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A Safe Arrival at Home

After travelling many thousands of miles by air and by land during the past three months, the Editor has been brought safely home again in the Lord's good providence. We have reason to acknowledge the Lord's good hand in this and to set up our Ebenezer and say, "Hitherto hath the Lord helped us".

In our day travel from one end of the world to the other has been rendered comparatively easy by the speed and comfort of air travel. Within a period of 24 hours it is possible to journey right across the world. Still, however carefully men have been able to perfect the art of flying, without the Lord's safe-keeping all would fail. He is the Keeper of Israel — the Keeper of His servants and people — who slumbers not nor sleeps. On land and in the air we need the protecting care of the Lord about us to keep us from all harm and danger. What reason we have then to praise the Lord when He brings us home in safety again. As we set out we do not know what is before us. It is only as we look back that we can see and acknowledge what the Lord has done for us.

It is indeed a pleasant experience, after an absence of some months, to arrive home again. The joy of reunion with one's family — and in the case of a minister, with one's congregation — makes up in some measure for the sadness of parting and the loneliness of separation. How pleasant it is to see one another again and to renew the fellowship which, for a season, was interrupted by absence abroad. How thankful we are then that the Lord has preserved each one to meet again in this world. Yet at best what is this world but a place of meetings and partings. We greet friends and loved ones but soon we are saying goodbye to one or other of them. How short a time it is at the longest until we must bid farewell to our friends and

loved ones in this world, for death must surely come and carry us away into the eternal world.

If a safe arrival at home in this world is so precious, how much more blessed for the people of God will a safe arrival at the house of many mansions be. This is what the Lord has promised to His blood-bought heritage, to all who hope in His mercy, that at last they shall be brought home to glory. What a blessed experience that will be when they find themselves at home in the Father's house — in that place where Satan and sin and sorrow shall never enter. What a glorious home-coming that will be when they enter that place where glory, glory dwelleth in Immanuel's land, where the inhabitant shall not say, I am sick, where the wicked cease from troubling and where the weary are at rest. Christ is all the glory in Immanuel's land. What will fill the hearts of God's redeemed ones with joy is the assurance they will have as they enter in that they are to go no more out. Those who meet in the Father's House above, meet to part no more. What blessed communion there will be then! What uninterrupted communion! At God's right hand there are pleasures for evermore.

The great question for us must be whether we can entertain the hope of a glorious eternity. The Apostle was saying to the Corinthians, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Can we say this? We are to remember that nothing enters heaven that defileth. Only those washed in the blood of Immanuel and clothed in the robes of His righteousness shall enter there. All who work abomination shall be shut out. Only Christ's redeemed ones shall be there.

We must ask ourselves whether we bear the marks of His children. Do we love righteousness and hate iniquity? Do we desire to be cleansed and made whiter than the snow? Do we desire to be changed into Christ's likeness? Do we desire to put off the old man and put on the new? If so, these give some indication that we are among the people whom the Lord has blessed and whom He is preparing for glory. Their prayer to the Lord is that He would perfect that which concerns them and the Lord will grant them their desire, for —

They shall be brought with gladness great,
and mirth on every side,
Into the palace of the king,
and there they shall abide.

The Saints' Sweet Home

'Mid scenes of confusion and creature complaints,
How sweet to my soul is communion with saints;
To find at the banquet of mercy there's room,
And feel in the presence of Jesus *at home!*

Sweet bonds that unite all the children of peace,
And thrice-precious Jesus, whose love cannot cease,
Though oft from Thy presence in sadness I roam,
I long to behold Thee in glory *at home!*

I sigh from this body of sin to be free,
Which hinders my joy and communion with Thee;
Though now my temptations like billows may foam,
All, all will be peace when I'm with Thee *at home!*

While here in the valley of conflict I stay,
Oh, give me submission and strength as my day;
In all my afflictions to Thee would I come,
Rejoicing in hope of *my glorious home!*

What e'er Thou deniest, O give Thy grace;
The Spirit's sure witness, and smiles of Thy face;
Indulge me with patience to wait at Thy throne,
And find, even now, a sweet foretaste *of home!*

I long, dearest Lord, in Thy beauties to shine,
No more as an exile in sorrow to pine;
But in Thy fair image arise from the tomb,
With glorified millions to praise Thee *at home!*

Sermon*

by Rev. Donald Cargill

"If the Son, therefore, make you free, ye shall be free indeed." — John 8:36.

Christ's freedom is the greatest of privileges, and it is in the best of hands. I say, it is the greatest of benefits, and it is in the best of hands. He hath purchased it at a dear rate, that sets forth its preciousness; and He bestows it freely, and that shows His graciousness. We may say this one word, and what needs more? As it were, He is set over this matter; that is, He is the lover of man; for so the Scripture styles Him "PHILANTHROPOS." I say He is set over this matter, as the lover of man. It was certainly

*This sermon was preached at Quarrel-holes, December 1678.

a great joy to Jacob, and to Benjamin his son, to hear that Joseph was set over the land of Egypt. They knew there was nothing under his hand that his bowels would refuse. There are some that know the compassions of Christ to be so great that their cry unto Him shall never be in vain. Oh, that either the excellency of the benefit, or the graciousness of the Giver, could stir us up to be in earnest about it! for we may say, that if the mouth were opened, and the heart loosed, if this were never so little, that attainment would go on to a perfect liberty from God, so that from the graciousness of God we should attain unto the highest degree of this benefit.

But being directly led unto this text of Scripture, what is the great intent of it? It is to show that this power of making free is solely in the hand of Jesus Christ.

Now there are these things we have to speak unto:—

I. That men may attain unto freedom again.

II. That this freedom is to be obtained by Jesus Christ.

III. That this freedom by Jesus Christ is a freedom indeed.

Other freedoms compared to this are nothing but slavery and bondage.

Now we shall speak a word to these, at least to some of them. And

I. That men may attain to freedom. Man is thrust down, and now very low, and he owes this to himself. But that which we would observe is this:—

That though he is brought down very low, yet his case is not a desperate case, but he may be restored and raised up again, even unto the freedom of Jesus Christ. But that we may clear up this a little, there are:—

1. Some insensible of the want of this freedom, so as to obtain it. It is not in their heart. So they want both power and desire to make themselves free, but they abide in this case, until the great thralldom of bondage come upon them, and then they must abide therein for ever.

2. There are others with whom the Lord deals another way, to make them sensible of their thralldom and slavery to sin. Hard crosses and conditions come with their bondage and thralldom; and these working together (through divine grace) beget a longing desire in them to attain unto this freedom from a body of sin and death.

First, If it be inquired what freedom is this, we shall not dwell long upon it. In a word, man may be made free of all that sin has subjected him to. We shall not speak much further, as to what degree this freedom of Christ may amount to. Whatever would have been the freedom of man in innocence, we may venture to say, that this shall be no less; yea, it shall be greater; for it is now purchased by the blood of Christ Himself, that is

infinite in merit. So it must be a greater freedom than that which would have been the purchase of man's innocency.

But what we would speak to, is, that this freedom frees from all the bondage and burden that sin hath cast upon man whether in soul or body; whether it be to that which belongs to the whole person soul and body, or to the several parts of the person soul and body separated.

