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SAINTS PARTAKERS OF SUFFERINGS

The Apostle Paul in his second Epistle to the Corinthians addresses the Epistle to the Church of God at Corinth, "with all the saints which are in all Achaia"; and in the first chapter refers to the fact that those to whom he writes were "partakers of the sufferings." And so it has always been, and now is, true that those who by the regenerating grace of God have been separated unto the gospel of Christ and consecrated to His service have also experienced sufferings and afflictions of one kind and another, once and again throughout their sojourn in the world.

They have been warned by the Lord Jesus in these words: "In the world ye shall have tribulation"; and so, although all spiritual blessings in heavenly places in Christ Jesus are theirs, yet they are not to think it strange when any special fiery trial comes their way to try them. The past and present history of the children of God proves that many are the afflictions of the righteous.

Their trouble may be one of two types: firstly, the Lord's chastisement for their faults and backslidings as the children of God, for He will visit the faults of His people with rods and their sins with chastisements. Such was the case and experience of Jonah who is sometimes described as the disobedient prophet. He cried by reason of *his affliction* unto the Lord (Jonah, chap. 2, v. 2). He came to realise that God dealt with as he declared: "For Thou hadst cast me into the deep." (v. 3). Then secondly, their sufferings at times may be of the nature of a trial which the Lord permits them to enter and experience, to try their faith in and their devotion to the Saviour, the Lord Jesus, and also to bring their graces into a livelier exercise for their spiritual growth: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1st Peter, chap. 1, v. 7).

They turn to God principally and primarily in trouble in the secret places of their hearts, and they do so through the Lord

Jesus Christ, the Mediator, and in the exercise of fervent prayer at the throne of grace. Thus they cast themselves upon God, as the God of all comfort and their refuge, and strength and a very present help in trouble. They also betake themselves to His precious word of truth where they know there is consolation and counsel to be found. David said, "This word of Thine my comfort is, in mine affliction" (Ps. 119). The afflicted and tried Jeremiah himself could say that the word of the Lord was to him the joy and rejoicing of his heart.

They are inwardly deeply concerned to be delivered from any motions of rebellion in their thoughts against God's dealings with them, and to be kept by His grace and power from sinning in this respect: For they are not strangers to the uprisings of the "old man" in opposition to the work and will of the Lord, and it grieves them and adds to their affliction when they find and feel this within at such times.

Again, the saints are not ignorant of Satan's devices to bring them to distrust the Lord who promises to hear the cries of His needy people, and to restrain prayer before the Lord in their adversity. This may arise when the Lord delays to answer their prayers until His "set time," and then Satan may insinuate that the Lord neither sees them nor will He hear their cries. But the living believer will get the victory over the enemy by the help of the Holy Spirit, for the Lord will not leave them to be tempted above and beyond what they are able to bear.

In their different and varied sufferings and afflictions they do learn increasingly their personal frailty, that they are but pilgrims on the earth, that they are destined for Eternity, and that none but Christ Jesus, the Son of God, crucified and risen, can be the foundation of their hope of the glory of God and the enjoyment thereof in heaven. On this wonderful rock they are enabled to rest their weary and burdened persons amid their sufferings. "I will give you rest," says Christ; and His people have found it so.

And it shall be true in every adverse experience of the saints, that under the Lord's gracious and also providential supervision of them, that He will fulfill His holy word which declares: "All things work together for good to them that love God, to them that are the called according to His purpose." (Romans, chap. 8, v. 28).

Great indeed is the encouragement and comfort which the Apostle Paul holds out to the afflicted children of God, when he writes: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while

we look not at the things which are seen, but at the things which are not seen: For the things which are seen are temporal; but the things which are not seen are eternal." (2nd Cornth., chap. 4, verses 17 and 18).

A MIGHTY STORM

"Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them."—Jonah, Chap. i: 13.

(By Hugh Martin, D.D.)

We see God's controversy with one individual involving many others in danger. The storm is sent forth to pursue, arrest, and punish Jonah, but it implicates in his punishment multitudes, doubtless-multitudes who had neither share nor knowledge of his guilt. Certainly it implicates all that sail with him; and many other vessels, in all probability, were exposed to the same tempest.

Now, God can easily vindicate His righteousness in involving many in the chastisement of Jonah; but Jonah cannot escape the responsibility and guilt of having been the occasion of injury to others.

The righteousness of God is easily vindicated. No doubt the storm was primarily designed to prosecute His quarrel with Jonah. It was appointed for him—for him so specially and expressly, as that, save for him, we have no reason to believe it would have been sent out at all. And as a pursuer to arrest the flight of a disobedient subject, the commission given to it is manifestly and wholly righteous. With regard to the other sufferers from the storm, let us bear in remembrance God's great long-suffering and forbearance. Let us not forget that "every sin deserveth God's wrath and curse, both in this life and in that which is to come." If this solemn statement be true, everything less, in the case of unconverted sinners, than the execution of the sentence on the barren fig-tree, "Cut it down; why cumbereth it the ground?"—instead of being difficult to reconcile with Divine justice, must rather be attributed to Divine forbearance. And hence, though not conspirators with Jonah in his particular sin, these mariners, with the multitude of their own sins, and with these very idolatries of theirs which they insult the living God with on this occasion itself (Jonah i, 5)—were sufficiently obnoxious to be overtaken and involved in this tempest, as well as the guilty prophet.

They are not innocent; God in thus dealing with them is righteous. God is righteous in visiting upon them transgressions

of their own, and in punishing them in this particular way, namely, by sending among them a man whose very presence and company involve a storm, and exposure to death by means of it. But Jonah is not innocent of the distress entailed on the mariners, because he carries about with him a disobedience which God is righteously avenging upon him in a way that must inevitably involve multitudes besides himself.

Thus may a calamity fall righteously upon a whole family for the sake of one guilty member; and in the grief of none of them is God unrighteous, while yet, in a sense, the whole guilt lies on one. The father of a household may so offend the Lord, as that the adequate punishment of his provocation shall not alight solely on his person, but may involve all his house. "Is God Unrighteous" in chastising them? "God forbid; for how then should God judge the world?" But does this exempt the guilty from the blame, the compunction, the remorse, springing from his being the responsible agent in bringing down on those around him the complicated distress in which he and they alike are sharers? Assuredly not. And when the King of Israel disobeyed the Lord and numbered the people, and was punished by a pestilence on his land which slew three score and ten thousand—innocent in this particular crime—it was not as one arraigning the justice of God, but in the bitterest and most mournful compunction for having been himself the guilty cause of suffering and death to others, that he exclaimed, "Lo, I have sinned, and I have done wickedly; but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house." (2 Sam. xxiv, 17).

There is a very solemn lesson in this.

In our different families, we may, without taking heed to it, be the guilty instruments of deeply injuring those we are bound, and may be deeply anxious to benefit. For, our individual provocations may be provoking the Lord to limit the temporal prosperity, and still more the spiritual blessing, which otherwise He might bestow upon them. His righteousness in so dealing with them He can easily demonstrate. But our guilt in leading Him so to deal with them He can demonstrate as easily. He can prove that He is just. But how can we avoid the blame of temporally and spiritually injuring those to whom we ought rather to be the instruments and channels of good? The benefit of God's vindication of His own procedure can never be arrogated by us—can never pass over to us for our vindication. He vindicates Himself on grounds which cannot be pleaded by us, for they do not pertain to us. He vindicates Himself on the ground that

the pains and penalties from His hand, brought through us on others, are the righteous punishment of their own offences against Him, or are the beneficial chastisements through means of which He designs ultimately to crown them with benefits which in no other way could He have conferred, or in no other way so well. We, on the other hand, have had no righteous quarrel to prosecute, and have been seeking to confer no ultimate good. With us lies the naked evil—the unalleviated guilt; and if there be aught of generous feeling remaining, it will, when we awake to face the facts, sting us to the quick with deep compunction and remorse. Let it not be forgotten that in this way a single individual may be a source of calamity to multitudes; and that this may result the more surely and extensively as that individual is more closely connected with the cause and kingdom of the Lord. Because of a single private member of a congregation, God, in visiting his provocations with the punishment deserved, chastising his sensuality, or pride, or covetousness, or passion, may involve in much spiritual leanness and unprofitableness all his fellow worshippers. For one single Achan, altogether unnoticeably and insignificant, save for his sin, the whole camp of Israel may be troubled; and victory may never return and tarry on their standards, till “judgment return unto righteousness, and all the upright follow after it.” But how much more if the guilty individual be no private and unnoticeable Achan, but a prophet such as Jonah! In that case, may not the “wind sent out into the sea” be expected to be “a great wind,”—“a mighty tempest in the sea, so that the ship is like to be broken?”

