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CONFESSION OF NATIONAL SINS

A nation and people in the midst of whom God has made Himself known through His Word and by His witnessing people and among whom His Church and worship have been established and the saving work of the Holy Spirit experienced—when the generality and majority of such a favoured nation turn in heart and openly away from God, His Word, law and worship, to transgression and sin of all kinds boldly and unashamedly, then we are confronted with what are called "National sins." The Book of Jeremiah depicts the National sins of the Jews in Jerusalem and Judah in much detail, and a solemn record it is.

In the case of nations highly favoured by God with spiritual ordinances and privileges, their apostacy from God is exceedingly heinous and inevitably provokes God in His just wrath to visit them with manifest and sore judgments and afflictions. And thus did God deal with the Jews in Jeremiah's day, first with limited afflictions and then with captivity in Babylon and all the miseries involved in this outstanding evidence of the Lord's displeasure and power.

We find the godly in the midst of such a lamentable state of affairs deeply exercised in relation to God's honour, the condition of their fellow-sinners and the cause of truth in the nation. In looking over the prayers of Jeremiah, Daniel and Nehemiah there is to be found in their exercise much of a similar nature when they plead with God in the behalf of their nation steeped in sin and under the rod of judgment.

In the case of Jeremiah before the captivity, there is a record of the dearth in Judah. "Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up. And their nobles have sent their little ones to the waters: they came to the pits and found no water"

etc. Then Jeremiah, not in the actual order of his prayer, (Jeremiah:xiv) acknowledges the greatness and the glory of the Lord in these words: "O the hope of Israel, the Saviour thereof in time of trouble." And of course in his prayer to the Lord he confesses the sins of the nation saying: "O Lord, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many; we have sinned against Thee." But following upon the confession, among other petitions he pleads for the manifestation of the divine mercy and favour in these words: "Leave us not."

Then when we look at Daniel's exercise and prayer and confession in the Book of Daniel (Chapter:ix), he is the Lord's beloved servant in the midst of Babylon with the captive Jews there. Here he saw the Lord's hand indeed stretched out against his nation. He refers to this before the Lord thus: "Therefore the curse is poured upon us, and the oath that is written in the Law of Moses the servant of God . . . as it is written in the Law of Moses, all this evil is come upon us . . .," (Verses: 11, 13). Then he, like Jeremiah, addresses the Lord in a befitting manner thus: "And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love Him, and to them that keep His commandments . . ." (Verse:4). Then Daniel's confession of the National sins is one which lays bare before the Lord these sins in great detail, e.g. "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts and from Thy judgments. Neither have we hearkened unto Thy servants the prophets, which spake in Thy name to our kings, our princes, and our fathers, and to all the people of the land." (Verses:5, 6). And finally Daniel follows his confession of sins with gracious petitions for the Lord's favour in the following manner: "O, our God hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake . . . O Lord, hear, O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God; for Thy city and Thy people are called by Thy name" (Verses:17, 19).

As to Nehemiah, he was to be honoured and used by the Lord in being guided to go up to Jerusalem out of captivity to re-build the walls and to cleanse and repair the temple there. But before this took place, he obtained a grievous report of the condition of the people at Jerusalem and of the city itself.

Certain men of Judah informed him: "The remnant that are left of the captivity there in the province are in great affliction and reproach; the wall of Jerusalem also is broken down, and the gates thereof are burned with fire" (The Book of Nehemiah, Chapter, i: 3). When Nehemiah heard this report he sat down and wept as undoubtedly it brought forcibly to his mind the National sins of the Jews and God's judgments against them. And just as Jeremiah and Daniel, he turns to the Lord in prayer. He addresses the Lord in somewhat similar words as Daniel, as follows: "I beseech Thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love Him and observe His commandments; Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of Thy servant . . ." (Verses: 5, 6). Then Nehemiah proceeds to confess the sins of his nation and people to the Lord: "I pray before thee now, day and night, for the children of Israel Thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned. We have dealt very corruptly against Thee, and have not kept the commandments, nor the statutes, nor the judgments, which Thou commandest Thy servant Moses" (Verses: 6, 7). After this he, like Jeremiah and Daniel, implores the Lord to be favourable in the following part of his prayer: "Remember, I beseech Thee, the word that Thou commandest Thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations; But if ye turn unto Me, and keep My commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set My name there" (Verses: 8, 9).

These eminent servants of the Lord were of great understanding in the knowledge and fear of God, and the honour of His name was their chief concern. They were distressed and grieved over the sins and ungodly conduct of their fellow men; and earnestly sought the exercising of the divine mercy at the throne of grace for their nation. They were true patriots; and so is the remnant today in backsliding Britain, who in the fear of God, cry and sigh for the abominations done in the land. And what is needed today, is not human remedies, political conferences, social centres, etc., in order to curb and regulate vice and national disregard for the laws of God and man; but humble penitent, earnest prayer to God in the name of our Lord and Saviour Jesus Christ, that He would have compassion and

mercy upon us, and heal our backslidings and deliver us from our national sins and turn us to the Bible, the Gospel of Christ and to the ways of His commandments, from the highest to the lowest subjects in the land.

THE MILLENNIUM

By Jonathan Edwards

The Prosperous State of the Church

(Continued from Page 263)

(4) Those will be times of *great peace and love*. There shall then be universal peace and a good understanding among the nations of the world, instead of confusion, wars, and bloodshed. Isa. ii. 4. "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." It is represented as if all instruments of war should be destroyed, having become useless: Psalm xlii. 9. "He maketh wars to cease unto the end of the earth: he breaketh the bow, and cutteth the spear in sunder, he burneth the chariot in the fire." (See also Zech. ix. 10). Then shall all nations dwell quietly and safely, without fear of any enemy. Isa. xxxii. 18. "And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." (Also Zech. viii. 10, 11).

Then shall malice, and envy, and wrath, and revenge, be suppressed everywhere; and peace and love shall prevail between one man and another; which is most elegantly set forth in Isa. xi. 6-10. Then shall there be peace and love between rulers and ruled. Rulers shall love their people, and with all their might seek their best good; and the people shall love their rulers, shall joyfully submit to them, and give them that honour which is their due. So shall there be happy love between ministers and their people: Mal. iv. 6. "And He shall turn the heart of the fathers to the children, and the heart of the children to their fathers." Then shall flourish in an eminent manner those Christian virtues of meekness, forgiveness, long-suffering, gentleness, goodness, and brotherly-kindness, those excellent fruits of the Spirit. Men, in their temper and disposition, shall then be like the Lamb of God, the lovely Jesus. The body shall be conformed to the head.

Then shall all the world be united in one amiable society. All nations, in all parts of the world, on every side of the globe, shall then be knit together in sweet harmony. All parts of God's Church shall assist and promote the spiritual good of one another. A communication shall then be upheld between all parts of the world to that end; and the art of navigation, which is now applied so much to favour men's covetousness and pride, and is used so much by wicked debauched men, shall then be consecrated to God, and applied to holy uses. (See Isa. lx. 5-9). And then men will be abundant in expressing their love one to another, not only in words, but in deeds of charity: Isa. xxxii. 5. "The vile person shall be no more called liberal, nor the churl said to be bountiful;" but (verse 8), "the liberal deviseth liberal things, and by liberal things shall he stand."

(5) It will be a time of *excellent order* in the Church of Christ. The true government and discipline of the Church will then be settled and put into practice. All the world shall then be as one Church, one orderly, regular, beautiful society. And as the body shall be one, so the members shall be in beautiful proportion to each other. Then shall that be verified in Psalm cxxii. 3. "Jerusalem is builded as a city that is compact together."

(6) The Church of God shall then be *beautiful and glorious* on these accounts; yea, it will appear in the perfection of beauty: Isa. lx. 1. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Isa. lxi. 10. "He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." On these accounts, the Church will then be the greatest image of heaven itself.

(7) That will be a time of the greatest *temporal prosperity*. Such a spiritual state as we have just described, has a natural tendency to health and long life; and that this will actually be the case, is evident by Zech. viii. 4. "Thus saith the Lord of hosts, There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age." It has also a natural tendency to procure ease, quietness, pleasantness and cheerfulness of mind, also wealth, and a great increase of children; as is intimated in Zech. viii. 5. "And the streets of the city shall be full of boys and girls playing in the streets thereof."—But further, the temporal prosperity of the people of God will also be promoted by a remarkable blessing from heaven: Isa. lxxv. 21. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit

of them." And in Mic. iv. 4. "But they shall sit every man under his vine, and under his fig-tree, and none shall make them afraid." Zech. vii. 12. "For the seed shall be prosperous, the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew, and I will cause the remnant of this people to possess all these things." (See also Jer. xxxi. 12, 13 and Amos ix. 13.) Yea then they shall receive all manner of tokens of God's presence, acceptance and favour: Jer. xxxiii. 9. "And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it." Even the days of Solomon were but an image of those days, as to the temporal prosperity which shall be obtained in them.

