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THE LORD AND THE YOUNG

The preacher in the Book of Ecclesiastes extends a warning to the young in these words: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment": So that the young need not think that the day of judgment is far off or extremely remote as far as they are concerned. Days and years soon pass, and when God brings all before the judgment seat of Christ at last, the age of the World itself will appear to have been limited indeed. Then on the other hand, the young are exhorted in these well-known words of truth: "Remember now thy Creator in the days of thy youth." The Word of God clearly speaks to young sinners, as well as middle-aged and old, to consider their sinnership, their relation to God as their Creator, Lawgiver and Judge; and to concern themselves with their personal need of God as the God of their salvation, as He reveals Himself in the Person and sufferings and death of His beloved Son, Jesus Christ.

When the privileges of the Word of God and the preaching of the Gospel of Christ are available to the young, and when wise counsel and guidance is given to such by those who know and love the divine Redeemer, then indifference to and a disregard for all this, encourages a hardening of the conscience and heart and establishes increasingly the natural heart in opposition to the truths of the Gospel. "I have no pleasure in them" will be the language of such, giving themselves more and more and entirely to the things of the Word, the older they become.

But God who is rich in mercy has from the earliest times brought young sinners to seek Him and to find Him, as ready to forgive through the redemption that is in Christ Jesus, according to His sovereign and rich grace. We have heard it said by a late eminent and aged minister of the gospel that the majority of those brought by the Spirit to believe in Christ unto Salvation, were so favoured in the days of youth. Paul the aged is an

example of the matured and experienced Christian having a care for and an interest in the young believer, when we read his Epistle to Philemon, where he writes of Onesimus: " Yet for love's sake I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have begotten in my bonds; which in time past was to thee unprofitable, but now profitable to thee and to me . . . thou therefore receive him . . . "

The governor of wicked King Ahab's house was a man named Obadiah. And on a certain occasion, during a conversation with the great prophet Elijah, he said, " . . . but I thy servant fear the Lord from my youth." And there are quite a number of cases recorded throughout the Holy Scriptures, of young persons, who like Obadiah feared the Lord from their youth. And these things are certainly written for the learning of the Church and to be studied by Christians of mature years who may be liable to forget that they also had a *beginning* in the life of grace. In fact there are believers up in years as to their age literally, who are much younger in grace than some who have been brought to know the Lord in their youth and who are now but young men and women.

David was but a youth when he went out against Goliath, saying: " I am come to thee in the name of the Lord of hosts the armies of Israel." And after he slew the giant and wrought a great deliverance for Israel, king Saul asked Abner, " Whose son is this youth?" And before David went out against Goliath, his eldest brother Eliab found fault with him for saying, among other things: " Who is this uncircumcised Philistine, that he should defy the armies of the living God?" Eliab would not venture out against Goliath himself, but was angry at David for being interested in the deliverance of Israel from the menace of the giant. David, as a youth, trusted in the Lord and served Him valiantly.

And there is the attractive story of the little maid from the land of Israel, who was brought away captive by the Syrians. While serving with the wife of Naaman, the captain of the host of the king of Syria, she learned that he was a leper. And in due course she said to her mistress: " Would God, my Lord were with the prophet that is in Samaria! For he would recover him of his leprosy." Her young mind went out to God in concern for her master and to the prophet of God, Elisha. She became a means of leading Naaman to obtain a blessing.

Then there is the outstanding case of the child Samuel to whom the Lord spoke and communicated His mind regarding the house of Eli. And again there was the young king Josiah who was about eighteen years of age when he sought the God of David

his father; and thereafter was used by the Lord to bring about a great religious reformation in the land of Judah. Older men and men who held office in the Church had to be instructed and guided as to their duty to the Lord and His house by young Josiah.

In the new Testament, Matthew records that the immediate disciples of the Lord Jesus were not spiritually informed as to the mind of their divine master with respect to the young in relation to Himself and His Kingdom. When some brought little children to Jesus, that He should put His hands on them and pray, the disciples rebuked them. But they thus exposed themselves to a divine rebuke, for Jesus said: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. 19, v. 13, 14). And again, when the chief priest and scribes objected to the children crying in the temple: "Hosanna to the Son of David," the Lord replied to them: "Yea: have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?" The chief priests and the scribes were wise in their own conceits and deplored the children being thus exercised in the temple, especially by way of honouring Christ. Christ rebukes them by use of the Word of God from Psalm 8.

In his first Epistle, John writes to the little children and to the young men, as well as to the fathers. He says: "I write unto you young men because ye have overcome the wicked one . . . because ye are strong, and the Word of God abideth in you . . ." Then again: "I write unto you little children, because your sins are forgiven you for His name's sake." So we see here how the beloved Apostle was guided by the Holy Spirit to interest himself in the children and the young men, who had been born from above and were, by faith in the Son of God, in a state of salvation.

Timothy, Paul's own son in the faith, was a young man when converted and called to the work of the Gospel of Jesus Christ. The gracious wisdom of Paul appears in the counsel he gives to young Timothy viz: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." As a young Christian, he needed advice as to how he should order his life and conversation, that he as a young Christian would not be despised but in fact, by grace, be an example of what a believer should be. The Lord Jesus is honoured when young and old believers are an example before the Church and the World as to the practice which is according to godliness.

It must give the greatest cause for joy to matured Christians and all believers, when the Most High manifests His power through the Word of Truth, in bringing young men and young women

to the knowledge of the truth as it is in Jesus, in the midst of all the spiritual and moral darkness of this day and age. There is God's glory in this, and the salvation of the young which is more than the whole world to them. And there is in this, the fulfilling of the purpose of heaven, that there shall be those in the Church and in the midst of the world, who fear the Lord, as long as sun and moon endure. "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." (Ps. 45, v. 16).

PRAYER-MEETING ADDRESS

by Rev. Dr. R. MacDonald, Vancouver

(Taken down by a hearer)

"For where a testament is, there must also of necessity be the death of the testator.

"For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth."

Hebrews 9:16, 17

We have here a name for that which the Lord Jesus Christ did for His people. It is called a testament. We are familiar with this word because we speak of the Old Testament and the New Testament, the two Testaments that comprise the Bible; and it is called a Testament, the Testament of Jesus Christ, because it is His will, not simply a testimony concerning Him. The whole Bible, of course, is a witness or testimony to the Lord Jesus Christ wherein we are told who and what He is and the truth concerning Him; but here the Apostle shows that His testament, the testament of the Lord Jesus Christ, is that which He has prepared and set out for His people.

One of the stories told of the Covenantors concerns a young woman who was going to one of the conventicles, that is the open air meetings that at that time were forbidden by the government; and there were patrols of soldiers patrolling the country and, when they saw anyone going like this, they suspected that the person was making for one of the secret gatherings or conventicles being held by the Covenanting ministers who were themselves hunted. And so a patrol met this young woman and when the man in charge asked her where she was going she said, "My elder brother died and they are reading his will today, and I am going there to see if he left anything for me." There was the true definition of the testament. The soldiers, being worldly men, did not understand, so they let her go.

Though the young woman must have spoken on the spur of the moment, she spoke with great truth, for this is exactly what the people of God do when they come to hear the word preached or

when they read the word themselves—they are going to a reading or a hearing of the will, of the testament of Jesus Christ—and the attitude on our part should always be that we should look for something in it for ourselves. This would be faith, faith in the testament, and the faith of expectation—looking for something in it for ourselves.

Now the Apostle here says that wherever there is a testament or a will there must of necessity be the death of the testator. There are many wills made by people who are living, and they have their wills in strong boxes, or somewhere. This is their own secret, or a secret between themselves and perhaps a lawyer, where they have written down what they wish to give to various people, usually relatives, but it can of course be anybody. But that will is of no force whatsoever until the testator is dead; then the will becomes effective. Then there is the probate, a reading of that will, and it is valid in law, and everyone who is mentioned in the will comes legally into possession of whatever it is that was written down for them. People who have expectations of this kind come to hear the will read. They are anxious to find out if their friend has left something for them, but it is his own death that makes the will valid and legal. “Where a testament is, there must also of necessity be the death of the testator.”

Now, it is the death of Jesus Christ that has given the testament force. That good things can be offered to us, is only because Christ died the just in the room of the unjust and that in accordance with the will of the Father and His own will—that He should give effect in this way to His own loving kindness and love for His people. If a man's will is contested, it is contested in the courts of the land. It comes up before a judge, or judges, and there it is decided; there it will stand or fall; and wills quite often are contested and sometimes they are even changed. Here is a will, a testament, and it has been validated in the highest court of all, in the Court of Heaven, and it will not be altered. “Who shall lay anything to the charge of God's elect?” Who shall condemn? “It is God that justifieth.” Who is going to condemn those God has justified? The way of salvation by which we hope to be saved is recognised in Heaven, and it has the full commendation of God Himself. It is God who justifies. Shall not God justify?

