board, to my great surprise an officer, who belonged to H.M.S. "Portland" when I left her, saluted me with a "How do you do, Mr. S. T——?" informing the captain that I ran away from the "Portland" a few months ago. I thought I should have dropped at the salutation, but could not deny it. The orders were, 'put him in irons along with John Moor,' which was a greater surprise. When I got alone I could not help weeping; thought I, hard is my lot! I had strange views of God, though my mind went after Him only when in trouble, had had no hope that He would deliver me, and my conclusion was this, I have brought all on myself, and suffer I must. The next day we sailed, when John Moor and I were sent for on the quarter-deck to the captain, who said it would be some months before they went to Antigua, where the ship was from which we deserted; and asked whether we would do our duty on deck, or be kept in irons till we went there? We made choice of the former, and I, being young and somewhat expert, got in favour with the captain. He sent for me and asked if I would sail with him? I answered, Yes, if he would save me from being flogged when I came to the ship from which I deserted, for I was as sure of it as I was born. He told me he would do what he could, but I was persuaded he could not get me off; nevertheless, he would often cheer me up, and bid me not to fear; but I was sure of it, in my own mind, if ever I went there.

In our passage to Barbadoes we took a prize, brought her in with us, sold her, and shared the money. We lay in the midst of merchant ships bound for England, and I began to contrive how to escape the flogging, knowing we were going to Antigua from here. Thought I, I will get a gallon of rum, and make the sentinels drunk in the night when all are gone to bed, and make a rope fast to an empty arm-chest that lay there, let it go to the ship's stern, then get down the stern into it; drift down to the merchantmen, and so away. The thought had no sooner struck my mind than I began to provide. At night I put it in force, and all things seemed to bid fair; but, just as I completed the affair, the wind began to blow, it rained very heavy, and such a sea arose that I was afraid to venture, so cut the rope, and let the chest go by itself. I tried the same scheme next night, but without effect, and I believe the next day we sailed for Antigua. Then I began to fear, having no God to trust in, and believing I should die under it. I wished that God would forgive my sins, and take me out of my misery: this was only for fear of the scourge. At length we arrived in English Harbour, Antigua, where H.M.S. "Portland" lay. Then my

fears began to come on, and I was quite cast down. To explain my feelings is impossible.

A boat was sent to fetch us, when, after a few compliments from the captain, we were ordered to be put in irons, and, a day or two after, ordered to prepare for a court-martial, which shortly took place, when we were sentenced to receive one hundred and fifty lashes each. When I had heard my sentence, I asked them to grant me a favour; upon being asked what that was, I replied, to hang me. On which I was ordered to be put with both legs in irons, and a sentinel placed over me with a drawn cutlass, and that I should drink nothing but water till I was punished. The day arrived: John Moor, my old companion, was taken ill, and sent to the hospital for recovery, when he was to receive his punishment. My shipmates had provided a dose for me sufficient to kill a horse; it was rum and gunpowder mixed together, which they tell you is to deaden the flesh, but I felt it sharp enough. I drank some of it, and then received one hundred lashes, at the end of which I died away, being cut so bad that they all, even the doctor, thought I was dead. When I came to I was naked, in a large tub of warm water, and they bathing me. Here the Lord wonderfully spared me to praise His holy name, for when I am brought to look back to see what my God had saved me from, it melts my heart in love to Him, for I little thought, when I blasphemed His name, that He had respect unto me in the Covenant, but bless His holy name, who hath brought me to loathe myself in my own sight for my iniquities.

It would be tedious to tell of all the battles I have been in. I have seen many fall, yea, close to me, in several engagements, but the Lord never suffered for one shot even to wound me, though I was in it from the beginning of the American War to the end, which, I believe, was near ten years. Oh! the faithfulness of God to His chosen! I have often thought, if I had suffered these things for Christ's sake, as the apostle Paul did, I should have somewhat to glory in before the Lord, that I was counted worthy to suffer for Him, but these words strike me: "Hast thou not procured all these things to thyself?" Yes, Lord; with shame I own it.

(To be continued.)

Brief Extracts.

FAITH

By ROBERT BRUCE of Edinburgh.

This eminent divine was one of the greatest preachers Scotland ever possessed. A man of great discernment, spiritual understanding, fearless in the path of duty, and outstanding against all sham

and hypocrisy where the honour of his Lord and Master, Jesus Christ, were concerned. He was a nobleman, Christian, scholar, and an able divine. The following are a few notes from his able pen of faith, saving faith, and the nature, and the exercise of it in the redeemed soul:—"Our Lord, when He makes His servants to proclaim this redemption, and to intimate it to our consciences, He works this jewel of faith in our souls, which assures that the Son of God has died for us: for what could it avail us to see our redemption, to see our salvation and our life, afar off, if a way were not found out, and a hand and means given unto us whereby we may apprehend that salvation and apply it to ourselves? What can it avail a sick man to see drugs in an apothecary's shop, except he may have it and apply it to his sick body? So, to the end that this work of our redemption and salvation may be fully and freely accomplished, look how freely He has given His only Son unto the death of the cross for us as freely has He found this way and means and offered us His hand whereby we may take hold of Christ and apply Him to our souls. This means (to conclude) is faith; there is not a way nor an instrument in the scriptures of God whereby we can apply Christ to our souls, but only the instrument of faith; therefore faith cannot be enough commended. This particular application, which ariseth (no doubt) upon the feeling and sense of mercy, is the special difference, the chief mark and proper note, whereby our faith, who are justified in the blood of Christ, is discerned from the general faith of the Papists: our faith, by this particular application, is not only discerned from the general faith of the Papists, but it is discerned from all the pretended faiths of all the sects in the world: for the Papists dareth not to apply the promise of mercy to his own soul; he accounteth it presumption to say, "I am an elect, I am saved and justified." They (the Papists), miserable men, content themselves with this general faith, which is no other thing than an historical faith, which groundeth only on the truth of God whereby I know that the promises of God are true in me? Why? Because they have not felt it, and their hearts are not opened. But our justifying faith, as I told you, consecrateth the whole soul upon the obedience of God in Christ; so that it resteth not only upon the truth of God, nor resteth it only upon the power of God (though these be two pillars of our faith also) but especially and chiefly it resteth upon the mercy of God in Christ: it resteth also upon the truth and power of God, but especially upon the promise of mercy and grace in Christ. The soul of the Papists being destitute of the feeling and taste of mercy, dare not enter into this particular application of mercy, and so he cannot be justified."

BELIEVING

By TRAILL.