(8) It will also be a time of great rejoicing: Isa. xxxv. 10. "And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Chap. lv. 12. "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you." Chap. lxvi. 11. "That ye may suck, and be satisfied with the breasts of her consolations: that ye may milk out, and be delighted with the abundance of her glory." Chap. xii. 3. "With joy shall ye draw water out of the wells of salvation." That will be the Church's glorious wedding-day with Christ upon earth: Rev. xix. 7. "Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come and his wife hath made herself ready." Ver. 9. "Blessed are they which are called to the marriage-supper of the Lamb."

The Scriptures everywhere represent this prosperity to be of long continuance. The former intervals of rest and prosperity, as we before observed, are represented to be but short; but the representations of this state are quite different: Rev. xx. 4. "And I saw the souls of them that were beheaded for the witness of Jesus—and they lived and reigned with Christ *a thousand years*." Isa. lx. 15. "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of *many generations*."—This may suffice as to the prosperous state of the Church through the greater part of the period from the destruction of Satan's visible kingdom in the world to Christ's appearing in the clouds of heaven to judgment.

NOTES OF A SERMON

(Notes of a Sermon preached at Dingwall Communion, on Friday evening, August 1917, by the late Rev. Neil Cameron, St. Jude's, Glasgow, as taken down by a hearer.)

"And when the scribes and Pharisees saw Him eat with publicans and sinners, they said unto His disciples, how is it that He eateth and drinketh with Publicans and sinners? When Jesus heard it, He saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance," Mark ii: 16, 17.

The man sick of the palsy had to be carried by four men. They opened the roof of the house, and let him down in the presence of Jesus. Jesus saw that he had urgent need which had to be attended to first. Jesus said to him: "Son be of good cheer, thy sins be forgiven thee." That showed the man felt his need, and Christ attends to the most needful cases. The Pharisees said—"Who can forgive sins but God only." Their mistake was that they did not realise that God in their nature was in their midst. He said to him later, "Arise," and he stood up a healed and happy man with his sins forgiven, a proof that Christ was able to forgive his sins. We have also Levi the publican, Christ said unto him, "Follow me, and he arose and followed Him." If Christ were to say to a sinner follow Me he would immediately do it, as there is no resisting His call. The Pharisees began to find fault again and said that Christ was not what He pretended to be, so that the argument that Christ used in reply is in our text—"The whole need not the physician, but they that are sick." First of all Christ does not here mean their bodies, but He meant the disease that sin has brought upon the whole human race—There are none whole as regards their soul, and if sin had never come in man would never die. So far as the disease of sin is to be considered, its a rare thing to find a sinner conscious of sin. You might live with them for a score of years and you would not hear one word about the disease of sin in their souls, because it causes no trouble. Careless men in the world you find are the same, but all the time the disease is there and they never think of the Physician. While men are dead spiritually, dead in their conscience, and dead in their understanding, this will bring them down lower than the grave. Such are those that feel no need of Christ, such as can say my heart is better than yours. This generation needs not the Physician, and you hear very little about Christ, and this is true of the Pharisees. Publicans and harlots would enter Heaven before them. If you order a doctor to go to a strong

man's house in Dingwall, he would feel insulted. Let us notice about the sick, it means such as are sick in their souls. There is an extraordinary difference between speaking about a disease and to feel a disease. First of all if there be any of us who was truly sick there must be a time when this sickness was felt, the pain began at such a time. And what caused it? Well the pain was felt in my guilty conscience, and it came either by hearing the Word of God or reading God's Word. It does not matter when, but that pain began in them. It was God's truth that originated this pain, it may have been 50 years ago. You will remember this much of it, that it pained your conscience that you committed sins against God; and you felt that you had now a pain and a disease in you. You were like a man that might come to the end of your life as it were. "The soul that sinneth it shall die." When the sinner felt this he began to try now if he could stop its progress. When you hear of one sick you say to try this and that to cure the trouble by what are called old wives cures, if the sinner is allowed to cure his own conscience. But the sick are those that are conscious of a disease that will end in death. When he is quickened by the Spirit he begins to feel the guilt of sin; he is afraid of death in eternity. It is not a fear without cause, many lick their own wounds like the dog. They tell lies, steal, take God's name in vain. I am pointing out the nature of the sickness. It came by the Word of God. It was originated by the Word: and all the sinner could do for himself failed. Many will wail throughout eternity that they listened to liars and ruined their souls. Its not a matter for flattering men, but for God's glory that men should have before their minds, that they are talking to perishing men.

What is the first need? The first thing the doctor will do is, he will try and find out where the disease is and how far it is gone. The patient will say the doctor is understanding my case, and will begin to get hopeful. The heart is deceitful above all things. It is not subject to the law of God. You then keep near to the Physician. God's Word spoke to you as a sinner in your practice. "Thou art the man." This is my disease, and if others have good hearts, and have done good things, I am not certainly one of them. I feel in myself the very thing that God sets down in the Scriptures. This is in the experience of the sinner brought to a sense of his own condition and who say, all is true about unbelief and the desperate wickedness of the heart. Well then, you are the sick and are conscious of it. God has a purpose of mercy to you. You are like a man that has lost consciousness. But

my friend, there is no case of a sin sick soul but he can be certainly cured—for He is able to save to the uttermost. None shall ever come to Christ whose disease has gone too deep for Him. It may have gone too deep for any sinner. Many said that they were past remedy. But there is enough in the "Balm that is in Gilead." So whatever their need may be that the sick may have, they have a skilful Physician—See you my friend—the thief on the cross who very likely never did much but robbery and murder, but at the same time when he turned to Christ and confessed his sins and said, "remember me," Christ said "Thou shalt be with me today in Paradise." Some are months, some years, waiting, but Christ can cure the most desperate case in a moment. This is our encouragement, if we were conscious of our condition; if this be the nature of our sickness, undone without Christ, well my friend you have need of the Good Physician. But you may say my disease is not being healed, I am only getting worse. Further the sinner feels his need in particular and none can do but God. He must have all his sins forgiven, not some of his sins. There is no sin that any sinner committed but will bring him to eternal death. Those that were made conscious of sin—they look to His mercy alone. They experience when God forgives sin—that they feel they have no sins. They are blotted out as a thick cloud. They thought then that there was to be no sense of sin and that they were the happiest that ever trod this earth. But did this last? No!—You had to pray at your work for forgiveness. When God justifies a sinner, He forgives all his sins. "Their sins and iniquities will I remember no more." Many a time your sins sent you to pray since then. The longer we live, when we remember our sins, they make us perspire on our beds. The sinner feels I must have my sins all forgiven in heart and mind. In the 51st Psalm, David there is confessing his sin. "Against Thee I have sinned." "What will ye that I shall do unto thee?" Jesus said to a man "That I may receive my sight," said the man. Well He is asking questions yet. Do you ask Him in sincerity, "Do Thou with hyssop sprinkle me." He says, "Ask and ye shall receive, seek and ye shall find." Go to the Physician with the prayer "Create in me a clean heart." It was not to help "good" men Christ came into the world, but to call sinners to repentance and to turn to Him, and He would have mercy upon them. And He is in the world yet, and His work is with sick sinners who find they cannot do without Christ. A young man said, "I must have Christ for He alone can do for me."

Let us pray.

GEORGE GILLESPIE

A Sketch of His Life and Times

By Rev John Colquhoun, Glendale.

The Church of God in Scotland had many bright ornaments among her ministers, who, though young in years when they were transplanted to the Church triumphant, were burning and shining lights in their day and generation. Among such men were George Gillespie, Andrew Gray, Hugh Binning, James Durham, James Renwick, and in later times, Robert Murray McCheyne. Each had his own peculiar gift, but in that way each one was fitted to fill a particular niche by himself in the Church. In writing a sketch of the life and times of George Gillespie we see that he lived at a time when Zion had many troubles, and that he seemed to have been raised up on purpose, by Him who gave diverse gifts to His Church, in order to be a polished shaft in His hand for discomfitting the enemies of the Church, not only at that time but also through subsequent generations.

His early days.—Very little seems to be known of his early days beyond the fact that he was born in Kirkcaldy, early in 1613. He was the son of the Rev John Gillespie, minister of the parish there. Of his father we do not know much beyond a short note which Rev. John Livingstone supplies of him in his *Memorable Characteristics*, in which he describes him as "a thundering preacher." His mother appears to have been a daughter of Patrick Simson, minister of Stirling, for in Row's *History of the Kirk of Scotland*, p. 432, Mr John Gillespie is referred to as Simson's son-in-law. This seems to be further proved by the fact that Patrick Simson, minister of Renfrew, and a grandson of Simson of Stirling, who was on very intimate terms with Robert Woodrow, the historian, always referred to George Gillespie as "my cousin." It is on his authority that Woodrow gives the date of Gillespie's birth as 27th January, 1613. Woodrow, in his *Analecta*, says of the subject of this sketch that "when he was a child, he seemed to be somewhat dull and soft like, so that his mother would have stricken and abused him, and she would have made much of Patrick, his younger brother. His father, Mr John Gillespie, minister of Kirkcaldy, was angry to see his wife carry on so to his son George; and he would have said, 'my heart, let alone; though Patrick may have some respect given him in the Church, yet my son George will be the great man in the Church of Scotland.'" This prediction proved true as we shall have occasion to notice afterwards.

