

T H E
Free Presbyterian Magazine
AND MONTHLY RECORD

Vol. LXVI.

July, 1961

No. 3

EXHORTATION TO PROTESTANTS

Extract from a Lecture by Rev. Henry Melvill, B.D., delivered in January, 1851, from Ezekiel, Chapter xvi, verse 27: "*Behold therefore, I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee.*"

Let us propose one more application. I cannot feel that any clergyman will have faithfully performed his duty at the present eventful time, who has not frequently and earnestly impressed upon his hearers the danger in which we stand from Papal encroachment, and the consequent necessity that they gird themselves to the upholding the reformed faith in the land. A few months ago, a preacher might have been regarded as a vain alarmist, who, judging from the vast increase of Papal chapels and colleges, should have spoken of peril to the Protestantism of the country. But the disguise has been thrown off, incautiously, no doubt, and prematurely, for the effect has been to arouse the slumbering energies of the country, and in such a way as to leave no room for debate. The Papacy has shown that it expects still a speedy re-establishment in England, and has taken a bold step towards bringing it to pass. And now the country is looking to what the legislature may do towards suppressing the insolent aggression, and it looks with justice. The assault is on the nation, and the nation as a nation must resent and resist it. But it were wrong to expect much from the legislature; I mean in regard to the religious aspect of the question; for I have nothing whatsoever to do with the political. The legislature has not much in its power; Acts of Parliament are not the weapons with which religious truth can be upheld, and religious errors kept down; and therefore, my desire and my endeavour, in all my allusions to this engrossing subject, have been, the fixing of your thoughts and inquiries on the differences between Popery and Protestantism, that you may examine for yourselves what those errors are against which the reformed church protests; and what

those truths which it specially and distinctively upholds. It is by such an examination that you will clearly see how vital is the struggle in which we are engaged; that it is not a contest for political ascendancy; that it is a struggle between light and darkness; a strife for the rights of conscience, for the purity of the gospel, for the privileges of Christianity, for the hopes of immortality. I have striven to avoid speaking uncharitably on this matter, but I should speak unfaithfully if I did not say, "*Come anything rather than Papal Ascendancy*" for that would accomplish our text to the very letter, in its fullest, its most overwhelming meaning. Oh! how true would then be the first words, "I have diminished thine ordinary food." Where would then be the freedom with which we now partake of that "bread which came down from heaven"? True, also, would be the words—"I have delivered thee unto the will of them that hate thee." Though, mark you! I do not accuse the individual Romanist of necessarily hating the individual Protestant—far from it; but I do accuse Popery, as a system, of being intolerant, and persecuting. It cannot rid itself of this; it is grained into its constitution. It would cease to be Popery in becoming tolerant and forgiving. There is not enough attention paid to this. Men talk as if Popery might be reformed, and softened, and modified. They talk of an impossibility. Ever since the Council of Trent, the falsehoods of Popery have been its life-blood, and bound up with its very existence, consecrated by anathemas on all who disbelieve; so that, by its own solemn act, Romanism brought itself into such a condition that it cannot be reformed. Then, in no uncharitable spirit, and with no exaggerated accusation, do we declare that to re-instate the Papal ascendancy would be the accomplishment on us of our text—"They that hate us would be lords over us." Hate us they must in every sense in which hatred can be entertained; so long as "after the way in which they call heresy, so worship we the God of our fathers." We do not wish to enlarge further on a topic which is now almost worn out by frequent repetition. We wish only to warn you for the last time against thinking that you have done your part, by passing resolutions and signing addresses; and that you have now nothing to do but to leave the matter in Parliament's hands. Again let it be said, Parliament has little in its powers, even if it passed a hundred penal laws—and we do not want penal laws. What savours of persecution always provokes sympathy. If Popery is to be opposed, it must be by the free circulation of the Bible, by the scriptural education of the poor, by the simple preaching of the pure Gospel of Christ; by greater holiness of life, greater devoted-

ness to good works on the part of those who glory in being Protestants. When I call upon you to oppose the inroads of Popery, I do not wish to make you agitators on platforms, and petitioners to Parliament: These things are all well in their way. Woe to the cause of true religion if zeal in its defence evaporate in speeches, or content itself with addresses. I want to make you better Christians, for we may justly define that system as having most in it of truth, which has most of simple unaffected piety, the love of the Lord Jesus Christ; and love towards all men for His sake. And if all will oppose Popery by thus "endorsing in all things the doctrine of the Redeemer," there is no ground for fear, for the loss, or the diminution of our privileges. There is still a moral force in the Protestantism of England which has only to be aroused, and it shall prove, under God, actually irresistible. It has but thus to stir itself; and the world shall know, that the children of those who achieved the glorious Reformation—the mightiest deliverance ever wrought for the human understanding and conscience—are not to be again entangled and enthralled. In announcing this determination you will almost achieve the result—that we shall not be "diminished of our ordinary food"; and we shall not be "delivered unto the will of them that hate us."

SEARCH THE SCRIPTURES

By the late Rev. Dr. John Kennedy, Dingwall

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." (John v: verse 39)

In considering these words let us attend to:—1. What is to be searched; 2. How the Scriptures are to be searched; 3. Why they are to be searched; 4. By whom.

1. "These Scriptures"—the writings. The writings, for although the Bible is one book there were various authors employed by the Spirit of inspiration in writing it. Or writings, because of the variety of topics embraced in the writing. In either, or both of these ways, the idea of plurality is presented to the mind, when we consider the Word of God. The Scriptures, the writing of all writings! They stand alone, above all comparison. Their authority, their contents, their objects, their effects, marks them as altogether singular. These are verily the Scriptures.

These Scriptures were written by "men of God," and their words, as well as their thoughts, were given to them by the

Holy Ghost. These Scriptures contain divine thoughts in divine words. Only clothing of divine workmanship could fitly invest divine thoughts. The writing as such is of God.

They are the fixed and final form of divine revelation. Of old God taught by visions and dreams, and angelic messages, and by inspired prophets. Sometimes the Son of God Himself in human form appeared and spoke to a chosen few of His people. But at last the Son of God appeared. God spoke by His Son, and the record of what He did, and suffered, and spake, we have in the gospels. And then the New Testament Church being set up, and her work begun, we have the record of her early history in the Acts, and in the Epistles suitable instruction is given to her to the end of time. And finally in the Apocalypse is given a prophetic vision of her history to the end of time, and then the book closes. The record is complete, and the revelation becomes fixed and final in the Scriptures of the Old and New Testaments.

Apart from the Scriptures we dare not attempt to know "what man is to believe concerning God, or what duty God requires of man." "To the law and to the testimony, if they speak not according to this word it is because there is no light in them." By this standard, every thought, feeling, hope, action, must be tried. "The word that I have spoken unto you, the same shall judge you," etc.

2. The search must be earnest, prayerful, diligent, lifelong.

(1) Earnest: How many are in earnest in their search in other fields that lie within the province of the world? Some are earnest in their search for that bread that perisheth. How much they labour to find it! The beggar, or the tradesman, or the labourer. But how much more ought the Scriptures to be searched with earnestness wherein alone the bread of life for the soul can be found—yea even the only bread that secureth abiding life for the body! Some are earnest in their search for riches. How they wander over the earth! How they dig into its bowels! How they toil in trade or business in order to be rich! But here is wealth infinite and eternal, and you will die of poverty if it be not yours. Many toil for pleasure. How earnest they are, wasting strength, health, wealth, and often honour! But here is the fountain of eternal joy. Here is joy in God to be found. Many have toiled for liberty. Many a poor slave has watched his opportunity and run many risks. How much more earnestly should those who are the slaves of sin and Satan seek the liberty which is to be reached through the truth being believed. "The truth shall make you free."

How souls become earnest. It is the word applied that causes one to apply himself to the word. The discovery being made of my being a lost sinner shuts me up to the Scripture. The authority with which it condemns shuts me up to it as that alone in which I can find a warrant. First search for words of condemnation to make a deeper impression. This is wise, except when it becomes self-righteous.

This earnestness continues just as one's felt need continues, as the divinity of Scripture is realised, and the excellence and meetness of the things of God are prized and tasted.

(2) Prayerful: He who inspired can alone teach you. He is the only interpreter. He alone can make known to you the mind of God. He alone can supply faith to mix with the word. He alone can sanctify through the truth. Remember how much is at stake, and what a fool you are. O, how offensive is an unprayerful search! Specially deal with God for His teaching. Come with an expecting frame of mind to the word. Mingle with heart cries for life, and light, and power, your study. If you have received no conscious profit, carry on prayer, and if you have, go and commit yourself to God in prayer with what He has given to you.

(3) Diligent: What labour ought to be given, what time to this great work! How many feel and act as if time devoted to this would be lost! Alas, how many they are who thus feel and act! I do not say that the Bible is always to be in hand, but it should be habitually in your thoughts. If not always reading the Scriptures, you should be meditating on them day and night. Let no opportunities be lost of hearing the word. Beware of merely skimming over the word. Beware of studying it to gather knowledge of its teaching that you may appear to yourself and to others to be wise. There may be much diligence in professional studies.

(4) Daily: It is not enough that you once attain to have hope. There are those who, having this, feel as if they have got out of the Bible all they need. Do you not need daily food? Are you content with one meal for a lifetime? Do you not seek your daily pleasure? Are you not to continue daily to seek to taste the sweetness of divine things. The patient needs his daily medicine till he is well. You, believer, are sick so long as you are here, and need the word to heal you. A daily sufferer needs daily comfort. A daily servant needs daily direction. Daily life needs daily bread. Daily sickness needs daily medicine. Daily sorrow needs daily comfort. Daily service needs daily direction. This must be lifelong. "Till the day dawn, and the day star arise

in your hearts." Till then heed must be given to the word as light shining in a dark place. It is only on the eternal side of the mountains of Bether that the Scriptures can be dispensed with.