1. There are these three things that the soul enslaved to sin, is subjected unto, viz:— (1.) Deprivation, (2.) Slavery, and (3.) Imprisonment.

(1.) As to its deprivation, it is much deprived of the sense of God. What is the soul of man like? It is like a rich heir, that some have so taken in that they have scarcely left him anything except the title. We have the name of men of strength, wisdom, virtue. But there is nothing left save the name of these. If we take and sift man to the bottom, you will find nothing of that excellency that should answer that name or character in him. But if we consider particularly his deprivations, or what we are deprived of, we may say the best of men is but like a reed shaken with the wind, or a blasted stalk of corn, that stands up but has nothing but chaff. It appears somewhat until it is in your hand, and then you will find the grain is gone. So it is with man in this state of thralldom. Sin has deprived him of all true excellence and illumination. There is neither light, life, true wisdom, nor any perfection now in the soul of man, so that its deprivation is wonderfully great — so great that nothing is left him that may be really helpful to him. But all he hath is infirmities, or what tends more to trouble him, than to rid him out of these entanglements.

(2.) Sin hath subjected us to the slavery of lusts. Woe unto lusts! Everything is become a master to man in his fallen estate. What is it that overgrows him not, and holds him not under slavery and lust so that he is not his own man, nor his own master, nor the servant of God? In this, and this only, would man be his own master, in being God's servant and so master over all his lusts and affections in the soul. Ah! it must be a great fall, to fall from such a freedom into such a slavery.

(3.) Consider that the soul of man is thrust into prison; and what is the body which is now an habitation for the soul? Is it not a prison? Have we not shut up the soul so that it hath neither endowment nor capacity to comprehend anything, like a prisoner that gets not light, food, or clothing; for the soul is shut up in prison until the body be restored unto the gloriousness of the Son of God.

2. What is the body of man by sin subjected unto? Why, it is subjected unto all infirmities, sickness, pain and maladies of every kind. We shall not say that all these infirmities meet in one person, but if all the

infirmities of the body through the world were gathered together, strange spectacles of strange diseases and maladies would be seen, and all these we are subjected unto by reason of sin.

3. Sin has subjected the whole person, soul and body, unto the wrath of God, so that man hath no more freedom from wrath nor suspension from that great debt, but so long as it pleaseth God in His infinite goodness to allow him. So that while under that thralldom sin has put us into, the Lord may call us in a moment unto that perpetual prison that sin has subjected us unto.

And lastly, we may add this, that notwithstanding all this man may attain unto freedom. Yea, notwithstanding all these mortgages which are innumerable, for man, in all his ways, hath acted a part to his own soul, like a man that sought to set enough upon his inheritances when he saw it would unavoidably go away. We may say this of the mortgage of souls, it is so great that there is none that will plead an interest to redeem them, for the soul is not worthy of redemption; and we may say that there is nothing left that is precious in the soul but its immortality, and it is that which makes it precious, otherwise nothing would be precious to it. And as it is mortgaged, so the mortgages are many; for every sin makes new bonds, and a new addition to the rope by which we are holden. It is true we think we have few ropes about us, but ere we break them ye will find them innumerable. For as many as our sins are, so many are our bonds; and ye know a three-fold cord is not easily broken. And yet, notwithstanding the number and greatness of our bonds, there were hope if there were strength within. But our weakness is as great as our bondage is. And yet, after all, man may attain unto his freedom from under the bondage and slavery of sin.

We shall only speak a short word of Use unto this point. The joyful tidings of the gospel have brought to light, and proclaimed that men may yet attain unto freedom, and, therefore, let every man set his heart upon this.

We might notice these three things:— (1.) There are some that have already obtained this freedom. (2.) There are others that have missed it and it is gone. (3.) There are some whose freedom is only in the bud begun. (4.) There are some that are just labouring about their freedom. And lastly: There are some who utterly neglect it. Now a word to each of these:—

1. There are some who have obtained this freedom, and are gone, and there are no bonds on them. Now they may serve to encourage the rest. If we could hear the company from heaven who have escaped these fetters,

they are now (as it were) looking back and crying, "Courage!" to those behind. "We were as far down and under bondage as ye once, but now we are free. There is nothing but the earth detains our bodies; and we have their resurrection promised, and we have the resurrection of the body of Christ for a pledge — the human nature of Christ in heaven for a pledge, and the promise of God for our security in that."

2. There are some who have missed it; and if they were to return back they would again miss it. They are gone, and hell makes no change upon the nature of man. We speak not this as if God would excuse any that are in it, or yet diminish aught of their torment. But still conscience is laying it home to their door, that the want of freedom was owing to their own unwillingness. Whatever was in the decree of God which was not made known to them till they found it made out; yet they had the same offers as the elect had who are now in glory, and they rejected them.

3. There are some that have their freedom begun, and it is now going on to perfection; and there are two things we would say to these. And

(1.) The quicker ye are, it will be the better for you; for the quicker the easier. They that are slothful in this will have double work of it, for a Christian by his diligence one day and slackness another, gets the former day's work to do over again; for by every day's slackness Satan brings you a step back again, and corruption gathers strength according to your negligence. Therefore be quick, and remember it is the everlasting freedom of the soul that you are now exercised about.

(2.) Be encouraged in this work, although there be but small beginnings; yet if you have gained any ground there is hope. We may say that there is not a freedom in the least degree but it is a pledge or earnest of a total freedom. Is there a freedom from one sin, one lust, one evil abstinence being accompanied with want of affection? (for these two must not be separated) then it is promising like. It is a gracious freedom. If the one hand be loosed, it is a sure pledge of the perfection of freedom.

4. There are others, again, that have just begun to taste their liberty, and it is much to raise their hearts to any courage, or expectation of ever obtaining it. We would say this word to them, that they should be like Abraham, who did not consider the deadness of Sarah's womb, nor his own weakness. What considered he then? He considered the power of God, that He that promised was also able to do it. But we say unto poor men and women that are begun to seek after their freedom, that they should be encouraged from these considerations. They should encourage themselves from the greatness, the power, and infiniteness of mercy in Him. There is nothing able to withstand the strength and mighty power of

God; for He hath given a proof of it. The bonds of death were not able to hold the Son of God. So the devil's bonds shall not be able to keep a believer, if the Lord once set to His hand to rescue him.

Lastly, There are some who are utterly neglecting this freedom. We may say this word to such: that the longer they neglect it, the devil is the more busy and industrious in binding of them; for if ye are not loosing, he is binding, and so it goes always on. Alas! how fast are many of you thus bound! and ere long, I am afraid, they shall be a triumph to devils that shall get such power over them, as to cut off their hair, bind them in chains, and put out their eyes. They will thus be made a public triumph and derision unto all the devils in hell. We would count him unwise who had a burgess-right in a city, and yet would not show it, nor take out his burgess ticket, though he knows not what occasion he might have for it. But oh, the madness of man who still neglects this freedom of a higher kind! But to address ourselves to all in general, that find anything of this slavery and bondage (ah! how few find it!) we are in love with our bonds; for there is too much sensuality amongst us. Hence a lustful eye has been a greater burden to some than poverty has been to others.