That John Gillespie was not only a "thundering preacher" but also one who had the courage of his convictions with regard to the government and worship of the Church of Scotland is proved by the fact that his name is among those of several others who were summoned before the High Commission which met in Edinburgh on 28th January, 1620 for refusing to conform to the Acts of the Perth Assembly of 1618. They were dismissed with the warning that if they did not conform before the 1st March they would be deposed, and the Bishop of St. Andrews, who presided, caused the Clerk to make an Act bearing their consent to be deposed on that day if they conformed not. They unanimously protested that willingly they would never renounce their ministry. His name also appears among the subscribers to a Protestation offered to the Parliament at Perth on 1st July, 1606, against "the erection, confirmation and ratification" of bishoprics and bishops by the said Parliament. This Protest, which is as clear a piece of reasoning as is to be found in all the annals of the Church of Scotland, was the work of Patrick Simson, minister of Stirling, and the maternal grandfather of George Gillespie. This Patrick Simson was one who had a large measure of the boldness of the Scottish Reformers as the following anecdote clearly shows:—

For some time after King James VI and his Queen came home from Denmark after their marriage, the Roman Catholics in this country became very bold and many outstanding Protestants were abused and some cruelly murdered. Shortly after the murder of James, Earl of Moray, by a professional papist, Mr Simson was preaching before the King, who did not in any way exert himself to bring the murderer to justice. The text was, "The Lord said to Cain, Where is Abel thy brother?" Gen. iv:9. The preacher, turning to the King before the congregation, said, "Sir, I assure you in God's name, the Lord will ask at you where is the Earl of Moray, your brother?" The King replied before all the congregation, "Mr Patrick, my chalmer doore was never steeked upon you; ye might have told me anything ye thought in secret." He replied, "Sir, the scandal is public." After sermon he was sent for to the castle where he went up with the Bible under his arm, affirming that would plead for him. Row's *History of the Kirk of Scotland*, p. 144. Thus we see that the subject of this sketch was not only the seed of the righteous but of men who attained to an uncommon boldness in defending the Cause of Christ and rebuking evil.

We have no means of ascertaining how George Gillespie's earlier studies were prosecuted. It may have been under his

father's roof, as in the case of many of the families of the ministers of Scotland at this time, or in the parish school, for some parishes had schools where education was of a very high order, as can be proved from the fact that many of the youth of Scotland found their way to the Universities. One thing we are sure of, and that is, that young Gillespie made good use of his opportunities, for he entered St. Andrews' University in 1629 when he was in his sixteenth year. That he prosecuted his studies there with zeal and industry is evident from the fact that when he left the University he was noted for his extensive learning.

The Condition of the Church at this time.—That Gillespie was born when the Church of Scotland was under a very dark cloud is proved when we compare the date of his birth with the dates of certain matters in her checkered history. A little over two years before Gillespie's birth King James I of England and VI of Scotland ordered three Presbyterian pastors, whom he himself had created bishops to proceed to London in order to receive Episcopal consecration at the hands of Bishops of the Church of England so that they would be able to transmit the so-called Apostolic Succession to their brother-bishops at home. They were consecrated on 21st October, 1610. Thus we see that the carved work of the Reformers was, for the time being, cast down and broken. Two years later Parliament legalised the Acts of the General Assembly of 1610, popularly known as the "Angelic Assembly" from the large number of gold angel-pieces which were given to its members, as bribes, by the supporters of the King. Thus the yoke of the English hierarchy was imposed upon the Church of Scotland, which opened the floodgates for all that the Church of Scotland disapproved of at the time of the Reformation. Instead of the God-fearing ministers who were the glory of the Church of Scotland, were the Bishops, who were everything but what they ought to be. Burnet, though himself a Bishop and an ardent Episcopalian, says in his *History of Our Own Times*, "That the persons preferred to that dignity did their part very ill. They generally grew haughty; they neglected their functions, and were often at court, and lost all esteem with the people; some few that were stricter and more learned, did lean so grossly to Popery, that the heat and violence of the reformation became the main subject of their sermons and discourses."

Under more favourable circumstances a pious young man of George Gillespie's abilities and acquirements would very soon find a sphere of usefulness in the Church of Scotland, but it was otherwise at the period of which we write. King James I, having

got Andrew Melville out of the way, first by confining him in the Tower of London and then by banishment to France, and having forbidden his nephew, James Melville, to return to Scotland, he, in 1610, at the Glasgow Assembly, succeeded in intruding Episcopacy, and although there were still Presbyteries and Synods, and also a General Assembly if the King condescended to call one, the Bishops were lords over these Courts so that, in effect, the Church was governed by Prelates. In 1618 an Assembly met at Perth by order of the King, and, through its members being overawed and bribed by him, the infamous Five Articles of Perth were passed. These were, kneeling at the Communion, the observance of holy days, Episcopal confirmation, private baptisms, and the private dispensation of the Lord's Supper. This attempt at abolishing the Presbyterianism of the Church of Scotland was only partially successful, for the Most High, in various places, blessed the land by the refreshing showers of a spiritual revival, so that, though the people were sore oppressed, their spirits were kept from being broken by their hard lot.

Among the ministry of the Church of Scotland at this time were many who truly feared the Lord and declared His whole counsel to perishing sinners. Where such faithful preaching was to be found the Holy Spirit began to work mightily so that many were brought from the darkness of sin to God's marvellous light, and others who had been in Christ before these declensions began, were now finding their drooping spirits revived. King James and his servile minions and court parasites might do all in their power to crush evangelical religion and a Scriptural form of Church government out of Scotland, but they all forgot, or ignored, the lesson that Andrew Melville taught the King some years before this: "Sir, when you were in your swaddling-clothes, Christ Jesus reigned freely in this land in spite of all His enemies; His officers and ministers convened and assembled, and convened for the ruling and welfare of His Church, which was ever for your welfare, defence, and preservation, when these same enemies were seeking your destruction and cutting off." The Lord Jesus, however, did neither forget nor ignore His Church and people, for in many places they could say, "Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary. Thy congregation hath dwelt therein: Thou, O God, hast prepared of Thy goodness for the poor." Ps. lxxviii. 9:10.

Archbishop Laud.—In 1625 King James went the way of all the earth and his son, more bigoted and cruel, if possible, than the father, reigned in his stead as Charles I. He was bent on

doing in the Church of Scotland what his father had only partially accomplished. In this he had a henchman in Archbishop Laud, who was willing to go to any length in order to please his royal master. He seems to have been Charles's favourite and confidential friend from the beginning of his reign. In 1633 he became Archbishop of Canterbury, and to him may be attributed a very large share of the trials which befell the Cause of Christ in Scotland and England. According to Andrew Stevenson, in his *History of the Church and State in Scotland*, it could be said of him as was said of old of Pope Boniface: "He came in like a fox, he reigned like a lion, and he died like a dog." As for his religion it was reckoned that if it had been divided into four parts, two were Arminianism, the third Popery, and scarce a fourth part Protestantism. He would never brook any deviation from what he conceived to be proper to religious worship; his whole conduct in that respect showed him to be "cunning, narrow-minded, bigoted and malevolent," and to his charge may be laid the introduction of the most fearful punishments meted out to Christ's witnesses in this country at that time, such as putting in the pillory, slitting of noses, branding on the cheek, cutting off ears, scourging, and other forms of punishment, which, for their horrible nature, vie with those practised among savages. From his elevation to the See of Canterbury till his execution on Tower Hill on 10th January, 1641, he continued his tyrannical abuse of power along with these atrocities, showing him to have been a monster of iniquity who covered himself with the cloak of a high religious profession.

Efforts are made in our day to show Laud in a better light than contemporary history shows him to be. He is paraded as a "great ecclesiastic possessed of considerable learning and ability, and his zeal, for the Church, however unwise at that time, was undoubtedly sincere." Some part of this character may be true, to a certain extent, but the other side of his character eclipses anything that he may have shown of an amiable nature. Lord Macaulay says of him, "Of all the prelates of the Anglican Church, Laud had departed farthest from the principles of the Reformation, and had drawn nearest to Rome. His theology was more remote than even that of the Dutch Arminians from the theology of the Calvinists. His passion for ceremonies, his reverence for holidays, vigils, and sacred places, his ill-concealed dislike of the marriage of ecclesiastics, the ardent and not altogether disinterested zeal with which he asserted the claims of the clergy to the reverence of the laity, would have made him an object of aversion to the Puritans, even if he had used only legal and gentle means for the attainment of

his ends. But his understanding was narrow, and his commerce with the world had been small. He was by nature rash, irritable, quick to feel for his own dignity, slow to sympathise with the sufferings of others, and prone to the error, common in superstitious men, of mistaking his own peevish and malignant moods for emotions of pious zeal. Under his direction every corner of the realm was subjected to a constant and minute inspection. Every little congregation of separatists was tracked out and broken up. Even the devotions of private families could not escape the vigilance of his spies. Such fear did his rigour inspire that the deadly hatred of the Church, which festered in innumerable bosoms, was generally disguised under an outward show of conformity. On the very eve of troubles, fatal to himself and to his order, the Bishops of several extensive dioceses were able to report to him that not a single dissenter was to be found within their jurisdiction." *History of England*, 1921 reprint. Vol. i. p. 74.