3. "For in them ye think ye have eternal life." Thus thought the Jews regarding the Old Testament Scriptures. Thus think ye regarding the complete Scriptures. You know that ye cannot have life except in them. You know that if they do not form the ground of your hope it must be such as will bring you to shame. All this you know. You cannot promise to yourself life if the word be against you. One has a charter for an inheritance which he expects. Would you wonder if he carefully examined it, if he asked for competent aid in examining it? It is just so here. You think the Scriptures are your charter for life, yea your present enjoyment of your inheritance can only be through the Scriptures. Will you not then search for them?

"They are they which testify of Me." Christ appeals to them as the testimony of the Father regarding Him. His warrant for claiming to be the Messiah is there. He is willing to abide by that test. Let the Old Testament Scriptures be laid along the line of his life and work, and it will be evidence of His being the Messiah. Their warrant to trust in Him can alone be found there. This alone can be found in the testimony of God regarding Him to men in the Scriptures. He is in them as the pearl of great price.

4. By whom?

(1) By all who have not believed. This command bears on them. Of these some are sceptics who reject an unsearched Bible. It is surely unfair to do so. How many act so! Others profess to regard the Scriptures as true, but will not search them. Both avoid them lest they might find them to be true. Others are in earnest. They have discovered that they are sinners. They are required to search till they find. The pearl of great price is in the field, let them not despair.

(2) By all who have believed. They had found the Messiah. But just because they have they will be habitual searchers. They require firmer footing. There are excellent wonders which they have not yet seen. There are deep things before which they are fools. There are trials which drive them to the word. Let them search for (1) the power of unbelief is weakened by prayerful searching of the Scriptures; (2) they are furnished with weapons against the great enemy; (3) the work of grace is advanced. No sanctification comes but through the truth. Only by habitual

prayerful meditation can the soul be kept in contact with the word so as to take the form of it.

What encouragement there is in these words! Christ commands you to search. He will not then avoid you. It is as if He said search for me. He is disposed to help you in doing all that He commands.

What a rebuke this passage administers to all who neglect the careful study of the word of God. How little there is of this earnest, prayerful, diligent, daily study of the Scriptures! How dishonouring this to God! How hurtful to ourselves!

GEORGE GILLESPIE

A Sketch of his Life and Times

By Rev. John Colquhoun, Glendale

(Continued from page 20)

Gillespie at the Westminster Assembly. The General Assembly of 1642 appointed a Commission to prosecute the work of bringing about uniformity of religion in all His Majesty's dominions and renewed that Commission on subsequent occasions. A later Assembly also gave the following commission to certain persons to prosecute the Treaty of Uniformity in England with the Houses of Parliament and the Assembly of Divines:—

“The General Assembly, taking to their consideration that the Treaty of Uniformity in religion in all His Majesty's dominions is not yet perfected, therefore renews the power and commission granted by preceding Assemblies for prosecuting that Treaty, unto these persons afternamed, viz., M. Alexander Henderson, M. Robert Douglas, M. Samuel Rutherford, M. Robert Baillie, M. Geo. Gillespie, *Ministers*; and John, Earl of Lauderdale, John, Lord Balmerino, and Sir Archibald Johnston of Wariston, *Elders*: Authorising them with full power to prosecute the said Treaty of Uniformity with the honourable Houses of the Parliament of England, and the Reverend Assembly of Divines there, or any Committees appointed by them: and to do all and everything which may advance, perfect, and bring that Treaty to a happy conclusion, conform to the former commissions given thereanent.” *Peterkin's Records of the Kirk*, page 450.

On 15th September, 1643, Gillespie and those of the other Scottish Commissioners who at the time went to London were received by the Westminster Assembly and welcomed by the Prolocutor, Dr. Twisse and two other English members. The first business thereafter was the reading over of the Solemn League and Covenant, clause by clause, and explanations given where neces-

sary, till the whole of it was accepted by the Assembly. Afterwards the House of Commons and the Assembly subscribed the Covenant, and the House of Lords subscribed it later on, on 15th October. At the Westminster Assembly, Gillespie, though the youngest member by many years, took more than his fair share of the work of that learned Convocation, both in its debates and in the work of its Committees. As is well known the members were drawn from among the foremost for learning and talents in the country, and when one views the various shades of opinions among its members, especially concerning the civil magistrate and church government, one is indeed surprised to find that, after debating these matters point by point, their considered opinion should be so favourable to what we in Scotland hold to be the only Church government sanctioned in Scripture, that is, Presbyterianism, and that they should so clearly give the Scripture view of the province of the civil ruler in connection with the Church of God. It may truly be said that to a large extent we owe these matters to George Gillespie, as the humble instrument under God.

Though the Independents and the Erastians were not numerous in the Assembly yet, among them were to be found men of great talent and learning, and these did their utmost to force their own opinions on the rest of the Assembly, only to find that they had more than their match in the Scottish Commissioners. Robert Baillie, in reference to the debates on the Sacrament of the Lord's Supper, gives an idea of what had to be contended with when he says, "The unhappy Independents would mangle that sacrament. No catechising nor preparation before; no thanksgiving after; no sacramental doctrine or chapters in the day of celebration; no coming up to any table, but a carrying of the elements to all in their seats athort the church; yet all this, with God's help, we have carried over them to our practice. We must dispute every inch of the ground. Great need have we of the prayers of all God's people."

The story is often told how Gillespie defeated John Selden, Esq., known as "the learned Selden." Arriving rather late, so the story goes, when he came to the door he was told that the place was so crowded that it was impossible to get an entrance. "Can you not admit a pinning?" he said, comparing himself to the small stones which masons use for packing a wall. He worked his way to the seat allocated to the Scottish Commissioners, and took his place beside them. The subject under discussion was Matthew xviii, 15-17. Selden in a learned speech, conspicuous for the amount of Rabbinical lore which he packed into it, maintained that the passage had no reference to ecclesiastical juris-

diction, and that it altogether related to civil jurisdiction. Herle and Marshall, both very learned men, endeavoured to reply to it but utterly failed to demolish his arguments. Some accounts say that at this juncture it was Samuel Rutherford who turned to Gillespie and said, "Rise, George, rise up, man, and defend the right of the Lord Jesus Christ to govern, by His own laws, the Church which He hath purchased with His blood." Gillespie arose and, first of all, gave a masterly analysis of Selden's speech and then proved clearly that the passage had reference to a spiritual jurisdiction, because, (1) The nature of the offence and cause treated of is spiritual; (2) The end is spiritual; for it is not restitution or satisfaction, but to gain the soul; (3) The persons are spiritual, for Christ speaks to His Apostles; (4) The manner of proceeding is spiritual—all is done in the name of Christ; (5) The censure is spiritual, for it is binding the soul; (6) Christ would not have sent His disciples for private spiritual injuries to civil courts; (7) The Church of the Jews had spiritual censures, and the expression, "Let him be as a heathen," imported prohibition from sacred things, for the heathen might not come into the temple; and the ceremonially unclean might not enter, much more the morally unclean. Such was the effect of his arguments that the Assembly was convinced, and it is reported that Selden himself said, "That young man, by this single speech, has swept away the learning and labour of ten years of my life." His friends, expecting to find a summary of the analysis which he had given of Selden's speech in a note book in which he had been jotting down something now and then, were surprised to find nothing but *Da lucem, Domine* (Lord, give light), and similar petitions. This shows that though he had acquired a vast amount of learning, he greatly felt his need of being wholly dependent upon the Lord for help and guidance.

The details of this combat between two intellectual giants are given so clearly that one is loath to believe that it has no foundation as has been asserted in some quarters. As far as any authentic proof is concerned some of these details cannot be associated with the particular discussion with which tradition has associated them, but they may, however, have a connection with one of the many other passages-at-arms between these two champions. Dr. Mitchell proves from the most reliable sources that the details, as given by tradition, in connection with this particular debate are not according to fact. He says, "The manuscript Minutes coincide with Lightfoot's *Journal* in assigning Gillespie's speech not to the session of the 20th but to that of 21st February. In Gillespie's own *Notes* it is introduced at the close of the account

of the former session with the words, 'I reply,' not 'I replied,' and may simply embody a brief outline of the reply he was to make on the following day. The reply made to Selden on the spur of the moment was that of Herle, who in 1646 succeeded Dr. Twisse as Prolocutor, and judging even by the fragmentary jottings preserved by Byfield, one cannot doubt that it was a very able reply. Gillespie and Young appear to have taken the evening to arrange their thoughts, and at next session made very telling replies, the former to the general line of arguments, the latter to the citations from rabbinical and patristic authorities." *The Westminster Assembly*, p.288.

On the occasion of a Solemn Fast on 27th March, 1644, Gillespie preached before the House of Commons from the words, "And if they be ashamed for all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them." Ezek. xliii, 11. At the beginning of his sermon he refers to another discourse he preached on a like occasion in which he laid open England's disease, that is, corruption in religion and the iniquity of their holy things. He then tells them, that the symptoms of that disease are "your high places not yet taken away, many of your old superstitious ceremonies to this day remaining, which, though not so evil as the high places of idolatry in which idols are worshipped, yet are parallel to the high places of will-worship, of which we read that the people, thinking it to be too hard to be tied to go up to Jerusalem with every sacrifice, 'did sacrifice still in the high places, yet unto the Lord their God only,' pleading for their doing so, antiquity, custom, and other defences of that kind, which have been alleged for your ceremonies." The sermon was published by order of the House of Commons, and, in a preface to the Reader, he observes, "Reformation has many unfriends, some upon the right hand, and some upon the left; while others cry up that detestable indifferency or neutrality abjured by our solemn covenant, insomuch that Gamaliel and Gallio, men who regard alike the Jewish and the Christian religion, are highly commended, as examples for all Christians, and as men walking by the rules, not only of policy, but of reason and religion."