Again, poverty hath been a greater burden to some, than a covetous eye has been to others; yea, than all the lusts that lodge in the heart of man. But, some are never at rest, unless when they find the yoke of Satan bound over them. There are these two things we would say to such:—

1. They must first break the womb of nature. These who do this, need not despair of obtaining the freedom that comes after. Oh, if we were once out of the womb of corrupt nature, there would be nothing too hard for us!

2. As ye must break the womb of nature, so ye must refuse subjection to every sin. It was a generous word of a noble Spartan, who when he was taken prisoner by the enemy, and being threatened with slavery, stabbed himself with that word "I cannot serve them." A word proper for every Christian's heart is, "I cannot serve any but God the Creator, and God the Redeemer, whom I am bound upon the account of creation and redemption to serve."

To add one word more: we can hardly have right views of our freedom, when we lie under the power of so many things. We speak not only of lusts and idols, but of these things we are in subjection unto. We speak not of these things as trifles. Although they be but as trifles to some of you, yet they are the indications of bondage; for if ye cast not off the lesser, ye cannot cast off the greater. But wherever the freedom goes, it makes a fair way before it. I will cast off this and the other thing. "I will," says the

believer, "be in subjection unto nothing that is sinful, and will not be under the power of anything that is unlawful; yea under subjection unto nothing, though lawful, but unto God only, and His divine laws." We say this, and we say it before God, we preach it to you this day. Take one of these two, either freedom to heaven, or conviction to hell with you. And remember that it is declared by a minister of the gospel, that you might obtain freedom in Christ. There are none that hear me this day, but one of these two they shall take with them. And this offer of freedom to those that reject it shall be a torment upon their conscience in hell to all eternity. Alas! will such a one say, "I might have been made free from hell and wrath. It was told me, and pressed on me; but I have rejected it unto my eternal ruin."

II. The second thing was this, that freedom is to be obtained by Jesus Christ. Here every word is more joyful than another — joyful that there is a freedom; most joyful, that it is to man, and that the power of this freedom and liberation is in the hands of Jesus Christ. And whose hands would you have it in? He is on our side. It is true, He is Mediator; yet He stands wholly for man. Therefore this is the joy, that man has freedom and that this freedom is in the hands of Jesus Christ. We may say that the hope of freedom in Him is better than the fruition of freedom in ourselves. How soon did Adam lose freedom when in his own hand. And yet the poor believer, who has not the strength Adam once had, shall keep this freedom to eternity. But to clear up this point a little, let us see what Jesus Christ does for this freedom.

1. What He has done for procuring freedom to lost man.

2. How He brings us to the right hand of God, where we may obtain the perfection of this freedom. Oh, to be free and amongst those just men made perfect — that royal assembly of the Church of the first-born!

1st, What does Jesus Christ for this freedom? Why, He hath paid down the ransom for it, and consigned it over to the Father's hand. His obedience and sufferings are the ransom which was consigned over to the Father, so that now whosoever will may go and receive sufficiently of that ransom that was weighed and paid down for this liberation. Thus we see where it is. It is in the Father's hand, and the sufferings of Christ were a sealing of it over accordingly.

2ndly, As Christ has paid the ransom, and consigned it over, so He has procured the bestowing of the Spirit on us. It is by the Spirit that man's bonds of captivity are loosed, for it is the Spirit that begets us anew, man is begotten again by the Spirit. It is through the Spirit we are made free, even the Spirit of Christ — not merely the Spirit because He proceeds from Him, but because He is given in consequence of His bloodshedding, His death, and sufferings.

3rdly, The power of bestowing this freedom is delivered, by the common consent of the council of heaven, unto Jesus Christ, the second person of the glorious Trinity. "For if the Son make you free, ye are free indeed." It is true He bought it not as a man buys a place to bury himself in; but He bought this power and authority at a dear rate, even "by being obedient unto death, even the death of the cross," to the end that heaven might be free unto us, and to "give eternal life unto as many as believe in his name."

4thly, As He hath purchased this power, so He is ready to give liberty freely to everyone that comes unto Him for it, for He is interested in all our concernments. There is a greater willingness and readiness in Him to give it than there is in us to seek or ask it of Him. Although He may let us ask a while, yet His heart is still at His mouth, if we may use the expression, He hath so great compassion on us. If any of you come with a supplication to Him, He says, "What is your suit, and what is your petition and what is your request?" Why, say ye, it is even to be freed from all these lusts or idols, and from that devil, who is ever seeking whom he may deceive and devour.

USE. — This says or speaks forth unto us:—

1. An encouragement to all who set about this work. Ye have a throne to go unto where your supplications shall be heard. He hath not shut His door against you; supplications shall be welcome here. It is sometimes the case in Commonwealths that heralds are appointed to proclaim liberty to all who will come and make themselves free. Christ shows Himself ready to accept of all that come. There is an open proclamation in the Gospel; the law is given out for having a Commonwealth erected in heaven; and this is published through the world, "Whosoever will, let him come" and receive this freedom from sin, and that freely.

2. Despair not then to get your bonds loosed, were they never so strong. It is true some souls have made themselves as sure of hell as the wit of men and devils possibly can do. We know not what paction or correspondence you may have had with devils, besides that natural possession they have of you. If ye be like one who hath made sure an

inheritance to another, and that other hath displeased him, and yet he cannot get it back again, being made sure unto him before — there is in this case, doubtless, nothing but the wisdom of heaven, the power of omnipotency with God's infinite love that can revoke or recall it. So were there bonds never so many, and the possession of devils never so sure, yet if you are for freedom, despair not; for we say this, that it is in the power of God to overcome all these, and it shall be His glory to loose us, the faster we are bound in sin.

Lastly, Let us betake ourselves unto Him, and let us consider what we would have. Sure, the great desire and petition of your souls should be for freedom. Begin first with sin. When ye begin there, it is well; for he that begins with sin need not be afraid of wrath. Wrath hath not power but for sin; and where we are freed from sin we are freed from challenges of conscience. There are no such challenges but where sin reigns; and where sin reigns not it is like an old bond cancelled, the power of which is taken away.

Note — It would appear from these words, after laying down the general heads — “Now we shall speak a word to these, at least to some of them” — that he had deferred the third or last head to another occasion.

Donald Cargill

Biographical Sketch

Donald Cargill was born about the year 1610. His native place was the Parish of Rattray, in Perthshire. His father was desirous of providing for his son a good education, and was resolved to make him a Minister of the Gospel. While not unwilling to attain a high position as a student and scholar, the young man was altogether disinclined to devote himself to the work of the ministry. Actuated by much love for Christ, his father entreated him to give the matter the most serious consideration, and pressed upon him many reasons likely to lead him to a conclusion in accordance with his wishes. Donald set apart a day for seeking, by fasting and prayer, direction from on high as to his future course. As he pondered and prayed, the words of the man upon the sapphire throne to the prophet Ezekiel made a deep impression upon Him, “Son of man, eat this roll, and go speak unto the House of Israel.” He felt he could no longer forbear to comply with his father's request, and he immediately set about making special preparations to become an ambassador for Christ. These very words were the text assigned young Cargill by the Presbytery

for trial before ordination. This singular fact would confirm him in the resolution to which he had come, and stimulate him to make a close acquaintance with the Scriptures that he might speak with power to the House of Israel.