With the view of eliminating the last vestiges of Presbyterianism in the Church of Scotland, it was resolved that a Book of Canons and a Liturgy should be prepared by the Scottish Bishops. The Book of Canons appeared in 1635 and the Liturgy in 1637. Previous to the appearance of the Liturgy it was sent to England for revision, and Laud himself superintended that revision, adding to it much that gave the whole a decided Popish trend. These revisions were submitted to the King for his approval and an order from him appeared, requiring the Liturgy to be used in all the Scottish churches, and an Act of the Privy Council was passed enforcing the order.

(To be continued)

SABBATH OBSERVANCE

The following extract from a book—"The Lord's Day"—published in the U.S.A. in 1885, is of interest in view of uninformed criticism brought against the Free Presbyterian position in regard to certain phases of Sabbath observance:—

"It may be that some Christian readers of this book will desire to know more specifically what they can do to promote the proper observance of the Lord's Day. The following suggestions are made in the hope that they may be of practical value to such inquirers. For the sake of a better classification I have divided these hints into two classes: *first*, those which relate to the things

which Christians should not do on Sabbath, if they wish to promote its better observance; *second*, those relating to some positive duties which they must perform before this object will be accomplished. To the one class I will give the name Negative Duties, and to the other Positive Duties, of Christians in regard to the Lord's Day and its better observance."

Negative Duties—(1) Abstain not only from all labour for gain and all unnecessary work, but also from pleasure riding, worldly visiting, feasting and everything of the kind on the Sabbath. (2) Do not patronise any Sabbath-breaking institution, corporation or individual. Do not buy or read 'Sunday' newspapers. Do not ride on the horse-cars or steam-cars on the Sabbath. (3) Do not receive at your house on Sabbath, meat, ice, milk or any other article for consumption, unless sickness or some other cause make it absolutely necessary. (4) Do not allow your servants to buy anything for your family on the Sabbath. (5) Do not write and mail letters, go to the post-office or receive letters from carriers on the Sabbath. (6) Do not go on 'Sunday' excursions, or allow anyone to go who is under your control. (7) Do not join the crowd who go to the sea-shore, or to watering places to spend Sabbath. (8) Do not employ the barber, the cigar vendor, or the boot-black on Sabbath. (9) Do not allow your children to play in the street on Sabbath or to play noisily in the yard. (10) Do not belong to a corporation or own stock in a company which persistently violates the Sabbath. "If all Christians would abstain from these and similar forms of Sabbath desecration, they would not tempt others to break the Sabbath, and their example would have a mighty influence in promoting its better observance. Many kinds of Sabbath-breaking are sustained by the patronage of professed Christians; other forms are allowed to go on because of their silent approval. They have it in their power to destroy much of it by steadily and faithfully refusing to have any share in it.

Positive Duties—(1) Make the better observance of the Lord's Day a subject of prayer in private and Christian assemblies. (2) Hold meetings to promote this object. (3) Let these meetings request pastors to preach on the subject at stated times or whenever they may see fit. Pastors should give more attention to the subject both in their private and public ministrations. (4) Introduce in assemblies, conferences, and associated meetings resolutions condemning current violations of the Sabbath, and urging Christians to be faithful in its observance. (5) Let churches discipline their members who openly violate the Sabbath. (6) Let Sabbath-schools be so conducted as to cultivate reverence

for the day. (7) Parents and teachers should carefully instruct the young in regard to the proper observance of the Sabbath. (8) As a means of instruction and exhortation circulate the tracts furnished by various Sabbath associations. (9) Use your influence against opening reading rooms, museums, libraries, etc., on Sabbath. (10) If you are an employer and pay weekly wages, make Monday instead of Saturday your pay day. Urge others to do the same. (11) Promote the Saturday half holiday movement by every means in your power. (12) Take note of any proposed violations of the Sabbath by railroads, steamboat companies or other corporations, and thwart them by petitions or by appeals to the law. (13) Enforce the law on all persistent Sabbath-breakers. (14) Watch against the repeal of any but unwise Sabbath laws, and be ready to circulate petitions to your legislative. (15) Circulate petitions to Congress for the abolition of the 'Sunday' mails. (16) Give all your employ, household servants as well as others, the greatest possible immunity from Sabbath labour. (17) Make a thoroughly religious use of the Lord's Day yourself, attending religious services and engaging in religious reading and meditation, and in the exercise of family religion."

The book referred to above was written by Prof. A. E. Waffle, Professor of Rhetoric and English Literature in Lewisburg, Pa. U.S.A. D.B.

(From F.P. Magazine, June, 1941)

A WORD TO SABBATH-BREAKERS

(by the late Bishop Ryle of Liverpool)

O Sabbath-breaker, unhappy Sabbath-breaker, consider your ways and be wise! What harm has Sabbath done the world, that you hate it so much? What harm has God done you, that you should so obstinately turn your back on His laws? What injury has religion done to mankind, that you should be so afraid of having too much? Look at that body of yours, and think how soon it will be dust and ashes. Look at that earth on which you walk, and think how soon you will be six feet beneath its surface. Look at the heavens above you, and think of the mighty Being who is the eternal God. Look into your own heart, and think how much better it would be to be God's friend than God's

enemy. As ever you would lie down on your dying bed with comfort—as ever you would leave this world with a good hope, break off from your Sabbath desecration, and sin no more. Let the time past suffice you to have robbed God of His day. For the time to come, give God His own.

Go the very next Sabbath after you have read this paper to the house of God, and hear the Gospel preached. Confess your past sin at the throne of grace, and ask pardon through the blood of Christ which "cleanses from all sin." Arrange your time on Sabbath so that you may have leisure for quiet, sober meditation on eternal things. Avoid the company that would lead you to talk only of this world. Take down your long neglected Bible and study its pages. Murder no man's soul by obliging him to work on Sabbath in order that you may play. *Do it, do it without a week's delay.* It may be hard at first, but it is worth a struggle. Do it, and it will be well for you both in time and eternity.

SEARMONAN

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

(Air a leantuinn bho t.d. 273)

'S an treas àite, Beachdaicheadh-mid air an t-slighe air am bi Criosd a treorachadh a mach a shluaigh gu baile tàimh, mar shlighe *deuchainn agus teanntachd*.

Bhean sinn a cheana ri aon aobhar torach pian agus deuchainn do'n a Chrìosduidh: ionnsuidhean an a nàimhdean spioradail. Tha'n saoghal, le uile adhartas ann an eolas agus ann an tuigse, fathasd 'n a luidhe anns an droch aon, agus tha fathasd fuath aige do iomhaigh Uan naomh, neo-chiontach Dhé. Agus tha esan a tha 'n a fhianuis dhìleas, agus a tha dùrachdach anns a h-uile suidheachadh e fein a ghluasad mar aon a tha leantuinn an Tighearn Iosa, agus a bhi air a ghleidheadh bho thruaillidheachd an t-saoghail, fathasd 'n a chuspair fanoid agus cànaidh an t-saoghail. Tha buairidhean Shàtain 'n an aobhar pian dha. Cha'n eil teagamh nach eil cuid a tha'n Tighearn toileach a thoirt dhoibh ann an tomhas ni's géire agus ni's farsuinne, eolas air innleachdan Shàtain na cuid eile; ach faodaidh sinn a ràdh gu'm bitheadh e duilich fhaotainn, Criosduidh aig nach robh ann an àm air choir-eigin fheoil agus a chridhe ullamh gu fannachadh agus fàilneachadh fodh a bhuaireidhean. 'S e so na nathraichean

teinnteach agus na scorpionaibh a tha deanamh an fhàsaich uamhasach. Tha oibribh a pheacaidh anns an taobh a stigh 'n a aobhar bròn agus cruaidh chàs do'n a Chrìosduidh. Tha fannachadh agus sgitheachadh, plogartaich cridhe, fàilneachadh neart, truaigh agus osnaibh spioraid anns an taobh a stigh air an aobhrachadh leo. Agus is ann air slighe anns am feum 'n a fulungasaibh sin agus na truaighibh a bhi air an giùlain a tha e air a threorachadh a dh'ionnsuidh a bhaile tàimh.

