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Meeting of Synod—Brief Report.

THE Synod of the Free Presbyterian Church of Scotland met in the Church, at North Church Place, in Inverness, on Tuesday evening, 17th May, 1921. Rev. D. Macfarlane, Dingwall, retiring Moderator, preached at 6.30 p.m. His text was Hebrews iii. 5: "And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after." After sermon Mr. Macfarlane demitted moderatorship, and the Synod, on the motion of the Rev. E. Macqueen, unanimously and cordially appointed the Rev. Neil Cameron, St. Jude's, Glasgow, to the office. Mr. Macqueen said that he believed that they would all consider it a suitable opportunity to appoint Mr. Cameron as Moderator after he had returned in safety (which they were all glad to see) from the South African Mission, having done along with his companion deputy, Mr. Fraser, a valuable piece of service for the Church there. Rev. D. Beaton, who seconded the motion, heartily endorsed Mr. Macqueen's remarks. Mr. Cameron thanked the Synod for the unexpected honour that they had conferred, and hoped that he would get grace for the discharge of the duties of his office.

After some routine business, the Synod adjourned till next day at 2 p.m. At this sederunt, some reports were given in, and among other things it was unanimously decided to hold a Day of Humiliation and Prayer for the dreadful state of Ireland, and for the general unrest at home and abroad. The date fixed was Wednesday or Thursday, the 22nd or 23rd of June, congregations to choose either day as found suitable. Comment was made upon the troublous condition of the times, and the need that God in His mercy would command deliverance. It was also decided to appoint a Committee consisting of the Moderator, Revs. D. Beaton,

E. Macqueen, and the Clerk, to draw up a strong protest against the action of the Prime Minister and the Government in their concessions to, and flattery of, the Church of Rome, which have recently reached a great height, and that a copy of said Protest should be sent to the Prime Minister and members of the Cabinet. The usual Loyal Address to the King was adopted. The Rev. D. Beaton tendered the annual report of the Canadian Mission's Committee, which was listened to with great interest. He indicated that an effort was being put forth to secure another deputy in view of the return of Rev. Malcolm Gillies, and also that supply would be got for our people in Detroit, U.S.A., for a period of three months for which they had asked.

The first thing at the third and last sederunt, which was held at 5.30 p.m., after devotional exercises, was the Annual Statement by the General Treasurer (Mr. Alex. MacGillivray, Inverness), of the Sustentation and other Church Funds. The Statement was a very favourable and encouraging one, and its adoption was moved by Rev. E. Macqueen, seconded by the Rev. D. Beaton, and unanimously agreed to. The next important matter was the Report of the Jewish and Foreign Missions' Committee, and the principal part of this Report was the account given by the Deputies to the South African Mission. Rev. Neil Cameron read a most interesting narrative of the visit paid to Matabeleland by Mr. Angus Fraser and himself. It was listened to with profound and rapt attention by the members of Synod and the assembled congregation, and it was felt on all hands that there was renewed reason to thank God and take courage. The spiritual and numerical success of the Mission in South Africa is beyond anything we had realised, Rev. J. B. Radasi having been so modest in his reports from time to time. Mr. Fraser, in a short and appropriate address, endorsed all that Mr. Cameron delivered, and gave a pleasing account of the warmth and liveliness of the Matabele Christians at the prayer meetings and other services. He spoke of Mr. Radasi's humility—he desired no praise, but wished to ascribe all the glory to the Lord. He was pleased to hear that friends at home were remembering him. We trust that Mr. Cameron's report will appear in this issue of the Magazine.

The Church Magazine Report was given in and the Annual Church Committees were appointed. Under the head of "Competent Business," a number of items were dealt with of which mention will be made in the full report (D.V.) next month. The Synod adjourned to meet again in St. Jude's Hall, Glasgow, on Tuesday after the third Sabbath of May, 1922. The meeting was closed with praise in the 122nd Psalm and prayer.

WE have, with profound sorrow, to announce the unexpected removal by death, on the 30th May, of Rev. James S. Sinclair, Glasgow, the Editor of this Magazine.

A Sermon.