Directory for Public Worship. Early in January, 1645, Gillespie, along with Baillie, returned to Scotland for a brief season and before leaving the Assembly he acknowledged, in his parting speech, that it was one of the greatest mercies which he received in this world to have been associated with the Assembly, returned

humble thanks for their forbearance towards him, and gave expression to his great respect for the Dissenting brethren among them. The Prolocutor, in his reply, said, "All of us have had great experience of your learned pains: for myself, I have taken great comfort in your learned discourses." Their purpose in going to Scotland was to submit the Directory for Public Worship to the General Assembly which sat on 22nd January, 1645. At that Assembly, the Director, after certain alterations had been recommended which were afterwards agreed to by both Houses of the English Parliament, was adopted and an Act made on 3rd February, 1645, "for the establishing and putting in execution of the Directory." According to Baillie this Act was written by Gillespie. Three days later the Scottish Parliament passed an Act "approving and establishing the Directory for Public Worship."

On 9th April, 1645, we find Gillespie and Baillie appearing again in the Westminster Assembly, and Gillespie, in his report of the acceptance by the Church of Scotland of the Directory for Public Worship, assures the Divines that the hearts of those in Scotland are much with those at Westminster, that they are "so much comforted by those first-fruits, that it makes them long for the full harvest." He also tells that they themselves would have been there a month previously but were carried away to Holland by rough weather. In a little over a month after this we find the Assembly discussing the Report from the Committee on the Catechism in which Mr Gillespie takes his share, and in the course of the discussions, imparted the information that when lately in Scotland he showed his brethren an example of the plan upon which they intended to go and that it was liked very much. In this he refers to the original form in which the Westminster Assembly's plan for catechising was cast. When they had gone as far as the exposition of the Fourth Commandment we find from the printed Minutes of the Assembly for 14th January, 1646, that it was ordered "that the Committee for the Catechism do prepare a draft of two Catechisms, one more large and another more brief, in which they are to have an eye to the Confession of Faith, and to the matter of the Catechism already begun." -In this we see the origin of the Larger and Shorter Catechisms as they are known to us today.

Sermon Before the House of Lords. On 27th August, 1645, being the day appointed for solemn and public humiliation, Gillespie preached before the House of Lords in the Abbey Church at Westminster. His sermon was based on the words, "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap."

Mal. iii, 2. The general doctrine which he drew from these words was: "The way of Christ, and fellowship with Him, is very difficult and displeasing to our sinful nature, and it not so easy a matter as most men imagine." He brings many things from Scripture to prove this, and then propounds the question, "How does all this agree with Matthew xi, 30, 'For my yoke is easy, and my burden is light'; and I. John, v.3, 'His commandments are not grievous?'" He shows from the same source that there is perfect agreement, and then insists on the need of all classes of people to be cleansed. In his application he addresses his audience, saying, "My second and chief application shall be unto you, my noble lords. If you be willing to admit such a reformation as is according to the mind of Christ, as is like the 'refiner's fire,' and 'fuller's soap,' then, in the name of the Lord Jesus Christ (who will say, ere long, to every one of you, Give an account of thy stewardship; for thou mayest be no longer steward, Luke xvi, 2), I recommend these three things unto you—I mean, that you should make use of the 'refiner's fire' in reference to three sorts of dross: 1, The dross of malignancy; 2, The dross of heresy and corruption in religion; 3, The dross of profaneness." Never was exhortation more faithfully given and never was it more needed. When the sermon was printed he added a "Preface to the Reader," in which he says:—

"I have in this sermon applied my thoughts towards these three things: 1, The soul-ensnaring error of the greatest part of men who choose to themselves such a way to the kingdom of heaven as is broad, and smooth, and easy, and but little or nothing at all displeasing to flesh and blood, like him that tumbled down upon the grass and said, *Utinum hoc esset laborare*. 2, The grumbling and unwillingness which appeareth in very many, when they should submit to that reformation of the church which is according to the mind of Jesus Christ, like them which said to the seers, 'See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things.' Isa. xxx, 10, and again, 'Let us break their bands asunder, and cast away their cords from us.' Ps. ii, 3. 3, The sad and desolate condition of the kingdom of Scotland, then calling for our prayers and tears, and saying, 'Call me not Naomi (pleasant), call me Mara (bitter): for the Almighty hath dealt very bitterly with me.' Ruth i. 20. We are 'pressed out of measure, above strength,' and 'had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead; who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us.'" II. Cor. i, 8-10.

(To be continued)

LORD, IS IT ?

By Rev. Dr. Hugh Martin, D.D. (1822-1885)

Extract from "The Prophet Jonah":

Now the word of the Lord came unto Jonah the son of Amittai, saying: Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish; so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord.

But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship, to lighten it of them. But Jonah was gone down into the sides of the ship, and he lay, and was fast asleep.

So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not.

And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.

—Jonah, Chapter I, verses 1-7.

Now in this procedure of casting the lot there is to be noticed the fact that each man, by making this proposal and going into it, disowns the guilt.

It is taken for granted that there is guilt involved. It is felt that God, or the gods, the Supreme Being, or superior powers, are displeased. Guilt has been contracted. A guilty party is in the ship. That guilt, that guilty party, God is pursuing by this storm; for the storm is extraordinary, marvellous, if not miraculous. They are forced to believe in some marvellous, some extraordinary and unwonted reason for it. This reason they think they find, in the supposition that some great crime lies concealed among them—some deadly offence, such as may be righteously pursued and punished by this great and marvellous tempest.

The mariners, for their part, one by one, disown this guilt by the very proposal to discover it by lot. Far from being ready in meekness and lowliness of spirit, to say, each one in his own conscience, "Is it I?"—we find them boldly refusing the charge

of criminality, refusing an appeal to their own consciences as a means of discovering it, and proposing to discover it by an appeal to God.

Now, no doubt, as it happened, the anger of God was pursuing, not them, but Jonah. That fact, however, was not discovered to them till afterwards; and so long as they were in ignorance of it, their conduct is to be examined in the remembrance that they *were* ignorant of it. What, then, are we to say of their denying any guilt that could explain or justify on God's part, so to speak, the strong tempest that now lay upon them? Did they not acknowledge themselves to be sinners? Would they have boldly stood up and contended that they were so righteous that God, or the gods, would be unrighteous in sending any trouble upon them? Nay; they would at once have admitted that they were sinners; that ordinary calamities and trials no doubt were righteously enough sent upon them, and were what they could not complain of; and had this storm been merely an ordinary one, they would have been all ready to admit that the trial it brought with it was no excessive punishment of their offences. But it was a tempest so marvellous, indicating so clearly the special and great indignation of God, that it indicated a great and special controversy—great and special sin. Such great and special guiltiness, deserving such great and special punishment—this is what they deny by submitting the matter to the discovery and disclosure of the lot.

Now, here we have an exact picture of the extent to which men are by nature willing to admit that they were sinners; indicating also the point where their admission ceases. They will admit that they are sinners so far as to acknowledge the justice of the smaller trials that they are called upon, in Providence, to endure. But depict to them the eternal wrath of God, the second death, banishment from the presence of the Lord and from the glory of His power, and consignment with lost angels to the lake that burneth, and ask the worldly, unconverted man—Are you a sinner to that extent? guilty to that degree? Do you admit you are a sinner to such extent as justifies God in appointing *that* as the wages of your sin?—and the carnal mind revolts from making any such admission—revolts from honestly acknowledging guilt that would explain, or account for, or justify, a judgment so terrific, a vengeance so conclusive—eternal! Let there be nothing very extraordinary—extraordinary, terrific or damning—in the storm, the tempest, the punishment; and the sinner will not stand—will not think it worth his while to stand debating the matter and justifying himself. He will admit his sinfulness; but then,

in his sinfulness, admitted in these circumstances, he admits nothing extraordinary—nothing extraordinarily sinful, base, or ill deserving. Yes; and this admission he can make without any great humiliation; without needing to make any application, and without, in point of fact, making any application to God for any signal act of grace, or placing himself under any great obligation to God. His trials and punishments being nothing very extraordinary, he can contrive to bear them; to stagger on under them. He can contrive to outlive the commonplace, ordinary storms of the deep; to put the ship in order, and *lie to* till the tempest abate. But let the tempest become absolutely intolerable—let the anger that sends it rise in its terrors till it become evident that the Almighty has a quarrel which he will not quash, and which the sinner can neither bear nor outlive; let there be denounced upon him a punishment, a penalty, a wrath, a death, not measured by his capacity of endurance, but by the infinite power and glory of the God whom he has dishonoured and disobeyed; ask him now, Are you a sinner to this extent? so great a sinner that, in this, “God is just in speaking and clear in judging,” and appoints you nothing but your righteous and mere desert? Ah! you ask him to pass a sentence of condemnation on himself as final, as condemnatory, as sweeping, as humiliating and complete as that eternal death is finally destructive; and you show him that the only possible escape must be by receiving deliverance as a signal act of grace—a magnificent act of stupendous and unbounded grace; so that he becomes indebted to his offended God for an undeserved kindness and compassion; as inconceivably tender, and great, and lasting, as that death is lasting and great and terrific from which it saves him. The natural man is prepared so to condemn himself, nor so to be indebted or obligated to his God. To consent to condemn himself as worthy of any such punishment—to feel so great sinfulness in sin as to justify God in appointing for it such a punishment—this, on the one hand, implies a heart renewed by the Holy Spirit; and, on the other hand, the same newness of heart is realised when a sinner is made willing to own that his escape from eternal death is due to the pure favour of God; that it lays him under inconceivable obligations to God; that it calls for unmeasured gratitude to God; unreserved, adoring, loving devotion to God forever.