This is the ground of our acceptance then, that the way of salvation is yea and amen in this way, and there is no doubt that Christ died. Men will try to deny this; they will deny the efficacy of His death; deny that He died as a testator died, not merely died. All men must die, but not all men leave wills; not all men have anything to leave. But here was one who died for that very

purpose, to make our salvation yea and amen, that when the hope of the child of God is challenged, whether by Satan, through his temptations and suggestions; whether by ourselves looking into ourselves and seeing the blackness of our sins, we should not be discouraged. By whatever temptations then the people of God may be tempted, the ground of salvation is in Christ. Shall not God justify the soul that believeth in Jesus? He will. And that soul is justified, for Christ died that it should be so. He is the mediator of the New Covenant. The testator must be dead; He must have died to give force and validity to the testament or to the covenant. The hope of God's people then, is rooted and built upon this great truth, "Christ died for our sins according to the scriptures."

The next thing is: who has a right to come and hear this will or testament in probate read? The reading of it is not an accidental thing; the Holy Spirit reads it; from the beginning of the world the Holy Spirit has been reading this to men. It is a great testament. It must not be allowed to go unread and unseen. It was written, and the foundation laid, that it should be made known. Just as surely as Christ died, the just in the room of the unjust, the Holy Spirit will make known the words of this testament. They have to be made known. The "reader," we may say, (or the "interpreter"—as John Bunyan says) is the Holy Spirit, and here we have the inspired word of God or testament of Jesus.

Who has the right to come and hear it read? I suppose for curiosity almost anyone could go into a court and hear somebody's will read. I do not know whether that is the case, but I rather think it would be. Here, people who had not the slightest connection with the person whose will is being read would hear; and, naturally, such people would have no expectation at all that their names would be read out as coming into some part of the will because such wills usually are specific. There are, however, interested people who have connections and relationship with the person who made the will, so that they are interested and they go; and sometimes, of course, they may be disappointed. There is nothing in nature by which any person could claim any interest in the salvation purchased by Christ, and, indeed, the natural man has no expectation. This is evident in the little interest that is shown in the gospel by many—by the majority of people. They are not interested because they have no expectation, and they set no value whatsoever upon this testament. Yet it has to be read, and those who are to benefit from it are to be told of their interest in Christ.

Now the testament is actually one made in favour of relatives. The young woman said that her elder brother had died and that she was going to hear His will read. But how are we to know—how are any of the human race to know that the Lord Jesus Christ is indeed their elder brother? He is a brother in the sense that all men are our brothers. Fore here is one who, being the eternal Son of God, was nevertheless bone of our bone and flesh of our flesh, and therefore one who had an interest in the human race. We must have this in mind. He is called the “Saviour of the world,” and there is a sense in which He is the Saviour of all men, especially of those that believe, so that this being true of men anywhere—from the Eskimos in the far north, to the Africans around the Equator, to the Chinese; anywhere where there are human beings—they may come to hear this will read. Yea, they are invited to come. They are called in the testament itself—“Unto you, O men, I call”—so that all men, all of mankind, may come and hear it read. But then it may be said: what of those people who are ignorant, who are sinful, who are corrupt, who are evil? This again includes the whole human race, without exception. For by the sin of one man death came upon all, and all died. The Apostle says, “if one died for all, then were all dead.” The fact that the person is a sinner does not exclude him from coming to hear the testament of the Lord Jesus Christ, and to come with expectation, for all the beneficiaries under this will, all they who receive a benefit, are the same by nature. “All have sinned, and come short of the glory of God.” All have sinned—“there is none that doeth good, no, not one.” The benefits accruing from it are not by way of reward; they are God’s free gift, so that the sinner has a right from God’s own word to come and hear—to come and hear what God will speak.

The beneficiaries will show what they themselves are, and the relationship in which they stand to Christ, not in that they are different to other people; not in that they are better than others; but in this—they will be interested. They will believe in the first place that the testament is valid. In this way they will be of the same mind as God the Father regarding the testament. There is no doubt from the scriptures that the Father who sent Him accepts the testament of Jesus as valid. This was shown in His resurrection from the dead, for He not only died, but He rose again. He rose again because He had made an end of sin and had brought in everlasting righteousness. That is the first step—that we should believe in the testament of Jesus Christ, in its validity, that it will stand, and that it will stand in the Court of Heaven. Who will lay anything to the charge of those whom God justifies?

Faith in the validity of the testament will show itself in this way: that one will be perfectly satisfied that the way of salvation as made known in Jesus Christ will stand. Many are fully convinced in their minds as to that. They have no doubt whatsoever that the blood of Jesus Christ cleanseth from all sin and justifies the believer. And they believe that there are believers, those of whom it is true that their sins are forgiven and that they stand in this relationship to God as his blood-bought people, sanctified by the Holy Spirit, and made heirs of salvation. They believe that, and that is not a small thing to believe. They believe in the validity, in the strength or force of the testament, and that it is in force now that the testator has died and made it valid. But they may have great doubts about themselves being entitled to draw anything out of it. Satan will, together with their own hearts, condemn them and say that there cannot be anything in it for you; this salvation, this mercy, cannot reach out to you. Such, in a way, are excluding themselves. They may do this not because they do not have faith, but because their faith is weak; they are intimidated by Satan; they are cast down in their own minds; they are afraid to reach out. And yet they come. It is characteristic of all such that, nevertheless, they like to be around when the testament is being read. Now this shows that they have an interest in it. This is a great step, a step in faith, that we should be interested. Indeed, there are those who have no greater interest in this world than to be around where this testament of Jesus Christ is being read. They love to hear the name; they love to hear that sinners are receiving it, and they show where their own interest lies. They show that they have something of that filial love, that this is the testament of an elder brother.

This relationship of sonship, which is the relationship in which believers stand towards God, is a measure of the high estate to which God raises sinful men—believers in the Lord Jesus Christ. Adam is said to be a son of God, and he was so in the sense that God created him; but now not as a servant, but as one who belongs to the household. If Christ is ours, then all things are ours; we are heirs according to the promise of all this without regard, of course, to what we are in ourselves.

This is not what decides this matter at all, but that we should love the Lord Jesus Christ and be interested in Him to the point that we should come and enquire, and ask, "Is there anything in this for me?" It may be said that this is the treasure that is at God's right hand—the infinite treasure. The treasure of God is infinite, so there is no sinner beyond the reach of salvation. We read that He is able to succour, able to save to the uttermost the very chief of sinners, so that he may come. "I'll hear what God

the Lord will speak; to his folk he'll speak peace. And to his saints: but let them not return to foolishness." But the question is: are we interested in the Lord Jesus Christ; are we interested in the testament?

In this same chapter the Apostle speaks of the old tabernacle and the ordinances. He points out that these were efficacious to the perfecting of the sinner; they made the people ceremonially clean; they could come as worshippers. Although these things in themselves could not take away their sins, yet they opened, as it were, a way for them in that they were ceremonially clean and might come to the tabernacle. These things were shadows of better things, to direct men to the Lord Jesus Christ, to the covenant that stands, to the covenant that was made valid because the Lord Jesus Christ died "the just in the room of the unjust." "While we were yet sinners, Christ died for us."

This is to be the ground of our comfort, the ground of our pleading for mercy, that Christ died for sinners, and that we ought to come with expectation. If we do not come with expectation, we are showing mistrust in God's word. We are, as it were, saying, "Yes, God's promises are so free, sinners are called, but it does not mean such an one as I am." Now, that is to put words in God's own mouth, to put something into His words that is not there. We ought not to speak thus, and it is only unbelief that will say, "There is nothing in this will for me; there is nothing in this testament to meet my particular needs." We are to come with expectation, and expectation in this sense would be faith in exercise, looking for the Lord's salvation.

How long did the Jews wait? Many of them looked and longed for God's salvation. Simeon took up the child Jesus and he said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." I have seen thy salvation; I have seen what I and others have waited for so long.

The promises of God are yea and amen in Christ Jesus. His covenant will stand and, if we will but come, we are assured that there is indeed something in this covenant for us. It is read to us; the Holy Spirit calls us to come and hear; and we ought to come, not fearing, not doubting, but believing that God would indeed grant us to see that in his covenant mercy He had even us in mind. This is, of course, a very wonderful thing that He should have shown this favour to any one of us. It will never cease to be a matter of wonder, but thousands upon thousands have found that it is true—that no one yet has called upon the name of the Lord in vain.