By the REV. THOMAS ADAMS, One of the Puritan Divines.

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"He hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour."—EPHES. v. 2.  
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(Continued from vol. xxv., page 361.)

1. *At all times.* In His childhood by poverty and Herod ; in the strength of His days by the powers of earth, by the powers of hell, yea, even by the powers of heaven. In the day He lacks meat, in the night a pillow. Even that holy time of the great passover is destined for His dying. When they should kill the paschal lamb in thankfulness, they slay the Lamb of God in wickedness. They admire the shadow, yet condemn the substance. All for us ; that all times might yield us comfort. So the apostle sweetly, "He died for us, that whether we wake or sleep, we should live together with Him" (1 Thess. v. 10).

2. *In all places.* In the cradle by that fox ; in the streets by revilers ; in the mountain by those that would have thrown Him down headlong ; in the temple by them that "took up stones to cast at Him" (John viii. 59). In the high priest's hall by buffeters, in the garden by betrayers ; by the way, laden with His cross. Lastly, in Calvary, a vile and stinking place, among the bones of malefactors crucified. Still all for us, that in all places the mercy of God might protect us.

3. *In all senses.* For His taste, lo ! it is afflicted with gall and vinegar—a bitter draught for a dying man ! His touch felt more ; the nails driven into His hands and feet ; places most sensible of pain ; being the most sinewy parts of the body. His ears are full of the blasphemous contumelies which the savage multitude belched out against Him. Not Him, but Barabbas, they cry to Pilate ; preferring a murderer before a Saviour. Will you read the speeches objectual to His hearing ? (See Matthew xxvii. verses 29, 39, 42, 49). In all, consider their blasphemy, His patience. For His eyes, whither can He turn them without spectacles of sorrow. The despite of His enemies on the one side, shewing their extremest malice ; the weeping and lamenting of His mother on the other side, whose tears might wound His heart. If any sense were less afflicted, it was His smelling ; and yet the putrified bones of Calvary could be no pleasing savour.

Thus suffered all His senses. That taste that should be delighted with the wine of the vineyard, that "goeth down sweetly" (Cant. vii. 9), is fed with vinegar. He looks for good grapes, behold "sour grapes (Isa. v. 4) ; He expects wine ; He receives vinegar. That smell that should be refreshed with the odoriferous scent of the "beds of spices" (Cant. vi. 2), the piety of His saints, is filled with the stench of iniquities. Those

hands that sway the sceptre of the heavens, are fain to carry the reed of reproach, and endure the nails of death. Those eyes that were as a flame of fire" (Rev. i. 14), in respect of which the very sun was darkness, must behold the afflicting objects of shame and tyranny. Those ears, which to delight the high choristers of heaven sing their sweetest notes, must be wearied with the taunts and scoffs of blasphemy.

And all this for us; not only to satisfy those sins which our senses have committed, but to mortify those senses, and preserve them from those sins. That our eyes may be no more full of adulteries, nor throw covetous looks on the goods of our brethren. That our ears may no more give so wide admission and welcome entrance to lewd reports, the incantations of Satan. That sin in all our senses might be done to death; the poison exhausted, the sense purified.

4. *In all members.* Look on that blessed body, conceived by the Holy Ghost, and born of a pure virgin; it is all over scourged, martyred, tortured, mangled. What place can you find free? To begin at his head; that head which the angels reverence, is crowned with thorns. That face, which is "fairer than the sons of men" (Psalm xlv. 2), must be odiously spit on by the filthy Jews. His hands that made the heavens are extended and fastened to a cross. The feet which tread upon the necks of His and our enemies, feel the like smart. And the mouth must be buffeted which "spake as never man spake" (John vii. 46).

Still all this for us. His head bled for the wicked imaginations of our heads. His face was besmeared with spittle, because we had spit impudent blasphemies against heaven. His lips were afflicted, that our lips might henceforth yield savoury speeches. His feet did bleed, that our feet might not be swift to shed blood. All His members suffered for the sins of all our members, and that our members might be no more servants to sin, but "servants to righteousness unto holiness" (Rom. vi. 19). "He would be polluted with their spittle, that he might wash us; he would be blindfolded, that he might take the vail of ignorance from our eyes. He suffered the head to be wounded, that he might renew health to all the body" (Jerome).