Have you come to this acknowledgment of guilt and grace; guilt on your part—grace on God’s? Have you come to feel that God’s sentence of condemnation to eternal death is simply righteous; and that, therefore, His gift of eternal life is simply gracious—of mere grace; mere, amazing, unclaimable, inconceiv-

able grace, deserving celebrations of endless and adoring praise? Ah! you do not know the sweet gratitude for grace, if you do not know the unreserved and guileless acknowledgment of guilt—the guilt even of eternal death, the guilt of “the wrath which is to come.” And in that case, you cannot speak, with the Apostle’s rapturously fine and tender feeling, of—“Jesus who delivered us from the wrath to come.”

Behold, by the aid of God’s holy revelations, the everlasting mansions of the guilty and condemned! The storm waxes fierce. The lake of fire burneth. O sinner, are you for casting lots to ascertain for whom? Are you still asking, For whom could such doom be righteously prepared? Are you putting away the question, “Lord, is it I?” Are you putting away the answer—the answer that God, by His word and Spirit, by *His* law and *your* conscience, gives—“Thou art the man?” What! have you never faced this question? Is it new to you? What! and you a professing Christian! And never humbled, broken-hearted, self-condemning; justifying God’s simple righteousness in condemning you; owning His mere grace, so free, so boundless, so lovely in giving salvation by Jesus! Know you not these first principles even of Christian experience? Ah! if you know not, and own not, these things—the justice and majesty of law; the inexcusableness of sin; the righteousness of hell; the undeservedness, and freeness, and sovereign majesty of grace—you know not what it is to “awake and arise from the dead” and come to Christ’s “marvellous light.” Be not deceived by temporary, and trifling, and easily disposed-of feelings with respect to sin. Thousands admit that they are sinners, and listen to hear of salvation, who know not and own not the hell-deservingness of sin, and therefore cannot know the undeservedness and grace of salvation, and can neither manifest nor feel the gratitude which, for such salvation, is due. Ah! when I look even to that lake that burneth, and that worm that never dies; and when, by the Spirit of light and strivings, the storm in my conscience, as to my relation and feelings and doings towards God, waxes more and more tempestuous, let me not cast lots to ascertain to whom such a doom could be righteously assigned—for whose sake such a storm could righteously arise. I am myself the man. It is I whom sin is finding out. Let me own that God is not unrighteous. Let me confess I have given Him good and righteous cause for anger. Let me no more extenuate my offence and justify myself. He is righteous, and I am not. “Against Him, Him only have I sinned, that He might be justified when He speaketh, and clear when He judgeth.” (Ps. li: 4). Especially let me be encouraged

unto this confession—yea, let me be generously overpowered, overwhelmed, ashamed and charmed into this confession—seeing that he only requires an admission that my case is simply the guilty one it is, to absolve me gratuitously, fully, and for ever, from all its guilt, and free me, immediately in hope, and soon in glorious fulfilment, from all its misery.

No! I will cast no lots to discover who is “the chief of sinners.” The great Prophet of the Church, by His word and Spirit, declares unto me, “Thou art thyself the man.” Yes; and when I truly bow in meek submission, and in free, and unreserved, and full acknowledgment, the same Prophet turns not away from me, nor tarries for a moment in his communications till he tells me, with a voice as true, as powerful, as convincing, “The Lord hath put away thy sin” (2 Sam. xii: 7-13). For “if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John i: 9).

The conduct of these sailors implied that they made no confession. They justified themselves as not deserving any such prosecution and punishment at the hands of Divine justice as the threatened destruction implied. And so can sinners own themselves to be sinners, and guilty to the extent of being worthy of such ordinary punishment as they can put up with, and such that deliverance from it would imply on God’s part little grace, and demand on their part little gratitude. But to own, in holy, self-condemning silence, that they deserve the eternal wrath of the Holy One of Israel—a wrath so great and so righteous that deliverance from it cannot be proposed on God’s part, save in signal, and singular, and inconceivable grace and love, and cannot be embraced on their part, save with feelings of unbounded gratitude and love in return; this is the self-humiliation to which the old Adam will never stoop, and which, wherever it is found, indicates the presence of the new man, and the prior working of God’s regenerating Spirit.

SEARMONAN

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

(Air a leantuinn bho t.d.61)

III. Oidheirpicheadh-mid a nis, air son beagan ùine, labhairt air an lànachd a th’ann an Crìosd, agus, uime sin, beannachadh do-labhairt agus siorruidh a shluaigh saorta: “Crìosd na uile, agus anns na h-uile.” Cha’n amhairceadh-mid thairis air aon fhirinn thlachdmhor agus chudthromach a tha, a reir coltais, air a teagasg leis na briathran so ’n an co-cheangal, ’s e sin, ge b’e nì a tha ion-mhiannaichte na luach ri bhi air a chur air ann an

suidheachadh na ann an dàimh o'n leth a muigh, ann am buadhan inntinn na nì air bith a bhuineas do'n t-saoghal so, tha e air fhaotainn ann an luach dìongmholta agus maireannach ann an Crìosd; agus ge b'e nì a tha dhith a thaobh aon nì dhiubh so, tha e nì's motha na air a dheanamh suas dha'n anam chreidmheach, Ann-san. Cha'n eil so ach cuid, agus cuid bheag, dhe'n an fhìrinn —is e meudachd an fhocail so *uile* a tha sinn ri bhi beachdachadh air. Agus cha'n eil e air a ràdh, "Crìosd uile ann an uile," ach "Crìosd uile, agus anns na h-uile."

Gabh beachd, uime sin, air cìod a tha feum aig peacach cailte air a chùim agus gu'm bitheadh e air a shaoradh. Cha'n urrain sinn smuainteachadh gu ceart air a so gus an tig sinn gu fein-fhiosrachadh a bhi againn air, gus an tig sinn gu faireachadh a bhi againn air ar feum. Ach cuidichidh a leithid sin de fhein-fhiosrachadh sinn, fòdh theagasg an Spioraid Naoimh, gu bhi gabhail a stigh mòrachd do-labhairt slàinte spioradail os ceann gach uile shaorsa bho'n leth a muigh, agus gu bhi tuigsinn na h'earannan de Fhocal Dhé a tha cur an ceill obair na saorsa a bhi fada bho's ceann obair a chruthachaidh, fada bho's ceann obair Dhé ann am freasdalan coitichionn, mar fhoillseachadh air a ghliocas, fhìreantachd, agus a ghràdh.

Ach smuaintich a nis cìod a tha feumail a chùim agus gu'm pitheadh peacach da-rìreadh air a thoirt gu bhi gabhail a stigh a staid mar neach a thacailte. Smuaintich air an atharachadh seallaidh a dh'fheumas a bhi aige a thaobh Dhé, thaobh an t-saoghail, agus dha thaobh fein. Smuaintich air beothachadh a choguis mharbh; smuaintich air an atharachadh bho neo-mhothachadh chruaidh agus daor eas-creidimh, gu leithid de shealladh soilleir air a bhi fosgailte do fheirg Dhé, agus a leithid de mhothachadh geur air doimhneachd suidheachadh peacach ann an sealladh Dhé agus a chuireas a fein an ceill ann an glaodh bho na doimhneachdan, "Dhia dean tròcair orm-sa a tha am pheacach." An sin smuaintich air cìod a tha'm peacach so air a dhùsgadh a cur feum air gu bhi toirt dhà sìth agus suaimhneas. Smuaintich air a mhaitheanas mhòr agus làn, an reite ri Dia, a ghabhail ris ann an sealladh Dhé, a tha 'n a leithid de dhòigh agus a mholas i fein dhà choguis mar nì a thà cinnteach agus tearuinte, ath-nuadhachadh inntinn thruaillidh, agus, còmhla ris na h-uile nì eile, an sealladh os ceann nàduir air tròcair agus air gràs tearnaidh a tha'm peacach a cur feum air a thà air fhoillseachadh ann a' Pearsa agus ann an obair Chrìosd, air a leithid de dhòigh agus gu'm bheil a chridhe a sruthadh a mach a dh'ionnsuidh an t-Slànuighear mar a shlàinte uile agus a mhiann uile. An sin smuaintich air cìod e tha e cur feum air an deigh dhà tighinn gu Crìosd; gach latha, gach uair, a bhi air a ghleidheadh, air a

threorachadh, air a naomhachadh; am feadh a tha e cathachadh ris a pheacadh agus ris an diabhol, gu bhi'g imeachd gu neamh, gu bhi air ullachadh air son neamh. Smuaintich air iomadh suidheachadh gach anam fa'leth dhe 'n a creidmhigh, agus an sin smuaintich air gach caochladh suidheachadh a th'aig teaghlach a chreidimh.