Cargill was called to the Barony Church of Glasgow. In consequence of the universal religious indifference of the people, he was resolved not to accept the call. He felt that he could have little satisfaction in labouring in that vineyard. The simple but earnest reproof of a woman was the means of leading him to a change of mind. He was settled in the Barony, and there, till the Restoration of Charles in 1660, he laboured for the salvation of souls with piety, zeal, and success.

On the first Anniversary of that Restoration — the day of the week on which he always delivered a discourse — thinking that Cargill would speak in laudatory terms of that event, large numbers flocked to hear him. The preacher, immediately upon entering the pulpit, dissipated the delusion under which the people had assembled. "We are not come here," he said, "to keep this day on the account for which others keep it. We thought once to have blessed the day wherein the king came home again, but now we think we shall have reason to curse it, and if any of you come here in order to the solemnizing of this day, we desire you to remove." And in the course of the sermon, which was from the text, "Rejoice not, O Israel, for joy as other people," he spoke out still more plainly:— "The King will be the woofullest sight that ever the poor Church of Scotland saw. Woe! woe! woe! unto him, his name shall stink while the world stands, for treachery, tyranny, and lechery."

No minister who, in those times, used language like this could long discharge his pastorate without interruption. The wrath of the malignants was roused against Cargill. He had to betake himself to private places for safety, and travel only under the cover of the night. The Act of 1662 rendered it impossible for him any longer to retain his charge. A party of soldiers came to apprehend him, and went off bearing the keys of the church. He was soon thereafter declared an outlaw and banished to the North of the Tay, under the penalty of being imprisoned and prosecuted as a mover of sedition. He had many almost miraculous escapes from the enemy who was now constantly in search of him, and on two occasions was actually liberated when he had fallen into their hands. On one of these occasions he was dismissed after being examined before the Council, and on the other he was let go after being taken at the battle of Bothwell Bridge. These and others were more wonderful escapes than the Apostle's:

"The governor kept the city with a garrison, desirous to apprehend me: and through a window, in a basket, was I let down by the wall, and escaped his hands." Donald Cargill was immortal till his work was done.

Frequently was Cargill engaged in preaching in the fields. Many a noble testimony against public defection did he utter, and many a stirring appeal to men to take the side of the Son of Jesse did he deliver at these conventicles. His voice was as the voice of one crying in the wilderness, "Prepare ye the way of the Lord, make his paths straight." Cargill's was the honour to blow the first blast of the trumpet which was to proclaim the overthrow of the Stuarts. In the hours of his solitude, as he mourned over the hopeless state of his country and meditated upon means of deliverance, he prepared the document known as the Queensferry Paper, in which the authority of the king and his counsellors is rejected, "They having altered and destroyed the Lord's established religion, overturned the fundamental and established laws of the kingdom, taken away altogether Christ's Church Government, and changed the civil government of this land, which was by a king and free parliament, into tyranny." And at the close of the paper: "We bind and oblige ourselves and one another in our worshipping of God, and in our natural, civil, and divine rights and liberties, till we shall overcome, or, at any rate send them down under debate to posterity, that they may begin where we end."

In company with Richard Cameron and others, Cargill was occupied in the preparation of the Sanquhar Declaration. Great was his sorrow to learn the fate of Cameron at the contest of Ayrsmoss. But his courage was not daunted; he was spurred to the task which lay near before him, and prepared for the sufferings he was destined to endure. In September, 1660, a few months after the publication of the Declaration of Sanquhar, at a conventicle at Torwood, near Stirling, Cargill, "being a minister of Jesus Christ, and having authority and power from Him, in His name and by His Spirit," excommunicated, "cast out of the true Church, and delivered up to Satan" the king and several of the more prominent of his associates in the work of persecution. But with the sternness of that day's work he mingled drops of mercy, for on the evening of the same day he preached from the words, "For the Lord will not cast off for ever."

Donald Cargill cannot now be allowed to escape. Five thousand merks are offered for his apprehension. At Dunsyre Common he preached his last sermon. The text was, "Come, my people, enter thou into thy chambers, and shut thy doors about thee." Thence he goes to Covington Mill, Lanarkshire, where he is fallen upon suddenly and seized by Bonshaw, who exclaimed, "Blessed Bonshaw, and blessed day that ever I

was born, that has found such a prize — 5000 merks for apprehending Cargill this morning!" It was the price of blood. Bonshaw was run through with a sword some time after, and died in remorse, crying out, "Evil shall haunt the violent man."

Cargill was hurried to Glasgow, thence to Edinburgh. His indictment was prepared under the direction of the bloody M'Kenzie, and the form of punishment — death by the gallows — was decided upon by the casting vote of the infamous Chancellor, Lord Rothes. "This is a weary sound," said he, as the trumpet proclaimed his doom, "but the sound of the last trumpet will be a joyful sound to me, and to all that will be found leaning on Christ's righteousness." Come to the scaffold, the aged saint of God conducts himself right royally. He sings a few verses from the close of the 118th Psalm:—

"Thou art my God, I'll thee exalt;
My God, I will thee praise.
Give thanks to God, for he is good;
His mercy lasts always."

He addresses the motley throng that press near around him. He tells them of his own interest in the everlasting covenant and his certainty of that interest; he affirms his belief that Christ will return yet gloriously to Scotland; he entreats them not to be discouraged at the way of Christ and the cause for which he was about to lay down his life; and in words of jubilant expectation he triumphs in glory so near at hand: "The Lord knows," as he set his foot on the ladder, "I go on this ladder with less fear and perturbation of mind than ever I entered the pulpit to preach." Lifting up the napkin, he uttered the last words: "Farewell all relatives and friends in Christ; farewell acquaintances and earthly enjoyments; farewell reading and preaching, praying and believing, wanderings, reproach, and sufferings. Welcome, Father, Son, and Holy Ghost; into Thy hands I commit my spirit."

"Servant of God, well done, rest from thy lov'd employ,
The battle's fought, the victory's won, enter thy Master's joy."

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

REMARKABLE NOTES

concerning Donald Cargill

1. Some time before Bothwell, notwithstanding all the searches that were made for Mr Cargill by the enemy, which were both strict and frequent, he preached publicly for eighteen Sabbath-days to multitudes, consisting of several thousands, within a little more than a quarter of a mile of the city of Glasgow, yea, so near it that the psalms when singing were heard through several parts of it, and yet all this time uninterrupted.

2. At Bothwell, being taken by the enemy, and struck down to the ground with a sword, seeing nothing but present death for him, having received several dangerous wounds in the head, one of the soldiers asked his name. He told him it was Donald Cargill. Another asked him if he was a minister? He answered he was, whereupon they let him go. When his wounds were examined, he feared to ask if they were mortal, desiring, in submission to God, to live, judging that the Lord had yet further work for him to accomplish.