Six times we read that Christ shed His blood: 1. When he was circumcised; at eight days old His blood was spilt. 2. In His agony in the garden, where He sweat drops of blood. 3. In His scourging, when the merciless tormentors fetched blood from His holy sides. 4. When He was crowned with thorns; those sharp prickles raked and harrowed His blessed head, and drew forth blood. 5. In His crucifying, when His hands and feet were pierced, blood gushed out. 6. Lastly, after His death, "one of the soldiers with a spear pierced his side, and forthwith came there out blood and water" (John xix. 34). All His members bled, to shew that He bled for all His members. Not one drop of this blood was shed for Himself, all for us; for his enemies,

persecutors, crucifiers, ourselves. But what shall become of us, if all this cannot mortify us? "How shall we live with Christ, if with Christ we be not dead?" (Rom. vi. 8). Dead indeed unto sin, but living unto righteousness. As Elisha revived the Shunamite's child: "He lay upon it; put his mouth upon the child's mouth, and his eyes upon his eyes, and his hands upon his hands, and stretched himself upon the child, and the flesh of the child waxed warm" (2 Kings iv. 34). So the Lord Jesus, to recover us that were dead in our sins and trespasses, spreads and applies His whole passion to us; lays His mouth of blessing upon our mouth of blasphemy; His eyes of holiness upon our eyes of lust; His hands of mercy upon our hands of cruelty; and stretcheth His gracious self upon our wretched selves, till we begin to wax warm, to get life, and the Holy Spirit returns into us.

5. In His *soul*. All this was but the outside of His passion: "Now is my soul troubled, and what shall I say? Father, save me from this hour; but for this cause came I unto this hour" (John xii. 27). The pain of the body is but the body of pain; the very soul of sorrow is the sorrow of the soul. All the outward afflictions were but gentle prickings in regard of that His soul suffered. "The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?" (Prov. xviii. 14). He had a heart within that suffered unseen, unknown anguish. This pain drew those *strong cries*, those bitter *tears* (Heb. v. 7). He had often sent forth the cries of compassion; of passion and complaint not till now. He had wept the tears of pity, the tears of love, but never before the tears of anguish. When the Son of God thus cries, thus weeps, here is more than the body distressed; the soul is agonized.

Still all this *for us*. His soul was in our souls' stead; what would they have felt, if they had been in the stead of His? All for us; to satisfaction, to emendation. For thy drunkenness and pouring down strong drinks, He drunk vinegar. For thy intemperate gluttony, He fasted. For thy sloth, He did exercise Himself to continual pains. Thou sleepest secure, thy Saviour is then waking, watching, praying. Thy arms are inured to lustful embracings; He for this embraceth the rough cross. Thou deckest thyself with proud habiliments, He is humble and lowly for it. Thou ridest in pomp, He journeys on foot. Thou wallowest on thy down beds, thy Saviour hath not a pillow. Thou surfeitest, and He sweats it out, a bloody sweat. Thou fillest and swellst thyself with a pleurisy of wickedness. Behold incision is made in the Head for thee; thy Saviour bleeds to death. Now judge whether this point (for us) hath not derived a near application of this text to our own consciences. Since then Christ did all this for thee and me; pray then with Augustine: "Lord give me a heart to desire thee, desiring to seek thee, seeking to find thee, finding to love thee, loving, no more to offend thee."

There are two main parts of this Crucifix yet to handle. I must

only name them, being sorry that it is still my hap to trouble you with prolixity of speech.

6. The next is the *Manner: an offering and sacrifice*. His whole life was an *offering*, His death a *sacrifice*. He gave Himself often for us an eucharistical oblation, once an expiatory sacrifice. In the former He did for us all that we should do; in the latter He suffered for us all that we should suffer. "Who his own self bare our sins in his own body on the tree" (1 Peter ii. 24). Some of the Hebrews have affirmed, that in the fire which consumed the legal sacrifices, there always appeared the face of a lion (Paul. Tagius, cap. 4). Which mystery they thus resolve, that the Lion of Judah should one day give Himself for us, a perfect expiatory sacrifice. Thus, "once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. ix. 26).