Smuaintich ciod e'n t-ullachadh gràis air am bitheadh feum air na'n tigeadh na slòigh do pheacaich air thalamh a tha clùinntinn an t-soisgeil a dh'ionnsuidh Iosa air son tròcair. Smuaintich air na chaidh a chleachdadh de ghràs ann an tearnadh nan slògh gu'n àireamh a chàidh a ghiùllain gu tearuinte do neamh agus a tha nis fodh chomhair na Rìgh-chathrach. Smuaintich air na tha Eaglais Chrìosd a cur feum air air an t-Sàbaid so, cha'n ann a mhàinn air son a gleidheadh, ach air son a h-ùrachadh agus a h-oideachadh ann an rathad beannaichte. Smuaintich air na bhitheas feum air 's na h-àlaibh ri teachd anns an t-saoghal so, 'n uair a bhitheas cinneach air am breith ann an aon latha, gus am faigh a chuideachd nach urrain neach air bith àireamh a bhuaidh thairis air peacadh agus air bàs, agus am bi iad air an taisbeanadh fodh chomhair an Athar " 'n a h-eaglais ghlòrmhor, gu'n smal, gu'n phreas, gu'n aon ni de'n leithidean sin.

Nis, a thaobh so uile is E " Crìosd na h-uile, agus anns na h-uile." Tha E tearnadh gach peacach a thig dha ionnsuidh, gun a bhi tilgeadh aon a mach: agus a' neach a thearnas E. tha E ga thearnadh a " dh'ionnsuidh a cheum is fhaide a mach." Tha E " air a dheanamh o Dhia Dha shluagh " 'n ghliocas, 'n a fhìreantachd, 'n a naomhachadh, agus 'n a shaorsa." Is E Slànuighear coitchionn a shluaigh E; agus gidheadh, tha E tearnadh gach aon fodh leth mar nach bitheadh Aige ri cùram a ghabhail do aon air bith eile. Agus cha'n e mhàin gràs, freagarach air son aon suidheachadh, a tha E buileachadh, ach " pailteas gràis." Ann a bhi'g aiseag air ais beatha tha E ga bhuileachadh ni's ro-phailte. Tha E deanamh barachd agus call an tuiteam a dheanamh suas. Tha E toirt seallaidhean nuadh agus a tha sàsachadh air nàdur na Diadhachd; agus tre aonadh Ris Fein tha E toirt a shluaigh ni's dlùithe do Dhia ann 'n a shuidheachadh urramach mar Mhac, agus ni's dlùithe do aon a cheile. Bho'n a cheud uair a thaghail a ghràs air an anamaibh, air adhart 'n am beatha, agus air adhart tre'n t-siorruidheachd, tha E deanamh air an son " fada bho's ceann ni's aithne dhoibh iarraidh na smuainteachadh."

Agus a nis, na'n oidheirpeachadh-mid freagairt a thoirt do'n a cheisd, cia mar a tha Crìosd 'n a " uile, agus anns na h-uile? " —dh'fhaodadh-mid bhur 'n aire tharruig—ged nach eil sinn a dol

a leudachadh orra—gu dhà na trì de earannan anns an litir so—litir a tha air mhodh sònraichte saoi bhir ann a bhi cur an ceill Pearsa agus obair Chrìosd. Tha e air a ràdh ann an aon àite, “oir b’e deagh thoil an Athar gu’n còmhnuicheadh na h-uile iomlanachd annsan:” ann an aon eile, “Anns am bheil uile ionmhasan a ghliocais agus an eolais folaichte:” fathas ann an earann eile, “Oir annsan tha uile iomlanachd na Diadhachd a gabhail còmhnuidh gu corporra.” Ann a bhi tarraig bhur ’n aire a dh’ionnsuidh an teagaisg ghlòrmhor so, beachdaichidh mi’n toiseach, gu’m bheil nì ris am faod sinn a ràdh lànachd do *fhreagarachd* ann am Pearsa Chrìosd a chum a bhi ’n a uile anns na h-uile. Is ann do-bhrìgh aonadh nàdur na Diadhachd agus nàdur na daonnachd ann ’a Phearsa a tha e comasach a bhi ’n a Eadar-mheadhonair, gu bhi càradh na bearna eadar Dia agus an duine, a bhi toirt ùmhlachd, a bhi fulung, a bhi cosnadh eufachd, a bhi ’n a ionmhas na’n uile ghràs agus nan uile bheannachdan spioradail, a chum a bhi aig an aon àm ’n a Fhear-gleidhidh agus ’n a Charaid agus ’n a Fhear-posda a Shluaigh. A ris, tha lànachd neo-chrìochnach de *eufachd fireanachaidh* ann an Crìosd. ’S e eufachd obair-san a chuid Fein agus bheir Eaglais Dhà a ghlòir tre’n t-siorruidheachd; agus gidheadh, gabhaidh i bhi air a meas dha’n a pheacach chreidmheach (mar a bha i air a h-oibreachadh a mach Leis-san ann an àite a shluaigh) air a leithid de dhòigh agus gu’m bheil e air a dheanamh ’n a fhìreantachd Dhé Ann-san. O! nach deoinicheadh Dia gu’n tigeadh iadean nach do bheachdaich riamh air teagasg co-chur fireantachd Chrìosd—a dh’ fhaodas gràin a bhi aca air—gu bhi ann an tomhas a blasad air a chumhachd gu bhi toirt comhfhurtachd. ’N uair a tha’n Crìosduidh ag iarraidh seirbhis a dheanamh do Dhia le a spiorad, agus gidheadh ann an sealladh spioradalachd agus naomhachd an lagha a dh’fheumas e ghnàth bhi gearain gu’n tug eu-ceartan buaidh air, O! cia cho beannaicht’ ’s a tha e bhi comasach air a ràdh, “An Tighearna m’ fhìreantachd.” A ris, tha lànachd de *chumhachd tearnaidh* ann an Crìosd a tha ga dheanamh freagarach gu bhi ’n a uile anns na h-uile—cùmhachd gu bhi soillseachadh na h-inntinn dhòrcha, gu bhi ceannsachadh peacaidh, gu bhi’g atharachadh a chridhe, gu bhi’g ath-nuadhachadh agus a naomhachadh gu h-iomlan. Agus, aon uair eile, tha lànachd *gràdh na diadhachd*, *gràdh na diadhachd neo-chaochlaidheach*, agus lànachd *gràdh daonachd*, fìor-ghlan, neo-fheineil, fein-choisreagach, *gràdh fein-àicheil*, a gabhail còmhnuidh ann an Crìosd; agus, do-bhrìgh so, tha E uile fhreagarach gu bhi ’n a uile, agus anns na h-uile. Ann an gràdh-so Chrìosd faodaidh ceann-feadhna nam peacach fois a ghabhail, cho luath ’s a thig e chum an t-Slànuighear, ann an dearbh-chinntes nach urrain

ni air bith a dhealachadh bh'uaithé; agus is e so tobar maireannach comhfhurtachd agus aoibhneas dha'n an Eaglais shuas.

'S maith, uime sin, a dh'fhaodas clann Shion a bhi aobhneach na'n Rìgh. 'S maith a dh'fhaodas iad sgur a bhi cladhach sluichd eu-dionach nach cùm uisge air bith, na sgur a bhi'g earbsa ann an nì air bith air son slàinte agus sonas ach ann an Crìosd a mhàinn. 'S maith a dh'fhaodas iad aoibhneas a dheanamh air son na th'ac' Ann-san—oir is leo na h-uile nì—'s nì's motha gu mòr air son na tha E ann Fein. Agus tha iad ag earbsa Ann, tha gràdh aca Dhà, tha iad a deanamh uaill Ann—ged nach eil mar bu mhaith leo; oir anns an t-saoghal so tha'n seallaidhean air Crìosd bitheanta gu ro-mhòr air an dorchachadh le peacadh; aig a chuid is fearr cha'n fhaic iad ach gu dorch troimh ghloine. Tha iad air an cuartachadh le anmhuinneachdan, a cathachadh ri truailleadheachdan; ach O! co aca dheanadh iomlaid dhe'n dòchas a tha aca bho Chrìosd agus ann an Crìosd, fann mar a dh'fhaodas e bhith, air son mìle saoghal? co aca bhitheadh ann an imcheisd gu fianuis a thoirt a thaobh foghainteachd, gràs agus oirdheirceas bharaichte Chrìosd? co aca aig nach eil fuasgladh iongantach air choir-eigin gu labhairt air, nach b'urrainn ach Crìosd, nach eil a choimeas ann, a thoirt dà anam ann an latha na h-eigin? Cha'n urrainn làn chiall na'm briathran, “ Crìosd na uile, agus anns na h-uile,” uime sin, a bhi air aithneachadh leis na naoimh anns an t-saoghal so; tòisichidh iad air aithne ghabhail air 'n uair a theid iad thairis air a ghleann dhorcha, agus a theid iad a stigh do aoibhneas an Tighearn. Air latha na h-aiseirigh, 'n uair a bhitheas saorsa na h-eaglais iomlan, tòisichidh iad air a bhi tuigsinn brìgh nam briathran: “ Beathaichidh an t-Uan a tha'n a meadhon na Rìgh-chathrach iad, agus treoraichidh e iad gu beo-thobraichean uisge; agus siabaidh Dia gach deur 'o 'n sùilean ”; 'n sin bithidh e fìor dha'n taobh uile, a measg gach caochladh suidheachadh a th'aig teaghlach a chreidimh, gu'm bì iad uile coltach ri Iosa, agus araon air an lionadh le lànachd Dhé.