3. There was a certain woman in Rutherglen, about two miles from Glasgow, who, by the instigation of some, both ministers and professors, was persuaded to advise her husband to go but once to hear the Curate, to prevent the family being reduced, which she prevailed with him to do. But she going the next day after to milk her cows, two or three of them dropped down dead at her feet, and Satan, as she conceived, appeared unto her, which cast her under sad and sore exercises and desertion, so that she was brought to question her interest in Christ, and all that had formerly passed betwixt God and her soul, and was often tempted to destroy herself, and sundry times attempted it. Being before known to be an eminent Christian, she was visited by many Christians, but without success, she still crying out, she was undone; she had denied Christ, and He had denied her. After a long time's continuance of this exercise, she cried for Mr Cargill, who came to her, but found her distemper so strong, that for several visits he was obliged to leave her as he found her to his no small grief. However, after setting some days apart on her behalf, he at last came to her, but finding her no better, still rejecting all comfort, still crying out, that she had no interest in the mercy of God, or merits of Christ, but had sinned the unpardonable sin, he, looking her in the face for a considerable time, took out his Bible, and naming her, said, "I have this day a commission from my Lord and Master to renew the marriage contract betwixt you and Him, and if ye will not consent, I am to require your superscription on this Bible, that you are willing to quit all right,

interest in, or pretence unto Him." And then he offered her pen and ink for that purpose. She was silent for some time, but at last cried out, "Oh, salvation is come unto this house! I take Him on His own terms, as He is offered unto me by His faithful ambassador." From that time her bonds were loosed.

4. One time, Mr Cargill, Mr Walter Smith, and some other Christian friends being met in a friend's house in Edinburgh, one of the company, having got notice, told him of the general bonding of the west country gentlemen for suppressing the field meetings and for putting all out of their grounds who frequented them. After sitting silent for some time, he answered, with several heavy sighs and groans, "The enemy have been long filling up their cup, and ministers and professors must have time to fill up theirs also, and it shall not be full till enemies and they be clasped in one another's arms; and then, as the Lord lives, He will bring the wheel of His wrath and justice over them altogether."

The Dangers of Self-Deception

by Rev. John Angell James

(Continued from page 344)

It will help you in this solemn business of self-examination, if I place before you a tabular view of some of the leading marks of false, and true professors, arranged in opposite columns:

MARKS OF SELF-DECEIVED PROFESSORS

1. When deep solicitude about salvation ceased as soon as a profession was made, and an entrance into the church was gained;

2. When, after profession was made, the person soon relapsed into practices, which, though not what are called immoral, were considered to be sinful during the season of anxious concern, and as such were renounced:

MARKS OF TRUE SAINTS

1. When the mind retains its deep solicitude about salvation, and has it increased by the idea, that a lost professor is the most awful of all characters:

2. When there is a continued and increasing dread of sins renounced during concern; and sanctification in these very particulars is carried on with vigour:

3. When evil tempers, natural dispositions, and besetting sins, restrained for a season, resume their wonted powers and predominance:

4. When under the consciousness of sin, there is a disposition to take comfort against the reproaches of conscience, in the thought that we are professors:

5. When we can reconcile ourselves to a low state of personal piety, or to the prevalence of corruption, or to worldly mindedness and conformity, by the idea, that we are not more inconsistent or defective than most other professors, and thus take comfort under the reproaches of an accusing conscience, by thinking we are not worse than others:

6. When our habitual frame of mind is not characterised by a sincere, anxious, and studious desire to obey God and please him; and our service is only occasional and prompted by the frowns of conscience, and not constant from an impulse of choice and delight:

7. When our obedience is stinted, as well as compulsory, and we are trying with how little religion we can get to heaven, rather than how much holiness we can obtain:

8. When we are glad to hear of the failings of other professors, as an excuse for our own, and are ever ready to quote the misconduct of the saints, whose history is

3. When besetting sins are, if not totally eradicated; yet repressed and kept under, by watchfulness and prayer:

4. When the idea of being a professor, makes the thought of sin committed more bitter, and renders us restless and uneasy, till we have obtained forgiveness, by renewed faith and repentance:

5. When the sins of others, and especially of professors, and their low state of piety cause deep grief, and make us additionally anxious to attain to higher degrees of personal godliness, in order that we may preserve the credit of religion, and prevent dishonour from being cast on the name of Christ:

6. When we so love God as to feel that our great business and delight is to obey, serve, and please him; and to find that no *measure* of service will satisfy us, short of absolute perfection:

7. When the motive to obedience, and to all we do in religion is, so far as we can ascertain it, a prevailing desire and aim to glorify God:

8. When the sins of other professors are matter of grief, humiliation, and distress, and the failings of scriptures saints are read with awe, and regarded as beacons

recorded in the scriptures, in justification or palliation of our own:

9. When we feel dislike with preachers for talking so much about revivals of piety in the church, and with close searching sermons that tend to shew professors their shortcomings, and carry them on to a higher state of personal godliness:

10. When we are much more pleased with the society and conversation of the half hearted and worldly minded portion of the church, than with the more spiritual and heavenly minded, and shun the latter to associate with the former:

11. When we want comforting discourses at the very time our consciences tell us we are living in sin, or the neglect of duty:

12. When we are carrying on any business in itself unlawful, or conducting a lawful one, with violations of truth, honesty, justice, and honor:

13. When we take up the idea

to warn us from the rocks on which they split:

9. When we are pleased, not only with *comforting* preaching, and such as dwells on the doctrines of grace, and privileges of believers, but also with close, pungent appeals to the conscience, and discourses that search the heart and lay open its corruptions, and are ever ready to co-operate with our pastors in promoting revivals of the church:

10. When we retire from earthly minded, fashionable, and lukewarm professors, to associate with those who are eminently holy, consistent and heavenly:

11. When no prospect of gain can induce us to engage in an unlawful occupation; or to carry on a lawful one by forbidden means; and rather than violate truth, honesty, justice and generosity, we would be content with poverty and a quiet conscience.

12. When we carry religion with us in to the shop, to regulate all our business, and consider ourselves under solemn obligation to let our light shine forth before worldly men in all our transactions; to make the six days of labour, as well as the one day of rest, a time for glorifying God; and to consider ourselves his servants at all times and in all places:

13. When we feel not only an

that religion has nothing to do with trade, and that it is necessary for professors, if they would live, to do as others do; that trade, and trading days are our own, and only the sabbath and sabbath services belong to God:

14. When we are ever seeking to gratify, and serve, and please ourselves, and neither in matters of appetite nor feeling, nor property, are disposed to practice self-denial, but are resolved to enjoy ourselves and live at ease:

15. When we are making it our great, and apparently our main business, to accumulate property, to aggrandise our families, and live in splendour, and give little to the cause of God for the conversion of souls, and give that little also, grudgingly and reluctantly:

16. When we have little or no tenderness of conscience, and, dis regarding scruples of our own conscience, or the caution of others, proceed to *doubtful* actions, with as much resolute determination, as we do to the performance of others, about which there is no question:

17. When we live in the habitual indulgence of malevolent, revengeful, and envious tempers:

obligation, but a pleasure, in practising self-denial, and a willingness to give up the gratifications of appetite and feeling, for the sake of Christ.