“The exhortation is (and it is an exhortation to every one of you, whether you be believers or unbelievers) answer the faithfulness of God in the promise of salvation by Christ in the gospel, answer it by faith—this is what our Lord charges the apostles with: ‘Go, said He, and preach the gospel to every creature; which was preached to every creature which is under heaven’—Col. i, 23. That is, every man and woman that lives in this world, preach the gospel to them. What gospel? ‘Tell them that there is life and salvation for them in Christ Jesus; if they believe it, well and good, and if not, they shall be damned’—Mark xvi, 15. You are to believe that there is no impediment or hinderance, neither on God’s part or thine, to hinder thee from partaking of Christ, if thou be willing; this is a part of that faith that answereth the faithfulness of God in the promise of the gospel, and which a poor creature should believe firmly, that there is no impediment on God’s part, nor on my part, to hinder my partaking of Christ, according to God’s offer, if I accept of Him; the impediment on our part is sin; the impediments on God’s part are law and justice: the Lord has declared that these shall not stand: the law and justice stand in no man’s way to hinder him from partaking of Christ, if he will accept thereof; neither shall sin hinder him, for the offer is made to all men as sinners, whatsoever they have been, and whatsoever they are; but none will accept it but enlightened sinners. As really as the brazen serpent was erected upon the pole that the stung Israelites might look and live, so truly is Christ Jesus held forth in the gospel, that every man that has a mind to salvation may look to Him and get it. All men that live where the gospel is preached, have alike right to believe on Christ Jesus. No man has a right in Christ till he is a believer; there are secret purposes in God’s heart where to apply His grace, but in the public dispensation of it all men are alike off, and all have alike equal right to believe; there is not a poor creature on the face of the earth that lives where the gospel is preached, but he has as much right to believe on Christ for the salvation of his soul; as Saul had when he went to Damascus: indeed, an actual right follows faith.”

ON THE COVENANT OF WORKS

By THOMAS BOSTON.

Convictions not required as warrants for our believing in Christ.

“It is true, sinners will not come to Christ till they be deeply sensible of their sin and misery; but to require such and such qualifications in sinners before they come to Christ is to lay a snare before them, keeping them back from Christ, and teaching them to lay some weight on their qualifications while they are yet

under the curse. In a special manner, to tell sinners they must truly repent of their sins before they believe in Christ, or before they apprehend the remission of sin in the promise, is in effect to say they must be holy and repent in a manner acceptable to God while they are lying yet under His curse, for the curse is not removed but by justification. The truth is, there is a legal repentance, agreeing to the state of one under the curse, arising from a legal faith, the faith of the curse, that goes before saving faith and remission of sin; and however necessary it is to stir up the soul to prize Christ, it cannot be acceptable to God since the man is still under the curse. But no doing, no working, no repenting of ours can please God till once we are from under the curse, through faith in Him that justifies the ungodly; and, therefore, to effectuate the sinner's passing from one covenant and its curse into the other, and the blessing thereof, no doing, no working of ours is required, but only to receive Christ, pardon of sin, deliverance from the curse by faith, they being all offered and exhibited in the free promise of the gospel to the sinner under the curse."

THE TRUE DIVINE

By SIBBES.

No man is a true divine but the child of God; he only knows holy things by a holy light and life; other men, though they speak of these things, yet they practically know them not. Take the most mystical point in religion—as justification, adoption, peace of conscience, joy in the Holy Ghost, the sweet benefit of communion of Saints, the excellent state of the Christian in extremity to know what is to be done upon all occasions, inward sight and sorrow for sin—they know not what these things mean, for how aptly soever they may discourse of them, yet the things themselves are mysteries—Repentance is a mystery; joy in the Holy Ghost is a mystery; no natural man though he be ever so great a scholar knows these things experimentally; he knows them only as physicians know physic, by their books, but not as a sick man, by his own experience.

THE DEATH PENALTY

By Rev. CHRISTOPHER MUNRO.

Punishment is inflicted not to benefit the guilty, but to vindicate the law and satisfy the claims of justice. This may be seen in the case of one condemned to die, his crime is so aggravated that nothing else than his death is judged an adequate satisfaction to the laws of his country and of his God. Here the improvement and benefit of the guilty is not taken into consideration at all; on the contrary, the maintenance of justice is looked upon as a far more paramount consideration than the life of a criminal.

Ministers Sent and Set Apart.

"And how shall they preach except they be sent?" (Romans, x. 15). On this portion of truth, Matthew Hendry, the Commentator, makes the following wise and pertinent observations:

. . . "They cannot preach except they be sent, except they be both commissioned and in some measure qualified for their preaching work. How shall a man act as an ambassador, unless he have both his credentials and his instructions from the prince that sends him? This proves that to the regular ministry there must be a regular mission and ordination.

"It is God's prerogative to send ministers; he is the Lord of the harvest, and therefore to Him we must pray that he would send forth labourers (Matt. ix. 38). He only can qualify men for, and incline them to, the work of the ministry.

"But the competency of that qualification, and the sincerity of that inclination, must not be left to the judgment of every man for himself; the nature of the thing will by no means admit this. But for the preservation of due order in the Church, this must need be referred and submitted to the judgment of a competent number of those who are themselves in that office and of approved wisdom and experience in it who, as in all other callings, are presumed the most able judges, and who are empowered to set apart such as they find so qualified and inclined to this work of the ministry, that by this preservation of the succession the name of Christ may endure for ever and His throne as the days of heaven. And those that art thus set apart, not only may, but must preach, as those that are sent."

The late John Macdonald, Elder, Braes, Portree.

This worthy man passed to his rest in June, 1953. Despite many attempts on our part, we were unable to gather from friends any of his spiritual experiences. This prevented us from writing a short notice until now. There has come into our possession the following "appreciation" from "An Old Friend," which will form the basis of this obituary and afford the opportunity of setting on record a few details of one who was of the salt of the earth and of the light of the world.

"It is written in the Word of God, 'Precious in the sight of the Lord is the death of His saints.'

"One of those saintly men was the late John Macdonald, Braes, Portree, Isle of Skye. We met John about the year 1908 in the city of Glasgow. He was then a very timid man, and deeply concerned about the salvation of his soul, and his everlasting state. He was assailed with unbelief, doubts, and fierce conflict with the

corruption and depravity of his fallen nature. Eternity was so real to John that he would appear to strangers to be at least bordering on a complete mental break-down! It was his habit at that time to visit us once a week, and what extraordinary questions he would advance during that time about grace, regeneration, the effectual call of the gospel, predestination, union, and communion with the Lord Jesus and the place of the moral law as the rule of the life of the believer! He was one of the most serious minded men we ever met. He found himself a lost sinner on the way to a lost eternity. John was truly awakened by the Holy Spirit, and the lostness of man under a broken covenant was made very real to his soul. The book of Genesis as well as the Epistle to the Romans was to him the Word of God. John could say, 'I was alive without law once. When the commandment came sin revived, and I died——.' Here he found himself condemned, cursed, and nothing to look to but the 'wrath which is to come' and all darkness, death, and a lost eternity before his soul! He was assured by the Word of God that in a short time he would have to appear before the judgment seat of his Judge. Hell, death, and eternity stood before his soul, and all hope of deliverance gone forever! John found himself like a condemned prisoner, waiting the day of execution, and was assured by the Word of God, and his guilty conscience that he would be cast into a lost eternity! When the time of deliverance came John was a poor lost sinner. He used to tell us of a sermon he heard delivered by the late Rev. J. R. MacKay in Portree which, so it would appear to us, conveyed to his soul the light of the gospel in a measure at that time. But one thing certain in his case is that he got deliverance from the curse of the law, and that wrath, guilt, and the thunders of a broken law which he so much felt, and experienced, were taken away, and the sweet voice of gospel peace and blessings took possession of his soul. He could hardly speak or refer to the Redeemer ever after but his soul, and affections, would be moved at times almost beyond control. He sat under the holy ministry of the Revs. D. MacFarlane and D. MacDonald, and was greatly edified listening to the godly servants of Christ. One would know on John speaking to the 'Question' on Friday that it was not a mere 'personal testimony' he was giving to the people but a witness on the side of the truth of God, and the danger to the souls of his hearers in departing from the Word of God in chapter or verse of it. He would never be long in his public devotions whether at the prayer meeting, or speaking to the 'Question' on Friday. One would not get weary listening to John Macdonald. He was a true man! His love of the Bible was most evident, as was his fearless witness in its defence. His love of the first day of the week was equally remarkable because it was on this day that his Lord and Saviour rose from the dead. It was a Sabbath of rest to his soul. He