Ach 's e dara aobhar pian agus truaigh do'n a Chrìosduidh, na h-àmhghairean a th'aig ann an coitchionnas ris an t-saoghal. Theireadh reusan feolmhor, air dhà bhi cho mùirneach ann an sealladh Dhé, agus cho fìor air a dhealachadh ris an t-saoghal, gu'm bu chòr seula deadh-ghean Dhé a bhi air a chur air le e bhi air a dhealachadh ri crannchur cumanta dhaoine, fulungas agus bròn. Ach cha'n e ar slighean-ne slighean Dhé, na ar smuaintean-ne a smuaintean-san. "Is lionmhor àmhghairean an fhìrean." "Thoir fa'n ear ann a d' chridhe," tha duine Dhé ag ràdh ri cloinn Israel, "mar a smachdaicheas duine a mhac, mar sin tha'n Tighearna do Dhia ga'd smachdachadh-sa." Am feadh a dh'fhaodas cupan soirbheachadh saoghalta a bhi cur thairis aig an aingidh, faodaidh an Chrìosduidh a bhi air a thaomadh bho shoitheach gu soitheach, air a thilgeadh bho thonn gu tonn, a fulung gleachd mhòr fhulungais. Ged a tha'n tomhas a tha air a fhrithealachadh a mach do shluagh Dhé gu neo-chrìochnach iomadh, gidheadh, mar chloinn Dhé, tha iad uile air am beannachadh le smachdachadh athaireil. Cha'n urrain dhoibh a dhol air seacharan gu'n a bhi air an smachdachadh, cha'n urrain iad peacadh a ghniomhachadh gu'n iad a bhi faireachadh gur e nì olc agus searbh a th'ann. Cha'n urrain iad innleachdan a dhealbh air son adhartas saoghalta na solas saoghalta, a chuireas maille air adhartas beatha na diadhachd, gu'n iad a bhi air an tilgeadh bun os ceann. Cha'n urrain iad iodholan a chur suas a tha cur a mach as àite an Dia eudmhor bhar rìgh-chathair an cridheachan gun iad a bhi air am pronnadh gu duslach.

Ach tha'n treas aobhar trioblaid agus truaigh do'n a Chrìosduidh ri bhi air a mhothachadh. Tha e'g eirigh bho dhearbhadh chleachdadh a ghràis-san. Anns a phàilluinn so tha e'g osnaich air dha bhi fodh uallaich. Tha gràdh do naomhadh a deanamh oibreachadh truailidheachd na nì brònach. Tha gràdh Chrìosd, agus mothachadh air na comainnean neo-chrìochnach fodh'm bheil sinn Dhà a deanamh cridhe marbh agus seirbhisean bochd, leibideach, na'n aobhar air son bròn searbh. Mar is motha tha obair gràis a dol air adhart anns an anam, is ann is glaine a tha

mhothachadh spioradail, agus mar is soilleir a bheachdan air oirdheirceas an Dia naomh, is ann is cràitiche a mhothachadh air an eas-urram a tha air a toirt do Dhia le a pheacadh-san agus peacaidhean a cho-chreutairean. "Ruith sruthaibh dheur sìos o m' shùilibh, a chionn nach do choimhid iad do lagh." Agus dìreach do-bhrìgh gu'n d' fhoghlum e luach an anama, tha aige doilgheas mòr agus cràdh air a chridhe an còmhnuidh air son nan anamaibh luachmhor a tha mu'n cuairt air a tha deanamh dìmeas air an t-Slànuighear agus ag ìmeachd anns an t-slighe leathainn a tha treorachadh gu sgrios.

Anns a cheathramh àite, 'S e'n t-slighe air am bheil Criosd a treorachadh a mach a shluaigh gu baile tàimh, slighe anns am bheil an creutair a *ghnàth agus gu h-ìomlan a taiceachadh* air Criosd Fein. Cha'n eil an Criosduidh air a thoirt do'n t-slighe cheart, agus an sin air fhagail gu'n fhear-treorachaidh agus gu'n fhear-dion, gu dol air adhart 'n a neart fein agus a leigeil a thaic air a chomasan fein. Cha'n eil e air a chrìoslachadh leis an armachd neamhaidh, agus an sin air a chur a mach a dh'ionnsuidh na còmhraig chunnartach so 'n a aonar agus gun neach gu frithealadh air. Tha Ceannard agus Uachdaran aige gu còmhrag fodha. Mar na h-Israelich anns an fhàsach, feumaidh e gach latha bhi air a bheathachadh agus air a neartachadh bho shuas; agus uime sin tha e air a theagasg gu a ràdh, "Tha mi bochd agus uireasbhuidheach." Tha leithid sin de chainnt cho cìnnteach ga fhreagairt ann an àm a mhuinghin agus a bhuaidh agus a tha i ann an àm a mhì-mhisneach agus eagal a bhi tuiteam; cho cìnnteach anns a cheum mu dheireadh de thuras cho mòr r'a cheud cheum. Tha cheud bhuaidh agus a bhuaidh dheireannach air an cosnadh le cuideachadh an aon làmh chumhachdach. Tha a thearuinteachd agus a sheasmhachd an crochadh cha'n ann air nì air bith a tha e nis, na nì air bith a rinn gràs ann, ach air aonadh a ghnàth ris an Tighearn Iosa Criosd. Tha fhàs an crochadh, cha'n ann air nì air bith a tha'n a nàdur a ghràis a chaidh a cheanna a shuidheachadh ann, air a dhealachadh bho shior-ruith gràis bho'n a Cheann bheo. Faodaidh e bhi air a bheannachadh le creidimh gu'm bheil a pheacaidhean air a maitheadh, agus gidheadh an ath uair a chuireas e aghaidh air cathair gràis feumaidh e as ùr a bhi tagradh air son maitheanas. Faodaidh e bhi air a bheannachadh le creidimh agus fiosrachadh gu'n robh e air a ghlanadh bho pheacaidhean ann am fuil an Uain, agus gidheadh feumaidh e as ùr a dhol a dh'iarraidh glanaidh bho a thruaillidheachdan. Cha robh a' meall neoil agus teine air a tharruig air ais bho chloinn

Israel 'n uair a chaidh iad a stigh do'n fhàsach. Chaidh e air thoiseach orra, mar a lean a charruig iad 's an fhàsach, 'n an turasan uile. Cha do thuit a' manna aig aon àm 'n a leithid de phailteas agus nach robh 'n còr feum air tuilleadh; agus ma bha barrachd 'us ullachadh aon latha air a chruinneachadh, thàinig e gu bhi neo-fheumail agus neo-fhalain. 'S e aon tearuinteachd a Chrìosduidh mothachadh a ghnàth air feum; oir 's ann mar so a mhàin is urrain e a cho-chomunn a chumail ri neamh. Is e neo-airidheachd mhothachail, eucomasan mothachail, taiceachadh mothachail air gràs gu cur an aghaidh peacaidh, gu dleasdanas a choimhlionadh, gu deuchain fhulung, an luchd-coimheadachd is fearr anns an t-slighe cheart. Agus uime sin tha e fòghlum a bhi tighim gach latha le fhalamhachd, a chum a bhi faotainn a mach a lànachd Chrìosd, nach gabh a bhi air a traoghadh.

II. 'S e'n t-slighe so—slighe an fhir-chuairt, slighe na còmhraig, an deuchainn, an taiceachadh—an t-slighe cheart.

Cha'n i da-rìreadh slighe an t-saoghail, gidheadh is i 'n t-slighe cheart. "Tha slighe ann a chithear dìreach le duine; ach is iad a crìoch slighean a bhàis." 'S e slighe an t-saoghail, slighe feolmhorachd iomlan agus gu'n bhacadh. 'S e slighe th'innnte anns am bheil corp, anam, agus spiorad, air an toirt suas do'n a nithean sin a tha ri'm faicinn agus aimseireil. Is i slighe na socair fheolmhor agus a chadail. Is i slighe a tha toirt seachad an duine gu h-iomlan do uachdaranachd a pheacaidh agus Shàtain. Is i slighe th'innnte anns am bheil Dia agus siorruidheachd air an dì-chuimhneachadh. Is i slighe th'innnte anns am bheil neo-mhothachadh air suidheachadh an anama, agus fheum do-labhairt air saorsa bho fheirg agus bho pheacadh. Is i slighe leathainn agus fhosgailte th'innnte, nach eil air a druideadh suas le àrd-shuim do ùghdarras Dhé na le gradh dha lagh. Is i'n t-slighe i anns am bheil mòran. Tha iad ga leantuinne gu neo-smuainteachail agus mì-chùramach, a gluasad a reir anamiannaibh na feola, agus gu'n a bhi'g aideachadh fear-treorachaidh eile ach miannaibh na h-inntean. Ann an iomadh suidheachadh gu dearbh 's i slighe chruidh agus gharbh a th'innnte; bheir peacadh gu bitheanta a pheanas fein leis; Tha diomhanas a chuspair a thatar a leantuinne gu searbh air fhaireachadh, bheir peacadh agus aingidheachd air adhart fulungas agus àmhghair cuirp, thig a choguis le a gàth, eirigh fodh'n comhair uamhasan cathair a bhreitheanais agus siorruidheachd de fheirg. Ach 's i th'innnte ann an iomadh suidheachadh—agus 's iad sin is cunnartaiche agus is uamhasaich—slighe mhìn agus fhurasda. Cha'n eil Freasdal muigheach a seasamh 's an

rathad gu bacadh a chur air an cùrsa cabhagach. Tha choguis a fantuinn gu cadalach agus gun ghluasad; agus 'n a sàmhchair, ma tha iad aig àm air bith ag amharc air adhart gu àm ri teachd, tha iad a beachdachadh air gun bhuaireas. Socair agus tearuinte, tha iad air an toirt a chùmh sgrios ann a' momainte. Bho'n àirde shleamhainn tha iad air an tilgeadh sìos a chùmh sgrios. Ann an sin tha e air a dhearbhadh nach e'n slighe-san an t-slighe cheart, agus gu'm bheil slighe a Chrìosduidh gu cìnnteach a treorachadh a chùmh a bhaile thàimh ged is i slighe a bheagan agus cha'n e a mhòran, ged is i 'n t-slighe chùmhann agus cha'n i 'n t-slighe leathainn, ged is i slighe na cuairt agus cha'n i slighe na fois, slighe a phian agus na deuchainn agus cha'n i slighe na socair agus na tearuinteachd.