14. When, though diligent in business and not careless about property, our chief pleasure in accumulation, is that we have more to do good with; and we avoid luxuries and splendour, that we may have more to spend for God; and while not unmindful of our families, consider that God has claims upon us, as well as they:

15. When we have a tender conscience easily roused, which will not allow us to engage in doubtful actions:

16. When we are as careful to abstain from all angry, resentful and malicious feelings, as we are from licentious and dishonest ones:

17. When our religion is not the spirit of fear, and slavish dread; the service rendered by a slave to a tyrant; but of power, and love, and of a sound mind; the service of a child to a father, in whom he confides, and for whom he has the strongest affection:

18. When our religion is one of fear and dread, rather than of hope and love, and we are led on to obedience by the apprehensions of wrath to come, and not by love to God, and delight in his service:

19. When, amidst all the means and incentives to do good, which abound so much in this age, there is no desire to be useful, no impulse of the soul towards that which is going on for the cause of Christ, and the salvation of souls:

20. When there is no kind of solicitude about our eternal safety, but the matter is taken for granted, without examination, and the soul reposes upon its profession, concluding without evidence, and sometimes against it, that all is right, and that the matter need not be enquired into.

Then in all these cases, it may be justly feared that the professor in such a state, is self-deceived, and is no true born child of God.

18. When there is a strong, steady and laborious desire to do good, especially in the way of converting sinners, by personal exertion, by property, by prayer, so that we feel it to be a part of our calling, and one great end of it to aid in saving souls from death; when we are distressed that little is doing in this way; are willing to make sacrifices to do good; are continually devising means for this purpose; and rejoice in what others are doing, even if they belong not to our party or denomination:

19. When the mind, though not slavishly, or ignorantly anxious about its state, or safety, keeps up a jealous watchfulness over itself, and frequently examines itself before God:

20. When there is in affliction more anxiety to have it sanctified than removed, and a prevailing acquiescence in the will of God in painful circumstances:

21. When the soul feels an habitual drawing to heaven, as to its native country and home:

Then may the professor who has such evidence conclude, that he is indeed a true follower of the Lamb, and not self-deceived.

Missionary Address at Utrecht

by Rev. A. Murray

Our Missionaries in Zimbabwe have incorporated in the heading of their official notepaper the words, "Jehoveh Jireh", as appropriate to their situation and experience, and it is on that basis that I would wish now to make some brief remarks.

As you will be aware, "Jehoveh-jireh" is the name given by Abraham to that place where on Mount Moriah he had built the altar upon which at the command of God he had proceeded to offer up his own son Isaac. At once relevant to the situation here is the study commonly designated, "Biblical theology", by which we understand that the revelation of the Divine Will in the redemption of man was progressively unfolded in time. The event under review in the life of Abraham is a most significant development in this process of progressive revelation. From the words of the Saviour in John 8:56 — "Your father Abraham rejoiced to see my day: and he saw it, and was glad", we may gather that there was with the patriarch first of all, an intense desire to see God. This he had in common with, for example, Moses, — "I beseech thee, shew me thy glory" and with the living membership of the Church in every age.

What was involved in that desire, could not very well have been foreseen by Abraham, — "By terrible things in righteousness wilt thou answer us, O God of our salvation" (Ps. 65:5a). For it must mean the offering up of Isaac as a sacrifice. That is to say that if God is to be seen by man, then He must first exact vengeance in respect of man's sin. Redemption means, however, that judgment is executed with a view to the exercise of Divine mercy, and the fuller vision that emerges, contains within it this wonder of the grace of God. A ram was available for a burnt offering, but, even more than that, it was permissible for Abraham that he might *substitute* the ram for his son Isaac. Also, the eventual substitution was, of course, that it was God's own Son who was to take the place of Abraham's son. So the relief and deliverance is total, but only where in the fullness of time God takes the place of Abraham here in the history, and proceeds not to spare His Son but to offer Him up in the death of the cross.

This is the situation in which the patriarch is privileged to see God, and see (as we may say) into the very heart of God in terms of the matchless beauty of His grace in the face of Jesus Christ. As has been observed by others, Isaac was one who typified the coming Saviour in these respects;

the intimation of his birth to the mother, his miraculous conception, his name given by the angel, in the 3 days journey, his carrying of the wood, but particularly so in respect of the necessity of that sacrifice from which would issue forth the resurrection from death. Confirming all this and the certainty of the type-Antitype relationship as between Isaac and Christ, was this place at Moriah where the temple would be reared at Jerusalem outside whose walls the Messiah must suffer.

God in this way is appearing to man in order to the salvation of the creature. And as Jehovah-jireh was a place on this earth, and especially so in the spiritual and literal history of Abraham, so it is in these circumstances of life on earth that his wondrous sight may be beholden by man. The God of grace continues to appear in His ordinances of the preaching of the Word, Baptism and the Lord's Supper.

Again, I certainly believe, that it is our duty to see God in the special Providence that He exercises relative to the Church. "In the mount of the LORD it shall be seen", as we may record with deep gratitude in respect of the Rhodesian Mission, when it has survived a time of great upheaval in that land and, by God's grace, has emerged virtually unscathed. For many of our dear friends in that land — some of whom are with us today — it has been a time of severe test for their faith. Also, however, as we may believe, a time and experience of much strengthening of their faith, so that they may well feel constrained to say of it, "Jehovah-jireh", i.e. God's grace is ever sufficient! With humility we may admit to having witnessed the glory of God in this place.

Material assistance, rendered timeously, by yourselves in Holland is also to be acknowledged of the Lord's doing, and of no little consequence in the providing for the outcome of events which we now witness. And may we then, one and all, be found of the number who obtain the portion of eternal life as beholders in our own experience of the vision of God's glory in His redemptive provision in the New Testament Isaac, Jesus.

Notes and Comments

Our Queen and the Pope

True religion has cause to mourn as once again the Queen of Gt. Britain puts on mourning in order to meet the Pope of Rome. The papacy has many friends today, and powerful allies in the press and broadcasting, whereas Christ's true Church languishes in weakness and obscurity.

On Sabbath the 31st August the news broke that the Pope had been invited by Cardinal Hume and others to visit his flock in Britain in 1982. A month previous to this, aware that a move to bring the Pope to this country was in the offing, the Protestant Reformation Society arranged with various Christian bodies to petition the Prime Minister that the rumoured visit be given neither government nor royal support. The petition was to be made on the 1st September, and the press, struck with the co-incidence of the two events turned out in force to question the Protestant deputation. It is significant that hardly anything of what went into the reporters' notebooks appeared in the newspapers.

The notice paid to Protestant views may be judged by the fact that the Queen, while on a visit to Italy, visited the Pope on October 17th in his character as a head of state. It is not his headship over the Vatican City, the smallest of all states at an area of one sixth of a square mile, that gives Pope John Paul the Second any importance, but his bold and blasphemous claim to be ruler over all the other rulers in the world. The devil, "the father of lies", has had great success in subduing truth and gaining credence from men for this supreme imposture. Only at a time when spiritual ignorance prevails over all classes in all lands, could it happen that the ruler of the most professedly Protestant realm be found dressed in mourning black, conferring with "the man of sin".