BRIGHT ORNAMENTS OF THE CHURCH OF CHRIST: ALEXANDER HENDERSON

by Rev. John Colquhoun, Glendale, Skye

We have seen John Knox as the leader of the Protestants in the First Reformation, and now we come to consider Alexander Henderson as occupying the same high station in the Second Reformation. What Knox did in establishing the First Reformation from Popery in 1560 Henderson did in 1638 in connection with the Second, in overthrowing Episcopacy. Whatever power and influence may be used in putting down the Cause of Christ, the Lord is never at a loss to raise up instruments for its protection and advancement, and often they are the most unlikely ones. He who turned a persecuting Saul of Tarsus so that he preached the faith which once he destroyed, raised up, in the person of John Knox, a priest of the Church of Rome to bring down Popery in Scotland, and Alexander Henderson, an ardent Episcopalian, to cast down Episcopacy and set up Presbyterianism at the Second Reformation.

Alexander Henderson was born in the Parish of Creich, in the north corner of Fifeshire, in the year 1583, of respectable parents. Being a young lad of great aptitude for learning he was sent, at the age of sixteen years to St. Salvator's College, St. Andrews, where he took his degree of M.A. in 1603. Shortly afterwards he was appointed a regent or teacher of philosophy, and being very much under the influence of George Gledstones, afterwards Archbishop of St. Andrews, he was brought up in the Episcopalian persuasion, evidently having nothing before his mind but worldly preferment. He was licensed in 1611 and probably settled in Leuchars in 1612. His settlement was, by no means, welcomed by the people, for on arrival on the day of his induction, he, and his fellow-clergymen, found the church doors so effectively barred that they had to break a window in order to get in to the church. Thus he was inducted to the parish without a single member of the congregation present, as was the case, at a later time, with many a minister in the dark days of Moderatism. Some years passed of which we have no record as to his work or his relations with his parishoners until, on a memorable Sabbath, probably before 1615, Robert Bruce of Kinnaird, persecuted by King James VI, preached in the parish church of Forgan, a neighbouring parish to Leuchars. Henderson, having heard much of Bruce, and, probably out of curiosity, decided to be one of his hearers that day. Probably with the same reason that caused Nicodemus to come to Jesus by night, Henderson elected to sit in the darkest corner of the church. Bruce announced his text:—"He that

entereth not by the door into the sheepfold but climbeth up some other way, the same is a thief and a robber." Under the text and the sermon which followed the arrow of conviction entered the soul of Henderson, and he became a new man in Christ Jesus, with the result, among many, that he became a Presbyterian. His soul was brought out of prison and the righteous now compassed him about. At the Perth Assembly of 1618 he was a member, and, with others, opposed the Five Articles of that Assembly, which had as their aim the bringing in of Episcopacy. These Articles very soon caused trouble and Henderson, with others, were summoned before the Court of High Commission at St. Andrews on the charge of writing a book against the Perth Articles. The case fell through as none of these men had any hand in writing the book complained of. Following this he was left in quietness for a considerable time, and we may well conclude that he spent a great deal of that time in studying the question between Episcopacy and Presbyterianism. During this time also he was approached on several occasions with a view to his being translated to several places considered of more importance than the country parish in which he laboured. He, however, could not be persuaded to leave his own congregation for any of these.

In 1625 King James VI went the way of all the earth and was succeeded by his son, King Charles I. He was carefully instructed by his father in that doctrine, which proved to be the ruin of the Stewart dynasty, the divine right of kings, and when he succeeded to the throne he, under the evil influence of Archbishop Laud, pursued the insane policy of his father to subject the Scottish Church to Episcopacy. Although the king pursued this policy for some years, yet it was known that a fire was smouldering which at any time might burst into a flame. The English Service Book was introduced in 1637 and raised such a tumult in Edinburgh, the like of which was never seen before in Scotland. The authorities were mistaken in thinking that they had only to deal with a riotous mob in Edinburgh, and they soon realised it. Letters of horning were raised against Alexander Henderson and two other ministers for not obeying the command to use the Service Book, and the result was that these three ministers presented a Petition in proper legal phraseology asking for a Bill of Suspension to suspend the charge. In this way Henderson, who was the leading petitioner, stepped on to the public stage, openly challenging the king's action. He thus took the first step in a legal process brought before the Privy Council, not as the king's executive in Scotland, but in its separate capacity as a judicial body, exercising the functions of a court of law.

Their Petition manifested a calm and clear utterance of principle, showing that the Church is governed by her General Assembly, and that any changes made in her worship ought to be done by that Court, and sanctioned by Parliament; that changes cannot be made by the king at his pleasure. The Privy Council took fright. Although their order clearly showed that it was meant that the ministers not only buy the Service Book but use it, yet, after two days deliberation their solemn deliverance was that the Council "declares that the said Act of Council and letters raised thereupon does only comprehend the buying of the said Service Book by the ministers, and that they had and have no purpose nor intention to extend the same to the practice thereof." This decision divided the Council so that they became more feeble to execute the king's decrees.

When Henderson and his friends appeared before the Council they did not appear alone. Letters were sent to the Council from various parts of the country requiring them to stay the execution of their Order, and some noblemen were present in the town on the day of the Council meeting and added their voices to the testimony of the letters. When the Council reported to the king what they did, he took it very badly. Under the evil advice of Archbishop Laud, he caused three proclamations to be made at the cross of Edinburgh:—(1) Commanding those who came to support the Church's petitions to leave Edinburgh within twenty-four hours under pain of outlawry; (2) That the Privy Council and Court of Session should remove to Linlithgow, and then to Dundee; (3) That all copies of the book on *The English Popish Ceremonies obtruded upon the Kirk of Scotland* by George Gillespie should be seized and publicly burned. This caused what is known as the formation of The Tables, by which all the separate classes were combined to support the Petitioners. The conference which The Tables had in Edinburgh in November 1637 yielded very important results. Warriston, in his Diary, records as follows:—"On Wednesday the 15th, the convention of the nobility, gentry, burghs, ministry, in effect the whole Estates held in Edinburgh in fair, calm, peaceable, orderly manner, and did capitulate with the Councillors anent choosing of commissioners for shires and presbyteries, anent the diet of the king's answer, anent the pardoning of the tumult of Edinburgh, the staying of all further episcopal proceedings, and restoring of desposed ministers." Scotland had awakened, and could not now be lulled to sleep by either force or false promises. In February the king rejected all the supplications of the people, and this led to the great movement which took place shortly after in the signing of the National Covenant.

The two men who were responsible for the framing of the National Covenant were Archibald Johnston of Warriston, an able young lawyer, and Alexander Henderson, who is described as "not inferior to Warriston in courage and devotion, but he was calm and dispassionate in judgment, statesmanlike in grasp, moderate and counsellatory in the expression of his views, and endowed with the happy gift of winning the esteem of men who disliked his opinions." On 28th February, 1638, the signing of the Covenant began in Greyfriars Church, and, though he lived in a quiet country manse at Leuchars, his public position in connection with the National Covenant made him the first man in Scotland. King Charles consulted the most able lawyers in Scotland as to the legality of the Covenant, but found that legal opinion was against him and proceedings against the Covenant had to be dropped. The only possible course was to negotiate with the Covenanters. Henderson, with the aid of Warriston, prepared two documents in order to inform the king as to the real situation. The first was entitled, *The least that can be asked to settle this church and kingdom is a solid and durable Peace*; the second bore the title, *Articles for the present peace of the Kirk and kingdom of Scotland*.

After a great deal of negotiation a General Assembly was convened at Glasgow on 21st November 1638. The place of meeting was the High Church, the old Cathedral of Glasgow. At this Assembly, which was the first for twenty years, Alexander Henderson was appointed Moderator, and Johnston of Warriston was appointed Clerk. On the 29th November, the Marquis of Hamilton, the king's Commissioner rose and quitted the Assembly, declaring that nothing done there should be of any force to bind and subject, and discharging the Court from proceeding further on pain of treason. Henderson refused to dissolve the Assembly, and it was a supremely testing moment for him when he confronted the representative of royal power, but to all beholders he appeared "dignified, courteous, and courageous." The Assembly sat till 20th December, and, in its Acts and decisions, overturned everything that savoured of Episcopacy, and established Presbyterian church government and worship. Henderson's concluding words were, "We have cast down the walls of Jericho, let him that rebuildeth them beware of the curse of Hiel the Bethelite. "It was at this Assembly that Henderson was translated from Leuchars to be one of the ministers of St. Giles Church, Edinburgh.