worshipped in the St. Jude's congregation for many years, and was elected an elder in that congregation in the days of its revered pastor, the Rev. Neil Cameron. John discharged his duties with the utmost fidelity all the time he served in that congregation. The people had confidence in his simple and transparent honesty. John abhorred sham of any kind with his whole soul. The least departure from the Word of God, and the practice of godliness in walk, life, and conversation, was to him something that was dishonouring to God and hurtful to the soul. He on all occasions witnessed against all modern sinful fashions as true signs of an immoral conduct whether known or unknown! The woman with the 'bobbed hair, or painted red lips' would be classified in her own rank according to the Word of God as a daughter of wicked Jezebel! He testified against the wicked women that go about the country in the male attire.

"John married a Miss MacRae, a native of the Island of Skye, and an excellent helpmate she was to him. He was highly blessed and favoured in this partner—a modest Christian lady who looked after his interests as long as they were together. She predeceased him by several years. This was a deep, and painful affliction to him, but, by the grace of God, John submitted to the blessed hand that gave him this loving wife for so many years of happy fellowship and communion about the Cause of the Lord, which both sincerely loved and adored. After her death, John retired to his native place in Skye, and the present minister of the congregation will add to this short and brief account of the life and labours of this man of God. We knew him for well over forty years, and during that long period we found John Macdonald a faithful witness on the side of the Lord. He was humble, modest, and sincere. We mourn the loss of such men."

"That the Lord would raise up others to take their place in our Church is, we believe the prayer of all God's people in our midst, and wherever they are on the face of the earth!"

The death of his eminent wife was to John a very painful experience leaving him very helpless and lonely in this world. He could, however, rejoice in the hope that she was with Christ and this was the balm which gave healing to the wound. He told us that one day during the illness, which proved to be her last, she said to him that she did not expect to recover. He, himself, had not been thinking of this and so asked her with some surprise what caused her to come to that conclusion. She replied that a portion of God's Word had been speaking to her and from it she had concluded that her end was near. When he asked her she refused to tell him what the portion was. On the day of her death, however, he found a piece of paper pinned to the pillow with these words on it, "And the God of peace shall bruise Satan under your

feet shortly" (Rom. 16, 20). Evidently these were the words which the Holy Spirit had made precious to her soul in the time of her sickness and from which she rightly concluded that Satan was soon to be forever under her feet through her translation from a state of grace to a state of glory.

One could have no doubt either but that the day of John's death was better to him than the day of his birth. The great change had so evidently taken place, as John bore fruits which showed to all who had eyes to see that he was a new creature in Christ Jesus. Like the rest of us he was not without his faults and failings but both as a Christian and an office-bearer, he left the impression on all that he was one who loved Christ because He had first loved him and who was grieved at the heart because of his own sins and the sins of others.

Although we knew John well before, it was only when we came to Portree as minister that we fully appreciated his worth. There were two features of his Christian character in which he appeared to us to be outstanding. The first was his love to the means of grace. Like the psalmist of old, he thirsted for God the living God, and the question was often with him, "When shall I come and appear before God?" (Ps. 42, 2). In his latter years he was completely blind, but neither this affliction nor the frailties of old age were sufficient to prevent him from attending Church at home nor Communion seasons away from home, for his soul longed, yea, even fainted for the Courts of the Lord (Ps. 84, 2). Like the rest of the tried and tempest-tossed household of faith, he was often afflicted with unbelief and darkness so that his desolate soul shunned consolation but, in the House of God, he had refreshing seasons which revived his hope, the tears from his sightless eyes bearing eloquent testimony to this fact.

The other feature which appealed to us in John was his exercises in public prayer. When granted a drop of the liberty of the Spirit of grace and supplications, he enjoyed a nearness of soul and measure of spiritual light which was quite unusual. This showed that he was a man much given to secret prayer and meditation and that his delight was in the Word of the Lord. Psalm 27 was one of the fields of the New Testament Boaz in which he gleaned, and found the spirit which possessed his own heart and mind. "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple" (verse 4). But his spirit of prayer not only flowed from his meditations but also from his sense of need of mercy and grace to help in the spiritual warfare. He was not ignorant of Satan's devices nor of the plague and deceitfulness of his own heart. His prayer was therefore the "cry of the poor" and the verse most

frequently quoted by him and from which he seemed to derive great encouragement was, "The Lord is my light and salvation; whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?" (verse 1).

Although not educated in the popular sense of the word, John Macdonald was quite well read in the writings of the Covenanters. He possessed quite a number of books of this kind and relished the spiritual poems of Dr. MacDonald. His grasp of the principles of the Church of God in Scotland was clear and unambiguous. As he valued the Covenanters for their piety and faithfulness he was in a good position to prize highly the stand made in 1893 on the side of the infallibility of God's Word, the preciousness of its doctrine, and the necessity of its discipline. Any disposition to trifle or tamper with these principles he would not tolerate. He was granted grace to remain faithful to the end as a witness who was not ashamed of the Gospel of Christ.

The end came comparatively sudden. He was in the prayer-meeting in Portree. A day or two after he took a stroke and rapidly succumbed to the Messenger of Death. His end was peace and we believe he now sees the beauty of the Lord in the sanctuary above. He is sadly missed in the Portree congregation where death has made so many breaches in recent years. May the Lord arise to have mercy upon Sion. D.M.

Searmonan.

Leis an Urr. Tearlach C. Mac an Tòisich, D.D.

(Air a leantuinn bho t.d. 278.)

Tha e'g ùrnuigh: ach O. cia cho beag 's a dh'aidich e. Feumaidh e dhol a dh'ùrnuigh a rithisd. Ann an coimeas ri meudachd a pheacaidhean, cia cho fann 's tha mhothachadh air peacadh, cia cho fada gearr 's a tha ioraslachadh. Feumaidh e dhol a dh'ùrnuigh rithisd. Cia do-labhairt luachmhor 's a tha na beannachdan a tha e'g iarraidh. Cia mar is urrain e fois a ghabhail air son aon uair gun a bhi air a dheanamh rèidh ri Dia. Agus an dàna leis, an deigh gach cùis, dòchas a bhi aige gu'n èisd Dia r'a ghlaodh; gu'm faigh e eolas gu bràth air mar Dhia na sìth air thalmh, na gu'n seas e 'n a ionad naomha shuas. 'S cìnnteach air sgàth ùrnuighean nach dàna leis a bhi'g altrum dòchais. Gidheadh bithidh e'g iarraidh tròcair, agus aig stòl a choisè bithidh e nis air fhaotainn.