What need for all godfearing persons to be pleading humbly yet importunately that God would begin to revive his work and build up his despised and oppressed cause! And in particular, it would be proper to pray that no pope would ever set foot on this Protestant island, and that Romanism itself would soon be destroyed, and the Church of Christ flourish where it formerly reigned.

A. McP.

The Papal Visit

Now that the planning for the proposed Papal visit in 1982 is in full swing we may be sure that Romanists and sympathisers will make every effort to discredit any lawful attempts made to prevent official recognition being given to it by the Queen or members of Her Majesty's Government. In many quarters any criticism, however valid or well-documented, will be denounced as being only the product of "intolerance" and "bigotry". The Confessional statement that the Pope is "that Antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God", will be dismissed even by some so-called Protestants as being only expressive of

the view of the Westminster Assembly and present-day "divines" are much more enlightened and better informed! After all, the Moderator of the General Assembly of the Church of Scotland has welcomed the visit and even his counter-part in the Free Church of Scotland, the Rev. Hector Cameron, has certainly not made clear, in his statement to the Press, that he is opposed to it. In our view, what he said was highly equivocal.

What evidence has Mr Cameron that the present Pope possesses "a large concern for the peace of the world" and what, pray, are some of the number of "important conciliatory gestures" which have been made by the Roman Pontiff "and which may yield much good in time to come"? Even the secular Press has emphasised his hard-line traditional orthodoxy and there is no mistaking his intransigent attitude towards any within the pale of his own organisation who favour a change in Papal attitudes and dogmas as they respect certain issues. What *real* concern for the peace of Northern Ireland did the Pope reveal when he visited the Republic last year? Not all who heard or read his speech at Drogheda were deceived and the Rt. Hon. Enoch Powell was not alone in his assessment of it. His penetrating mind discerned the ambiguity and political implications of the Roman Pontiff's fair words and with customary forthrightness described them as constituting "a charter for terrorism". Commenting on the substance of a recent John Paul II encyclical, a writer in the June "Evangelical Times" confirms that the present-day teaching of Rome is none other than "the traditional Roman Catholicism of the Council of Trent, expounded with renewed vigour by the acknowledged leader of Rome". "Semper Eadem" is still Rome's motto and we must ever remember that her anathemas on all who differ with her are still in force. Patrick Hamilton and George Wishart, to mention but two of Scotland's illustrious martyrs, are still "heretics" in Rome's eyes. Their blood, with that of countless others, is still to be found in her skirts.

Upon whom in the Free Church, may we ask, has the mantle of that redoubtable champion of Protestantism *vis a vis* Roman Catholicism, the late Rev. Kenneth A. MacRae, fallen? Not surely on the present Moderator of their General Assembly nor on the Editor of their "Monthly Record". If what is written in the October issue of the "Monthly Record" is representative of Free Church thinking in regard to the Papal visit then, denominationally, the Free Presbyterian Church stands alone in Scotland as outrightly opposed to it and to any recognition, in any form, being given to that enemy of God — the Roman Antichrist.

In forthcoming issues we hope to show that our attitude towards Romanism is fully justified.

J. MacL.

Church Notes

Ordination of Rev. Dr. James A. Tallach

On 4th September 1980 Rev. Dr. James A. Tallach was ordained by the Zimbabwe Presbytery at the Ingwenya Church. Many people belonging to the African Church gathered for the occasion. The Zimbabwe Presbytery Moderator preached a suitable sermon from the words found in the Epistle of Paul to Titus 1:9, "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." After the usual questions were put to the probationer and a satisfactory reply received he signed the formula in the presence of the Congregation and then knelt down as the Moderator and other ministers present laid their hands on his head. With solemn prayer Rev. Dr. Tallach was ordained to the holy ministry and then the rest of the Presbytery gave him the right hand of fellowship. The Moderator then called on Rev. Ndebele to address the new minister who went on to say that the Lord does use earthen vessels, so that the glory is His and not of us. He further said that in many cases the office of the ministry is used for social status but Dr. Tallach being already a medical doctor, did not need the ministry for this and must be moved by a desire that God would be glorified in the salvation of sinners. The world is in a state of madness and it is the Gospel alone that can bring sanity once again into the world.

Rev. Mzamo on being called to address the congregation said that it was necessary that there would be co-operation between the pulpit and the pew in word and doctrine and practice. Materially it is the duty of the congregation to sustain the ministry.

(Rev) A. Ndebele

News of Zimbabwe

Rev. A. Ndebele in his letter further states: The peace that the Lord in His providence has granted us as a country has made it possible for us as a Church to start again on our very busy activities. We hope the hospital at Mbuma will soon be in full operation and that those places where Church services had been stopped will be able to open again. Our second communion at Ingwenya has just ended and I am glad to say that all the

services were well attended so that the Church could not take all the people. The two African students have written their exit examinations which I hope they passed and they should be in Scotland by 10th October 1980. The work of the Gospel is the Lord's and He will look after it Himself. O that we would know this truth and conduct ourselves thus. The Lord Himself will provide servants in His vineyard.

Our country is ruled by those who know not God, but I believe it is our duty to pray that the Lord would convert them if it be His holy will. And even if they would not be converted that they would be used by Him to be nursing instruments for the Church. Israel was promised to suck the milk of the Gentiles and of the kings. The Church in Zimbabwe can be blessed to such an extent that the whole world would know that the Lord has done it.

Presbytery Meetings (D.V.)

Australia and New Zealand: At Auckland on Friday 23rd January 1981 at 2.30 p.m.

Skye: At Portree on Tuesday 13th January 1981 at 11 a.m.

Northern: At Dingwall on 27th January 1981 at 2.30 p.m.

Laide Communion

For the spiritual benefit of the Laide Congregation, the Kirk Session has agreed to have a second communion the third Sabbath of April of each year. We look forward to and welcome all visitors.

(Rev) D.A. Ross, Moderator

Return of Church Deputy

The Editor of the Magazine, who has been Church Deputy to Australia and New Zealand for the last three months arrived home safely in this country on the 1st of November. We would acknowledge the Lord's goodness in this and pray that the seed sown during these months may bring forth fruit to God's glory.

Church Deputy to Canada

Rev. John Ross, Tain, accompanied by his wife, has gone to Chesley, Ontario as Church Deputy for a period of two months. Mr Ross expects to return in December (D.V.). We pray that the Word preached in Chesley may be blessed to the good of never-dying souls.

List of Communions

The list of communions on the inside front cover of the Magazine has been corrected for 1981. The Editor would be grateful for any further amendments which are necessary.

Acknowledgement of Donations

The General Treasurer, Mr W.D. Fraser, 20 Daleview Avenue, Glasgow G12 0HE, acknowledges the following donations with sincere thanks:—

Sustentation Fund: Mr & Mrs Gillies, Winnipeg, £20; Alex Chaplin, Portree, £35; Mr & Mrs D. MacL., Tarbert, £60.

Home Mission Fund: Anon, 'M', £200; Mrs MacKenzie, Ullapool, £20, both for Church Extension; Mr & Mrs D. MacL., Tarbert, £40.

Jewish & Foreign Mission Fund: Mrs MacKenzie, Ullapool, £25 for African Mission; Christian Police Assoc. (Northern) per N. MacDonald, £25 for Mbumba Hospital; Portree Congr. £187.60, Special Coll. for Zimbabwe Mission.