If, therefore, the question be raised by members of families, Why is there not more of God’s blessing on our households? or by members of congregations, Why is there not more spiritual life in our assemblies?—surely it is for each individual to examine himself, and prayerfully to inquire, “Lord, is it I?” The same truth and generosity of spirit which would revolt from inflicting injury upon another, and which would say with the greatly agitated king,—“Lo. I have sinned, and I have done wickedly; but these sheep, what have they done? let thy hand, I pray thee, be against me, and against my father’s house,”—will be incapable of resting under the mere possibility of standing in the way of good, or proving a channel of evil to another. The bare possibility will suggest injury: “Lord, is it I?” And when the risk, the danger, the possibility of being an actual source of disadvantage, whether temporal or spiritual, does not tenderly touch the soul with sorrow and induce examination, there is reason to fear that the clearest demonstration of this not only being a possibility,

but the actual fact, would be met with a heartlessness which neither Achan nor Jonah exhibited, and which would go far to destroy the sympathy and pity with which, in the one case, we listen to Joshua advising the culprit to "give glory to the Lord God of Israel, and make confession unto Him" (Joshua vii, 19); and with which, in the other case, we look on while they "take up Jonah and cast him forth into the sea, and the sea ceases from her raging." (Jonah i, 15).

To be instruments of good or evil to each other is what, in the present state of God's government over us, we cannot possibly avoid. "None of us liveth to himself, and no man dieth to himself" (Rom. xiv, 7). Society is constituted by Divine ordination into a body politic; and the Church, by eternal covenant, and by every fundamental principle of its nature and estate, is a body spiritual. It is one body. No member can isolate himself. If he could, he would thereby destroy himself. "But God hath tempered the body together, so that there should be no schism in the body; but that the members should have the same care one of another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular. But God hath set some in the Church—first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healing, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts. For though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass and a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." (1 Cor. xii 24-31, xiii 1-8).

—From "The Prophet Jonah," an Exposition by Hugh Martin, D.D. (1822-1885).

GEORGE GILLESPIE

A Sketch of his Life and Times

By Rev. John Colquhoun, Glendale

(Continued from page 76, July)

Gillespie's Dispute with Coleman.—Some time after preaching before the House of Lords Gillespie was engaged in another controversy. On 13th July, 1645, the Rev. Thomas Coleman preached before the House of Commons a sermon which was remarkable for its highly Erastian views. When Gillespie's sermon before the House of Lords was printed he added an appendix to it entitled, *A Brotherly Examination of some of the Passages of Mr Coleman's late Printed Sermon*. Coleman replied in a pamphlet entitled, *A Brotherly Examination Re-examined*. Gillespie replied to this in a pamphlet entitled, *Nihil Respondes*. A bitter reply to this came from the pen of Coleman, bearing the title, *Male Dicis Maledicis*. Gillespie issued, in reply to this, a pamphlet entitled, *Male Audis*, in which he surveyed the whole Erastian controversy, not only silencing Coleman, but no one else has endeavoured to reply to it to this day. On the title-page he tells us that in it the repugnancy of Coleman's "Erastian doctrine to the Word of God, to the Solemn League and Covenant, and to the ordinances of Parliament; also his contradictions, tergiversations, heterodoxies, calumnies, and perverting of testimonies are made more apparent than formerly." When such charges are proved, and they are indeed proved in this pamphlet, it is no wonder though Mr Coleman never replied to them.

Aaron's Rod Blossoming.—Though he gave punctual attendance at the various Sessions of the Assembly of Divines, and contributed in a most useful way to the discussion of the various subjects brought before them yet we find that this was, by no means, the limit of his labours there. At the Session held on 30th July, 1646, we read from the published Minutes that "Mr Gillespie gave his books, dedicated unto the Assembly, to the Prolocutor and the rest of the members then present, for which he had thanks returned by the Prolocutor in the name of the Assembly." In a foot-note the Editors of the printed Minutes state, "This was his great work: *Aaron's Rod Blossoming; or the Divine Ordinance of Church Government Vindicated*. It was dedicated 'to the Reverend and Learned Assembly of Divines convened at Westminster,' and was published in London in 1646." In this book he deals, first, with the government of the Jewish Church, showing that it was distinct from the State; that the Jews had an ecclesiastical sanhedrin as well as a civil one; the

nature of ecclesiastical excommunication among the Jews, as shown in Scripture, and, by fourteen arguments, shows that offenders against the Moral Law were excluded from the passover. Secondly, he goes on to write of the government of the Christian Church, giving the history of Erastianism, and proves what is the proper place of the civil magistrate with respect to the Church of Christ; that Christ has a general kingdom as He is the eternal Son of God, and a particular kingdom as He is Mediator, reigning over the Church only. In the third part of his book he deals more particularly with excommunication from the church and suspension from the Lord's Table, proving from Scripture and antiquity that scandalous persons ought not to partake of the Lord's Supper. That such a work could be produced at the time when he was engaged so fully in other work, requiring great mental concentration, amply proves both the learning and the industry of the man.

Gillespie finally returns to Scotland.—Gillespie took his last leave of the Assembly on 16th July, 1647, and this, incidentally, shows that the pleasing tradition connected with the answer to the question, What is God? in the Shorter Catechism, cannot be rightly associated with his name. On this point Prof. A. F. Mitchell, D.D., of St. Andrews says, in tracing the sources from which the Larger Catechism was taken, "The answer to the question, What is God? had in the former draft been taken from Palmer's work with the exception that 'perfection,' is in the plural, as it had been in another catechism published anonymously in the previous year. Here the former description is exchanged for one abridged apparently from Ussher's *Body of Divinity*. The next answer, respecting the properties and attributes of God, was at first distinct from the previous one. Dr. Briggs supposes it may have been got by crushing into one the answers to more than a score of questions in Palmer's treatise and Dr. Matthews' by a somewhat similar condensation of various answers in Ball's larger catechism. But it is simply an abridgment of a paragraph in Chapter II of the Confession of Faith; and the ultimate answer of the Larger Catechism to the question, What is God? was got by joining these two answers into one. The answer to the same question in the Shorter Catechism is composed of the Scriptural definition, 'God is a Spirit,' with the incommunicable attributes arranged in the same order as they were by Rogers, but in adjectival form, and the communicable in substantive form almost exactly as they had been given by Egerton." (*The Westminster Assembly*, p. 422-423).

In a footnote to the same work, p. 429, Dr. Mitchell says, "Even three months after he (Gillespie) left London all that he

was able to report to the Scottish Assembly, respecting the Catechisms, was that the Divines 'have had no time yet to do anything in the latter, but here is the copy of the greater, which is almost complete.' " This is further confirmed by the following recommendation from the Commission of Assembly which sat on 29th September, 1647. " The Commission, apprehending that the Assembly of Divines in England will not fall upon the Shorter Catechism at this time, do therefore recommend to the ministers of Edinburgh and Messers David Calderwood and Robert Ker, Messers David Dickson, Robert Ramsay and Robert Baillie, and Messers Robert Blair and Samuel Rutherford, as soon as the Large Catechism shall be perfected and sent down, to draw out of it a short plain Catechism for the capacity of the weaker, in case the Assembly of Divines shall do nothing in it, and desired Mr George Gillespie to write to their brother, Mr Samuel Rutherford, to learn if the Assembly of Divines will take any pains in the Short Catechism." (*Commission of Assembly Records, 1646-47*).

The General Assembly which met in August, 1647, caused to be printed the *One Hundred and Eleven Propositions* which Gillespie wrote against Erastianism, Independency, and Liberty of Conscience, falsely so-called. The reason for printing them is, in the Act ordaining their publication, given as " Being tender of so great an engagement by solemn covenant, sincerely, really, and constantly to endeavour in our places and callings, the preservation of the reformed religion in this kirk of Scotland, in doctrine, worship, discipline, and government, the reformation of religion in the kingdoms of England and Ireland, in doctrine, worship, discipline, and government, according to the Word of God and the example of the best reformed kirks, and to endeavour the nearest conjunction and uniformity in all these, together with the extirpation of heresy, schism, and whatsoever shall be found contrary to sound doctrine. . . ." These Propositions give a clear view of the heresies refuted and anyone who studies them carefully can make himself master of the arguments used to support them and how they can be combated. The first part of these Propositions was written while Gillespie was in London, and in the midst of other labours, yet they are written with all the thoroughness which is so characteristic of the man, so that, after reading them, one is constrained to pause and adore the great goodness of the Lord in giving such a gift to His Church.