Feuch, uime sin, tha e'g ùrnuigh. Ann a' measg bhuairidhean agus mhì-mhisnichidhean tha e fathasd ag ùrnuigh; le mothachadh a tha fàs ni's doimhne air peacadh, air cho peacach 's a tha e fèin agus cho toillteanach air feirg, agus cho truailidh 's a tha ùrnuighean, tha e fathasd ag ùrnuigh. Am feadh agus nach eil freagairt 's an am a tha làthair, am feadh a tha calach a meudachadh, agus am feadh tha'n dòchas a chaidh a stigh da bhroilleach cha mhòr ullamh gu basachadh—oir tha e duilich a

bhilg ùrnuigh am feadh 'us nach eil freagairt ga fhaotainn—tha e fathasd a feitheamh air Dia.

Agus thainig am Dhé, co dhiubh 's ann an dèigh làaithean, na seachduinean, na mìosan, gu E Fein a dheanamh aithnichte mar Fhear-èisdeachd a ghlaoidh. Dh'èisd an Tighearn ris. Oir tha e gabhail tlachd ann an tròcair; tha maitheanas maille ris air son gach uile ghnè peacaidh agus toibheum—air son gach peacadh a their aideachadh ann n ainm Chrìosd; agus 's e Fear-èisdeachd ùrnuigh a th'ann, cha'n urrain Se E Fèin aicheadh. Shaor Se e bho chuid eagalan, labhair E sith ri anam, agus thug E as an t-slochd uamhain e. Thubhairt E, "Saor e bho dhol sìos do'n t-slochd, oir thuair mi èirig." Cha'n e mhàin sin, ach thug Se e a rithisd gu Ierusalem, gu a rioghachd. Bu tròcair shònraicht so gu dearbh—a bhi toirt dha beagan ùine air thalamh gu bhi foillseachadh doimhneachd aithreachais, agus gu bhi 'glòrachadh Dhé, le bhi deanamh aideachadh agus a bhig oidheirpeachadh a bhi tionndadh feadhan eile bho sheacharan an slighean.

"Agus dh'aithnich Manaseh gur e'n Tighearn a's Dia ann." 'N uair a bha e ann an àmhghair, dh'aithnich se E 'n a chumhachd agus 'n a naomhachd agus 'n a eud; dh'aithnich e nis e 'n a ghràs, anns am bheil a ghlòir gu sònraicht a tighinn am follais. "Co's Dia ann cosmhuil riutsa, a mhaitheas aingidheachd, agus a ghabhas seachad air eusaontas iarmaid oighreachd? cha ghlèidh e a chorruidh gu sìorruidh a chionn gur toigh leis tròcair." Agus thug e mach toradh iomchuidh an aithreachais, a gluasad gu h-iorasal maille r'a Dhia, a suidheachadh fhior aoradh-san, agus a cleachdadh ùghdarras gu bhi cur fodha iodhal-aoraidh. Agus bha 'n a h-oidheirpean so uile air gabhail riutha, agus, ann an tomhas, air an aideachadh le Dia.

Gidheadh tha sinn a leughadh, an deigh gach ath-leasachadh a rinn Iosiah, "Cha do phill an Tighearn o theas fheirge mòire, leis an do las fhearg an aghaidh Iudah, air son nan uile bhrosnachadh leis an do bhrosnaich Manaseh e. Agus thubhairt an Tighearn, Atharraichidh mi Iudah mar an ceudna as mo shealladh, mar a dh'atharraich mi Israel, agus cuiridh mi cùl gu tur ris a mhòr-bhaile so Ierusalem, a thagh mi, mu'n d'thubhairt mi, Bithidh m'ainm an sin." Mar sin sheulaich Manaseh sgrios aimsireil na tìr, am feadh a bha e fèin air a spionadh mar aithinn as an losgadh. Mar sin faodaidh peacach air a chruadhachadh tròcair fhaotainn, agus anamaibh a bha air am buaireadh leis agus air an treorachadh air an t-shlighe gu sgrios, a bhi air am fàgail gu bhi caillte. Firinn uamhasach, gidheadh is firinn i; agus mar a bitheadh sin mar sin, co bhitheadh air a shaoradh? Oir co, le a pheachaidhean easbhuidh cumaidh agus brisidh, nach eil ann an sealladh Dhé 'n a mhortair air anamaibh muinntir, eile? Ach ciod e'n sealladh do-labhairt drùighteach do leanabh Dhé, am feadh agus a thuair e fèin tròcair, tha cuid eile, agus, faodaidh e bhi, air am bheil ni's lugha de chionta na esan, a dh'fhaodadh gu'n robh e'n a mheadhon air an cruadhachadh, air am fàgail.

Cha'n eil fhios againn cia l'ion bliadhna bha e beo an dèigh dha pilltean a Babilon. Cha'n urrain sinn teagamh a chur ann nach do

ghràdhaich e gu mòr, agus am feadh a bha e deanamh aoibhneas anns a ghràs a bheireadh maitheanas ann an dòigh cho glòrmhor, agus a chruth-atharraicheadh a leithid de pheacach, nach d'rinn e bròn gu mòr. Ni motha dh'fhairicheadh e riatanach a bhròn fholach; oir b'e chùis-san ni a bha neo-àbhaisteach;—bhuineadh do'n tìr uile fhios a bhi aca ciod e'n t-aobhar air son an robh ghnùis dùbhach; agus faodaidh e bhi gur ann le iarratas fèin a bha e air adhlacadh, cha'n ann an uaighibh nan rìghrean, ach 'n a lios fein.

Tha'n leithidibh so de theagasgaibh ri'm foghlum bho'n chuspair so.

(1) Aingidheachd a chridhe—cha'n e cridhe Mhanasch a mhàin, ach aingidheachd ar cridheachabh-ne;—cha dean meadhon o'n leth a muigh, na sochair, na freasdalan, feum air bith gu bhig a atharrachadh. Tha sinn, mar an ceudna, a foghlum mar a mhilleas aon pheacach mòran maith;—teagasg a ghabhas a bhi air a cho-chur da-rìreadh ri neach a tha ann an suidheachadh àrd anns am bheil buaidh aig air muinntir eile, ach mar an ceudna ghabhas a bhi air a cho-chur anns a choitcheannas. Tha e furasda olc a dheanamh anns an t-saoghal olc so: ach tha e duilich maith a dheanamh; 's e th'ann an sin ach a bhi ghnàth ag oibreachadh an aghaidh a t-sruth.

(2) Bi cùramach gu bhi deanamh feum do dh'am 'n a h-àmhghair. 'N do ghlac an àmhghair thu *ann a d' pheacaidhean*? O! asluich air an Tighearn tròcair a dheanamh ort, air eagal gu'm bi thu air do thoirt air falbh le buile, na co-dhiubh, am feadh a bhitheadh tu air do shaoradh bho'n leth a muigh, gu'm bitheadh tu air t-fhàgail ni's cruaidhe na bha thu riamh. Air an làimh eile, an ann mar leanabh a tha thu air do smachdachadh? Gabh olcas 'n a h-àmhghair mar bho Athair gràdhach, a tha ga do smachdachadh air son do bhuannachd.