When King Charles heard of the outcome of the Assembly of 1638 he made preparations for entering Scotland at the head of an army, but the Scots also raised an army to defend their native land. Rather than risk a battle in which there was every possibility

that he would be defeated, the king consented to carry out negotiations with the Scots army. It was during these discussions that the king and Henderson met personally. Much could be written concerning these negotiations but space forbids, but, this can be said, that owing to the perfidy of the king, Henderson got heartily sick of them. We must also pass over his work in the Westminster Assembly of Divines as a Commissioner from the Church of Scotland. Tired in mind and body he came home to Edinburgh to die, and death was by no means unwelcome to him. Shortly before the end, when he appeared more than unusually cheerful, he said to a friend, "Well, I am near the end of my race, hasting home, and there was never a schoolboy more desirous to have the play than I am to take leave of this world. In a few days I will sicken and, at such a time, die. In my sickness I will be much out of ease to speak anything, but I desire you may be with me as much as you can, and you shall see all will end well:" It happened as he said. While this friend and another were watching at the foot of the bed, he opened his eyes, glanced upwards, and passed away.

He was buried in the Greyfriars Churchyard, where his nephew erected a monument to his memory. In 1662, after the Restoration of Charles II and the setting up of Episcopacy, the inscription was obliterated by a platoon of soldiers, but was restored after the Revolution of 1688, and can be seen to this day.

LETTER FROM MR JOHN LIVINGSTONE

(Without Date, from Select Biographies)

Grace and mercie be multiplied on you from the Father, through Jesus Christ our Lord, and upon all the fainting, trembling-hearted sons and daughters of Zion, who have resolved to hang their harps upon the willows, till the Lord bring back your captivity as the streams of the South. Blessed are all those that wait upon Him. He is bringing His people into a nonsuch strait, which will only make way for giving proof of His sovereignty over the hearts of His people, in the curing of their distempers; for as He has evidenced that He has seen His people's way, and is displeased therewith, so also will He heal the same, and restore straight paths for His people to walk in, and will in His mercy and pity hear (hear?) them, and redeem them as in the days of old, that so the Enemy shall not always have liberty to make their mouth wide in blaspheming. Our storm is like to be sharp, and swell so that it will try the footing of all; yet am I hopeful in the Lord, that He is but about the laying of a fair foundation for more presently making up the new building, and is but laying

a fair pavement for the chariotwheel of His Gospel to run more swiftly and gloriously upon, with less difficulty than ever heretofore; and I think I may apply that word in Numbers 23rd, of Balaam's time—it shall be said concerning the people of God in these lands, O what hath God wrought! It shall bring matter of admiration to all that hear of the great works of God anent His truths, and the deliveries of His people, and blessed shall they be who shall come cleanly through the present trial. Our fathers have not seen such glorious days of life from the dead, as some of this generation shall see. Our fathers digged the well by supplications and wrestlings, and their children shall drink of the sweet refreshing springs of bright clear running salvation, when I think upon the glorious lightsome days the people of God shall have a little hence, the matter of astonishing admiration to me, I cannot word my thoughts of it. I think I see them altogether as one amazed people drunk with astonishment through the goodness of the Lord; I think the matter of joy shall be so ravishingly astonishing, as many of the choice people of God, who have gotten grace formerly to believe that they have a right to the joys of Heaven, shall question whether they have a right to partake of such unspeakable consolation, wherewith the friends of Zion shall then be filled. So astonishing shall it be, it shall be a thing that hath not been told, and shall hardly enough be believed when seen; so that the people of God shall be as in the 126th Psalm—when the Lord turned their captivity, they wondered whether it could be true that they found, or if they were but laughing in their sleep.

I add this, that the people of God shall meet with that, Isa. lxii. Howbeit, darkness shall cover the earth, yet the Lord will arise for His poor contemned covenanted party in these lands, and their afflicters shall be made to acknowledge them to be the only godly party, whom now they call hypocrites and treasonable persons, when His people have bidden the furnace as in Dan. iii: 28, that the heathen king must cry out, “Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god except their own God.” And as Daniel was delivered out of the lions' den his God is magnified. Yea, I will adventure to say this, that the light shall go out from covenanted and married Zion, and shall shine on this kingdom now in darkness, as it's said, Isa. lx. Kings shall come at the brightness of thy rising, they shall gather themselves, and come in bands and brigades, so that then the people of God shall gather together as astonished at His mercy, their hearts shall fear, and

be enlarged. I add this more, that our banished shall be brought back, and shall abide as married; see Isa. lxii, etc. Yea, further, I will adventure upon the Lord's hand to say this also, that foreign nations shall make diligent enquiry for Zion's banished, and scattered friends, that they may send them honourably home, and this they shall do to insinuate in Zion's favour, so great esteem shall be had of Zion's favour that day. I will further say, that many abroad shall be blyth to come and join with us in building of the Lord's work of reformation. O Zion, weary not of thy life, but desire to out-live the storm, that thou mayst see that blessed peace upon Israel; and blessed shall they be that shall win cleanly through this storm.

THREE DECISIVE MARKS BY GRACE

by Rev. Thos. Bell

I proceed to give the marks or characters of those who are under the covenant of grace. These marks are such that all who have them, are in that covenant; and all who have them not, are under the covenant of works.

1st. All who are under the covenant of grace are convinced of their sin and misery by nature. They have seen themselves ruined by Adam's fall. They have seen that unless their nature and their state be changed, they can never be happy. They have been made sensible of their disease, and to groan under it. Our blessed Lord when speaking of the operations of the Holy Spirit, mentions conviction of sin as that which leads the way to all the rest, John xvi. 8. When he (the Comforter) is come, he will convince the world of sin. This plainly intimates, that it is his pathway to convince before he comfort, to wound before he heal. As this is scripture-doctrine, so it is confirmed by the examples of scripture-converts. The first and fundamental step leading to the prodigal's recovery was, that he came to himself, Luke xv. 17. Formerly he was out of himself, infatuated with vain thoughts; but now he came to himself. And the first thought which strikes him is his misery and his sin. I perish—I have sinned against Heaven. Had he not thus been convinced, he would never have returned to his father, but perished in his folly. The three thousand converts on Pentecost-day were first convinced of their guilt and wretchedness, Acts ii. 37. They were pricked in their heart. Sin must be bitter, else deliverance cannot be sweet, nor he who wrought it acceptable. It would be something unnatural and contrary to the very constitution of a rational being, to cast off, to turn from his sin, without first seeing it as evil. It is inconceivable how he can do the one without being convinced of

the other. Sinners may deceive themselves as they will, but whatever may be their pretended attainments, their feelings, their joys, and what not, if conviction lie not as at the bottom, if it do not precede all, they are under a strong delusion. We do not say that conviction is always followed with conversion, but that conversion is never wrought without it. We can determine nothing as to the precise degree of conviction. It may be of different degrees in different persons. But two things distinguish saving convictions from all others, viz. That they issue neither in self righteousness, nor in black despair. They are not so superficial as to be healed with the sinners own hand, nor do they make him despair of salvation through a Saviour. All other convictions end in one of these extremes. Either the sinner resteth in himself: or he plunges and perishes in the whirlpool of inconsolable anguish. Either he says, My sin is not so great but I can expiate it by my prayers, tears, and good works: or he says with cursed Cain, Mine iniquity is greater than to be forgiven. Such as are brought into the covenant of grace have been kept in the golden medium betwixt these two. They have not sat down as on this side of Christ, nor have they been carried as with a whirlpool beyond him. But to him, to him alone as their Physician, have they gone. In him as their centre have they rested; as at the foot of his cross have they pitched their tent, saying, This is my rest for ever, and here will I dwell.