7. The last point is the *Effect: Of a sweet smelling savour*. Here is the fruit and efficacy of all. Never was the Lord pleased with sinful man till now. Were He never so angry, here is a pacification, a sweet savour. If the whole world were quintessenced into one perfume, it could not yield so fragrant a smell. We are all of ourselves dead and stinking carcasses. The pure nostrils of the Most Holy cannot endure us: behold the perfume that sweetens us, the redeeming blood of the Lord Jesus. This so fills Him with a delightful scent, that He will not smell our noisome wickedness.

Let me leave you with this comfort in your bosoms. How unsavoury soever our own sins have made us, yet if our hand of faith lay hold on this Saviour's censer, God will scent none of our corruptions; but we shall smell sweetly in His nostrils. Bernard for all. "O dear Jesus, we should die, and thou payest it, we have offended, and thou art punished." A mercy without example, a favour without merit, a love without measure. Therefore I conclude my sermon, as we all shut up our prayers, with this one clause, Through our Lord Jesus Christ. O Father of mercy, accept our sacrifice of prayer and praise, for His sacrifice of pain and merit, even for our Lord Jesus Christ's sake! To whom, with the Father and blessed Spirit, be all glory, for ever. Amen.

I THIRST for thirstiness, I weep for tears;
Well pleased I am to be displeased thus;
The only thing I fear is want of fears;
Suspecting I am not suspicious!
I cannot choose but live, because I die;
And when I am not dead, how glad am I!

Yet, when I am thus glad for sense of pain,
And careful am, lest careless I should be;
Then do I grieve for being glad again;
And fear, lest carelessness take care from me!
Amidst these restless thoughts this rest I find,
For those that rest not here there's rest behind.

—Gataker (1654).

Instrumental Music in Worship.

STATEMENT AGAINST SAME BY GLASGOW PRESBYTERY (1808).

(Continued from vol. xxv., page 267.)

THE truth seems to be this, as far as your Committee can speak positively from the writings of the New Testament—there are, in that sacred record, but two ways enjoined of offering up our praises to God in Public Worship: the one by thanksgiving, without the vocal melody of the Congregation; the other by the Congregation singing, with the human voice, Psalms and Hymns, and Spiritual Songs.

Thus, in the First Epistle to Timothy (ii. 1), we have an express commandment for thanksgiving to be a stated part of our Public Worship:—"I exhort, therefore, that, first of all, supplications, prayers, intercessions, and *giving of thanks* be made for all men." And it is believed that this giving of thanks varied according to the nature of the mercies which the Church was daily receiving; and that the people performed no other part in these thanksgivings than saying, Amen (Eph. i. 3; 1 Peter i. 3).

The second method is what the Scriptures enjoin relative to praising God by singing Psalms, and Hymns, and Spiritual Songs. Your Committee believe that there are only four passages in the New Testament which speak distinctly and directly on this subject: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord" (Col. iii. 16). "Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord" (Eph. v. 19). "Is any among you afflicted; let him pray. Is any merry? let him sing psalms" (James v. 13). "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name" (Heb. xiii. 15). In all these passages, it is an *undeniable matter of fact that the primitive Christians understood singing with the human voice alone*, as enjoined; for this, and this only, they employed in singing to the Lord, making melody in their hearts. Among them the *accompaniment of any Instrument of Music* in the Public Worship of God was never known nor named.