At the Commission of Assembly held in Edinburgh on 14th October, 1647, we find Gillespie's name along with those of others on a Committee appointed " to consider what course is to be taken

for making a history of these late times, of the persons fit for that purpose, of the manner of collecting materials, the method of the work and everything conducive thereunto, and to report." Later on, on 26th November, we find the same matter taken up and a Committee, with the personnel somewhat different but with Gillespie's name on it, appointed "to collect any papers they have by them; as also appoints the same ministers and elders to be a committee to order the business and to do everything necessary therein; and that the Clerk have the care and charge of printing thereof. And it is also thought fitting and necessary that, beside these collections, there be a perfect story made out of these papers and any other intelligences, and that the persons before named think upon a man fit for that purpose and of all helps conducive thereunto: and to report." At the Assembly of 1649 Mr John Livingstone, Minister of Ancrum, was appointed to write this history but, by then, the subject of this sketch had entered into that Presence where there is a fulness of eternal joy. In the Records of the Commission of the General Assembly for 25th February, 1648, we read, "The Commission appoints Mr George Gillespie to preach before the Parliament the day of their first meeting." We have no record of this sermon, nor does it appear among his collected works, and the probability is that it was never printed.

The Civil War ended disastrously for King Charles and he threw himself on the mercy of the Scots Army. He, however, proved himself as obstinate as ever and gave every evidence that he was the sworn foe of Presbytery and all that was dear to the best men in Scotland. On 3rd February, 1647, he was delivered to the Parliamentary Army on condition that they would not injure his person. Charles, however, escaped to Carisbrook Castle, Isle of Wight, where he proved that he was as determined as ever to exercise despotic sway, and to gain his ends by any means that would present themselves to him.

The Engagement.—Early in 1648 the whole kingdom was agitated over what is known in history as the Engagement. The Royalist party in Scotland entered into a secret treaty with King Charles I to raise an army in Scotland for the purpose of assisting him to regain possession of the English Throne, he being at the time in Carisbrook Castle. The King promised to confirm Presbyterian Church government for three years till an Assembly of Divines, aided by twenty commissioners of his nomination, should frame a form of church government agreeable to the Word of God. On 1st March, 1648, a Declaration was emitted by the Commission of Assembly pointing out the sinfulness of the

Engagement, for it went contrary to the solemn vows taken in swearing to the Solemn League and Covenant, bringing God's displeasure on Church and State, Scotland, which for a number of years was most united, was now divided into three bands. There were the Covenanters in the Parliament and in the Church, who remained faithful to their solemn vows; there were those who were responsible for the Engagement, and who were joined by a large number of the ministers; and those who were out and out Royalists who had no real regard for Church or State as long as they got their own way.

The Assembly of 1648.—When the General Assembly met on 12th July, 1648, it was, indeed, under very difficult circumstances. The Cause of Christ had been very much weakened, division was to be found on every hand, the attainments of the Second Reformation had been well-nigh lost, and the Church had been deserted by many who had sworn to be faithful unto death. Instead of that uniformity of religion between the three kingdoms, which the Church of Scotland was so anxious to obtain, and the progress made in that direction to contemplate, there were the distant rumblings of the thunders of war. Under such conditions it was necessary for the Assembly to look for one who could be trusted to fill the Moderator's Chair with dignity, wisdom, and courage. The choice fell on George Gillespie, and no better choice could have been made.

That the members of this Assembly knew their business and had the courage of their convictions is demonstrated by the work which they carried through. As the Rev. W. M. Hetherington, LL.D., states, "They not only approved of the Declaration and other similar writings of the Commission but passed an Act condemnatory of that Act and Declaration of the Parliament which enjoined all subjects to subscribe a bond, equivalent to an oath, in support of the Engagement. They further published a declaration and exhortation to all members of the Church of Scotland, pointing out the unlawfulness of the Engagement, and warning against the dangers in which it would certainly involve the Church and nation. An able answer was also written to the Committee of Estates, proving by Scriptural arguments that the Engagement was inconsistent with the safety and security of religion. And, as the Hamiltonian faction was well aware of the power which the Church had recently put forth, when it raised the kingdom like one man for the defence of religious liberty, they employed every artifice to bring as many ministers as possible to their side, by that means either to procure support or to neutralise opposition. To meet this dangerous divisive policy, the Assembly passed

an Act, censuring those ministers who either favoured the Engagement openly, or abstained from pointing out its sinfulness, and warning their people against entering into its bond. A respectful but firm supplication was also written to His Majesty, showing the insufficiency of the concessions promised by him in the Engagement, and its positive sinfulness, as tending to involve the kingdom in perjury; and imploring him to comply with the Covenant, and thereby to enable them, with a safe conscience, to give him that support which their sincere loyalty and affection which prompted them to bestow, so far as their duty to God would permit." (*History of the Church of Scotland, 6th ed. p. 114-115*).

At this Assembly the Larger and Shorter Catechisms were ratified. The Act of Assembly approving the Larger Catechism was passed on 2nd July, 1648, and contains the following declaration:—"That the said Catechism is agreeable to the 'Word of God, and in nothing contrary to the received doctrine, worship, discipline, and government of this Kirk; a necessary part of the intended uniformity of religion, and a rich treasure for increasing knowledge among the people of God; and therefore the Assembly, as they bless the Lord that so excellent a Catechism is prepared, so they approve the same, as a part of uniformity; agreeing, for their part, that it be a common Catechism for the three kingdoms, and a directory for catechising such as have made some proficiency in the knowledge of the grounds of religion." The Shorter Catechism was approved on 28th July, 1648, and is stated "to be a Directory for catechising such as are of weaker capacity."

(*To be continued*)

DR. CHINIQUY'S VIEW OF THE CHURCH OF ROME

CHAPTER FROM "FORTY YEARS IN THE CHURCH OF CHRIST."

REPLY TO DR. C. HODGE OF PRINCETON

*False Liberality with Respect to the Church of Rome **

"Rev. Dr. Hodge says of the Church of Rome, 'She proclaims the divine authority of the Scriptures,' and he takes that as his ground for approving those who build up the churches of the Pope. What would the good Doctor think and say were I to go to him with a golden cup half filled with the purest water, but after having put as much arsenic as there is water in the cup, I would tell him. 'Please, sir, drink; this is good and refreshing water'? Would he not repulse me with horror, and justly call me a murderer?"

* This article appeared in Free Presbyterian Magazine, vol. XIII, December, 1908.—Editor.

“ Now what is the Church of Rome doing with the gospel? Does she not offer it to the people only after she has mixed it with her poisonous tradition? Does not the Church of Rome, in the most absolute and positive way, say that the written gospel (which we call the Scriptures) is only a part—an unfinished fragment—of the gospel? Can Dr. Hodge ignore that the Council of Trent has put the tradition (which they call the unwritten gospel) on a level with the written gospel; that the one is of as much divine authority as the other; and that the Roman Catholic is not allowed to drink the waters of life except when mixed with the deadly poison—arsenic preparations—of Popery?

“ The learned theologian says that Rome proclaims the divine authority of the Scriptures, but he forgets that it is only on condition that we receive the Holy Scriptures in the light of Romish tradition. For Rome proclaims the divine authority of the Scriptures, but only with the condition that, under that name, we accept the divine origin and authority of the traditions about Purgatory, Transubstantiation, Indulgences, Auricular Confession, Immaculate Conception, Infallibility of the Pope, etc. Does he really accept the meaning which that Church attaches to the Word of God—Holy Scriptures? Does he believe that by rejecting the authority of the one he rejects the authority of the other? Then he is a good Roman Catholic; he is all right when he takes the side of the priests of Rome, and approves the Protestants who spend money in building the churches of the Pope. But if he rejects, with horror, from his lips the golden cup which Rome offers her blind slaves, then he is wrong. The mistake of Dr. Hodge is very common among the honest and unsuspecting Protestants of the United States. They too easily forget that the Church of Rome very often says one thing and means another quite different. When she speaks of the Holy Scriptures with an apparent respect, and proclaims their divinity, many think that she means only that blessed Word of God which is contained in the Holy Bible, such as they have at Princeton College. But it is not so. When Rome speaks of the Word of God, the Holy Scriptures, she means the Scriptures transmitted through the written and unwritten tradition; she means the Apocrypha, purgatory, celibacy, absolution, mass, holy water, works of supererogation, worship of Mary, infallibility, etc.