2nd. But this brings us to a second decisive mark of all such as are in the covenant of grace, which is, that perfectly pleased with it, they have taken hold of it. Seeing themselves ruined by the breach of the first covenant, they have repaired to the second, as what alone can make them blessed. They believe that it is all their salvation, and hence it is, it must be all their desire. To it as their sole sanctuary they have recourse by faith. The covenant is in their esteem a device every way worthy of God. They find no fault in it, they desire no alteration, no not in the least. There is nothing out of the covenant which they would have inserted, nothing in it which they would have erased. There is nothing in it which they can want, and there is nothing out of it that they desire. Thus there is a wonderful harmony betwixt their hearts and it. They are formed as in breadth and in length for the reception of it. To be a little more particular, they are exceedingly pleased with the Surety of the covenant. They are astonished at the mercy, they admire and approve of the wisdom of God, in providing such a one as his only Son. They set to their seal that God is true, John iii. 33. Him whom God hath chosen and sent, and sealed, they most cordially receive. Thus as with one heart, and with one soul, they appoint themselves

one head, Hos. i. 11. While others reject Christ, they receive him, and had each of them ten thousand hearts, they would all be his, and his only. Their greatest grief is that they cannot receive him as they would, there being a disloyal party within them. Though the door of the mighty and the many be shut against Christ, theirs is ever open to him. As they are well pleased with his suretiship, so with all his other offices. At his feet they sit to be taught, the crown they set upon his head, and put the sceptre in his hands, saying, Rule thou over us. They are well pleased with the benefits and blessings of the covenant, with sanctification, no less than with justification. They are well pleased with the order of the covenant, that order wherein its blessings are conveyed, viz. that life must go before working, and working before eternal glory. As they are pleased with the administrator of the covenant: so with its administration. They discern wisdom and beauty in the freedom and universality of the gospel-offer, and in accompanying it with promises and threats, the one to those who receive it, the other to such as reject it. Being thus pleased with God's covenant, they take hold of it, as the word is, Isa. lvi. 4, 6. They venture their salvation on it, they go on board that vessel for eternity, and if it be sure, they are safe. While others swim as on the broken planks of their lame morality, they get them into the ark of the covenant, and weigh anchor for Immanuel's land. And as they sail, they sing, saying each with David, 2 Sam xxiii. 4. God hath made with me an everlasting covenant, ordered in all things and sure, this is all my salvation, and all my desire.

3rd. and Lastly, Such as are in the covenant of grace study obedience to the law of God: while they receive his covenant as the ground of their trust, they also receive his law as the rule of their duty. They are not of those who would lean upon the one, and at the same time loathe the other. No, no. They are the people in whose heart is God's law, Psalm xxxvii. 31. Isa. li. 7. There is a necessary connection betwixt being in the covenant, and having an habitual regard to the law as a rule of life. They are connected as cause and effect. For what day God receives a sinner into his covenant, he writes his law upon his heart. So runs the promise, Heb. viii. 10. This is the covenant, I will put my laws into their mind, and write them in their hearts. This being the case, the man in covenant with God, cannot but be holy. That law written in his heart, he will transcribe into his life. This must be granted, unless a man can be in Christ, and yet walk after the flesh; can have a holy heart, and an unholy life. As the inward-writing of the law is the effect of the covenant promise, so holiness is an evidence of being in a covenant state.

And such as are destitute of this evidence, are equally destitute of the thing itself, the covenant of grace, All that are in that covenant, are truly, though not yet perfectly holy. They have a love, and an habitual conformity to the holy law. The great end of the covenant was to magnify the law and make it honourable; and that, in satisfying its claims on the guilty, and rendering them henceforth conformable unto it. Therefore such as are not holy, such as can indulge themselves in sin, it is obvious the covenant has not yet accomplished its end in them, and equally so, that they are not personally in it. All who have received Christ, receive also the law at his mouth. While they boast in his blood as a surety, and rest on his strength as a shield, they also walk in his light as a sun; resting on his atonement, they also follow his example. Isa. ii. 5. All who come to him for rest, take his yoke upon them, Matt. xi. 28, 29. they make no exceptions against any part of it. Whatever it be to others, to them it is easy and delightful, 2 Tim. ii. 19. Psal. lxvi. 18. They desire to depart from all iniquity, abhorring it in their heart, they study its destruction, Gal. v. 24. True, their obedience is imperfect as to degrees, but this is their burden and their grief. Sometimes they also fall, but that is not their way. Sometimes through the law in their members warring against the law of their mind they are brought into captivity. But are they willing captives? Oh, no! They groan, call themselves fools and beasts, and cry every one, O wretched man that I am, who shall deliver me from the body of this death? Rom. vii. 23, 24.

These are the three decisive marks of being in the covenant of grace: conviction of sin, faith in Christ, and holiness of life. By the first we see our misery, by the second we accept of deliverance, and by the third we testify our thankfulness to him who delivered us. The first has a relation to the covenant of works, the second to the covenant of grace, and the third to the law of Christ. The first is a conviction of our deplorable state, the second an acceptance of God's salvation, and the third a cordial performance of duty. In the one we see our misery by the first covenant; in the other we repair to the second and in the last we perform the duties consequential of our covenant-state. By the first the sinner is humbled; by the second the Saviour is exalted; and by the third, God is glorified. By the first we are sensible of our bondage-state under the first covenant, Gal. iv. 24; by the second we glory only in the cross of Christ, chap. vi. 14; and by the third we walk according to the rule, verse 16. See all the three in Phil. iii. 3. The man who is convinced of sin, has no confidence in the flesh: having taken hold of the covenant, he rejoices in Christ Jesus its only Mediator, and is habitually careful to walk and worship

in the Spirit. They are the same in effect that are mentioned by our Lord, John xvi. 8. viz. conviction of sin, of righteousness, and of judgment. The man is so convinced of his sin, that he groans to be delivered from it: so convinced of Surety-righteousness, that he is all ardour to be interested in it: and so convinced of the necessity of judgment on the wicked one to whom he has been enslaved, that he fervently desires it may be executed in casting him out, and in destroying his works. These his desires are followed with suitable efforts as a good soldier of Jesus Christ. He puts on the whole armour of light, and wrestling against principalities and powers, he, under God, executes upon them the judgment written. This honour have all his saints.

Examine yourselves by these marks, my brethren, and if ye can truly say you have them, you are certainly in the covenant of grace: the children of the promise, the sons of the free woman, and not of the bond born after the Spirit, and not after the flesh; heirs of the inheritance, and shall never, never be cast out. But of one thing beware in the course of self-examination, break not the threefold cord, rest not in any one of these three marks, exclusive of the other. Conviction of sin is no mark of grace, while separated from faith in the Saviour. Faith cannot be true unless it work by love, and issue in keeping the commandments. And as little is that obedience to be regarded as evidential of our gracious state, which flows not from a heart purified by faith. But O! happy, thrice happy that man who can lay claim to all the three, he is in a state, and has attainments which no hypocrite ever did, or ever can reach. He has seen himself polluted, has washed in the fountain, and is careful to keep himself from the unclean and the accursed thing. He has seen his sins against the Father, has fled to the satisfaction of the Son, and to crown all, he is careful not to grieve the Holy Spirit. Thus he is in a state of friendship with his Maker, and is daily giving honour to the Three-one-God. He is in the covenant of grace, and ever shall.*

POSADH AN ANAMA RI CRIOSD

Leis an Urr. Eideard Pearce (A.D. 1672)

(Air a leantuinn bho t.d. 27)

III. Tha'n daimh pòsaidh so, eadar Criosd agus creidmhigh, a gabhail a stigh ann co-chomunn làn agus maireanach. Ann an daimh pòsaidh tha eadar iadsan a tha pòsda, co-chomunn làn agus saor, araon anns na tha iad agus ciod a tha iad a sealbhachadh.

*The three marks on which we have insisted are the same with those mentioned in our Larger Cat. Q. 172 "One who doubteth of his being in Christ, may have true interest in Christ, and in God's account hath it, if he be duly affected with the apprehension of the want of it, and unfeignedly desires to be found in Christ, and to depart from iniquity."