(R'a leantuinn.)

NOTES AND COMMENTS

Queen's Speech Lacked Religion

Although we do not recognise what is called the festival of Christmas, yet the most of those who profess the Christian faith in England and now also in Scotland, celebrate Christmas by attending religious services and engaging in many frivolous and worldly activities. Christmas Day is supposed by these people to be the day of the year whereupon Christ was born. The Royal Family have always shown a great interest in Christmas, so much so, that the Queen has continued the practice of her late father by making a speech to the people of Britain and the Commonwealth on that day. Of course many millions throughout the Commonwealth are not Christians, such as Jews, Moslems, Hindus and so on. Now these speeches by the Queen made on a day when the Church of England especially, celebrates in the way they do, the birth of Christ, have contained little or no reference to Christ, Christianity or Christmas. The reason is obvious, that a vast number of Her Majesty's hearers are non-Christians. We have noted since many years that speeches from the British Throne, on varied occasions, which were broadcast to the world at large, have in their terms been sadly lacking in definite references to the Lord Jesus Christ and the Christian faith as such. Now we read that *The Church Times*, a Church of England newspaper, has recorded criticism recently of the last Christmas speech by Her Majesty. In an editorial *The Church Times* states: "Christians

could wish that Her Majesty had been able to include more specific mention of the religious significance of the day on which her speech was put out. But the political exigencies of a Commonwealth which includes powerful non-Christian members have unhappily to be taken into account." We would substitute for the editorial terms, "political exigencies," the words "religious beliefs," because these we deem to be the main factor in influencing Her Majesty, the head of a professed Christian nation, to leave out of Her Majesty's speeches specific references to our Lord Jesus Christ and His blessed and holy religion. Although, as we have said, we do not recognise what is called Christmas, yet Her Majesty does, and yet fails seriously to commend to the world the Christian religion in deference to pagans, heathens and atheists, etc. No wonder *The Church Times* proposes that the Queen's speech be broadcast on New Year's Day, a day which has no relation to any fundamental Christian belief. How different was Paul when he declared, "I am not ashamed of the Gospel of Christ." It is indeed lamentable, that few, if any, in places of eminence today within our realm, are prepared to openly and boldly witness for Christ. This is one evidence of our decline religiously as a nation.

The World Situation

We offer but a brief word on the present unprecedented state of the world, while there is no world war in progress. One nation after another seems to be subjected to internal conflict, tension, turmoil, confusion and bloodshed. Algeria, Laos, and nearer our shores, Belgium, have all been affected. Then the Congo is still a seething mass of bitterness and confusion. Everywhere throughout the nations there are men in open hostility one to the other. No doubt from certain points of view there are political, economic and racial reasons behind much of the turmoil. But depraved human nature and the activities of Satan are deeply involved. Men and nations without the gracious influence of the glorious gospel of the Lord and Saviour Jesus Christ are a prey to sin and Satan. The Lord taught His disciples to pray: "Thy Kingdom come," and all who truly fear and love the Lord and have a heart-felt concern for His honour and the spiritual and temporal welfare of their fellowmen, will surely have this petition frequently at the throne of grace in these times.

Lord Teviot and Debate on Book by D. H. Lawrence

Lord Teviot, opening a debate in the House of Lords on the verdict of the court on the novel "Lady Chatterley's Lover,"

firmly denounced this book. He asked whether the Government would "take steps as are possible to ban for all time writings of this nature . . . What are we coming to?" he asked. "This is a very serious matter. We have the verdict of a British jury which many of us deplore . . . It is a very serious issue we are facing today. It appears we can think, we can write, we can print, we can publish, act and recommend whatever we like. This is not a question where liberty comes into it at all. It is a question of license. I hold strong views on giving unbridled license." He stated that he was afraid the world would come to have a reputation which was depraved and indecent. He stated further, "These writings are quite terrible in my view." He had received letters from all parts of the country, and the public generally were horrified at what had taken place. He revealed that the same author had written another book, the theme involving the Lord Jesus Christ in a profane and blasphemous manner. We are relieved to read of Lord Teviot's strong denunciation of this evil emanating from the printing press, and that he discharged this duty in the House of Lords.

Legal Measures in Spain Condemned

Last November, lawyers from Britain, the United States, Venezuela, Argentina and Chile issued a statement in Paris, after visiting Spain regarding legislation in that country. They expressed the view that Spanish legislation hinders the exercise of essential rights, such as the right of meeting, association, of the Press, etc. They concluded: "There is evidence that in Spain the rights of man and of the citizen guaranteed by universal law are not respected." This is an indictment by lawyers, as such, and not from a purely religious point of view. But the criticism is nonetheless serious and condemns the governing authorities of Spain, who are linked up largely with the Roman Catholic Church. Those who suffer in Spain, such as Evangelical Protestants, will not easily understand the friendly approaches to the Vatican by the Archbishop of Canterbury, when the oppressive influence of the Roman Church is so severely felt by them in Roman Catholic Spain. The following is an oft repeated question, but still pertinent in the light of the Lawyers' Statement—Would the Roman Church exercise the same oppressive measures directly and also through the Civil authorities, in Britain, if they had the same power over non-Roman Catholics in Britain? The answer from even Roman Catholic sources is "yes." They aver that they can have no tolerance for

those whom they consider heretics, and for what they deem heresy when they have power. But the Roman Church demands tolerance and more for itself in Britain where there is a regard for the rights of every person and true freedom. The Reformation in Scotland and England did indeed bring freedom from the yoke of bondage.

CHURCH NOTES

Communions :

January—Fifth Sabbath, Inverness. **February**—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist, Kyle of Lochalsh. **March**—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay, Lochinver; fourth, Kinlochbervie, North Tolsta. **April**—First Sabbath, London, Breasclate, Portnalong and Fort William. third, Greenock; fourth, Glasgow; fifth, Wick. **May**—First, Kames and Oban; second, Scourie; third, Edinburgh and Broadford.

SPECIAL NOTICE: Will Ministers, or Clerks of Kirk Sessions, or Missionaries in charge of Mission Stations, examine the list of Communions in the December issue of this Magazine, and forward at once any corrections of Communion dates for 1961, to the Editor.

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, 2nd April, 1961, the following services have been arranged (D.V.), to be conducted by the Rev John Colquhoun, Glendale, Isle of Skye, and the Rev Fraser MacDonald, M.A., North Tolsta:—Thursday, 30th March, 7 p.m.; Friday, 31st March, 3.30 p.m. (Gaelic) and 7 p.m. (Fellowship Meeting); Saturday, 1st April, 3.30 p.m. and 6.30 p.m. (Prayer Meeting); Sabbath, 2nd April, 11 a.m. and 3.30 p.m. (Gaelic), (with an English service simultaneously in Bridewell Hall, London City Mission, Eccleston Place), and 7 p.m.; Monday, 3rd April, 3.30 p.m. (Gaelic) and 7 p.m. For the benefit of those residing in the outlying country districts we may state that all the weekday services will (D.V.) be held in the Bridewell Hall, and only the Sabbath services 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. The weekly prayer-meeting is held every Wednesday at 7 p.m., in the Bridewell Hall, London City Mission, Eccleston Place, S.W.1.

Appeal for Kinlochbervie and Scourie Manse.—The address of Mr D. A. MacLeod, to whom contributions are to be sent for the above Manse, was incorrectly stated. His address is: Tarbet, Foindle, by Lairg. Contributions may also be sent to Rev Donald B. MacLeod, The Old Manse, Scourie, by Lairg, Sutherland.

Induction of the Rev. J. A. MacDonald at Fort William

In connection with this Service, the Southern Presbytery met in Fort William on Wednesday, the 14th day of December, 1960, at 7 p.m., and was constituted.