Your Committee are aware that Bishop King would wish to persuade us that the Apostles, in the passages above quoted, recommend the use of Musical Instruments in the Public Worship of God, seeing they use a word which, in the original language, he says, signifies singing with an instrument (*Psallō*). But this very criticism serves to show upon what slender foundation the patrons of Instrumental Music build. Thus, the word generally used in the New Testament for *worshipping*, signifieth, in the original, to pay homage by the *kissing of the hand*; of course, if we are to follow the analogy drawn from the original

meaning of a Greek word, Christian worshippers would only have been obligated to have paid their homage to God by the kissing of the hand. This is not all; for it is evident that these injunctions, be their meaning what it may, are directly and expressly addressed to *all Christians*, either considered as assembled for Public Worship, or in their private, individual capacity. Now, is it at all credible, that each individual Christian in those times, or at any other time, was capable of using a Musical Instrument, or that a suggestion, which involves a moral impossibility, could be made to the mind of the Apostles by the infallible Spirit of God?*

When, therefore, we concentrate all the parts of our argument together, viz., that Instrumental Music was confined to the service of the Temple, and most intimately connected with the offering up of the sacrifice, and that we have no warrant to transfer it into the Christian Church, any more than other rites of the Jewish religion; that the silence of our blessed Lord and of his Apostles upon the subject affords no presumption that they approved of the measure; and finally, that the passages in the New Testament which relate expressly to the praises of God, either allude to thanksgiving pronounced by the Minister, without the vocal melody of the Congregation, or to singing with the human voice alone, Psalms, and Hymns, and Spiritual Songs—we have no hesitation in pronouncing a judgment in direct opposition to the first and the *chief* argument of the Minister of St. Andrew's Church. We say that the use of Instrumental Music in the Public Worship of God is not authorised by the New Testament—that, whether it was enjoined by Moses, or only introduced by David, it was appropriated to the Temple service, and, of course, abrogated with it. The *singing of Psalms, Hymns, and Spiritual Songs* in the heart to the Lord, not the *playing of them*, is the express language of the New Testament. Therefore, Instrumental Music is neither *enjoined*, nor *authorised*, nor *encouraged* by the Word of God, in the Public Worship of Christians.

As to the observation made by our brother that, "When we look into the history even of those nations that were strangers to divine revelation, there we find universally the use of instruments in giving praise to their gods"—we consider any reasoning founded upon heathen examples as of no weight whatever in deciding this question, and even as hardly requiring a serious answer. According to our brother's own principles, "the fixed and infallible standard" for the Worship of Christians is the *Word of God*

* The following is the translation given in Conybeare and Howson's *Life and Epistles of Paul*: "Let your singing be of psalms and hymns and spiritual songs, and make melody with the music of your hearts, to the Lord." And in a note it is said: "Throughout the whole passage there is a contrast implied between the heathen and the Christian practice,—e.g., When you meet, let your enjoyment consist not in fulness of wine, but fulness of the Spirit: let your songs be, not the drinking songs of heathen feasts, but psalms and hymns; and their accompaniment, not the music of the lyre, but the music of the heart," &c.—ED.

alone. What he is pleased to say proceeds from "the unadulterated light of nature," we affirm ariseth from a blind and corrupt superstition; and if we were disposed to indulge in conjecture about the origin of manners and customs amongst the heathen, we would tell him that Jubal, of the race of *cursed* Cain, a race which early began to corrupt the Worship of the Supreme Being, was "the father of all such as handle the Harp and Organ" (Gen. iv. 21). And there is no doubt that Ham, who was born long before the flood, and of course was acquainted with many of Cain's posterity, would transmit some of their corrupt, superstitious notions of religious Worship to CUSH, MIZRAIM, and CANAAN, the fathers of the CHALDEANS, EGYPTIANS, and PHŒNICIANS—those nations which, ancient history informs us, first set up idols, and introduced Instrumental Music into the Public Worship of their gods.

II. Let us now proceed to the second argument of our brother, the Minister of St. Andrew's Church, and examine those conclusions which, he affirms, may be drawn from the history of the Church in behalf of his favourite measure. He affirms, that although Instrumental Music in the Worship of God was not known till "about the middle of the eighth century, yet then it was introduced through the dictates of pious feeling prompting the enlightened mind to consecrate the labour of genius to the devout exercise of praise." He further affirms, that "Instrumental Music forms no essential part of Popery, being founded on principles widely different from the ceremonies of the Church of Rome; and therefore retained and employed by all the Reformed Churches on the Continent." "A stronger argument," continues he, "in its favour cannot be produced, except that which I have already mentioned, the sacred authority of Scripture." We have fairly stated this second argument. Our brother's reasoning in support of these bold conclusions your Committee conceive to be very unsatisfactory.