Tha'm fear a leigeil na mnatha a stigh anns gach nì a tha e sealbhachadh; air an laimh eile tha e comhphàrtachadh rithe anns gach nì a tha i agus gach nì a th'aice; agus dà-rìreadh is e crìoch aonadh co-chomunn. Mar sin, anns an daimh pòsaidh eadar Criosd agus creidmheach, than co-chomunn làn agus saor eatorra anns gach nì a tha iad agus gach nì a th'aca. Air an aon laimh tha Criosd ga comhphàrtachadh fein ris a chreidmheach, tha E ga leigeil a stigh do cho-chomunn agus comhphàrtachadh maille Ris 'n a uile shaoibhreas agus lànachd. Bh'uaithes so tha e sgriobhta, "as a lànachd-san thuair sinn uile, agus gràs air son gràis" (Eoin i: 16). Tha e air a ràdh gu'm bheil E "làn gràis," rann 14, Agus ciod e'n gràs a tha'n so? Tha na h-uile ghràsan, gràs pearsanta, gràs ceannaichte, gràs shochoirean, gràs bhuaidhean. Agus ann an so tha e air a ràdh gu'n d' thuair sinn as a lànachd-san; cha'n e mhàin cuid, ach uile, thuair iadsan a tha mòr agus iadsan a tha beag, agus sin cha'n ann an tomhas iosal, bochd, agus gann, ach ann am pailteas mòr; uime sin tha e air a ràdh, gràs air son gràis; na gràs air muin gràs; torraibh do ghràs, gràs ann an dòigh phailt, gach uile ghràs a tha feumail do'n anam, fireantachd, maitheanas peacaidh, naomhachadh, ùrachadh spioraid, agus nithean mar sin. Ge b'e ciod e'n nì a tha Criosd, na a tha Aige, a tha creidmheach comasach air a ghabhail, is leis e uile, agus tha creidmheach a cumail co-chomunn Ris annta. Is leo-san a mhaire-san; air chor 'us ge b'e cho dubh agus cho millte 'us a tha iad annta fein, gidheadh tha iad maiseach agus taitneach Ann-san. Bh'uaithes so tha céile Chrìosd ag ràdh, "Dubh tha mi, ach sgiamhach, O a nigheanan Ierusalem, mar bhùthaibh Chedair, mar chùirteinibh riomhach Sholaimh" (Dàn. i: 5) 's e sin, tha mi dubh annam fein ach sgiamhach ann an Criosd; dubh a thaobh nàduir, ach sgiamhach le gràs an Fhìr-shaoraidh; "Agus chaidh t'iomradh a mach am measg nan cinneach air son do mhaire: oir bha sin iomlan tre mo sgeimh-sa a chuir mi ort, deir an Tighearna Dia" (Esec. xvi: 14). Is leo-san fhìreantachd-san, agus ge b'e cho ciontach agus cho neo-fhìreanta 's a tha iad annta fein, gidheadh, Ann-san tha iad fireanta, agus tha iad a seasamh gu h-iomlan fireanta ann an sealladh Dhé. Bh'uaithes so tha e air a ràdh gur E ainm, Iehobhah ar Fìreantachd-ne. Ier. xxiii: 6. Agus tha e air a ràdh gu'm bheil iad air an deanamh "na'm fireantachd Dhé ann-san" (II Cor. v: 21). Buinidh a shochoirean agus uraman dhoibh-san; agus ge b'e cho salach agus cho tàireil agus a tha iad annta fein, gidheadh Ann-san tha iad air an togail suas ann an urram agus adhartachadh. Am Mac E? mar sin tha iadsan troimh-san. "Ach a mheud as a ghabh ris, thug e dhoibh cumhachd a bhi'n an cloinn do Dhia, eadhon dhoibh-san a tha creidsinn 'n a ainm" (Eoin i: 12). An oighre E, agus

oighre air Dia? mar sin than iadsan, tha iad nan oighreachan air Dia, seadh “ nan comh-oighreachan maille ri Crìosd ” (Rom. viii: 17). An e aon-ghràidh an Athar E, agus sin le gràdh taghta agus sònraichte? Mar sin tha iadsan, tha iad gràdhaichte Ann-san. Ephes. i: 6. Seadh, tha iad gràdhaichte leis an aon ghràdh, leis am bheil Esan gràdhaichte leis an Athair. Eoin xvii: 23. An Rìgh E? Mar sin tha iadsan, rinn Esan iad, agus tha E ga’n deanamh uile ’n an rìghrean, agus tha iad, agus bithidh iad uile a rìgheachadh maille Ris gu bràth. Tais. i: 6. Am bheil E ann an neamh, ann an seilbh air sonas agus glòir? Mar sin tha iadsan. Mar sin tha e air a ràdh dha’n taobh gu’n do “ cho-thog, agus chomh-shuidich e sinn ann an ionadan neamhaidh ann an Iosa Crìosd ” (Ephes. ii: 6). Ciod a their mi? ’S e ghlòir-san an glòir-san; tha E’g ràdh ris an Athair, “ Thug mise dhoibh-san a’ ghlòir a thug thusa dhòmh-sa, chum gu’m bi iad ’n an aon, mar a tha sinne ’n ar n-aon ” (Eoin xvii: 22). Seadh, is leo-san a lànachd dhiadhaidh-san; agus ge b’e air bith cho falamh agus neo-iomlan ’s a tha iad annta fein, gidheadh tha iad iomlan agus slàn Ann-san, agus ’n a lànachd; “ Oir ann-san tha uile iomlanachd na Diadhachd a’ gabhail comhnuidh gu corporra. Agus tha sibhse coimhlionta ann-san, neach is e ceann gach uile uachdaranachd agus chumhachd ” (Col. ii: 9, 10). Gu corporra, ’s e sin, gu firinneach, gu h-iomlan, gu neo-chaohluidheach, agus cha’n ann a mhàin gu samhlauchail, mar anns an teampull bho shean. Tha uile iomlanachd na Diadhachd a gabhail comhnuidh gu firinneach agus gu h-iomlan Ann-san. Agus ciod e rithisd? Ciod a tha leantuinn? “ Agus tha sibhse coimhlionta ann-san.” Tha sibh ’n ar creutairean bochd agus falamh annaibh fein, ach tha aig bhur Ceann agus bhur Fear-pòsda uile iomlanachd na Diadhachd Ann-san, agus tha i ghnàth Ann-san; oir the i gabhail comhnuidh Ann, agus is leibh-se uile i, agus tha sibh a comhphartachadh Ann-san anns na h-uile, cho fad agus a tha sibh comasach air sin, gu bhi g’ar deanamh iomlan araon ann an gràs agus ann an glòir. Mar sin tha Crìosd ga chomhphàrtachadh Fein ris a chreidmheach, agus ga ghabhail a stigh ann an comhphàrtachadh Ris anns gach nì a tha E agus a tha Aige.

Air an laimh eile, tha Crìosd a comhphàrtachadh agus a cumail co-chomuinn ri creidmheach anns na h-uile nì a tha iad agus a tha aca. Agus ciod a th’aca? Gu firinneach ’s e bochdainn an uile; annta agus bh’uatha fein cha’n eil aca ach bochdainn agus bròin, cionta agus àmhghair. Gu dearbh, ann a bhi ga’m pòsadh, tha E toirt dhoibh tiodhlacan, gràsan, comhfhurtachdan, agus an leithidean sin; agus air Dhà iad sin a thoirt dhoibh, tha E cumail co-chomuinn riutha anns na h-uile dhiubh; an tiodhlacan agus an gràsan, an aoibhneis agus an comhfhurtachdan, is Leis iad uile.

Ach tha mi ag ràdh, annta fein agus bh'uatha fein, cha'n eil nì aca ach bròin agus peacaidhean, agus tha E air sheol eigin a cumail co-chomunn riutha annta le cheile: bh'uithe so tha E'g ràdh, " 'N an uile àmhghair bha esan fodh àmhghair; agus rinn aingeal a làthaireachd an tearnadh; ann a ghràdh agus ann a iochd rinn e fein an saoradh; agus dh'iomchair e iad, agus ghiulain e iad, re nan uile làithean o shean " (Isaiah lxiii: 9).

Tha E'g amharc air am bròn agus am fulungais mar a bhròn agus fhulungais-san. " Bha mi acrach, agus thug sibh dhomh biadh: bha mi tartmhor, agus thug sibh dhomh deoch: bha mi 'a m' choigreach, agus thug sibh aoidheachd dhomh: lomnochd, agus dh'eidich sibh mi: bha mi euslan, agus thàinig sibh g' a m' amharc: bha mi ann am priosan, agus thàinig sibh a m'ionnsuidh" (Mata xxv: 33, 36). Agus gu tric, mar a tha fios agaibh, anns na sgriobhturan, tha am fulungais agus an àmhghairean air an ainmeachadh mar fhulungais Chrìosd. Agus c'ar son a tha fulungais agus àmhghairean Chrìosd air a ràdh riutha? Cha'n ann a mhàin anns a chuid is motha gu'm bheil iad a fulung air a sgàth-san; ach mar an ceudna do bhrìgh agus gu'm bheil E fulung agus fodh àmhghair annta, agus maille riutha; Tha E comhphàrtachadh riutha 'n an àmhghairean. Agus mar 'n am bròin, tha E mar an ceudna, air sheol àraidh a comhphàrtachadh riutha 'n am peacaidhean. Uime sin, tha E gairm am peacaidhean, cho math r'a 'n àmhghairean, mar nì bhuineas Dhà-san. " Ghlac m'euceartan mì, agus cha'n eil e'n comas dhomh sealltuinn suas; na's lionmhoire tha iad na falt mo chinn, agus threig mo chridhe mì " (Salm xl: 12), nì a tha *Luther* agus cuid eile a tuigsinn mu Chrìosd a labhairt mu ar peacaidhean, agus ga'n ainmeachadh mar nì bhuineas Dhà-san. Cha'n e, mo chàirdean, gu'm bheil E'g aideachadh an smal is lugha, na truailidheachd peacaidh air Fein, ach tha E'g amharc air ar peacaidhean mar nì a bhuineas Dhà-san, air a leithid de dhòigh, agus gu'm bheil E ga'n toirt dhinne, agus ga dheanamh Fein cùntachail do cheartas an Athar air an son: mar sin tha e air a ràdh gu'n robh E air a dheanamh 'n a pheacadh air ar son. II Cor. v: 21. O ciod e'n gràs a tha'n so! Tha mi dùnadh a chinn so le focal mòr agus milis, a leugh mì ann an aon dhe'n a diadhairean, a tha freagarach air son na cùis so. " Cha'n eil a leithid de dh'ainmeanan air am faotainn, leis am bheil aignuidhean Chrìosd agus an anam air an cur an ceill da cheile, mar a tha aignuidhean an Fhir-phòsda agus na mnatha-pòsda; oir tha gach nì coitchionn aca, gun nì dealaichte agus air leth bho aon a cheile; tha aca aon oighreachd, aon tigh, aon bhòrd, aon fheoil." Is e suim so gu'm bheil iad a comhphàrtachadh r'a cheile anns na h-uile nì a tha iad agus a tha aca.