“ She pretends to have the greatest respect for those two things when perfectly united in one body of doctrine. But she does not conceal her implacable hatred of the true Scriptures—the Bible, as Dr. Hodge has it in his hands. That learned man seems to ignore that the Scripture, the Bible, separated from the traditions

and the Romish commentaries, is absolutely declared a dangerous, a soul-destroying, book by Rome, and the Council of Trent has forbidden the people to read it in their mother tongue. He also seems to have forgotten that the Bible Society, whose object is to give the Holy Scriptures, unmixed with traditions, notes, and comments, has been, from time to time, declared by the infallible Church of Rome to be an instrument of the devil to destroy the souls of men. No doubt the book of the *index expurgatory* of Rome is in the library of Princeton. Then let him consult the long list of books forbidden for their *impiety* and *immorality*, and he will find that his Bible stands at the head of the list. Let him consult the pages of the history of France, Italy, Spain, Ireland, England, Canada, and even the history of the United States, and he will see that Rome, as often as she has found her opportunity, instead of proclaiming the divine authority of the true and unmixed Scriptures, has burned and destroyed them, as we burn and destroy a viper. Yes, let him open the store of his memory and vast science, and he will remember that not only has Rome destroyed the true and undefiled Holy Scriptures every time she could do it safely, but she has invariably condemned to death those who have been found guilty of reading the Bible.

"The memory of Dr. Hodge cannot be so bad as to have made him forget that the Medici of Florence, and the twelve noble young men in Spain, only yesterday, were condemned to death by the Holy Inquisition for the *unpardonable crime* of having the Bible and reading it.

"That great theologian, following more the instincts of his kind nature and Christian feelings than the teachings of history, assures us that the Church of Rome 'proclaims the divine authority of the Scriptures'! Yes, by putting the Holy Scriptures in the 'Index,' at the head of the most damnable books which hell ever inspired!

"Rome proclaim the divinity of the Scriptures! Yes, by torturing in her dark and filthy dungeons, slaughtering on her gibbets, burning in her *auto da fé*, the disciples of the dear Saviour who dare to read, love, and follow those Holy Scriptures. Rome proclaims the authority of the Scriptures, says Dr. Hodge. Yes, says the history of these last thousand years; yes, answer millions of martyrs, she proclaims and acknowledges the divinity of the Scriptures just as the Jews acknowledged and proclaimed the divinity of Christ—by spitting in His face, nailing Him on a cross as a criminal, and killing Him between two thieves.

"There are many deplorable things to be seen among the Protestants of the United States, but one of the most deplorable is the fatal tendency of so many to ignore the great apostacy and

abominations of Rome. In Europe, where Rome is better known, Principal Cunningham called that Church 'the master-piece of Satan'—and surely she is the master-piece of Satan. But what a sad spectacle we have under our eyes on this continent! Almost everywhere the Bible-burning Church of the Pope, instead of being sternly opposed by the children of God, is petted, helped and enriched, encouraged, strengthened, and praised by the greater part of them. Everywhere, with very little exception, the Protestants, shutting their eyes to the silent but rapid progress of Rome, sleep when the enemy is raising and arming his impregnable citadels, training his skilful legions, and sharpening his sword for the approach of the inevitable contest.

"But there will soon be an awakening, and it will be a terrible one. When the Protestants see the extent of their incredible folly in so betraying the interests of truth and liberty into the hands of their greatest enemy, it will be too late! There will be then a Roman Catholic President in Washington. The armies of the great Republic will then be commanded by Roman Catholic generals and officers; the fleets will be commanded by Roman Catholic admirals; and the fortresses will be in the hands of Roman Catholic traitors. Then the treasure and the immense resources of this magnificent country will be at the mercy of the Jesuits, at the service of the Pope, and the flag of liberty will be trampled in the dust. Then the American people, who are today sold into the hands of Rome by their politicians, and lulled to sleep by their theologians, will understand that when Rome speaks of the divine authority of the Scriptures it only means that the Bible must be dragged out of the schools and torn away from the hands of old and young to make a bonfire.

"There are two things which Rome hates with an implacable hatred. They are the Bible and liberty. At any cost Rome is bound to fight down these two things till they are completely destroyed. But the more she hates our dear Bible and our glorious liberty, the more she conceals her hatred under the most deceptive words and the most fictitious demonstrations of love and respect. It is just when she lays the surest and most perfidious plans to drag away the Bible from the school and the private house that she proclaims most eloquently its divine authority, just as the murderer puts on a smiling face at the approach of his victim, the better to prevent him from being on his guard. Thanks to the betrayals of the politicians and the delusions of the theologians, except God makes a miracle of it, the Bible and liberty are doomed in the United States.

"Till lately I have had my doubts about that deplorable issue,

but these last few years' study of things and men here makes it impossible to entertain any doubt about it. Blind, indeed, must be the man who does not see the portentous signs which foretell that the days of liberty are numbered and will be very short. With the hundred thousand Protestants who give their daughters, their sons, and their money to the Jesuits, and with the connivance—the silence, if not the public approbation—of thousands of ministers who dare not speak out, Rome is raising her proud banner on every hill, in every valley, of the United States.

“See how Rome is ruling in the midst of all our great cities from New York to San Francisco, from Quebec to San Jago. It would require the united efforts—the stern energies—of all the disciples of the gospel to put a stop to the giant power and aggressive work of Rome; but instead of trying to defeat the public and grand conspiracy of Popery against liberty and the Bible, the Protestants, with few exceptions, are vying with each other who will most efficiently give aid and comfort to the enemy.

“Does Dr. Hodge take the ground that the Church of Rome proclaims the divine authority of the Scriptures? But there is not a student at Princeton who does not know that the faith of Rome in the Holy Scriptures, and the so-called proclamation of their divine authority, are founded on what the logicians call a vicious circle.

“Does not Rome boast that she receives the Holy Scriptures because they point to her as the only infallible Church, when, in the meantime, she refers to those Scriptures to prove the title she has to the supreme respect and submission of the nations? I ask my intelligent readers, what is all that bombast of Rome about her faith in the dignity of the Scriptures if it is not a castle built in a misty cloud high in the air? Who can believe in the divinity of a thing in favour of which not a single reason can be given which can be accepted by common-sense? Who will believe Rome, proclaiming the divine authority of the Scriptures, when she has no other argument or reason to our intelligence than a vicious circle?

“Though there is a great deal of show in the Church of Rome there is no real faith, even among the priests. The little faith which remains has no more solidity than the building raised on quicksand. From the highest to the lowest ranks of Rome, with very few exceptions, infidelity and scepticism are the rule; very few to-day, even among the priests of that apostate Church, care anything for the Scriptures.

“They do not ask, ‘What saith the Lord?’ but they ask, ‘What saith the Pope?’ It is not necessary to be so profound

a logician as the celebrated theologian of Princeton to understand that with an 'infallible Pope' there is no need of an infallible Bible. It is just because the Scriptures ceased to be an authority in the Church of Rome that it was found necessary to provide another authority to guide the human intellect. As the Holy Bible had ceased to be the oracle—the source of truth—among the Roman Catholics, it was a question of life or death to find or invent a new oracle—a new fountain of truth and life. Yes, it became a necessity to proclaim an infallible Pope the very day that the Holy Scriptures had ceased to be an infallible guide. Many have misunderstood the terrible logic which forced the Roman Catholics—almost in spite of themselves—to proclaim the infallibility of the Pope. To every serious thinker the proclamation of the dogma is the most natural and most logical fact. These last ten centuries the Roman Catholic nations have sternly, but in vain, tried to resist the logical consequences of the false and anti-Christian principles which their Church had accepted as divine truths. The proclamation of the infallibility of the Pope is not only the logical consequence of the rejection of the divine authority of the Scriptures in the Church of Rome, it is also the last and ultimate effort of that apostate Church to get forever rid of the Holy Scriptures, in every page of which she finds her condemnation written. From the profound thinker, Bossuet, to the learned Montalembert, many intelligent Roman Catholics had foreseen and foretold that the proclamation of the infallibility would be a death-blow to the authority of the Scriptures, and would sweep away the last Christian principle from their Church.

“But logic is stronger than men. When men, in a moment of blindness, have accepted a false principle to replace a Christian one which they have rejected, they are dragged, in spite of themselves, into its fatal consequences. By admitting the divinity of traditions which were opposed to the Holy Scriptures, the Roman Catholics had prepared for the rejection of the authority of those infallible oracles and the necessity of finding some other infallible guide.