According to his own statement of the matter, Instrumental Music was not used for the first seven centuries. This period, it is well known, comprehends, along with the apostolic age, not only the *poorest* and *most persecuted*, but also the *most splendid* and prosperous times of the primitive Church. The practice of such a period will more than counterbalance anything that even the *Reformed Churches* on the Continent can furnish. To pretend to account for this remarkable fact upon the ground that the Church had, during so many centuries, no leisure, or means, or knowledge to attend to Sacred Music, is a very unphilosophical and inaccurate mode of reasoning. They had both leisure and inclination to form the most abstruse and metaphysical opinions concerning the doctrines of the Gospel. They had means to build the most splendid churches. The emperors of the West were devout, to a degree bordering upon superstition. The truth is, they considered it as unlawful to employ Instrumental Music in the Worship of God. In their eyes, it was so intimately

connected with the Temple service, that both Arians and Orthodox would have regarded themselves as returning back to Judaism, if they had permitted it in their Public Worship.

But we do not wish to support this branch of our argument by abstract speculative reasoning, or mere dogmatical averments. It must rest upon authorities, which authorities we draw from the accounts of the primitive Christians, as recorded in the Fathers, and from the opinions of the Schoolmen, and from the judgment of the Reformers. If they knew their own sentiments, or have honestly recorded them, your Committee are confident that the following authorities ought to set this question for ever at rest.

Thus, in a treatise among Justin Martyr's works, we have the following testimony :—" Q. If songs were invented by unbelievers, with a design of deceiving, and were appointed for those under the law, because of the *childishness of their minds*, why do they who have received the perfect instructions of grace, *which are most contrary to the foresaid customs*, nevertheless sing in the Churches, as they did who were children under the law? A. Plain singing* is not childish, but only the singing with lifeless Organs, with dancing and cymbals, etc. Whence the use of such instruments, and *other things fit for children*, is laid aside; and plain singing only retained."

The memorable testimony of Pliny, as quoted by Tertullian, combines at once Christian and heathen authority on this subject :—"We find it has been forbidden to make a search after us. For when Pliny the younger was governor of a province, and had condemned some, and made others comply, being disturbed by the great multitude of the Christians, he consulted Trajan, acquainting him, that besides an obstinate aversion to sacrificing, he could discover nothing concerning their mysteries, but that they held assemblies before day to sing to Christ as God." †

Thus Basil, though he highly commends, and zealously defends the way of singing by *turns*, or what is styled *antiphonal singing*, does not deny that the manner of singing in use during the

* A confusion seems to have crept into the minds of many relative to singing the praise of God. They conceive, that because the Church of Scotland is hostile to the use of Musical Instruments in the Public Worship of God, she denies the antiquity of Vocal Music in the Church of Christ. There is ground to believe that the Minister of St. Andrew's Church, his coadjutors, and anonymous advocates, have fallen into this mistake. Now, there are three things which the Church of Scotland carefully and accurately distinguishes :—First, Plain Singing, which she affirms has been in use from the beginning of the Church. Secondly, Cathedral or Antiphonal Singing, which she takes to be neither useful nor very ancient, being the device of the fourth century. Lastly, Musical Instruments, joined with Singing in the Church, she maintains is the invention of a much later age—certainly not earlier than the eighth, and not in general use till the thirteenth century.

† Tertul. Apol. The rendering, "having made others comply," is questionable. The original is, "damnatis quibusdam Christianis, quibusdam gradu pulsus."

Apostolic times was altered by him in his Church. On the contrary, he explicitly admits that the former practice was, for the people rising before daylight to go to the house of prayer, and having made confession to God, to rise from prayer, and betake themselves to the singing of psalms. But now, indeed, they sing to each other alternately, in parts (Eph. lxiii.). And so far from approving Musical Instruments in the Worship of God, he calls them, "*the inventions of Jubal of the race of Cain,*" and thus expresses himself concerning them: "Laban was a lover of the Harp and of Music, with which he would have sent away Jacob. *If thou hadst told me, said he, I would have sent thee away with mirth, and Musical Instruments, and an Harp.* But the Patriarch avoided that Music, as being a thing that would hinder his regarding the works of the Lord, and his considering the works of his hands.—In such vain arts as the playing upon the harp or pipe, or dancing, as soon as the action ceases the work itself vanishes; so that really, according to the apostle's expression, *the end of these things is destruction.*"—(Comment in Isaiam cap. v. apud opera tom. i. p. 493, 491. Ed. Paris, 1618.)