(R'a leantuinn)

NOTES AND COMMENTS

The Blythswood Tract Society

This Society came into existence because some young men, members of the Free Presbyterian Church of Scotland, felt that an effort should be made to reach the many thousands about them who are ignorant of the truths of God and exposed to much unscriptural literature. Some tracts have already been published containing a brief gospel message and an invitation to come to hear the pure preaching of the Word, in St. Jude's Free Presbyterian Church, Glasgow, the city where the Society operates. 135,000 items have been published to date, with 40,000 tracts and gospels supplied by the Trinitarian Bible Society. This Tract Society expect to publish tracts dealing with false sects such as the Mormons. An office has been rented at 114 West Campbell Street, Glasgow. Bibles, Shorter Catechisms and the Mother's Catechism are being ordered for free distribution in Glasgow to all classes of people. The Society consists at present of twelve men who are members in full communion with the Free Presbyterian Church of Scotland. This service to the Lord Jesus Christ, the divine Master of believers, is to be commended. Paul writes to the Church of the Thessalonians: "And the Lord make you to increase and abound in love one toward another, and *toward all men . . .*" This Society would be grateful for financial assistance from friends throughout the Church. Donations to be sent to Mr D. A. Ross (Treasurer), 114 West Campbell Street, Glasgow, C.2.

Freedom For Non-Catholics in Spain

The following information is taken from "Spain Today," a magazine published by a business firm, Curzon-Grantham Ltd., St. James's Place, London, S.W.1.—*Editor*.

Spain's religious liberty Bill, now endorsed by bishops and Government alike, has been returned to the Cortes for its final stages. The Bill should soon become law. The first initiative for a measure relieving Spanish non-Catholics of their legal disabilities came from the Spanish Foreign Minister, Sr. Castiella. Some of the Bill's provisions do no more than give formal recognition to more liberal practices already established. Earlier drafts ran into trouble. Conservative misgivings, ecclesiastical and lay, had to be met.

By and large, the Bill meets most of the objections levelled from abroad over the status of the Protestant minorities in Spain. It establishes religious freedom as a right grounded in human nature, and guarantees freedom of religious profession and practice. The Catholic Church's constitutional establishment is

preserved, but all beliefs are given equality before the law. The only limits imposed are those arising from the needs of public order, and, with an eye to the reasons for legal restrictions in the past, the Bill prohibits conversion by coercion, but no-one is debarred from an orderly "diffusion" of his religious faith.

No public positions will be debarred to non-Catholics, apart from the office of Head of State and positions regarding teachers of religion in educational centres. Non-Catholic believers and those with no religion will no longer have to attend Catholic services in military and penal establishments. Civil marriage will be available where neither of the parties is a Catholic. Parents' rights over their children's education are acknowledged. Pupils over 18 will not have to attend religious instruction if they do not wish to; likewise pupils under 18 if their parents so request. Provision is made for special non-Catholic cemeteries, and municipal cemeteries are to have special precincts for non-Catholics.

There will be no restrictions on non-Catholic religious publications, domestic or imported, provided they do not contravene the general laws of the country. Other forms of diffusing a religious faith will also be licit, subject only, once again, to considerations of public order. The right of assembly for religious purposes will be automatic where authorised churches and centres are concerned. Other assemblies will need the Civil Governor's permission, but this will always be granted where the assembly has a genuinely religious purpose and public order will not be contravened.

Non-Catholic communities will be recognised as legal entities with the right to hold property. They will be entitled to open churches and centres of religious instruction, and also seminaries for training their ministers. Applications will be necessary to secure formal recognition and permission to open churches, centres and seminaries. The overall effect of various provisions in the Bill will be that such permissions will always be granted wherever the applications correspond to the needs of an authentic religious community, and where the Bill's general insistence on public order and true religious intent is met.

Editor's footnote.—In republishing the above in our Magazine, it must be stated that the conditions prevailing prior to this Bill were of the "dark ages" and bearing the marks of anti-Christ.

Conflict Throughout the World

As one reads the news from different parts of the world today, it records much regarding men in conflict with one another. The Viet-nam war is the outstanding case. Then we read of students

clashing with the police at Madrid University. In Athens, policemen and demonstrators against the Government clash and many are injured. On the Indian borders, Pakistani soldiers are said to have intruded into Indian territory and to have opened fire on Indian border police. Similar incidents are reported as having taken place on the border between North and South Korea. And in Aden also, at the time of writing, there is tension among the Arabs, bomb-throwing and riots. And the Civil Rights Campaign on the part of American negroes, again and again occasions riots between negroes and police or between negroes and whites. In noting these cases, we are not concerned at the moment with the unjust or just political aspects. But in all this, the truth of the Word of God is clearly demonstrated relative to man and his sinful and depraved heart and his attitude to his fellow men. As Paul, by the inspiration of the Holy Spirit, writes: "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." Men among all nations obviously need the gospel of Christ, the Prince of peace, in the power of the Holy Ghost from heaven. "Thy Kingdom come" is the constant prayer of those who truly fear the Lord.

Episcopal Bishop and Efforts to Unite

Rev. Dr. E. F. Easson, Bishop of Aberdeen and Orkney, stated in a recent public address, that efforts to bring unity among different Churches could affect their main task. Their main task, he said ". . . is to win souls for God." Whatever the Bishop's opinions are regarding basic Christian doctrine and practice, he has put his finger upon a fact applicable to many enthusiasts for unity almost at any cost. If many so called ministers of the gospel and Church leaders were, by the grace of God, brought to apply their gifts, energy and time to the proclamation of the full gospel of Christ to this spiritually dark generation, they would thus serve their generation in accordance with Christ's commission, viz., "Go ye into all the world and preach the gospel to every creature." What with committees, conferences, joint services and attempts to unite people holding fundamentally different views of Church government, of doctrine, worship and practice—and the drift toward Rome and ritual; in it all preaching Jesus Christ and Him crucified to men as sinful and lost, is relegated to the background.

Gambling and Child Neglect

A branch of the Royal Scottish Society for Prevention of Cruelty to Children, in the south of Scotland, maintains in its

annual report that gambling is one of the major reasons for the increasing number of cases of child neglect in its area. Poverty was no excuse, as housing and employment had greatly improved; and indeed family and other allowances were obtained from the Government. And yet, gambling on horse-racing, on football matches, at bingo sessions and in clubs, deprives foolish and heartless parents of money which ought to be used for their own and their children's comfort. If, as is likely, such as family allowances are devoted to gambling by some parents, this is not only cruel but criminal, although probably difficult to detect and prove. The Government have recently shown some anxiety about the existence and character of some big gambling clubs in London and other cities, where evil persons of the underworld gather. But, like 'strong drink,' the gambling plague brings in revenue by taxation so that it must not be eliminated altogether by law. There can be no blessing in the revenue obtained by the aforesaid lines of taxation. As the drunkard and the alcoholic and the man possessed by the gambling spirit are many a time miserable and wretched in the extreme, yet there are those who grow fat on their folly and madness. Their prosperity at the expense of poor neglected children is seen by Him whose eyes go to and fro throughout the whole earth beholding the evil and the good. Covetousness robs the gambler and afflicts his own offspring. How varied are the workings of man's total depravity!