“From one abyss the Roman Catholics had fallen into a profounder one, with the same fatal necessity and irresistible law by which a stone must roll to the bottom of the pit the very moment the crumbling support on which it rested on the side of the precipice had been removed.

“By proclaiming the divine authority of the tradition which gives an infallible Pope, and by accepting that man as equal to God in wisdom and science, the Roman Catholic Church has fallen to the bottom of an unfathomable abyss. Human folly and depravity could not go further. The last link which united Rome

to the Christian world has been cut. It is no more from Christ—speaking to him through the Holy Ghost in the Scriptures—that the Roman Catholic will receive the truth; it is from the Pope. By taking away the corner-stone, Christ, whom the Father had laid as the foundation of His Church, in order to give place to her infallible Pope, Rome has renewed on earth the awful rebellion of Lucifer in heaven.

“And the Protestants who build the Church of this modern Lucifer—like those who approve them—may be honest and learned, but they are mistaken men. They give help and comfort to the enemy. They are of those for whom Christ said on the Cross, ‘Father, forgive them, for they know not what they do.’

C. CHINIQUY.”

THE THRONE OF GRACE

Heb. iv. 16

By Robert Traill (1696; from The Throne of Grace, page 108-110)

Objection (3). What should a man do that never came to the throne of grace before? I can understand how a believer may, and should come boldly. It is no wonder that a poor beggar comes boldly to that door, that he hath been often at, and was never sent empty from. But can, or may a poor sinner come boldly, the first time he comes?

Answer 1. It is granted, that usually first approaches to the throne of grace are feeble and weak, and not with that confidence of faith which believers do grow unto by experience, and exercise of faith.

Answer 2. Yet a man may come boldly at the first time. There is good ground for it. 1. Consider the text, “Let us come boldly that we may obtain mercy, and find grace.” Who can, or should put in for these blessings, more than he that never yet got any? Do receivers come to receive daily more grace and mercy; and may not one utterly destitute and needy, beg somewhat of this mercy and grace? 2. Consider the ground of this boldness lies fair and equal to all that will use it in coming. To name only now the promise of God: this is laid before all men in the gospel. Have you a hand of faith to lay hold on it? That makes it yours. God’s promise is as sure and true before we believe it, as after. Believing adds nothing to the sureness of the promise. Our believing is like a drowning man’s catching and laying hold on a rope thrown out to him; his laying hold on it makes not the rope stronger, yet it makes the rope his defence.

The promise is equally true before believing and after believing; but it is no man's known property, till it be believed. The cords of salvation are cast out in the gospel to multitudes; yet most perish, because they do not lay hold on them. No man can sink into hell, that holds the promise of salvation by the arm of faith.

3. Consider how the Lord directs. "But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations?" (Jer. iii: 19) That is dreadful indeed, when God makes such a question. Who can answer the Lord's question but Himself? "And I said, thou shalt call me, My Father, and shalt not turn away from me." A most blessed answer to a dreadful question. "Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?" (ver. 4). An interest in God by Christ is offered and promised to all in the gospel; plead it by faith, and it is yours.

3. We find instances in the word, and the like the Lord can make again, of great confidence in some at their first coming to the throne of grace: As the blind man (Mark x: 46-52). He only heard of Christ's passing by; he stayed not for Christ's calling him, but began to cry out, "Jesus, thou Son of David, have mercy on me." When many charged him to hold his peace, he cried the more a great deal, "Thou Son of David, have mercy on me." Christ was never in my way before, and he shall not pass now without showing mercy on me, if crying may prevail. And that his crying was in faith, Christ witnesseth, (ver. 52). In all appearance, the woman of Canaan was never at the throne of grace before (Matt. xv: 22-28) at least, never at Christ's feet before: yet she managed her first address with such confidence, that she not only got her desire, but that high commendation with it, "O woman, great is thy faith." So the centurion (Matt. viii: 5-10). But above all instances, is that of the believing thief on the cross (Luke xxiii: 40-43). Never had the throne of grace so little to encourage an address to it, as when the King of grace was dying on the cross. Never had a sinner less encouragement to come to the throne of grace, than when the Saviour was nailed to one tree and the sinner to another. Marvellous faith! a dying sinner, dying for his sins, employs a dying Saviour for salvation, "Lord, remember me when thou comest into thy kingdom." How little did Christ nailed to, and dying on the cross, look like a king! How strong was the man's faith to believe, that Christ, through death, was going to His kingdom! and that Christ's gracious thought of him would save him! "And Jesus said unto him, Verily I say unto thee, today shalt thou be with me in paradise." As if our Lord had said, This is thy first and thy

last address to me, verily it shall be heard. Believers do not think how pleasing to the Lord, large and high thoughts of the sufficiency, fulness, and freedom of the grace that is in Jesus Christ are. Believers should devise liberal things, and by liberal things they shall stand (Isa. xxxii: 8). Let a believer ask, and think on the warrant of the promise, as much as he can; the Lord is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen" (Eph. iii: 20, 21).

WISE COUNSEL

By Jonathan Edwards

The true saints have not such a spirit of discerning that they can certainly determine who are godly and who are not. For, though they know experimentally what true religion is in the internal exercises of it, yet these are what they can neither feel nor see in the heart of another. There is nothing in others that comes within their view, but outward manifestations and appearances, at best uncertain and liable to deceit. "The Lord seeth not as man seeth; for men looketh on the outward appearance, but the Lord looketh on the heart." They commonly are but poor judges and dangerous counsellors in soul cases, who are quick and peremptory in determining person's states vaunting themselves in their extraordinary faculty of discerning and distinguishing in these great affairs; as though all was open and clear to them. They betray one of these three things; either that they have had but little experience; or are persons of a weak judgment; or have a great degree of pride and self-confidence and so ignorant of themselves. Wise and experienced men will proceed with great caution in such an affair.

LEABHAR CHEISD MU SHUPEIR AN TIGHEARN

Leis an Urr. Iain Mac a Chòmbaich, D.D., Lite

Dr. Colquhoun, the compiler of the following Catechism, was born in the Parish of Luss, Dumbartonshire, in 1748. His first religious impressions were produced through the instrumentality of his mother's instructions, which were deepened by his teacher's explanations of the answer in the Shorter Catechism to "What is effectual Calling?" Subsequently he procured a copy of

Boston's Fourfold State, which made a lasting impression on him. On completing his divinity course he was ordained to the pastoral charge of South Leith in 1781, where he laboured diligently by voice and pen till his death in 1827. The Catechism, of which we publish a Gaelic translation, first appeared in 1822, and was translated into Gaelic by Rev. Duncan MacCaig, Edinburgh, and published in 1829. It is full of wholesome theology, and in a form calculated to aid the memory. We fully believe that it was instruction of this kind, imparted in a catechetical form, which made Scotsmen of past generations the intellectual giants they were known to be.—J. C.

Ceisd. Ciod i'n fhirinn is cudthromaiche anns an Sgriobtuir?
Freagairt. Gu bheil Dia ann, agus gu'm bheil E an Ti is E, " Is eigin do'n ti a thig a dh'ionnsuidh Dhé a chreidsinn gu bheil E ann."

C. Ciod e Dia? *F.* Is Spiorad E.

C. C'ar son a theirear Spiorad ri Dia? *F.* Do brìgh gu'm bh'eil E ann Fein 'n a Bhith beo agus tuigseach, agus a chionn gu'm bh'eil E neofhaicsinneach, neothruaillidh, agus neobhàsmhor.

C. Ciod a thigeadh dhuinn fhòghlum o'n fhirinn sin, gur Spiorad Dia? *F.* Gu'n deanadh-mid aoradh Dhà ann an Spiorad agus am firinn.

C. Ciod a tha thu tuigsinn le aoradh a dheanamh do Dhia ann an Spiorad agus am firinn? *F.* Tha mi tuigsinn leis, aoradh a dheanamh Dhà o fhior eolas spioradail Air mar a tha E ann an Criosd.

C. Ciod an t-eadar-dhealachadh a th'eadar aingle, anama dhaoine, agus Dia? *F.* Cha'n eil ann an ainglibh agus anamaibh dhaoine ach spioradan crìochnaichte, cruthaichte, agus caoch-laideach; ach tha Dia 'n a Spiorad neochrìochnach, bith-bhuan agus neo-chaochluideach.

C. Ciod a tha thu tuigsinn leis an fhirinn sin, gu bheil Dia neo-chrìochnach? *F.* Gu bheil E ann Fein, agus 'n a bhuadhaibh glòrmhor gun cheann gun chrìoch, no gu'm bheil E ghnàth a làthair anns gach ionad do'n chruthachadh.