The Rev Donald MacLean, Moderator, presided and conducted public worship, preaching an appropriate sermon from 2 Corinthians, chapter v, verses 20, 21. Public worship being ended, the Clerk then read a narrative of the steps taken with a view to filling up the vacancy. He then read out the Questions usually put to ministers on such an occasion, and, the Rev J. A. MacDonald, having satisfactorily answered the Questions, the Clerk then read out the formula, which was then signed by Mr MacDonald in the presence of the Congregation.

The Moderator did then, after Solemn prayer, suitably induct and admit Mr MacDonald to the pastoral charge of Fort William Free Presbyterian Congregation, giving him the right hand of fellowship, in which he was followed by the other members of Presbytery. The newly-inducted minister was then suitably and solemnly addressed by Rev J. MacLeod, and the Congregation was addressed in a similar manner by Rev D. Campbell. The Fort William Congregation has been without a settled pastor since its inception, and a congregation of about 200 people witnessed the induction of Mr MacDonald as their first pastor.

Mr MacDonald was ordained at Uig, Lewis, and inducted as pastor of that congregation on 12th September, 1939, and after a few years there, he accepted a call to Applecross, and later on to Raasay, from which congregation he came to Fort William. May his ministry in Fort William be greatly owned of the Lord in the building up of the Lord's people on their most holy faith, and in the conversion of sinners. His many friends in the Fort William district and his brethren in the Southern Presbytery extend a hearty welcome to Mr MacDonald.

Our prayer is that the Lord would prosper His own cause in Fort William and elsewhere in a cloudy and dark day. "And it came to pass, when the ark set forward, that Moses said, 'Rise up, Lord, and let Thine enemies be scattered; and let them that hate Thee flee before Thee.' And when it rested, he said, 'Return, O Lord, unto the many thousands of Israel.' " Numbers x: 35, 36.

The Presbytery express their deep appreciation of the services given by Mr Alexander Colquhoun as part-time missionary in Fort William for over 10 years. The late Rev D. Beaton, the late

Rev John Tallach, the late Mr John MacDonald, Oban, and others also gave valued help in supplying the congregation. The kindness of the late Mr Alexander Rankin and family is also remembered with gratitude.

Malcolm MacSween, *Clerk of the Southern Presbytery.*

Student Received

At the meeting of the Northern Presbytery, held at Inverness on Tuesday, 27th December, 1960, Mr Malcolm MacInnes was received as a student studying for the ministry of the Church. Mr MacInnes, who has recently completed his national service, will be ready D.V. to begin his Arts Course at the University this year.

A. F. MacKay, *Clerk of Northern Presbytery.*

Religion and Morals Committee

Guest Committee Recommendations

The Right Honourable John Maclay,

Secretary of State for Scotland,

St. Andrews House, Edinburgh.

Right Honourable Sir.—The Religion and Morals Committee of the Free Presbyterian Church of Scotland view with concern and profound regret the recommendation of the Guest Committee that the hours for the sale of intoxicating liquors on week-days should be extended, and also the recommendation that public houses should be open on the Lord's Day. Both recommendations indicate a retrograde step which will have serious consequences. In view of the many accidents caused through the abuse of strong drink it would, in the Committee's opinion, be more for the benefit of this country to curtail the facilities for obtaining intoxicants to a much shorter period than at present, which, we believe, would limit the number of drunk drivers and drunk pedestrians on our streets and roads, with a corresponding decrease in the number of accidents.

With regard to the opening of public houses on the Lord's Day the specious plea is advanced that, in this country, we have changed our attitude to Sabbath Observance, and that, therefore, this recommendation should be adopted. On the face of it, this is a most illogical piece of reasoning, for our changing attitude to the Moral Law cannot change the Law of the Changeless Jehovah. Time and again we see, to our great grief and concern, institutions, which in other days, contributed towards Britain's greatness, being cast down, and, in a corresponding measure the kingdom

being weakened. Does this not indicate plainly tokens of the wrath of God? We would petition you, Right Honourable Sir, to use your influence to cast out these recommendations, and to introduce legislation which would limit the period for the sale of intoxicating drink during the week, and to prohibit the opening of public houses on the Sabbath. We are convinced that in this God would be more honoured, and that it would contribute more to the moral, religious, and temporal well-being of this nation than the recommendations under consideration.

On behalf of the Committee,

I am, Right Honourable Sir,

Yours most sincerely,

John Colquhoun, *Convener*.

F. P. Manse,
Glendale, Isle of Skye.
6th December, 1960.

Protest

Guest Committee's Report on Licensing Laws

We, the Northern Presbytery of the Free Presbyterian Church of Scotland, met at Inverness on Tuesday, 27th December, 1960, view with the greatest regret and sorrow the retrograde nature of the proposals of the Guest Committee on Scottish Licensing Laws, as reported in the press. The licensing laws in this country have proved themselves to be totally inadequate to conditions of the present day, and the crop of evils following abuses of the existing law calls loudly for the stringent tightening up of the law re the sale of strong drink, both in drastically reducing the number of licensed premises and in restricting the hours of sale of those already in existence. Instead, the Guest Committee have apparently gone out of their way to make every concession in their power to the drink trade to the great moral and spiritual detriment of our country.

It is the proposals of the Report, however, bearing on the Sabbath, that have especially shocked and disturbed this Court. We appreciate the problems connected with the Sabbath, presented by the bona fide traveller and the rowdiness and disturbances made by buses carrying people with drink in their possession from the towns into the quiet countryside, but these are undoubtedly the creation of the existing laws.

The Committee have failed in their obvious duty of attacking these flaws in the existing laws, and have called for a general

relaxation of the law on the sale of strong drink on Sabbath, even going the length of advocating the throwing open of all public houses on Sabbath all the year round. The hours recommended for Sabbath opening of public houses and licensed premises are from 12.30 to 2.30 in the first part of the day, and from 6 to 9 in the evening, which takes no account of the hours of public worship observed by the Churches, which the Committee completely ignores.

The Committee admits that the objections against the sale of drink on the Sabbath, made before them by temperance and religious bodies are "weighty," but deliberately state that they will not allow these considerations to influence their decisions. The Report says: "We think it would be wrong to ignore the fact that for many years there has been an increasing tendency towards a less strict attitude to Sunday observance. We would not feel justified in recommending against Sunday opening on Sabbatarian grounds."

These words betray a deplorable attitude. The decline in moral and religious standards throughout our land, both public and private, is nowhere more noticeable than in the widespread disregard of the Fourth Commandment and the profanation of the Lord's Day. The Committee are entrusted with the duty of proposing legislation which will serve to preserve the prosperity and peace and advance the highest welfare of our land, both moral and spiritual. Instead, they have weakly and thoughtlessly complied with the prevailing state of opinion. These proposals may be welcomed by the Tourist Industry and the Drink Trade in general whose main purpose is financial gain which supersedes every other consideration, but we are convinced that the proposals now before us, against which we solemnly protest, will, if accepted, bring their own retribution. A sad feature of the whole proceedings is the fact that these proposals are unanimous—not a single voice was raised in the Committee against these God-dishonouring proposals on behalf of the Word of God and the Cause of the Sabbath. We respectfully but firmly state our conviction that, if the Lord's Command: "Remember the Sabbath Day to keep it holy," is set aside in favour of these short-sighted and ill-conceived proposals, our nation as a whole will certainly suffer.

We therefore call respectfully and solemnly upon the Government to reject these objectionable proposals in the Guest Committee's Report on Scottish Licensing Laws.

A. F. MacKay, *Clerk of Northern Presbytery.*

Deputy to Canada

The Dominions and Colonial Committee have pleasure in announcing that the Rev Donald Campbell, M.A., Edinburgh, expects to go out as the Church's deputy to Canada. Mr Campbell is being accompanied by Mrs Campbell. They are booked to fly from Prestwick to Toronto on Friday, 31st March, arriving at Toronto at 9.10 a.m. next day (D.V.). We wish Mr and Mrs Campbell a prosperous journey by the will of God.

Wm. MacLean, Convener, Dominions and Colonial Committee

Home of Rest Appeal

The Home of Rest Committee, as authorised by the Synod, is at present giving careful consideration to purchasing a building suitable for a Home of Rest as these may come on the market from time to time, and for this purpose the Committee must have the necessary funds.

To raise the necessary money by the usual methods of borrowing would mean burdening the Home of Rest Fund with heavy interest rates which if possible should be avoided.

The Committee appeal, therefore, to friends throughout the Church who are able to do so, to help this fund by advancing loans free of interest, notifying the Convener of the amount of loan they are prepared to make, the money being repayable, if required and when donations come in. No money should be remitted, till called for.

Wm. Grant (Halkirk), Convener.

ACKNOWLEDGMENT OF DONATIONS

Mr W. D. Fraser, 34 Dunearn Street, Ground Flat, Glasgow, C.4., General Treasurer, acknowledges with grateful thanks the following:—

Sustentation Fund.—"Anon," North Argyllshire, £5; Mrs MacLennan, Hillsdale, Michigan, £11.16.5d.; D. Nicolson, Inverarish, Raasay, £1; Mrs J. Grant, Luib, £2; Miss Munro, Farr, £2; M. & J. MacKay, Bettyhill, £2; M. C. M., Achanault, £2; "In memory," M.M., B.C., Canada, £50; "Anon," £25; K. Gordon, Kishorn, £2.