The Church of Scotland still conferring with Roman Catholic Clergy

Representatives of the Church of Scotland and the Episcopal Church of Scotland, including clergymen and laity, men and women, met representatives of the Roman Catholic Church in Edinburgh on the 6th of March last. The Abbot of Nunraw was in the chair. The discussion had as its subject the difficulties of obtaining a common language, shared by all the Churches, so that they could worship together in terms that were mutually intelligible. From this brief statement of the subject of discussion, it is not easy to discern exactly what was discussed. Was it the question of Latin and English, or matter of doctrine, or the terms in which beliefs were explained? Discussion was led by Rev. Dr. Alex. W. Sawyer, of Mertoun Church, and Rev. John Simon of St. Andrew's Roman Catholic College, Melrose. This is just another example of so-called Protestants, with no appreciation of Reformation doctrines and principles, being willingly lured to listen to and be influenced by Romish propaganda. It is certain that the Abbot and his friends will safeguard Romish dogma and practices in every and any discussion with Non-Roman Catholics.

Rev. Ian Paisley of Belfast in Scotland

Rev. Ian Paisley of Ulster, who was imprisoned in Belfast last year after a demonstration outside the General Assembly of the Presbyterian Church of Ireland, addressed meetings in the Glasgow area last March. At a meeting in Hamilton he had an audience of 1,400 people. The meeting passed off quietly. He spoke of Church moves towards unity and referred to the Archbishop of Canterbury and Rev. Dr. R. Leonard Small, the Moderator of the General Assembly of the Church of Scotland. He said: "If these men want to go to Rome, let them, but they are not taking Protestants with them." The trouble is that these men whom he named and others like them, will not go over to the Roman Church on their own. Their work is to influence as many as possible, who have no fixed religious convictions, to go over with them in due course. Of course, no true Christian Protestant is anything but disgusted with those Church leaders in Scotland and England who are bowing down to anti-Christ. But from all we hear and read recently, there seems to be quite a definite movement in the Roman Catholic Church, of the nature of dissent and revolt by priests and laity. Instead of Protestants moving toward Rome, it would be well for such to take note of the present day movement out of Rome.

Kinlochbervie Church Opening

Some years ago the Kinlochbervie congregation purchased an old disused church in the village with a view to using it as a replacement for the wood and iron structure which has housed the congregation since the beginning of the century. By their own labour the men of the congregation have carried out structural repairs and have extensively renovated the building so that it is now a sound, commodious and comfortable place of worship. The Northern Presbytery agreed that there should be a formal opening of the church, and it is hoped to do so by conducting public worship at 7 p.m. on Tuesday, the 4th of July (D.V.). It is hoped that as many of our people as can do so will gather in Kinlochbervie on this occasion to acknowledge before the Lord the providential provision of this fine building just when its predecessor had become unserviceable.—A. McPherson (Interim Moderator).

CHURCH NOTES

Communions

January—Fifth Sabbath, Inverness, Auckland. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist, Kyle of Lochalsh. *March*—First Sabbath, Ullapool; second, Ness, Portree and Tarbert; third, Finsbay, Lochinver; fourth, Kinlochbervie, London and North Tolsta. *April*—First Sabbath, Breasclete, Portnalong and Fort-William; second, Fearn, Gisborne, N.Z.; third,

Greenock; fourth, Glasgow; fifth, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Applecross and Auckland; second, Shildaig; 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, Bracadale, North Uist and Plockton; fifth, Achmore. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Stornoway, Thurso and Vatten. *September*—First Sabbath, Ullapool, Breaslete; second, Strathy; third, Tarbert, Stoer and Vancouver (Canada); fourth, Applecross. *October*—First Sabbath, Tolsta, Lochcarron, Fort-William; second, Dumbarton, Gairloch and Ness; fourth, Gisborne, N.Z., Greenock, Lochinver; fifth, Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch, Staffin and Uig. *December*—First Sabbath, London.

Mission Communion.

Zenka: last Sabbath of February and August. Ingwenya: last Sabbath of March and September. Mbuma: last Sabbath of April and October. Donsa Dam: last Sabbath of May. Somakantana: last Sabbath of July.

Protest Re Termination of Pregnancy Bill

The Religion and Morals Committee of the Free Presbyterian Church of Scotland wish to register their strong protest against the Termination of Pregnancy Bill which is due to come up for its third reading in the House of Commons on June 2nd, the main aim of which is to legalise abortion on grounds other than that of serious risk to the life of the mother.

The following reasons are, in our view, decisive for the rejection of the Bill:—

1. The outlook implicit in the terms of the Bill is humanistic and not Christian.

2. The Bill, if made law, would be a further abandonment by our nation of Christian ethics and an affront to God Who in His holy Law emphasises the sanctity of human life and inculcates the duty of all to do all in their power to preserve it.

3. Scripture presents miscarriage and abortion as unwelcome calamities or judgments. This Bill would make their occurrence more frequent than at present, and regards this as a desirable end.

4. In the very nature and constitution of women God has fixed compassionate feelings for the protection and preservation of her off-spring before as well as after their birth. Where these feelings are lacking, and the opposite tendency assert itself, it is always regarded as unnatural. This Bill provides for the gratification of these unnatural desires.

5. The Bill, while consistent with that wholly un-Christian and rationalistic outlook on limitation of families so prevalent today, which regards an increase of family as a burden and imposition, is inconsistent with the teaching of Scripture—"Lo, children are

an heritage of the Lord: and the fruit of the womb is His reward " (Psalm cxxvii: 3).

6. It is, in our view, a perverted compassion which allows that a child may be aborted if there is a substantial risk of it being born seriously handicapped through physical or mental abnormalities, and an attitude which stems from an outlook (1) that questions the wisdom of God in allowing such persons to be born; (2) that is alive enough to the calamity of mental and physical defect but is blind to the greater handicap of moral and spiritual abnormality defacing all mankind by nature; and (3) that denies the certainty which the Gospel proclaims of ultimate deliverance from all abnormality, spiritual, moral, and physical for all who die in Christ Jesus.

7. In the rare legitimate cases where, owing to the serious risk to the life of the mother, a decision has to be made, by competent medical authorities, whether or not a pregnancy ought to be terminated, the burden of this decision for any conscientious gynæcologist or obstetrician must be very great. This Bill would do nothing to alleviate this burden but rather increase it.

The views of the medical profession, and particularly those of them most closely concerned in this matter, warrant serious consideration by the Government. From this aspect the following points, we feel, are relevant:—

1. Doctors regard it as their imperative duty to do all in their power at all times to preserve life.

2. Many of them are wholly unprepared to subscribe to the idea that abortion should be done on social grounds.

3. The British Medical Association, the Royal College of Obstetricians and Gynæcologists, and the recently formed Society for the Protection of Unborn Children have all expressed their opposition to this Bill.

4. The medical profession generally appear satisfied that the existing legislation is adequate to protect their interests in legitimate cases.

We reject as false and pernicious the reasoning so common today and used by some in support of this Bill, that because a thing is commonly practised illegally with impunity, the remedy, so as not to bring the law into disrepute, is to legalise the thing itself. This reasoning would lead to the conclusion in the case of theft that stealing should be legalised because it is so common and much of it undetected.

The Committee deplore the increasing use made of psychiatric grounds as a means to secure abortion where ordinarily it would not be granted, and urge the Government, in view of the alarming disparity in the figures quoted for abortion in different hospitals,

to enquire into the reason for it and establish whether or not the medical staff of some hospitals are acting beyond the scope of the law as it presently stands.

In concluding this Protest we express our conviction (1) that the Medical Termination of Pregnancy Bill, immoral as we believe it to be in its very nature, can never act as an antidote or even as a palliative to the prevailing immoral condition of our nation; (2) that the amendments passed during its Committee stage have not materially affected the pernicious nature of this piece of legislation; and (3) that it is unworthy of a place in the legislation of a civilised community.

Finally, the Committee, while regretting the abdication of responsibility by the Government in allowing a free vote in the House of Commons on legislation which so vitally affects the welfare of the community and which contains revolutionary proposals of such far reaching consequence, appeal to all Members of Parliament to reject the Bill by voting against it on the 2nd of June.

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Sustentation Fund.—A. MacKay, Quidinish, £1; "Ezekiel chap. 34," 25 dollars; Anon. £2 10/-; Mrs MacKenzie, Grosse Ile, £33; Mrs I. Munro, Glenmoriston, £1; Mrs Campbell, Shildaig, £1; Mrs MacArthur, Forres, 10/-, last three per Mr J. G.

Foreign Mission Fund.—A. MacKay, Quidinish, 10/-; Jireh Chapel Sabbath School, Lewes, £3; "Ezekiel chap. 34," 25 dollars; Anon. 10/-; Mrs MacKenzie, Grosse Ile, £8 18s 9d; Anon. £3; Friend, £10; Mrs H. MacRae, Kelwood, Canada, £3 16/-; Mrs MacArthur, Forres, 10/-, last four per Mr J. G.; "An Interested Friend," for Ingwenya Mission, per Rev. D. MacL., £40.

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