China Mission Fund: Mrs MacKenzie, Ullapool, £25; A.J. den Otter, Ontario, \$25.00.

Dominions & Overseas Fund: Mrs MacKenzie, Ullapool, £20 for Fede Viva.

Home of Rest Fund: Mrs MacKenzie, Ullapool, £50; Dr. W.J. MacKenzie, Idaho, £10; Friend, Glasgow, £5; Mrs F. Graham, Uig, Skye, £4.

Organisation Fund: Friend, Inverness, £10 for Theological Conference Expenses.

The Treasurers of the following Congregations acknowledge with sincere thanks the following donations:—

Applecross: In loving Memory, £10, envelope in plate for Sustenation Fund; Anon, £50 for Sust. Fund per Treasurer; In memory of our dear Uncle and Aunt, Duncan and Bella Macleod, formerly of Culdmi, Applecross, Joyce and John Morrison, Canada, £20 for Sust. Fund per Rev. A. Murray; A Friend, Kirkhill, £10, Sust. Fund, per Treasurer; Anon, £10, envelope in plate, Jewish & Foreign Missions Fund; Anon £10 (2 @ £5), Church, Carpet & Blind, per R. MacLean; Mr & Mrs D. MacBeath, Toscaig, £20, Anon, £2, £10, £5; Mr & Mrs M. MacRae, Camustul, £25, Anon, £5, Anon at Communion, £5, for Church, Carpet & Blind, all per R. MacLean.

Barnoldswick: Church building fund:— £5, A.M., Inverness; £34.29, Tax Refund, Macleod; £10, Anon, Wick; £5, Edinburgh friend; £5, Macinsh Mansfield; £30.80, Friend, Anon; £20, Friend, Yorkshire; £40, A Friend, Inverness, per Rev. D. Maclean; £5, A.M. per Rev. D. Maclean; £10, Friend, Glasgow per Rev. D. Maclean; £5, R. Macb., per Dr Macinsh; £10, A Friend, Glasgow; £50, Skye Friends; £50, Friends Anon; £50, per R. Middleton; £50, J.F.; £30, One of Us, per R. Middleton.

Extracted from Church opening service collection plate:— £5, S. Fraser; £12, Building Fund, 2 friends, Raasay; £20, Anon, Friend; £25, Anon; £3, Anon; £10, W.A. & G.F.; £3, Wellwishers, Edinburgh; £9, Anon.

Dumbarton: For Manse Fund: Friend, Inverness, £5 & £10, per T.M.; Banacharaid a' Glaschu, £10; Banacharaid eile, £10, Edinburgh, Friend, £3; E.M., £20, for Manse Fund; I.C., £10, Congregational; Anon, Cardross, £5, Communion Expenses; Anon, Cardross, £10, East Africa Fund.

Gairloch: Estate of late Miss Babs Bain, Strath & London, £50 for Cong. Purp; 2 Lewis women, 2nd donation, £10, Cong. Purp per Rev. A. Macdonald; envelope in plate, £5, Communion Expenses.

Kames: Friend, £50, Cong. Expenses; Friend, £10, Sust. Fund; both per Treasurer.

Kyle: Anon, £8; Envelope in plate, £10; both per Treasurer for Manse Building Fund; Strathcarron postmark, £8, Cong. purposes per Mr Van Woerden; Manse Building Fund: Grahame House, Dornie, £1.50 per Mrs Van Woerden; Envelope in plate, £10 & £10, both for Manse Building Fund, per Treasurer; Mrs MacKenzie, Ullapool, £20 per General Treasurer, Kyle Manse Building Fund.

Laide: Anon, £1; Reaclea Friend, £5; Arrina Friend, £10, per Rev. D.A. Ross; Friend, £40; Friend, Strathburn, £5; Two Thurso Friends, £10 per Rev. D.A. Ross; Laide Friend, £10; Anon, £5; All for Manse Fund.

London: A.W., £10 for Communion Expenses, £5 for Sustenation Fund, per Rev. A. McP.
North Harris: A Friend, Kyles, Scalpay, £20, Church & Manse Property, per Rev. A. Mackay; Friend, Liaiklu, Harris, £25 for Sust. Fund, £15 for Home Mission, per Wm. D. Fraser; Friend, Tarbert, Harris, £12- £5 for Sust. Fund, £1 for each small funds, per Wm. D. Fraser; Friend, Tarbert, Harris, £5.14 for Congregational Purposes, per A. Macleod; A Friend, Tarbet, £5, door Collection; Envelope found in Tarbert Collection Plate, £5 for Sust. Fund; Friend, Ara Meavag South, £5 for Comm. Expenses; Friend, Bayhead Meavag South, £10 for Comm. Expenses; all per A. Macleod; Friend, Stockinish, £1 for Car Fund, £1 for Church & Manse, per Rev. A. Mackay.

Perth: Mrs R. Grant, Pitlochry, £2 for Sust. Fund, £2 for Congregational Funds, per Rev. D.J. McD.; Friend, Env. in plate, £10, for Car Expenses.

Raasay: Sustenation Fund: Jean Mackay, Inveraray in memory of a loving husband, £10; A Friend of the cause, £10; both per M.D. Mackay; Friends, Inverarish, £5 & £10; per J.M. Macleod; A Friend, £40, per Treasurer; A Friend, £20 for Foreign Mission, per Treasurer; In Remembrance, £10 for Property Fund, per M.D. Mackay; Friend, Raasay, £1; Envelope in plate, £5; both for Property Fund per Treasurer; Friend, Raasay, £1, Communion Expenses; Friend, Raasay, £1, Cong. purposes; Friend, £40 for Home Mission; all per Treasurer.

South Harris: Friend, Glasgow, for Congregational purposes, £25; Friend, Lochcarron, £10 for Car Fund; Widow's Mite, £12 for Congregational Fund; Anon., West Tarbert, £1 for Congregational Fund, all per Rev. D. MacLean.

Staffin: Mr. C. MacDonald, £5 for Sust. Fund, per Mrs Buchanan; Friend, Harris, £5, "Where most needed", per M.M.I.; M.N., £3 for car expenses and £2 for Sust. Fund; Friend, £5 for Sust. Fund, per M.M.I.; Two Friends, Inverness, £10, Cong. purposes, per Rev. J.M.D.; J.N. Davidson, £20 for Manse Expenses, Envelope in plate; H.M. & J.M., £6 for Communion door Collection, per Rev. J.M.D.; Envelope in plate, £70 for Church Exterior decoration; J.N. Davidson, Portree, £66 for Property & Maintenance, per M.M.I.

Stornoway: Friends, £10 for Car Fund; Friend, £10 for Congregational Funds; Two Friends, Inverness, £10 for Cong. Funds; all per Rev. J. Macleod; Friend, Gairloch, £10 for Car Fund, per Neil Murray; Friend, Dun Berisay, £5 for Cong. Purposes; Friend, £10 for Car Fund; Friend, £10, Door collection, £10 for Communion Expenses; all per Rev. J. Macleod.

Waternish: M. Bates, Troon, £5 for Church Funds, per W. Macleod.