Home Mission Fund.—Mr N. MacKay, Geocrab, £2; Mrs MacLennan, Hillsdale, Michigan, £11.16.5d.; Mrs Canty, N.Z., £2.2.6d.; "Anon," £25.

Foreign Mission Fund.—"Anon," Dornoch postmark, £1; Mr N. MacKay, Geocrab, £2; Mrs MacLennan, Hillsdale, Michigan, £11.16.5d.; Ontario Friends, £20; "Anon," Harris postmark, £1; R. D. Nicolson, Penifiler, £2; J. MacDonald, Toskavaig, £2; Misses MacNicol, Lochgilphead, £2; Mrs Canty, N.Z., £2.2.6d.; "Anon," £25; Tain Sabbath School, £4.5.3d.; "Anon," Skye postmark, for Rev P. Mzamo, £1; J. M., London, in grateful memory of a dear mother, per Rev J. P. MacQueen, £5, in aid of South Africa Clothing Fund.

Mission Transport Fund.—M. MacDonald, 17 Tarskavaig, Sleat, £2.10/-; Ontario Friends, £5; M. Livingston, Arrina, £7.

For New Testaments in Mpilo Hospital.—"Anon," Inverness postmark, £50; "Anon," Skye postmark, £1; Messrs MacKenzie, Brackloch, £3; M. Livingstone, Arrina, £7; Well-wisher, Glenelg, 10/-.

Aged and Infirm Ministers etc. Fund.—"In memory," M. M., B. C., Canada, £25; "Anon," £15; Mr and Mrs R. Bruce, Capetown, in memory of a beloved mother, Mrs MacKenzie, Union Road, Inverness, £25.

Organisation Fund.—"Anon," £10.

Mission to the Jews Fund.—Ontario Friends, £10; M. MacLeod, Ardtalnaig, £1; I. Cameron, Drimnin, 10/-.

Home of Rest Fund.—Tomatin Congregation, (Harvest Thanksgiving Day Collection), £10.5/-.

Special Donation.—With grateful thanks from Mr Angus MacLean, The Willows, Kilmuir, Portree, the sum of £700 in loving memory of his wife, Mrs K. A. MacLean, who passed away in February, 1960, on behalf of the following funds of the Church:—Foreign Mission Fund, £150; Aged and Infirm Ministers etc. Fund, £150; Sustentation Fund, £100; Home Mission Fund, £100; Organisation Fund, £100; Publications Fund, £50; Magazine Funds, £50, per Mr John Grant.

Mr J. Grant, Publications Treasurer, 4 Millburn Road, Inverness, acknowledges with many thanks:—

Free Distribution and Magazine Fund.—Mr J. McL., Muir-of-Ord, 10/-; Mrs W. M. F., Dunoon, 15/-; Mrs Edwards, Ontario, £5; Anon., Inverness, 5/-; W. McD., Balintore, 13/-; N. McC., Arrochar, 5/-; H. McK., Culkein, 5/-; Nurse C. McK., Ness, 6/3; Mrs A. S., Wick, 3/-; Anon., Dornoch postmark, per W. D. F., £1; A Friend, Caithness, 5/-; C. McL., Cruimer, 5/-; Mrs A. L., Dunoon, £4 5/-; D. McK., Glenelg, 10/-; Miss H. A. M., Kilwinning, 5/-; Anon., Rogart, 9/-; J. McD., Tockavaig, 5/6; Friend, Ness, £1 10/-; D. A. McA., Stornoway, 5/-; J. McL., Cairnglass, £1; Wellwisher, 5/-; Miss M. M., Stoer, 6/-; Mrs R., Richonich, 9/5; D. McL., Loggie, 5/-; Mrs A. McG., Kishorn, 13/-; J. McL., Leacklee, 5/-; Mrs McK., Leckmelm, £1; M. McL., Ardtalnaig, 5/-; Miss A. M., Tarbert, 5/-; Mrs C. McK., Badnaban, 3/-; Miss K. McK., Dingwall, 5/-; Mrs D. MacK., Quidinish, 5/-; D. McL., Ullapool, 5/-; W. McB., Arrina, 5/-; Mrs J. F., Glasgow, £1; Miss M. G., Lochcarron, 5/-; J. S., Fortrose, 5/-; M. McK., Quidinish, 5/-; J. G., Culmally, 5/-; J. F. Clunes, 5/-; Mrs McL., Clasnessie, 5/-; In appreciation of stand made against T.V. and Radio in hospitals on Sabbath—Grateful, Harris, £1.

Publications Fund.—Psalm 66, verses 13, 14, 10/- (to help print books for the young) per Rev W. G.; Friend, Ross-shire, 5/-, for books for Hospitals.

Trinitarian Bible Society.—Mrs M. MacA., Marchhall Crescent, Edinburgh, £1; Mr R. D. N., Penefiler, £1; Dornoch Congregation, £2; Water-nish Congregation, £5; Tain Congregation, £10; South Harris Congregation, £20; Lairg Congregation, £12.7.6d; Friend, Midclyth, £1, per Rev W. G.; Millburn Collecting Box, £7 18/-.

Welfare of Youth Fund.—H. C. G., £1; F/S and Mrs R. F. Hardy, R.C.A.F., Cold Lake, Alberta, Canada, £4; Miss D. McK., 28 North Tolsta, 5/-; Miss M. M., Stoer, 5/-; Anon., Ullapool, £1 5/-; Mr J. R. B., Bebington, 14/8; Mr J. McP., Daviot, £1; A Friend, 13/11; M. M., B. C., Canada, In Memory, £25; Anon., per Rev A. McA., £1. The following per Rev J. A. MacDonald, Fort William:—Anon., Portree, £1; Portree postmark, £2; Two Skye Friends, £1; Mrs McCuish, Northton, £1; Helmsdale postmark, £1; Friend, Applecross, £5; Psalm 71, verse 17, £1.

The following list sent in for publication.

Applecross Congregation.—Mr C. Gillies, Treasurer, acknowledges with grateful thanks, "Anon," Inverness postmark, £5, for Sustentation Fund; envelope in collection plate, 10/-, for Foreign Mission Fund.

Bracadale Manse Extension Fund.—Mr D. Morrison thankfully acknowledges, Press-on, £2, per Rev D. A. MacLean; Mr J. Cumming, £2; Friend, Glenelg, £2; Mrs MacInnes, Fiscavaig, £5; Friend, Stratherrick, £2; Collected by book (Bracadale) per Mr A. W. Nicolson, £99.

Bayhead (North Uist) Manse Repairs Fund.—Mr A. MacDonald, Treasurer, acknowledges with sincere thanks, Mrs Robertson, Columbia Street, Vancouver, £5 (11th donation); Miss C. M. Morrison, Finsby, £1 per Rev Alex Morrison; Malcolm MacDonald, Spanish Farm, Lochmaddy, £2.

Dingwall Church Building Fund.—Mr D. S. Kelly, Treasurer, 4 Davidson Drive, gratefully acknowledges, Miss C. Urquhart, Gask, £2; Friend, £1 per Mrs MacKenzie; Friend, Dingwall, £10; A. M. L., £5.

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Greenock Congregation.—The Treasurer acknowledges having received, with grateful thanks, £1 from Farquhar Matheson, Strathburn, Gairloch, for Sustentation Fund and £1 from Friend, Cambridge, for Sustentation Fund, both per Rev Jas. MacLeod.

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London Congregational Funds.—Rev J. P. MacQueen acknowledges with sincere thanks, Mrs C. Canty, New Zealand, £6; London Ross-shire Friend, £3; J. M., London, £2. Also for London Church Building Fund, Psalm lxvi:13, 14, Glasgow postmark, £1; J. M., London, £3.

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Oban Congregational Funds.—Mr John Martin, Treasurer, thankfully acknowledges, £5 from Mr John Fraser, per Rev M. MacSween.

Correction.—In December Magazine, donation from Mr MacKenzie, Islay, should have read £1, for Home Mission Fund.

Portree Church Hall Fund.—The Treasurer acknowledges with grateful thanks, "In loving memory," per Rev D. MacLean, £4.1/-; Miss J. M., Trein, £2.

Stratherrick Congregation.—The Treasurer acknowledges with grateful thanks, 10/- from Miss A. Moffat, Glenelg, for Sustentation Fund.

St. Jude's Ladies South African Mission Clothing Fund.—The Committee acknowledge with thanks contributions amounting to £27.

St. Jude's Congregation.—Mr D. MacPhail, Treasurer, acknowledges with grateful thanks, for Manse Fund, "Anon," Skye, £3; "Anon." Portree, £2; "Widow's Mite," £1, all per Rev D. MacLean. For Home Mission Fund, "Widow's Mite," £5, per Rev D. MacLean. For Home of Rest Fund, "Anon," Glasgow, W.3., £5.

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