C. Ciod a tha thu tuigsinn leis an fhirinn sin, gu bheil Dia bithbhuan? *F.* Tha mi tuigsinn leis, gu bheil E beo gu sìorruidh, gun toiseach gun deireadh.

C. Ciod a tha thu tuigsinn leis an fhirinn sin, gu bheil Dia neo-chaochluideach? *F.* Gu bheil E gu'n atharrachadh air bith 'n a nàdur no na rùn.

C. Ciod a thigeadh dhuinn fhòghlum bho bhuadhan glòrmhor

Dhé? *F.* Gu'm bheil E'n a Charaid agus 'n a Chuibhrionn neo-chriochnach, bithbhuan, agus, neo-chaochluideach do gach neach a chreideas.

C. Ciod iad na nithean anns am bheil Dia neo-chriochnach, bithbhuan, agus neo-chaochluideach? *F.* Tha E mar sin 'n a Bhith, 'n a ghliocas, 'na chumhachd, 'n a naomhachd, 'n a cheartas, 'n a mhaitheas, 'n a fhirinn, 'n a uachdaranachd, agus 'n a ghlòir.

C. Ciod a tha thu tuigsinn le bith agus nàdur Dhé? *F.* An ni sin anns am bheil uile bhuadhan glòrmhor na Diadhachd a co-sheasamh, agus leis am bheil Dia an Tì is E; an t-Ard Thobar o bheil sonas Dhé Fein a sruthadh, cho maith ri sonas a chreutairean.

C. Ciod a tha thu tuigsinn le *gliocas* Dé? *F.* A' bhuadh ghlòrmhor sin leis am bheil fios Aige air na h-uile nithean, agus leis a' bheil E ga'n teorachadh uile chum nan crìochan air son an do chruthaich E iad.

C. Ciod a dh'fheudas an creidmheach fhòghlum bho ghliocas Dé? *F.* Feudaidh e misneach a ghabhail uaith; a shlàinte earbsa ri Dia, agus dòchas a bhi aige gu'n toir E air gach nì oibreachadh le cheile chum maith dhà.

C. Ciod a tha thu tuigsinn le *cumhachd* Dhé? *F.* A bhuadh sin leis am bheil E comasach air gach nì is àill leis a dheanamh.

C. Ciod am feum a dh'fheudas creidimh a dheanamh de Chumhachd Dhé ann an Crìosd? *F.* Bheir e'n t-anam gu bhi'n crochadh ri Dia air son co-lionadh a gheallaidhean, agus air son neart gu bhi cur an gnìomh nan dleasdanas is àirde a th'ann.

C. Ciod a tha thu tuigsinn le *naomhachd* Dhé? *F.* A bhuadh fheumail sin 'n a nàdur leis am bheil tlachd neo-chriochnach aige 'n a fhior-ghloine Fein, agus gràin neo-chriochnach do gach nì nach eil a còrdadh r'a naomhachd.

C. Am feudadh Dia a bhi dh'easbhuidh naomhachd neo-chriochnach? *F.* Cha'n fheudadh; tha sin cho feumail dà agus a tha a Dhiadhachd.

C. Ciod a' feum a thigeadh dhuinn a dheanamh do naomhachd Dhé? *F.* Gràdh a thoirt Dhà os ceann gach nì, a chionn gu'm bheil E naomh, "buidheachas a thoirt Dhà ri cuimhneachadh air a naomhachd," agus sinn fein a bhi naomh anns gach uile chaithe-beatha.

C. Ciod a tha thu tuigsinn le *Ceartas* Dé? *F.* A bhuadh ghlòrmhor sin leis a' bheil E cothromach agus firinneach 'n a uile shlighibh, araon da thaobh Fein agus do thaobh a chreutairean; na a bhuadh sin leis nach fheud E gun a chuibhrionn fein a thoirt do gach aon.

C. Ciod a thigeadh dhuinn a dheanamh a thaobh ceartas Dé?
F. Thigeadh dhuinn a bhi bonntachadh air an dioladh neo-chriochnach a thug Criosd, mar ar 'n Urras ghlòrmhor, do cheartas Dé, mar an aon rathad anns am faod sùil a bhi againn ri tròcair agus gràs.

C. Ciod a tha thu tuigsinn le *maitheas* Dé? F. A bhuadh sin 'n a nàdur anns am bheil a dheadh-ghean neo-chriochnach Fein a luidhe; agus o'm bheil gach deadh-ghean a sruthadh d'a chreutairibh.

C. Ciod an rathad 's am bheil deadh-ghean *gràsmhor* Dhé a sruthadh do pheacaich? F. Tha e sruthadh dhoibh tre a ghràdh, a thròcair, agus a ghràs.

C. Ciod a bu chòir dhuinn a dheanamh a thaobh deadh-ghean Dé? F. A bhi'g àrd-mholadh Dhé air son a mhaitheis, agus eiseimpleir a ghabhail uaith gu maith a dheanamh do na h-uile.

C. Ciod a tha thu tuigsinn le *firinn* Dhé? F. A bhuadh sin leis am bheil E toirt gràin neo-chriochnach do gach breug agus cealgaireachd; agus leis nach urrain E gun a nì a thubhairt E a dheanamh.

C. Ciod an dleasdanas a tha luidh òirnn a thaobh firinn Dhé?
F. Mòr mholadh a thoirt Dà air son fhirinn; agus ar dòchas a chur 'n a fhocal flirinneach.

C. Ciod a tha thu tuigsinn le *uachdaranachd* Dhé? F. Tha mi tuigsinn leis Ard-Thighearnas neo-chriochnach leis am bheil làn chòir Aige air a bhi cruthachadh agus a riaghladh gach cuspair agus creutair a reir a dheadh-ghean Fein.

C. Ciod a tha thu tuigsinn le *glòir* Dhé? F. Tha mi tuigsinn leis, làn dhealradh follaiseach a bhuadhan *glòrmhor*, mar a tha iad ri'm faicinn ann an oibribh a chruthachaidh, an fhreasdail, agus na saorsa.

C. Am bheil na buadhan sin dealaichte o Dhia Fein? F. Cha'n eil, oir nì air bith a tha feumail do Bhith Dhé, 's e sin Dia Fein.

C. Am feudar buadhan Dhé a sgaradh o cheile? F. Cha'n fheud idir; mar nach fheudar, an sgaradh o nàdur Dhé, cha mho ghabhas iad sgaradh o cheile; cha'n eil annta uile ach *aon* iomlanachd neo-chriochnach nach fheudar air aon chor a sgaradh o nàdur Dhé.

C. Cia lion Dia a th'ann? F. Cha'n eil ach a h-aon a mhàin; an t-aon Dia beo agus fìor.

C. Cia lion Pearsa a th'anns an Diadhachd? F. Tha trì Pearsa anns an Diadhachd, an t-Athair, am Mac, agus an Spiorad Naomh.

C. Cia mar a tha na Pearsachan glòrmhor sin air an comharrachadh a mach o cheile? F. Leis na buadhan sònraichte

a bhuineas do gach aon aca fa leth, agus nach fheud a bhi air an comphàrtachadh ri aon air bith eil aca.

C. Ciod i a bhuadh àraidh leis a' bheil Dia an t-Athair air a chomharrachadh a mach o chàch? F. Gu'n do *ghin* E am Mac, agus sin o shiorruidheachd.

C. Ciod i a bhuadh àraidh leis am bheil Dia am Mac air a chomharrachadh a mach? F. Gu'm bheil E air a *ghin gu siorruidh* o'n Athair.

C. Ciod i a bhuadh àraidh leis am bheil an Spiorad Naomh air a chomharrachadh a mach? F. Gu bheil E *dol a mach* gu siorruidh o'n Athair agus o'n Mhac.

C. Am feudadh Dia a bhi dh'easbhuidh nam buadhan àraidh sin leis am bheil na trì Pearsa anns an Trianaid ghlòrmhor air an comharrachadh a mach o cheile? F. Cha'n fheudadh idir; oir mar nach fheudadh nàdur Dhé gun a bhi 'n a aon, cha mhotha a dh'fheudadh an nàdur sin gun a bhi gabhail còmhnuidh ann an trì Pearsaibh na Diadhachd.

C. Am bheil nàdur fa leth aig gach Pearsa anns an Trianaid dha fein? F. Cha'n eil; cha'n eil ach an aon nàdur aig na trì Pearsa, buinidh e do nàdur Dhé a mhàin comas a bhi aige còmhnuidh a ghabhail ann an trì Pearsaibh.