Tha'n nì air an robh sinn a gabhail beachd comasach air a bhi air a che-chur ann an dòighean nach gabh àireamh. Cha ghabh mi aig an àm so beachd ach air dà nì. Ged nach bitheadh nì ga'r tarraig gu beatha a Chrìosduidh ach gur l beatha th'innte anns am bheil fàs ann an eolas air Pearsa, obair, agus gràdh Chrìosd, nach maith a dh'fhaodadh-mid gach nì eile a chùnntas mar chall air a son. Buinidh e do fhìor thoiseach eolas air Crìosd gu'n toir e leis dearbh-chinntes gu'm bheil raointean air thoiseach a tha ri bhi air an rannsachadh agus ri ruigheachd orra. Gu'n deoinicheadh an Tighearna a bhi ga'n cuidheachadh-san dha'm bheil Crìosd air a dheanamh luachmhor gu bhi sior

leantuinn air adhart, ann an aghaidh dorchadasan agus duilgheadasan, gu aithne bhi aca air an Tighearna. Agus O! ma's e gu'm bheil "Criosd na uile" ann an gnothuch ar slàinte—gu'm bheil "Criosd na uile" anns an fhocal, agus "na uile" ann am beachd agus ann am fein-fhiosrachadh a shluaigh—an sin a cho-pheacaich," cha'n eil ainm eile fodh neamh air a thoirt a' measg dhaoine tre'n urrain sinn a bhi air ar tearnadh." Sibhse aig nach eil smuaint mu thimchioll Dhé na mu thimchioll Chrìosd, iarraibh Criosd an diugh. Iarraibh E am feadh 's a dh'fhaodas sibh. Cuimhnichibh gu'm bheil bhur beatha neo-chinnteach. "Oir ciod i ar beatha? Is deatach i chithear re ùine bhig, agus an sin a theid as an t-sealladh." Agus O! 'n uair a thig am bàs, fàgaidh an saoghal sibh, agus fàgaidh sibhse an saoghal, c'ait an teid bhur 'n anam, as eugmhais Chrìosd? 'N uair a thig an latha mòr—mar a thig e—'n uair a bhitheas an Rìgh-chathair mhòr gheal air a cur suas, fodh chomhair am feum sinn uile seasamh, 'n uair a tha sibh air 'ur faotainn a mach a Criosd, O! ciod a dh'eireas dhuibh? Nis, tha agaibh latha nan gràs, Sàbaid bheannaicht', soisgeul beannaicht', Slànuighear beannaicht', a tha sìneadh a mach a làmhnan gu'r gabhail dha ionnsuidh, agus a tha'g ràdh, "Thigibh a'm' ionnsuidh-sa."

Gu'n deonaicheadh an Tighearn a Spiorad Fein a dhòrtadh bho'n àirde, a chùim 's gu'm bitheadh fhirinn Fein air a deanamh eufachdach gu bhi tarraig anamaibh gu Iosa.—Amen.

NOTES AND COMMENTS

The Church of Scotland and the Pope

The decision of a majority of the General Assembly of the Church of Scotland that Dr. Craig, their Moderator, should pay a Jesuitically-so-called "courtesy visit" to the Pope, while in Rome, appears to have caused consternation and amazement in certain religious circles in England, Scotland, and elsewhere. To those of us, however, who have known the downgrade movement in the Modernistic, Scots-Catholic, Arminian, and Antinomian Church of Scotland, persistently going from bad to worse over a long period of years, it has caused no surprise whatsoever. In this connection, the present writer wholeheartedly acquiesces in the words of the late worthy Rev. A. Beaton, Gairloch, the last time we had the privilege of hearing him: "The Church of Scotland is today the most rotten branch of the visible Church in nominal Christendom." In the name of "broadmindedness," "tolerance," "moving-with-the-times," "charity," and "liberality," the so-called Church of Scotland has betrayed the cause of Christ in Scotland, while railing against faithful evangelical

witness—bearing with such opprobrious epithets as “bigotted,” “narrow-minded,” “behind-the-times,” and “antediluvian kill-joys.” The majority of its ministers, being unregenerate Modernists, the Church of Scotland has been for years a withering curse in the religious and ecclesiastical life of Scotland, creating a barren spiritual wilderness, which is proving a fertile soil, paradoxical as that expression may appear, for the sowing of the seed of Popery, and other soul-ruining heresies and errors. Before the glorious millennium dawns it is probable that the Church of Scotland will prove the most blatant persecutor of true Christians that our native land has ever known.—John P. MacQueen.

Anti-Negro Riots in America

In the month of May a company of negroes travelled through parts of America to give publicity to the demands of negroes in America for recognition of civil rights to pass on to their children. Those particular negroes stopped at a Baptist Church service in a negro congregation in Montgomery, Alabama. The result was that many of the white population besieged this Church all night, broke windows and threatened those inside. The negro congregation of 1,000 persons was ultimately afforded protection by U.S. Federal troops and then enabled to go home in the early hours of the morning. This sort of conduct makes sad reading when we think that Americans generally profess the Christian religion, and further, when South Africa, pursuing the policy of apartheid, is condemned throughout the world. Apparently the Kennedy administration is not to blame. One Senator said: “If we cannot keep our own house in order, how are we going to keep our allies and our friends? How are we going to lead the Free World in its struggle for survival?” These are pertinent observations upon this matter. But how unscriptural and unchristian such evil and violent conduct is! Surely Philip the evangelist and the Ethiopian eunuch had sweet, gospel fellowship together?

Anti-Polaris Demonstrators

The Anti-Polaris demonstrators who marched from England to the Holy Loch, Scotland, to protest against the Polaris submarines being based there, were a body of men and women, young and middle-aged, with whom we would not care to have much fellowship, as to a goodly number of them at least. They included agnostics, Communists, women in men's attire, and men and women who were prepared to huddle together on the ground all night although more or less strangers to one another. And the main day chosen for their demonstration at the Holy Loch was God's holy day, the Sabbath Day. They cared nothing for God's honour, God's holy

law in the Fourth Commandment or their own spiritual welfare—we repeat—spiritual welfare. They cry of morals and the physical preservation of themselves, their generation and peoples of other nations, and put themselves to much physical inconvenience and trouble to influence others to ban modern weapons of war. Rev. Dr. George MacLeod, of the Iona Community, is of one mind with these demonstrators—passionately so; but we would not trust the care of precious souls for their guidance as to salvation for eternity to the doctrine and teaching of Dr. George MacLeod, and we would not follow him in his pacifism. As we see this matter from a practical point of view, multitudes will walk from London to the Holy Loch and suffer much inconvenience in so doing to show what they feel about the Polaris submarines; but how many of these same people will walk even a hundred yards to hear of Christ in the preaching of the pure gospel of God's grace from week to week? Divine anger and judgments upon men and nations have been (down through the ages) manifested instrumentally by brimstone and fire out of heaven, and by war and weapons of war, etc. Are agnostics, and some pacifists, just men who are afraid in their consciences of the possibility of terrible judgments in their own day, and are now full of zeal crying out against modern weapons and war? But many of these never cried out against the varied sins and backslidings of the nation and the wickedness of the Nations of the World, and never repented over their own sins. We here do not refer to true Christians who may be convinced pacifists; but when we read of Earl Russell and those of his outlook on life revealing great enthusiasm for a cause then we are not just ready to fall in behind without severe scrutiny of such a cause, even the Anti-Polaris one.

Viscount Alexander of Hillsborough Condemns an Archbishop

On the 10th of May last, a debate on Christian Unity was initiated in the House of Lords by a motion and speech from the Earl of Arran. It was one of the most vigorous and revealing debates held in the House of Lords for many years on a religious issue. We have read the whole debate and all the speeches by quite a number of noble Lords in the official Report in Hansard, and from our point of view, the speech, courage, knowledge and tenacity of that Christian Protestant, Viscount Alexander of Hillsborough, stands out pre-eminently. We cannot now give our readers but a brief indication of what was said. Viscount Alexander launched a strong attack upon Dr. Fisher, formerly Archbishop of Canterbury, on his visit to the Pope. He said he was speaking as President of the United Kingdom Council of

Protestant Churches. His main complaint was that the Protestant viewpoint was not consulted before the Archbishop's journey. He said also: "They have never forgotten the struggles of the past. They want to be free in their religion, thought and liberty." He argued that before Dr. Fisher went to Rome to seek a bridge "apparently in Christian unity" it was his duty to decide whether there would be a bridge of doctrine. Opening a prayer book of the Church of England he declared: "On the basic question of whether the Church of England is to remain Protestant there is no doubt at all what the prayer book says and what the law requires." He declared that the clergy of the Church of England had a duty to maintain it. Then the Viscount gave a "broadside thrust" to Dr. Fisher when he continued: "We speak of Christian unity. I must say it disturbs me a great deal if I read that the Archbishop goes, for example, to the Anglo-Catholic Conference, sits at the Albert Hall, to preach High Mass. Who justifies that?" Later he said: "No one can deny in doctrine and in practice the steady drift to Rome of the Church of England in this country during the last four or five decades." And Viscount Alexander had much more to say as a fearless Protestant to the same effect. Our Synod, met at Inverness, in May, rightly ordered a letter of thanks to be sent to the Viscount for his speech.

Lord Hailsham and Moral Lawlessness

The Minister for Science in the present Government, Lord Hailsham, addressed a meeting of the Primrose League in London in April. In the course of his speech he criticised what he called the moral lawlessness of our time. The freedom of our society, he said, depended partly on the just organisation and partly on individual moral character. In spite of the immense prosperity of the present, at no time in his life had there been "lower standards of personal integrity, compassion and sexual restraint." What the country needed in his view was the zeal of the Crusades combined with the backbone of Puritanism. And so here we find another noble Lord expressing himself on religious and moral matters affecting our Nation in a wise and sober manner. We need truly that the Most High would by His Holy Spirit bestow upon us as a people spiritual zeal for the glory of His Name in relation to His Word and what it requires, that we fear God and keep His Commandments; and in addition, to have the gracious faithfulness, steadfastness and courage of the Puritans, would raise this Nation of ours up again from false charity, compromise and lack of conviction in regard to the Word of God and those things which concern the Kingdom of the Lord Jesus Christ.