(3) Foghlumadh-mid cliu do-labhairt gràs Dhé; a chumhachd gu bhi toirt air falbh an cridhe is cruaidhe, a shaibhreas gu bhi deanamh a pheacaich is ciontaiche geal mar shneachd. Go nach abradh, "Ciod an cùntas uamhasach ri a Bhreitheamh a tha feitheamh air an duine so"; gidheadh rinn an Tighearn tròcair air. Bha an neach a bha air dheireadh air thoiseach. Bitheamb air ar faiceal, uime sin, air fèin-fhìreantachd. Shaor Dia Manasch air sgàth ainme fèin; agus ma shaoras E thusa, cha'n ann air son aobhar air bith eile. An robh thu air do ghleidheadh bho pheacadh follaiseach? Thoir a ghlòir do Dhia: ach bi air t-fhaiceal air eagal gu'n seas thu air do dheagh chliù ann am fianuis do Bhreitheamh, agus gu'n tachair dhuit mar dha'n an Phaireasach anns a' chosamhlachd a labhair an Slanuighear. Ach na tionndaidh a ghràs gu macnus. Tha cùis Mhanasch, mar tha cùis a ghaduich air a chrann, uile gu leir leatha fein. Cia aineamh peacach air a chruadhachadh a tha air iompachadh, cia ainmeamh iad a tha call am na h-òige a tha air an iompachadh. An diugh, am feadh a ghoirear an diugh dheth, na cruadhaichibh bhur cridheachan. Agus na toireadh-mid suas an dòchas gu'm bi creutair gle mhi-choltach air a shaoradh. Am bheil aon ann thairis air am bheil thu bròn, agus a bha thu feuchainn ri shuidheachadh a chumail air do spiorad aig cathair gràis

ach mu thimchioll am bheil thu ullamh gu dòchas a chall uile gu leir? Smuaintich air Manasch. Smuaintich air a ghràs anns am bheil saoibhreas nach gabh a bhi air a rannsachadh. Na fannaich ann a bhi'g ùrnuigh. Cha'n e smuaintean Dhé ar smuaintean-ne. Tha iad air dheireadh a bhitheas air thoiseach.

(4) Deanadh-mid feum dhe so mar ullachadh an aghaidh smuaintean eu-dòchasach a thaobh are slainte fein.

Faodaidh gu'm bheil mòran de mo luchd-èisdeachd aig nach eil faireachadh air feum air a leithid sin de chomhairle, do bhrìgh gu'm bheil seallaidhean aotrom ac' air peacadh, air Dia, agus air slàinte. Gu'n amhairceadh Dia nuas orra ann an tròcair, agus gu'n dùisgeadh E iad gu mothachadh air cho cumhag 's a tha'n geata air eagal gu'm bi iad air am fàgail a muigh gu bràth. Faodaidh gu'm bheil cuid eile ann aig am bheil gnàth-fhaireachadh air mi-shuamhneas agus neo-thearuinteachd ag èirigh bho choguis nach eil air a glanadh, am feadh, aig an dearbh am, a tha iad a dlùth-leantuinn ri peacadh agus a faireachadh mar gu'm bitheadh e na ni eu-dòchasach sùil a bhi ri saorsa bh'uaithe. 'N uair a labhras a choguis aig am air bith ni's àirde na aig amaibh eile bithidh am buaireadair a cogarsaich, "Cha'n eil dòchas ann"; agus air dhoibh a bhi gràdhachadh an iodholan, tha iad a dol air adhart ann a bhi'g an leantuinn. O! 's e suidheachadh uamhasach cunnartach a tha'n so. Ma tha neach air bith dhe mo luchd èisdeachd a gabhail a stigh gu'r e so a shuidheachadh fein, bheirinn rabhadh dha an aghadh rib an diabhuill. Cha'n eil dòchas ann ma leanas e ann a bhi bàthadh guth na coguis, agus a bhi diùltadh fios a bhi aig air a chuid is miosa dhe chùis; ach tha dòchas ann am fuil agus ann an gràs Chrìosd; agus ma bhitheas e air a chall, cha'n ann a cheann nach b'urrain fuil Chrìosd a ghlanadh, agus a cheann nach b'urrain gràs Chrìosd ioraslachadh agus a naomhachadh, ach a chann nach cuireadh e'n dearbhadh air Chrìosd, agus gu'n ròghnaicheadh e'm bàs. "Thigibh a nis, agus tagramaid ri cheile, deir an Tighearn; ged robh 'ur peacanna mar an sgàrlaid, bithidh iad geal mar an sneachdadh; ged robh iad dearg mar chorcur, bithidh iad mar olainn."

Ach feumaidh leanabh Dhé, an Crìosduidh, an earail so mar an ceudna. Faodaidh e sìth bhi aig an tràth-so; ach faodaidh e rithisd tighinn gu uisgeachan domhain. "An uair a bheir esan fois, co a ni buaireas? agus a 'n uair a dh'fholaicheas e a ghnùis, co a chì e?"

Bha naomh urramach ann, ministear urramach le Crìosd, a tha nis ann an glòir, a bha 'n a thinneas bàis gu cruaidh air fheuchainn a thaobh staid anama. Rinn an nàmhaid èiginn mhòr air agus bha e air a thoirt gle iosal. Shealbhaich a pheacaidhean e, bha gnùis Dhé air fholach bh'uaithe, agus bha dhòchas glè dhlùth air bàsachadh. 'N uair a bha e 's an èiginn anama so, aon oidhche bhruadar e bruadar. Cha bu neach e dhiubh-san a bha cur earbsa ann a' bruadaran na nithean mar sin, dealaichte ris an lagh agus ris an fhianuis. Ach 's urrain Dia feum a dheanamh de 'n a meadhonan so gu bhi teagasg agus ag earalachadh. Bhruadar e gu'm fac e neamh fosgailte, agus buidhean a tighinn air adhart

agus a dol a stigh, agus dhruideadh an dorus. Anns a bhuidhean so chunnaic e Abraham, agus Isaac, agus Iacob, agus mòran de naoimh an t-Seann Tiomnuidh, agus cuid a b'aithne dha fèin; ach cha b'urrain dha faotainn a stigh maille riutha. Bha sàmhchair ann, agus a rithisd dh'fhosgail an dorus, agus an sin thainig buidhean air adhart, agus anns a bhuidhean so b'aithne dha mòran; ach cha'n fhaigheadh e stigh maille riutha, agus thòisich e air a bhi air chrith gu mòr. An treas uair chaidh an dorus fhosgladh, agus tharruig buidhean eile dlùth, agus chaidh iad a stigh aon an dèigh a chèile; agus thoisich uamhas air a ghlacadh, agus bhuail a ghlùinean an aghaidh a chùile; 'n uair, gu h-obann, a dh'amhairc a mu'n cuairt, chunnaic e Manaseh—Manaseh a thug air Ierusalem sruthadh le fuil: "agus," thubhairt an naomh a bha bàsachadh, "chaidh mi stigh 'n am a chrùban air cùl-thaobh Mhanaseh." Mar so thuair e sìth, agus mar so bhàsaich e, gu'n ni aige gu carbsa ann ach so—ach bu leoir e—"Is fìor an ràdh so, agus is airidh e air gach aon chor air gabhail ris, gu'n d' thainig Iosa Crìosd do'n t-saoghal a thearnadh pheacach; d'am mise an ceud fhear."