C. Am bheil nàdur Dhé air a roinn eadar na trì Pearsa 's an Trianaid? F. Cha'n eil; tha e gu h-iomlan anns gach aon, gidheadh tha e *co-ionnan* anns an triur. Mar nach eil aonachd nàduir Dhé a *measgadh* Pearsachan na Trianaid, cha mhotha tha'n dealachadh a th'eadar Pearsachan na Trianaid, a *roinn* nàdur na Diadhachd.

C. Ciod e an nì anns am bheil trì Pearsa na Trianaid ghlòrmhor nan aon? F. Tha iad nan aon 'n an nàdur.

C. Ciod e an nì anns am bheil iad co-ionnan? F. Ann an cumhachd agus ann an glòir.

C. Cia mar a dhearbhas tu gu'm bheil a' Mac agus an Spiorad Naomh nan Dia co-ionnan ris an Athair? F. Tha na Sgriobtuirean naomha a toirt nan aon ainmeanan, nan aon bhuadhan, nan aon oibre, agus an aon aoraidh dhoibh, a tha iad a toirt do'n Athair.

C. Ciod a thigeadh dhuinn fhòghlum o'n fhirinn sin, gu bheil trì Pearsa anns an Diadhachd? F. Gu bheil an Trianaid nan trì fianuisean air neamh air a bheatha mhaireanaich a th'air a tairgse dhuinn 's an t-Soisgeul; agus 'n uair a tha sealbh air a thoirt do'n anam air trì Pearsa ghlòrmhor na Trianaid, gu bheil oighreachd aige a tha gu neo-chrìochnach *saoibhir*.

C. An do rùnaich Dia o shiorruidheachd buntainn ris a chinne-dhaoine ann an rathad *cùmhnaint* a mhàin? F. Rùnaich, agus cha'n ann air rathad air bith eile.

C. Ciod a tha thu tigsinn le cùmhnannt? F. Tha mi tuigsinn leis, co-cheangal, no còrdadh a reir cumhachan àraidh.

C. Cia lion cùmhnannt a th'ann? F. Dà chùmhnannt, "Is iad sin," ars an t-Abstol, "an dà chùmhnannt."

(R'a leantuinn)

LITERARY NOTICES

Scripture Portions in Large Type for Distribution

We publish herewith a circular letter from the Trinitarian Bible Society, 7 Bury Place, London, W.C.1, dated 14th August, 1961, and having seen a specimen copy of Scripture portions referred to, we heartily recommend its purchase.—*Editor*.

"Our Society has received a number of requests for Scripture portions in very large type suitable for distribution among elderly and sick people. For this purpose we have published a helpful sixteen-page selection of Scriptures under the title "*Confidence*," and we trust that with God's blessing this little book may be the means of bringing some measure of spiritual encouragement and hope to the afflicted.

Chaplains and other ministers visiting hospitals and institutions often regret the inevitable interruptions and distractions which make it difficult to speak privately to a patient concerning spiritual things. This booklet will make it possible to leave with each patient a clear message from the Word of God, which may continue to give help and encouragement to the reader after the visitor has left.

We are more anxious that the book should be read than that it should be paid for, and we shall be glad to provide copies without charge if no funds are available for purchase. The normal price is sixpence for one copy and fifteen shillings for forty copies."—Terence H. Brown, Secretary.

"Muckle Kate" — A Trophy of Grace

This remarkable narrative illustrates the sovereignty of God and the power of grace in the wonderful conversion of one who seemed to have reached the point past feeling. While under the sorrows of conviction, Joseph-like, she sought where to weep, and the solitudes of Lochcarron were heard to resound with the voice of wailing, till she wept herself stone blind. She was a wonder to many, as well she might be, for at her age, between 80 and 90, it is rare to see a person called by grace. However, age nas nothing to do with the matter as in God's sight; the set time had come for her to be brought to know herself a sinner, and now

she was a wonder to all. As Muckle Kate was led deep into the knowledge of sin, and sorrow for sin, so she was led deep into the knowledge of Christ. She was heard to exclaim, "Tell to others, that the worst of sinners—the drunkard, the profligate, the Sabbath-breaker, the thief, the blasphemer, the liar, the scoffer, the infidel—tell them that I, a living embodiment of every sin, even I, have found a Saviour's person, even I have known a Saviour's love." The occasion is well known of the rare scene on the Communion Sabbath, when this one solitary, blind being, alone in the midst of thousands—every eye of the vast multitude turned in wonder upon her—partook of the emblems of the Saviour's body and blood, she herself unconscious of their gaze. Mr Lachlan spoke from the words—"Not a hoof of them shall be left," and his address was so blessed to the assembled multitude that it is computed that two hundred were awakened to a sense of their lost estate. The booklet containing this narrative in full has been re-issued by the Publications Committee, and is available from the Publications Treasurer, 4 Millburn Road, Inverness, at 4d per copy, post free.—W. Grant, Convener.

NOTES AND COMMENTS

The Theology of Chairman of Translators of New English Bible

Inasmuch as we published in our pages recently an article by Rev. T. Brown, Secretary of The Trinitarian Bible Society, and two articles by Rev. Donald MacLean, St. Jude's Congregation, Glasgow, in which the recent translation of the New English Bible was thoroughly examined, criticised and condemned, we thus consider it appropriate to quote from an article by the Editor of the *Bible League Quarterly* (July-September issue). This article deals with "the theological preconceptions of the chairman of the translators of the New English Bible, Dr. C. H. Dodd." The Editor's article extends to five or six columns and is a reliable and informative survey of Dr. Dodd's views on Holy Scripture. We can only give a few relevant quotations. "That he, and the school for which he stands, have already exercised a powerful influence on the first instalment of their work is abundantly clear; the substitution of 'girl' for 'virgin,' 'cleansing' for 'propitiation,' 'rock' for 'Peter,' and many similar instances, leaving no doubt of this fact . . . Our survey will be far from exhaustive, for Dr. Dodd is a voluminous writer, but the passages quoted will serve(with perfect fairness we trust) to leave no doubt as to where he stands. That such an outlook as he represents

should be allowed to exercise so penetrative an influence upon the new translation we cannot but regard as a spiritual disaster of the very first magnitude." Let our readers take note of the last sentence of the above quotation. As to Dr. Dodd's view of Holy Scripture in general, the Editor of the *Bible League Quarterly* quotes the Doctor as follows: "The traditional theory," he says, "valued the Bible as giving authoritative information, in the form of dogma, on matters known only by special revelations . . . Its place as a whole is rather with the masterpieces of poetry, drama and philosophy, that is, the literature which does not so much impart information but stirs the deepest levels of personality . . . We are the greater men potentially for reading such works." The Editor's comment on this quotation is: "Dr. Dodd is too well-informed not to be aware that this view of Scripture is neither that of our Lord, nor of His Apostles, nor of historic Christianity; and that in the case of multitudes of simple souls, it cuts the ground from under all their assurance of salvation; but this apparently causes him no concern." As to Paul and his Epistles, the Editor states regarding Dr. Dodd's: "As far as we can judge he regards the Apostle as a thinker of a high order, but possessing no larger quality of inspiration than that of any other great mind." Then we may quote what the Editor of the *Bible League Quarterly* observes concerning Dr. Dodd's attitude to the Four Gospels, viz. "If the views of the Chairman of the Translation Committee on Scripture in general is distressing to the evangelical mind, his attitude to the four gospels is even more so. Not only does he tranquilly assume that they are, as records, largely unreliable; even the central and sacred Figure whose words and deeds they relate is subject to his criticism." We conclude our extracts from this revealing article by quoting a part of its closing paragraph: "A further find now threatens. It is that sections of the professing Church, in which modernistic doctrines have an accepted and undisputed place, have agreed that a New English Bible is required; and that the Director of the project—for so is Dr. Dodd described in the public press—should be one who in the frankest terms gives to Holy Scripture no higher place than that of one of the world's masterpieces; is an advanced critic who would not only rob our New Testament of all certitude, but who lowers our Lord Himself to the position of a Teacher who . . . does not rise above the mistaken ideas of His age and environment . . ." Those who wish to read this article fully should write to the Secretary, The Bible League, Drayton House, Gordon Street, London, W.C.1, and we would herewith make bold to suggest that the officials and office-bearers

of the National Bible Society of Scotland, and those ministers in Scotland who profess to be evangelical and who have written semi-favourably upon the new translation of the New English Bible New Testament, that they obtain the July-September issue of the *Bible League Quarterly*. We are not ashamed, but glad, that the Synod of the Free Presbyterian Church of Scotland, banned the use of the new translation of the New Testament in our Churches, in opposition to the work of men aimed at undermining the foundations of our faith.