Friendship with the Man of Sin

The fraternising with Rome among those in authority in our nation continues. The First Sea Lord, Admiral Sir Casper John, on a three-day visit to Italy, as the guest of the Italian Navy, was received on the 18th April, 1961, by the Pope in a private audience at the Vatican.—D. M. MacL.

The Space-Man

As the standing remains of a great ancient palace, or castle, for generations in ruins, still retain unmistakable traces of its long-since departed magnificence and original architectural splendour and design, so natural man notwithstanding his moral and spiritual ruin and degeneracy by the fall, still manifests by his intellectual achievements, genius, and inventive ingenuity, the great and fixed gulf that his Creator put originally between him and the dumb brute creation. This is especially emphasised in the extraordinary scientific achievements of this twentieth century, the latest instance being the much-heralded and world-wide publicised Russian space-man. History observes and records, however, that man's inventive ingenuity has been hitherto much more used, or abused, for destructive rather than for constructive purposes. Thus, genius is the creative gift of God, while the abuse of it is the fruit of man's corrupt nature. Thus, gifts that were bestowed for the glory of God, and the mental, moral, physical and spiritual good of man, have been perverted by fallen man to serve purposes diametrically opposite to the original design of the blessed and glorious Creator. When the glorious millenium dawns it will be characterised by man's inventive ingenuity being used exclusively for constructive purposes, to the glory of God, and the general welfare of humanity, for "they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more." (Micah IV, 3). One scientist of international reputation refused to join in the general admiration of the achievements of the Russian space-man, "for," he said, "only a few people testified to seeing him go up, and as few testified to seeing him come down, while the most up-to-date scientific instruments of Britain and the U.S.A. failed to detect the sound of messages from space." The world at large, however, credited the story without a qualm, and we cannot dogmatically deny its veracity, or pronounce on its future benefit, or otherwise, to mankind. Russia proclaimed to the world that the space-man thus glorified himself and Russia, and nothing better could be expected of Communistic atheists. The place, however, that becomes man, as a sinner, is in the dust of self-

abasement, self-humiliation, and self-aborrence, and not self-glorification. His chief end is the glory of God, not the glory of self, by a holy life, walk, and conversation. "In this, is My Father glorified, that ye bear much fruit"; "fruit meet for repentance"; "the peaceable fruit of righteousness," bringing forth fruit unto holiness, the end being everlasting life. The Russian space-man went up, or is supposed to have gone up, well guarded by a capsule, and other scientific preparations, but Jesus of Nazareth went up, unaided by human inventions, to the highest Heavens, "to receive gifts for men, even for the rebellious, that God the Lord in midst of them might dwell." He is to descend again in like manner. While the news of the Russian space-man's ascent of about one hundred miles in space is heralded world-wide, and generally credited as true, it requires the divine, supernatural, omnipotent power of the Holy Ghost, by the Word, to operate upon the human heart, before fallen man will credit the truth of the Saviour's descent and ascent, with also the truth that mankind is under a sentence of eternal death, and the curse of a broken Law, and that therefore the greatest, and the most indispensable need of the individual soul, world-wide, is the everlasting salvation that is in Christ Jesus, freely offered in the Gospel. "Who has believed our report?"—J.P.MCQ.

What London Boys do on Saturdays and Sabbaths

The London "Evening News" for Friday, 21st April, 1961, puts the question, how do 14/15-years-old school-boys in London spend their Saturday nights and Sabbath mornings, and then proceeds to answer, as follows: "The average Wandsworth Comprehensive School fourth-former, on an average Saturday evening, goes out to the cinema with friends, both boys and girls. He gets in about half-past ten, and stays in bed until about 9.15 on Sabbath morning. This is the general picture which emerges from a survey, and is, generally speaking, applicable to London as a whole. When fourth-formers stay in on Saturday evening they spend most of the time watching television. Most of them go out on Sabbath morning, usually to play football. One in three stay in, and help about the house, or garden, play records, or just sleep—the latest till 1.30 p.m. Four out of every five boys do not go to church. A fact to emerge from the survey was the number of different ways in which cinema can be spelt. Examples: cinemar, cynima, and sinomor." What a commentary is the foregoing on the present-day irresponsible lack of parental control, and consequent filial disobedience! In the light of this domestic and family neo-paganism, unrestrained by even the letter-knowledge of the Bible, together with the entire absence of

family worship, is it any wonder that there is widespread juvenile delinquency, disgraceful teenage Sodom-and-Gomorrha immorality, and ruthless crimes of violence? What a poor and Heaven-provoking substitute for the Scriptural teaching of original sin, indispensable need of the everlasting salvation that is in Christ Jesus, freely offered in the Gospel, are twentieth century psychology and psychiatry! "O fools! when will ye grow?"—J.P.MCQ.

Critiques of the So-called New Translation

When the Modernist-Scoto-Catholic-Arminian Church of Scotland proposed, about thirteen years ago, that a new translation of the Bible should be made, to bring its language up-to-date, as many of the words and much of the phraseology of the 1611 Authorised Version had supposedly become archaic and obsolete, supposed faults which have become threadbare with repetition, and which the present writer regards as plausible veiled attacks from Hell, we immediately recalled the words of the saintly poet, William Cowper, "From a corrupt and venomous fountain can spring no wholesome water." The so-called new translation has amply substantiated our fears, but it has called forth unstinted praise, in some of its aspects, from Rev. Prof. Finlayson of the Free Church College. His review of it is in direct contrast to that of the excellent critique by Rev. T. Brown, as reproduced in the April issue of the "F.P. Magazine," and which has received deserved praise and gratitude in evangelical circles throughout the world. Prof. Finlayson, in his critique, in the April issue of the "Free Church Monthly Record," writes of the new translation as a work undertaken and accomplished with "undoubted integrity," and that "it is in every respect a worthy translation." I am personally equally emphatic in saying that it is an unworthy translation, and that the integrity of the translators was conspicuous by its absence, and we cannot both be right. So far, for instance, from simplifying the meaning of supposedly difficult words, the new translation has made supposed confusion worse confounded, to the extent of compelling the average reader to have his, or her, dictionary near. The new translation is indeed "a classic example of how a translation can be wrested in favour of" a Modernistic and Romanist theological viewpoint. Is Prof. Finlayson play-acting, irresponsibly, to the gallery of a learned modernism, so as to get a clap on the back from these baptized infidels, forgetful of the fact that he is under the infinitely holy eye of an omniscient God, and that he is on his way to His Judgment-Seat?—J.P.MCQ.

No Sabbath Milk Deliveries

It has been rather unusual that with all the claims for a shorter working week by millions of workers that some employers have been able to keep their employees working seven days a week. The Express Dairy Company, one of Britain's biggest milk retailers, who deliver milk Sabbath and weekday to householders are to stop deliveries on the Lord's Day in their Berkhamsted, Hertfordshire, delivery area. This action, it is said, has been prompted by staff difficulties. It is a wonder staff difficulties have not arisen in this trade long ago, especially in the large cities and centres where so many roundsmen are needed and where the wages cannot be very high to attract men to work on the Lord's Day as in other spheres of labour. The roundsmen in the said area are thus to be given the Lord's Day off. This will not be welcomed by the Milk Marketing Board, or by many householders who in their disregard for the Sabbath have no regard even for the physical well-being of their fellow men. We will be interested to learn how this matter succeeds. Christian parents, with a love to the Lord's Day, although having to bring up large families in the cities, did so in many cases without even thinking of purchasing supplies of milk on Sabbath. It never entered their mind to violate the Sabbath by being involved in buying and selling. We wonder how many in Scotland today who profess great regard for the Sabbath, yet have the milk roundsman come to their door Sabbath morning, and who also take the public bus, and tramcar, or the train to the church on Sabbath? Let all such hold their peace about being supporters of the Sabbath, whatever denomination they belong to, and cast aside the cloak of hypocrisy. Do church members, elders and minister's break the Lord's Day as mentioned above? Then let such keep away from public meetings and demonstrations in support of Sabbath Observance. Dishonesty and hypocrisy are an abomination to the Lord.

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 Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Tarbert, Applecross; second, Shielraig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and

Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall and Vancouver (Canada); second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten, Thurso and Stornoway. *September*—First Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert and Stoer; fourth, Applecross. *October*—First Sabbath, Tolsta, Lochcarron, Fort-William; second, Gairloch and Ness; fourth, Greenock, Lochinver; fifth, Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

The Late Rev. J. P. MacQueen, London

We received on Tuesday, the 13th June, the exceedingly sad news of the sudden death that morning of our brother minister, The Rev. John P. MacQueen, Pastor of our London Congregation. We were informed that Miss MacQueen, his sister, who resided with him in London, went into his bedroom in the morning and found that her brother had passed away. He preached on the previous Sabbath and was out for a walk the evening before he died. Truly, we know not the day nor the hour wherein the Son of Man cometh. But our friend Mr MacQueen was one who feared the Lord greatly and was preparing for Eternity. In fact, physical trouble over a long period had led his mind to be much upon another World, where he now is with his Lord and Master, Jesus Christ, whom he served by grace so zealously while here. In this hurried note, which we desire to appear in the July issue, we extend the sincere sympathy of all Church friends to Miss MacQueen and other relations, and also to the London Congregation. May the Most High extend to one and all the saving and comforting strength of His grace in time of trouble.