Notes and Comments.

A Restless World.

In these times almost all the nations of the world are disturbed by one cause or another and for one reason or another. The United States is concerned and restless now over the scientific advancement of Russia. They will not rest until they are on a parity in such matters with Russia. Our Prime Minister, Mr. McMillan, is on a Commonwealth tour, no doubt to get agreement on matters of policy. Arab nations are restless and apprehensive at the prosperity of Israel. Indonesia has been expelling Dutch people from their country. France has a great and difficult situation to handle in Algeria, great restlessness obtaining in that part of North Africa. The Union of South Africa has created dissatisfaction and unrest within its borders by government policy towards African natives, and everywhere one looks there is a restless spirit. Of course, there is no rest for wicked individuals or the godless nation. And there is no rest to nations backsliding from the Word of God and who trample His laws under their feet, as in Britain today. God is ignored, Christ the king of nations is ignored. The Word of God is ignored. And the leaders of the nations and the people of the world are guilty in these points. There can be no rest, peace, satisfaction, or universal quiet, apart from the gospel of Christ, its principles and blessed effects upon men and nations, who are "hateful and hating one another." Men, money, human wisdom and power can never bring rest and peace to this troubled and restless age. We need the Prince of Peace in the power of His gospel for all nations.

The South Uist Virgin Mary Statue.

Some concern has been expressed recently by Roman Catholics in South Uist, that work is proposed in a quarry adjacent to the site selected some time ago for the erection of a large statue of the Virgin Mary on the island. The Roman Catholics, in their idolising of the Virgin Mary, pray to her for practically everything. They are not satisfied with the lying dogma of the Assumption of Mary or of her body into heaven. They must have a great image (idol) of her erected before their eyes. No sensible person will accept the argument of the Roman Church to Protestants that their thousands of images, great and small, are not adored and worshipped. What a poor, miserable religion it is, which requires aids and helps made of wood and stone, the work of men's hands!

Proposed Church of England New Canons.

We have received the following leaflet which we print below to show people in Scotland what is going on in the Church of England at present.—Editor.

SOME OUTSTANDING DANGERS IN THE PROPOSED NEW CANONS.

Many people who have not the time to make a detailed study of the proposed new Canons, or to follow their progress through all stages from start to finish, have asked for a brief statement of the salient facts which have aroused Protestant Evangelicals to oppose them. In an effort to provide such a brief summary the Truth and Faith Committee sends out this leaflet.

The doctrine of the Church of England is grounded in Holy Scripture. Below are listed some of the new Canons which, as at present proposed, undermine that sure foundation, or promote teaching which is contrary to Holy Scripture.

CANON 5.—The first draft of this Canon in 1947 stated that the "doctrine of the Church of England is grounded in the Holy Scriptures and in the teaching of the ancient Fathers and Councils of the Church. . . ." In the course of the years since 1947 it has been amended more than once. The last amendment was worded to make it plain that only such teaching of the Fathers and Councils as is agreeable to Holy Scripture may be quoted as the teaching of the Church of England. How the Steering Committee have dealt with that amendment is not yet known. We are anxious to secure that the Bible alone shall be honoured as the authority in every question of faith and order, so that the Church of England shall continue in purity of doctrine and practice.

***CANON 17** will allow clergy to wear the customary vestments of a priest saying Mass. In the Bible (Hebrews 1, 3), it is stated that when Christ "had by Himself purged our sins (He) sat down

on the right hand of the Majesty on high." His offering of Himself was the one, full, perfect, and sufficient sacrifice, oblation and satisfaction. Therefore permission to use vestments, which are significant of the doctrine of the Sacrifice of the Mass, should not be allowed at all.

In the Convocation of Canterbury this Canon was on the agenda for discussion in May and October, 1957. The legal advisers to Convocation have said that vestments are at present illegal. This Canon has been sent back to the Steering Committee for further alterations. We must continue to emphasise the Scriptural grounds for our opposition to vestments.

*CANON 26 will, if passed, provide that wafers may be used at the Holy Communion. This goes contrary to the Scriptural way of "breaking bread," and destroys the symbolism of the loaf. It is also a departure from the existing requirement of the Book of Common Prayer, that bread shall be used. Wafers are used by those who believe in the presence of Christ's body and blood in the elements, because they are less likely to drop crumbs.

In the October, 1957, session of Convocation, Evangelicals tried to secure that this Canon be amended to remove the above objections. After lengthy discussion it was referred back for further consideration in Committee.

CANON 35a and CANON 65 will greatly facilitate the setting up of the Confessional throughout the parishes of our land. The Bible teaches that there is only one Mediator, the Lord Jesus Christ through whom confession should be made. To make rules for the habitual intervention of a human priest is unscriptural, and wrong.

*CANON 51 opens the way for the use of Latin in the services of the Church to be extended. Services conducted in that dead language at best can only be an intellectual exercise, and, at worst, will become an empty and meaningless performance. The Bible teaches that five words with the understanding are better than ten thousand in an unknown tongue (I Corinthians 14).

The legal advisers have declared the extension of the use of Latin in worship to be contrary to the 1662 Act of Uniformity.

CANON 59 is so phrased that it will severely limit the ordained ministers of the Church of England in exercising their preaching gifts. The Scriptures give us our Lord's instruction to go into all the world and preach. We must obey God.

*CANON 69a will require an unqualified promise of obedience to every Canon, present or future, which the Convocations may devise and have promulgated. Already the sinister reminder that there will be courts and penalties for infringement of Canons has been given. The attitude of "Sign or leave" is becoming very apparent with Canon-making enthusiasts. This Canon will put

an intolerable burden on the clergy and such laity as hold office in the Church.

The legal advisers to Convocation say that this Canon was misconceived. It is probable that it will be dropped. We must continue to pray that it may be.

CANON 97 makes provision for the erection of *stone* tables. We ask, "Whoever heard of a stone table being used regularly for meals?" A stone Altar is essential for the Mass. In the explanation of this Canon the original Report (1947) referred freely to "stone Altars."

CANON 126 as originally proposed entirely omitted the laity from any place in the synods of the Church. That is contrary to Holy Scripture. The Church is the company of believers, and the first synod of the Church is recorded for us in Acts 15. In verses 22 and 23 of that chapter we read that the decision of the Synod was adopted by the Apostles and elders *and brethren*, who were all present and voted. This is the only pattern of a Church Synod which we have in Scripture, and we should follow it. To omit the laity would be to hand over the Church to clerical domination, which has always led to disaster. A Commission is now preparing a report on Synodical Government. But nothing can alter the fact that this attitude of exclusive clerical control was the desire of the original Canon Law Commission, which reported in 1947.

NOTE.—Before the Convocations start to consider a Canon on what is called Stage 2, it has to be examined by legal advisers to the Convocations. They report on the legality of the contents of each Canon. It is important to note that of the above Canons those with a star * have all been declared, by the legal advisers, to be contrary to the Law as it now stands.

for more details and other literature write to:—

THE TRUTH AND FAITH COMMITTEE,

Rev. Donald R. Hill, Hon. Secretary,

c/o The Rectory, Whinburgh,

Dereham, Norfolk

Former MacQueen Memorial Minister at Ceilidh.