Britain and the European Common Market

It is not easy for the layman as to politics to understand all the facts and implications so far debated in the both Houses of Parliament on the decision of the British Government to request entry into the European Common Market. Great stress has been laid by some as to the advantages, and by others as to the disadvantages of our finally being linked up with European nations. Two things we at present are suspicious of, and the first is references to possible loss of sovereignty by Britain, and the second is, that the leaders in this Common Market business in Europe are the heads of the French, German and Italian governments, all Roman Catholics. And it appears that the British Government must plead and argue with them for terms of entry which will be satisfactory to us and which will not adversely affect the relationship which exists between Britain and our friends in the Commonwealth. And how pointed was Lord Attlee's observation that Germany and Italy were defeated enemies of ours and that we saved France from extinction as a first-rate power, and that now we were going begging to them. These are the observations of a politician. But it may be that God is permitting these things on account of our national sins and backslidings as He has many ways by which He can reprove and punish us as a nation. And yet, the prayer of the Lord's people will be in the words of Jeremiah, "Leave us not."

House of Commons Comment on Religion and Morals

We again note here further statements made in the House of Commons on religion and morals in our nation. In August there was a debate in the House on the incidence of juvenile crime, during which Mr Alan Brown (Ind. Tottenham) stated as his view, that the Welfare State had given rise to a class of parents who were selfish and inconsiderate, and that religious teachings and long established moral values were all being discredited by the adult population. Mr Brown seems to be one of an increasing

number who at last are not only seeing the root cause of juvenile crime but feel so strongly about it that they now express their minds publicly. The stern fact is that as long as the homes of Britain continue to drift away more and more from the religion of the Bible and moral principles and behaviour based on God's law, there will arise young and old criminals in increasing numbers. Youth clubs, social services, remand homes, etc., will never cure this decay in our society. The Word of God in the power of the Holy Spirit is what is needed in hearts and homes throughout the land.

Roman Catholics and Christian Unity

The Roman Catholic Archbishop of Liverpool, Dr John Heenan, announced at the beginning of August that the English R.C. Hierarchy had appointed, with the approval of the Pope, a committee of bishops to direct the ecumenical work of their Church in England. It will work in close contact with the Secretariat for Promoting Christian Unity, created by the Pope last year. Now this announcement of course does not concern unity within the Church of Rome. One of their great dogmas is that they and they alone have unity within their organisation. That point can be disputed and disproved, but this is by the way. What the above announcement means is, that the said committee has delegated to it the work of furthering the aims of the Vatican in seeking by every means possible to bring other professed Christian Churches to cast aside whatever doctrines, practices and views they may hold and which are obstacles to entering and joining the realm of Anti-Christ, idolatry and superstition. Truly, the former Archbishop of Canterbury, Dr. Fisher, has a lot to answer for in giving encouragement to the R.C. Church in England to form such a committee. And at the time of writing, we still await the decision of Church of Scotland Committees as to whether the Moderator of their General Assembly is to be given permission to visit the Pope when he goes to Rome before the end of his term of office. Rev. Dr. Craig is a man who will certainly make this visit willingly, if asked to do so. All this is playing into the hands of the Vatican. It is the terrible betrayal of Scotland and what remains in Scotland of Biblical, Protestant and Presbyterian religion. It seems that leaders and many, yes many, ministers in the Church of Scotland to-day are bewitched, so much so that the past glorious history of the Reformation is to them as a trifling fiction. Nevertheless there is a remnant in Scotland and in England who, by God's grace, will hold fast the Truth and Reformation principles and practices.

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, Breasclete, 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, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—First Sabbath, Lairg, Raasay and Beaulay; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall and Vancouver (Canada); second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten, 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, Staffin and Uig. *December*—First Sabbath, London.

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, 3rd December, 1961, the following services have been arranged (p.v.) to be conducted by the Rev. A. F. MacKay, M.A., Inverness, and the Rev. Donald MacLean, Glasgow:—Thursday, 30th November, 7 p.m.; Friday, 1st December, 3.30 p.m. (Gaelic) and 7 p.m. (Fellowship Meeting); Saturday, 2nd December, 3.30 and 6.30 p.m. (Prayer Meeting); Sabbath, 3rd December, 11 a.m., 3.30 p.m. (Gaelic), with an English service in Bridewell Hall simultaneously, and 7 p.m.; Monday, 4th December, 3.30 p.m. (Gaelic) and 7 p.m. For the benefit of those living in outlying districts it may be stated that all the week-day services will be held in the Bridewell Hall, London City Mission, Eccleston Place, and only the Sabbath services in St. Michael's Hall.

Increased Postages for Magazines

The Postmaster-General has announced an increase of postages on printed papers from 1st October.

2d has been increased to 2½d.

The price of the "Free Presbyterian Magazine" from 1st October will be 8d, and 10½d by post.

Annual Subscription, 10/6d.

The price of the "Young People's Magazine" will be 5d, and 7½d by post. The annual subscription, 7/6d.

ACKNOWLEDGMENT OF DONATIONS

The General Treasurer, Mr W. D. Fraser, 34 Dunearn Street (ground flat), Glasgow, C.4, acknowledges with sincere thanks:—

Home Mission Fund.—Miss Cameron, Drimnin, 10/-; Friend, Ullapool, per Mr J. G., £3.

Foreign Mission Fund.—M.S.K.D., £2; Collection taken at Ordination of Rev. D. M. Campbell at Stornoway, 22/8/61, £90 17s 6d; Mrs Munro, Dalchreichart, per Mr J. G., £1; Mr A. Grant, Middlesborough, per Mr J. G., £1. The following for Mbuma Hospital: Anon, Edinburgh, £10; M. M., Stornoway, £30; Anon, per M. Finlayson, £5; Isaiah 27 v. 3, £11 18s 1d; Friend in Wick, £2 10/-; Friend, Inverness postmark, £30; M. & A. Finlayson, £3. Also for Transport Fund: M. & A. Finlayson, £3.

Mission to the Jews Fund.—Friends from N.Z., £10; Isaiah 27 v. 3, £11 18s 1d; Anon, Thankoffering, £2.

Aged and Infirm Ministers', etc., Fund.—A. Forgie, Redding, £5.

Dominions and Colonial Missions Fund.—Isaiah 27 v. 3, £11 18s 1d.

Home of Rest Fund.—Mr J. MacKenzie, Islay, per M. J. G., 16/7.

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Publications Fund.—Isaiah 27: 3, £5 14s 4d.

On behalf of the Trinitarian Bible Society.—£1 from Adherent, Dornoch, per W. D. F.

Welfare of Youth Fund.—Isaiah 27: 3, £5 14s 4d.

Free Distribution and Magazine Fund.—Anon, 4/6; Mr J. C. F., Toronto, 6/2; Isaiah 27: 3, £5 14s 4d; Anon, 11/3.

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Dingwall Church Building Fund.—Mr D. S. Kelly, Treasurer, 4 Davidson Drive, Dingwall, gratefully acknowledges Miss MacDonald, £5; Muir of Ord postmark, £5; the following per Rev. D. A. MacFarlane: Friend, Lewis, £5; Anon, £9; Friend, Daviot, £2.

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Lairg Church Renovation Fund.—Mr Wm. Sim, Benavon, Station Road, Lairg, acknowledges with sincere thanks, Mr A. E. Alexander, Dumbarton, £2. The following per Mr J. MacKay, Bridge-end House, Lairg: Anon, £1 10/-; Mr James MacKay, Strathnaver Farm, Hixon 54, B.C., Canada, £8 17s 1d; Friend, Glendale, £7; Glasgow Raasay Friend, £2; M. S. K. D., £2; Friend, North Coast. Applecross, £1; Mrs Catherine MacKenzie, Campbelltown, Leckmel, Garve, £3; Inverness Congregation, £40. The following per Rev. D. M. MacLeod: Anon, Ullapool, £2; A Well-wisher, £5; Friend, Glasgow, £5; M. N., Windsor Crescent, Portree, 10/-; Anon, Ullapool, £10; Mr and Mrs M., Ardtalnaig, £20; Friend, Greenock, £3; Mrs Lawrence, London, £7; Mrs Sutherland, Golspie, £3; Friend, Golspie, £5.

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