Appeal—Lairg Church Renovation Fund

The Deacons' Court of the Lairg and Creich joint congregation have decided to convert the present church building, which has been in use for over 60 years, into a permanent structure at an estimated cost of £2,362 15/-.

While the congregation, which is numerically small, will endeavour to do what it can to meet the cost, we bring this matter to the notice of friends throughout the church who may wish to help.

Contributions will be gratefully received and acknowledged by the Rev. D. M. MacLeod, Free Presbyterian Manse, Lairg, or Mr John MacKay, Congregational Treasurer, Bridge-end House, Lairg.

D. J. Matheson, *Moderator.*

A. F. MacKay, *Clerk.*

Article on New English Bible

The second article on the New English Bible, by Rev. Donald MacLean, Glasgow, will appear in the August issue of the Magazine (D.V.).

Sabbath Observance Committee

The Convener desires to thank all who helped with the Petition, sent on April 25th, 1961, to the Secretary of State for Scotland against proposed retrograde changes in Scotland's Licensing Laws, especially concerning the Lord's Day. Covering letters with the Petitions from various Congregations were much appreciated. Signatures adhibited to the Petition totalled 6,166.

M. MacSween, *Clerk.*

ACKNOWLEDGMENT OF DONATIONS

The General Treasurer, Mr W. D. Fraser, 34 Duncarn Street (Ground Flat), Glasgow, C.4, acknowledges with sincere thanks:—

Sustentation Fund.—Mr G. Ross, Lochcarron, £5; Mrs Livingstone, Dunoon, £5; Mrs J. Ross, Fairfield Road, Inverness, in loving memory of her parents, per Mr J. G., £1 3/-; Miss Brown, Hamilton, per Mr J. G., 10/-; Anon (Deed of Covenant), £10.

Home Mission Fund.—Mr D. Nicolson, 7 Inverarish, Raasay, £1; Mrs Livingstone, Dunoon, £5.

Foreign Mission Fund.—G.M., £15 3/-; Rev. G. Taverne, Holland, £5; F. P. Friend in U.S.A., per Rev. J. P. M., £1 15/-; Anon (Deed of Covenant), £10; Anon, £35 12s 8d; Sister P. MacLeod, Edinburgh, £1; Mir. I. Grant, Ullapool, £1, last three per Mr J. G. The following for Mbumba Mission Hospital: A. R., Tain, £2; Anon, Portree postmark, £5; "Go forward," £5; "Interested," £30; Two friends, Portree, £10; Friend, Helensburgh, £2; Misses MacMillan and Dewar, Lochgilphead, £2; Miss K. MacDonald, per Mr J. Van W., £2; Mrs A. M., Helensburgh, £1; Mrs MacVicar, Coronation Mansions, Lochgilphead, 10/-; Woodside family, £1; Friend, 2/6; 2 Cor. 9, v. 7, Glasgow postmark, £3; Edinburgh Friend, per Mr J. G., £15; F. P., Northton, per Mr J. G., 4/-; London Nurse, £10; North London Friend, £3; Young London Friend, £1, last three per Mr J. Van W.; Calgary Congregation, £71 3s 11d.

Aged and Infirm Ministers, etc., Fund.—Tolsta Friend, £1; Miss MacKenzie, Elphin, per Mr J. G., £1 10/-.

Mission to the Jews Fund.—Tolsta Friend, £1.

Home of Rest Fund.—Anon, Stafford postmark, per Mr J. G., £3.

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

Publications Fund.—Anon, £4 12s 6d; F.P., Northton, 5/-. The following for sending books to hospital libraries:—Friend, Ullapool, £1 2s 6d; Miss A. McK., Elphin, £1 10/-; Anon, Isle of Lewis, £3 10/-.

On Behalf of the Trinitarian Bible Society.—Mrs I. M., Dalchreichart, Glenmoriston, £1; Mr Jas. McP., Tomatin, 12/-.

Free Distribution and Magazine Fund.—Anon, Isle of Lewis, £1 10/-; Miss M. McK., Victoria, S.W.1, 5/-; Rev. G. Taverne, Holland, 10/-; Miss M. McP., Migdale Hospital, Bonarbridge, 10/-; Mr J. M. Plockton, 10/-; Miss K. M. McK., Craig Dunain Hospital, Inverness, 6/5d; F.P., Northton, 5/-; Mr J. B. F., Hitchin, 10/-; Anon, £4 12s 6d; Mr S. C., Invergordon, 6/-; Miss A. McD., Dunvegan, 15/-; Miss A. McK., Elphin, £1 5/-.

The following lists sent in for publication :—

Bayhead, North Uist.—Mr A. Macdonald, Treasurer, acknowledges with sincere thanks, Mrs Robertson, Vancouver, £5 (5th Donation) for Manse Repairs Fund; Mrs C. MacLeod, Baymore, Grimsay, £5 for Aged and Infirm Ministers, etc. Fund, and £2 for Sustentation Fund.

Bracadale Manse Extension Fund.—Mr D. Morrison, Treasurer, thankfully acknowledges, J. M. L., £3; Wellwisher, £3, per Mr D. MacKay.

Broadford Congregational.—The Treasurer acknowledges with sincere thanks for Congregational purposes, per Mr R. MacLeod, Friend, Lochcarron, £2; Miss Angus, Ullapool, £1; Friend at Communion, £1.

Dingwall New Church Building Fund.—Mr D. S. Kelly, 4 Davidson Drive, Dingwall, gratefully acknowledges, Friend, Rosemarkie, £2, per Rev. D. A. MacF.; Friend, Kensalre, further £1, per Mrs Matheson; Mrs MacRae, Scatwell, 10/-; Mr J. MacLennan, Stewarton, £1; Mrs W. MacBeath, Lonbain, £5; Ross Family, £4.

Fort William Church Building Fund.—Mr I. Matheson, Treasurer, acknowledges with sincere thanks, B. Gillies, £1, per Rev. J. A. MacD.; A. Kirsop, £1; and R. Cameron, Banavie, 12/6 for Sustentation Fund.

Glendale Congregation.—Mr A. MacLean, Treasurer, acknowledges with grateful thanks, "Glendale Friend," £3 for New Vestry, per Rev. J. C.; Capt. J. Campbell, Liverpool, £2, for Minister's Car Fund; "A Friend," £100, per Rev. J. C., to be invested and interest to go to Glendale Sustentation Fund.

Ingwenya Mission, Southern Rhodesia.—Rev. A. Macdonald acknowledges with sincere thanks, Vancouver Congregation, 381.74 dollars, per Mr D. A. MacA.; Miss E. MacKenzie, Ontario, 25 dollars; De Heer J. D. van Woerden, £156 18s 1d, partly for Landrover and partly for Hospital; St. Jude's Ladies Organisation, £19 19/-, for Shangani; Anon, £25 for Shangani; Mrs Mijnders, Holland, £49 9/- for Hospital; Holland, £46 17s 9d for Hospital; Mrs Mijnders, Holland, £188 3s 2d for Hospital.

Kinlochbervie and Scourie Manse Purchase Fund.—Mr D. A. MacLeod, Treasurer, acknowledges with sincere thanks, Friend, Inverness, per D. N. MacLeod, £1; Friend, per Mr R. MacLeod, Gualin, £10; Mrs M. Morrison, Oakvilla, Lochinver, £3; Friend, Rogart, £2; Mr Angus Munro, Nedd, Assynt, £2. The following per Rev. D. B. MacLeod, Friend, £1; Wellwisher, £1; Stratherrick Friend, £2; Mr MacKinnon, Elgol, £2; Friend, Thurso postmark, £5; Friend, Greenock postmark, £2; Mr MacL., Portree, £5; Friend, Portree, £2; Friend, £1; Mr and Mrs Ross, Lairg, £2; Collecting Card, per Miss Jean MacKenzie, £185.

Lairg Church Renovation Fund.—Rev. D. M. MacLeod acknowledges with sincere thanks, Rev. D. J. Matheson, £1; Anon, Inverness, £10; Mr R. R. Macdonald, Sheriff Clerk, Elgin, £22; Anon, Dingwall, £1; Friend, £1.

Lochinver Sustentation Fund.—Rev. A. Macaskill acknowledges with grateful thanks, £1 from Well-wisher, Ardgay postmark.

London Church Building Fund.—Rev. J. P. MacQueen acknowledges with sincere thanks, Miss D. Neilson, London, S.W.4, £5; Philippians 4, v. 4, £8, per Mr J. G.; F.P. Friend in the U.S.A., £1 15/-. Also for Congregational Fund, £5 from Gairloch Friend. Mr John Campbell acknowledges with grateful thanks, £5, from "An Adherent."

North Tolsta Congregational Fund.—Mr A. Nicolson, Treasurer, acknowledges with sincere thanks, £5 from a Friend, Kames, per Mrs Macdonald.

Portree Congregation.—Mr D. Matheson, Treasurer, acknowledges with grateful thanks, 10/- from Mrs Campbell, Hamara, Portree, towards building cost of Church Hall.

St. Jude's, Glasgow.—Mr D. MacPhail, Treasurer, acknowledges with grateful thanks, £5 from Oban Friend, per A. N., for Manse Fund. In May magazine, Manse Fund should have read Sustentation Fund.

St. Jude's Clothing Fund.—The Treasurer gratefully acknowledges, Edinburgh Friend, £1; Edinburgh Friend, £1.