Rev. A. D. MacLeod, formerly minister of MacQueen Memorial Church, Inverness, and now of the Church of Scotland, Musselburgh, is reported in *The Oban Times* of 4th January, 1958, as president of the Musselburgh Highland Association, to have presided at a ceilidh in the Town Hall there on Saturday, 21st December, 1957. Three things appear in the report. Mr. MacLeod was piped to the platform; among other items, there was an exhibition of Highland dances; and there followed a dance.

Some time ago a Note and Comment appeared in our columns regarding similar activities on the part of Rev. A. D. MacLeod. It now appears that Mr. MacLeod habitually lends himself to these worldly and carnal activities, so frequently presided over by modern and worldly minded ministers of religion. One of our main purposes in noting this deplorable conduct is that it may assist, even at this late date, in revealing to some people how guided and right the Synod of the Free Presbyterian Church of Scotland was in opposing Rev. A. D. MacLeod's ecclesiastical activities prior to his leaving the Free Presbyterian Church, with his hollow flourish of personal faithfulness to the principles of the Church. It is also a sad commentary on the lack of discernment on the part of those who supported him right to the time of his departure for the Church of Scotland from the MacQueen Memorial Church in Inverness.

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, Achmore, Portnalong, Breasclete, Fort William, Stoer and London; third, Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Broadford and Edinburgh. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shildaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch; fifth, Inverness. *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; fifth, Stornoway and Thurso. *September*—First Sabbath, Ullapool and Breasclete; 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 1958 (D.V.).

London Communion Services.

The Free Presbyterian Church of Scotland, London Congregation, St. Michael's Hall, Eccleston Place, opposite Victoria Coach Station, Buckingham Palace Road, London, S.W.1. In connection with the dispensation of the Lord's Supper on Sabbath, 6th April, 1958, the following

services have been arranged (D.V.), to be conducted by the Rev. John Colquhoun, Glendale, Skye, and the Rev. Donald MacLean, C.A., Portree, Skye:—Thursday, 3rd April, 7 p.m.; Friday, 4th April, 3.30 p.m. (Gaelic), and 7 p.m. (Fellowship Meeting); Saturday, 5th April, 3.30 p.m. and 6.30 p.m. (Prayer Meeting). Sabbath, 6th April, 11 a.m., 3.30 p.m. (Gaelic), with an English service in Bridewell Hall simultaneously, and 7 p.m. Monday, 7th April, 3.30 p.m. (Gaelic) and 7 p.m. For the benefit of those living in outlying districts we may state that all the week-day services will be held in the Bridewell Hall, London City Mission, Eccleston Place, and only the Sabbath services, morning, afternoon, and evening, in St. Michael's Hall.

Services are held every Sabbath in St. Michael's Hall, at 11 a.m., 3.45 p.m. (Gaelic), and 7 p.m. Weekly Prayer Meeting in St. Michael's Schoolhouse, opposite St. Michael's Hall, on Wednesday, at 7 p.m.

Dingwall New Church Building.

The erection of the new Church in Dingwall is now more than half completed on a site opposite our old Church. Owing to present day conditions, and Town and Country Planning conditions peculiar to the Burgh of Dingwall, the cost of the building, and necessary amenity of the surroundings, is extremely heavy and probably close on the sum of £5,000 may yet be needed. Over £4,000 has already been paid. The new Church is seated for about 250 and the Hall for about 60. Contributions will be thankfully received by Rev. D. A. Macfarlane, F.P. Manse, Dingwall, or by the Treasurer, D. Matheson, Carnimesh, Achany Road, Dingwall.

Acknowledgment of Donations.

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

Sustentation Fund.—A Friend, per Mr. A. McCuish, Seilebost, £5; Mrs. E. M. McK., Glenellen, Tarbert, Lochfyne, £5; Miss A. McK., Elphin, Lairg, £5; Mrs. W. S., Sidcup, Kent, 6/9; Mr. D. McK., Corrary, Glenelg, £3; Miss M. McG., Parkfield, Kirn, £1; Mr. J. F., Carnoch, Ardgour, £3; Mr. J. McL., Kerracher, Lairg, £3; Mrs. A. C., Broallan, Beaully, £1; Miss J. M., Farr, Bettyhill, £2; M. and J. McK., Swordly, Bettyhill, £2; Miss J. McK., 10 Athole Gardens, Glasgow, £2 4/-; Anon., Inverness, £1; Mr. N. McL., Bridge of Orchy, £1; Miss J. M. S., Ardrishaig, 10/-; Mrs. A. M., Bundaloch, Dornie, £1; Miss S. McL., Shawfield, Skelmorlie, £1 1/9; Miss G. McK., Farr, Bettyhill, £1 1/-.

Home Mission Fund.—Mr. N. McA., 4 Scullamus, Breakish, £3; Mr. N. McK., Geocrag, Harris, £2 10/-; Miss G. McK., Farr, Bettyhill, 10/-; Mr. Ed. M., Carrigrich, Tarbert, £2.

Aged and Infirm Ministers' and Widows' and Orphans' Fund.—Mrs. R. R. Bruce, Union Road, Inverness, in loving memory of her mother, £15.

College Fund.—Mr. M. L., Arrina, P.O., Strathcarron, 16/-.

Foreign Missions.—Ontario Friends, £15; Anon., Argyllshire, £10; Anon., Ross-shire, £10; An Ontario Friend, £96 10/9; Mr. N. McA., 4 Scullamus, Breakish, £3 6/-; Mr. R. D. N., Penefiler, Skye, £1 4/-; Mr.

N. McK., Geocrag, Harris, £2 10/-; A Friend, 10/-; A Raasay Friend, £4; Wick Sabbath School for Installation of Electricity at Ingwenya, per Mrs. MacKenzie, £4; Mr. H. Kitchen, 758 Fleet Avenue, Winnipeg, £17 12/-; Miss L. C., Broallan, Beaulieu, 10/-; Mr. J. McL., Kerracher, by Lairg, £2; A Friend, Grand Rapids, Mich., £20 11/6; Mr. R. F., 2015 W. 80th St., Chicago, £10; Mrs. A. E. Heyboer, Grand Rapids, Mich., £1 15/8.

Mission Transport Fund.—Ontario Friends, £8; Mr. A. McC., Tuimpan Head Lighthouse, £2; Mrs. M. S. Nedd, Drumbeg, £1; Mr. A. F., Overton Cottage, Redding, £1; North Uist Cong., collected by book per Mr. A. Macdonald, Treasurer, £24 3/6.

The following on behalf of Mbuma New Church.—Anonymous Friend, £5; Mr. D. J. G., Arrina, Strathcarron, £5; Mr. J. W. McK., Laide, £2; A Friend, Ross-shire, £2; Miss M. N., Windsor Crescent, Portree, 10/-; Mark 16-15, £1 8/-; K.C., per Rev. D. McLean, £1.

Publication Fund.—Acts xvi, 30-31, £13 19/5; Mrs. I. Zeigler, Houston, Texas, £1 8/5.

The following received on behalf of the Trinitarian Bible Society:—Acts xvi, 30-31, £13 19/5; Waternish Congregation, £5; Shieldaig Congregation, £5; Plockton Congregation, £7 10/-; Greenock Congregation, £10 10/-; Vatten Congregation, £8; Daviot Congregation, £7 10/-; Miss C. McD., Ardheslaig, £1; From the Family at 23 Achmore, Lewis, £2; Mrs. A. M., Bundaloch, Dornie, 6/-; Mrs. McL., Brackloch, Lairg, 13/2; Ontario Friends, £20.

Mission to the Jews Fund.—Ontario Friends, £15; Mrs. A. E. Heyboer, Grand Rapids, £1 15/7; Mrs. I. Munro, Myrtle Cottage, Glenmoriston, £1; Mr. D. McL., Ardindrian, 6/-; Mrs. J. A. Reid, Sheerness, Alta, £3 1/-.

Home of Rest Fund.—Ontario Friends, £10; Anon., Edinburgh postmark, £1 5/-; A liberal giver, Edinburgh, per Mr. Peter Anderson, £2; Miss J. McP., Badachro, 7/6; A.M., North Uist, £1.

Magazine Free Distribution Fund.—A Friend, 6/-; Mr. D. McL., Dunrobin Glen, 6/-; Mr. M. MacL., Milton, Applecross, 6/6; Miss B. MacL., Seaforth Road, Ullapool, 11/-; Mrs. J. G., 6 Quidinish, 6/-; Mr. J. F., Clunes, 6/-; Mr. J. S., Fortrose, 6/-; Mrs. J. McR., Broxburn, 7/9; Mr. D. J. McL., Francis Street, Stornoway, 16/-; Acts xvi, 30-31, £6 19/2; Mr. E. D. MacL., Culnacraig, Achiltibuie, 6/-; Miss E. B. Gerston, Halkirk, 6/-; Mr. A. M., Drumbeg, 10/-; Mrs. H. C., Diabaig, 10/-; Rev. N. Caswell, Dundalk, Canada, 12/-; Edinburgh Friends, per Mr. H. Scambler, £1; Miss C. MacLean, in loving memory of brother, Kenneth MacLean, Missionary, Breasclete, £2.

The following lists sent in for publication:—

Broadford Church Building Fund.—Mr. J. McLean, Treasurer, acknowledges with sincere thanks £3 from Mr. J. McD., 3 Tockavaig, Sleat, and £5 from Friend of the Cause, Luib.

Creich Congregation.—The Treasurer acknowledges with grateful thanks £3 o/a Sustentation Fund, and £1 o/a Home Mission, from Mr. D. J. M., Bonar Br., per Mr. Wm. Lobban.

Dingwall New Church Building Fund.—Mr. D. Matheson, Treasurer, acknowledges with sincere thanks a donation of £10 from R. G. McK., near Dingwall.

Edinburgh Congregation.—The Treasurer gratefully acknowledges £1 from a Friend, Gairloch, o/a Church Repairs Fund per Mr. P. Anderson.

Gisborne, New Zealand, F.P. Church.—Mr. M. Macpherson, Treasurer, acknowledges with grateful thanks £1 from a Raasay Friend per J. Grant; Anon., Psalm 22-27, 10/-.

Fort William Manse Building Fund.—Mr. Ian Matheson, Treasurer, gratefully acknowledges the following:—Mrs. McD., Loch Leven Hotel,

£1; Mr. A. Gillies, Caol, £3; K. McP., Achateny, 6/-; C. Card, per Mr. A. MacLennan, Finsbay, Harris, £81.

St. Jude's, Glasgow.—The Treasurer gratefully acknowledges o/a Sustentation Fund £20 from Matiere Congregation, N.Z., per Mr. Ian Beaton.

Glendale Church Repair Fund.—Rev. J. Colquhoun acknowledges with sincere thanks the following:—Friend, Glasgow, £3; Nurse Martin, £1; R. McLeod, New York, \$20; Friend, \$6. The following, per Mr. A. McLean, Treasurer:—N. Bruce, Arrochar, £1; Portree (post mark), 7/6; A North Tolsta Friend, in memory of the late Rev. N. McIntyre, per Mr. D. A. Macphee, £1. Wellwisher, per Rev. J. Colquhoun, £6 o/a Foreign Mission Fund.

Greenock Congregation.—Mr. A. Y. Cameron, Treasurer, acknowledges with grateful thanks £4 from A Friend, Peterhead, per Rev. Jas. McLeod.

Halkirk Congregation.—Rev. W. Grant gratefully acknowledges £1 from A Friend, Argyll, and £1 from Friend, Midclyth, both o/a Trinitarian Bible Society.

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Lochcarron F.P. Manse Building Fund.—Mr. G. Ross, Treasurer, acknowledges with grateful thanks:—Threepenny bits, Kishorn, £2 3/-; Collecting Book, Strome and Ardsneaskan, £14.

Mr. R. McRae, Treasurer, thankfully acknowledges from Mr. and Mrs. R. Matheson, Achintee, o/a Sustentation Fund, £6; Foreign Missions, £4; Home Missions, £3; Miss R. Matheson, Ardsneaskan, 10/-, o/a Sustentation Fund.

London Church Building Fund.—Rev. J. P. Macqueen acknowledges with sincere thanks £10 from A London Gairloch Friend, and £3 from Friends of the Cause in New Zealand. Mr. J. Campbell, Treasurer, thankfully acknowledges a donation of £6 from A Wellwisher.

Portree Congregation.—Mr. D. Matheson, Treasurer, acknowledges with sincere thanks £5 from "Interested," o/a Sustentation Fund, per Rev. D. McLean.

Ness Congregation.—The Treasurer and Kirk Session acknowledge with sincere thanks a donation of £40 from Mr. Donald Mackay, New York, towards the Repairs and Painting of the Ness Church.

North Uist Bayhead Congregation.—Mr. A. Macdonald, Treasurer, acknowledges with sincere thanks £2 from Mrs. B. McD., Grimsay, and £2 from Mr. A. McL., Grimsay, o/a Sustentation Fund.

Oban Congregation.—Rev. J. Tallach's Memorial Stone Fund. Mr. J. Martin, Treasurer, thankfully acknowledges the following:—Two Friends, Beaully, £1; J. Martin, Wick, £2; Mrs. M. Gillies, per Rev. J. A. Tallach, £5; Greenock F.P. Congregation, per A. Y. Cameron, £5; Rev. D. R. and F. Macdonald, Shieldaig, £2; E. M. Rogart, £1; Mr. and Mrs. J. Morrison, Oban, £1; Mr. Ian Graham, £2; Mr. and Mrs. D. Mackintosh, Canada, £3; A 1914 Comrade, Bonar Br., £1, per Mr. Wm. Lobban.

Thurso Congregation.—Rev. W. Grant gratefully acknowledges £5 special donation from Miss F. Janetstown.

Staffin Manse Building Fund.—Mr. D. Gordon, Treasurer, acknowledges with sincere thanks £1 from D. McD., 27 Inverarish Terrace, Raasay.

Vatten Congregation.—Mr. J. Mackay, Treasurer, thankfully acknowledges the sum of £1 from M. McD., Portmahomack, in memory of his mother and sister, for Foreign Mission Fund.