Chrysostom, who flourished in the fourth century, often expresses his disapprobation of Instrumental Music, and explicitly declares, "that it was only permitted to the Jews, like sacrifice, for the imbecility and grossness of their souls, God condescending to their weakness, because they were lately drawn off from idols." "But now, instead of Organs, Christians must use the body to praise God."

Jerome, in his Commentary on Eph. v. 19, thus delivers his judgment on this point:—"We must therefore sing and make melody, and praise the Lord rather with the heart than the voice. For this is what is here said: *Singing and making melody in your heart to the Lord.* Let young men mind this, let them mind it whose office it is to sing in the Church. We must sing to God not with the voice, but the heart. They are not artfully to supple their jaws and their throat, after the manner of the tragedians, that theatrical notes and songs should be heard in the Church; but they are to praise God with fear, with good works, and the knowledge of the Scriptures. If a man has an unpleasant voice, if he has good works, he is a sweet singer in God's ears. Let the servant of Christ so sing, that not the voice of the singer, but *the thing sung*, may please; that the evil spirit that was in Saul may be cast out of those who, in like manner, are possessed by him, and not be let into those who have turned the house of God into a stage." This shows, as has been remarked by Dr. Whitby, that Choristers had then obtained an office in the Church, though Jerome seems not much to approve of them. If he disliked Choristers, what would he have thought of Organists?

Augustine, Confess. lib. 10, cap. 33, gives his testimony in favour of plain song in the Worship of God:—"I wish all nice singing of David's Psalms were removed from mine and the

Church's hearing; and that seems safer to me, which I remember I have been told of Athanasius, Bishop of Alexandria, who made the Reader of the Psalm sound it with so little alteration of his voice, that he was more like to a person delivering a speech than singing."

Thus it is evident, from the authority of the Fathers, that it was simply vocal melody which was used in singing the praises of God, during the primitive times of the Church. And should we analyse the writings of Ecclesiastical authors in the middle or scholastic ages, we shall find that Instrumental Music is positively condemned. Thus, the celebrated Thomas Aquinas: "In the old law, God was praised both with Musical Instruments and human voices. But the Church does not use Musical Instruments to praise God, lest she should seem to Judaize. . . . Nor ought a pipe, nor any other artificial instruments, such as Organ or Harp, or the like, be brought into use in the Christian Church, but only those things which shall make the hearers better men. For by Musical Instruments the mind is more directed to amusement, than to the forming of a good internal disposition. But under the old testament such instruments were used, partly because the people were harder and more carnal—upon which account they were to be stirred up by these instruments, as likewise by earthly promises—and partly because these bodily instruments were typical of something."

Others of the Schoolmen might be quoted, but conceiving this to be unnecessary, we proceed to state the judgment of the Reformers.

Pareus, in 1st Cor. xiv. 7, declares, "That in the Christian Church the mind must be incited to spiritual joy, not by Pipes, and Trumpets, and Timbrels, with which God formerly indulged his ancient people on account of the hardness of their hearts, but by Psalms, and Hymns, and Spiritual Songs."

Zepperus, De Leg. Mosaica, lib. 4, says, Instrumental Music, in religious worship of the Jews, belonged to the ceremonial Law, which is now abolished. It is evident that it is contrary to the precept of St. Paul (1 Cor. xiv.), who wills, that in Christian assemblies, everything should be done for edification, that others may understand and be reformed: so even that of speaking in unknown tongues should be banished from the Church; much less should that jarring, Organic Music, which produceth a gabbling of many voices, be allowed, with its pipes, and trumpets, and whistles, making our Churches resound, nay, bellow and roar." And the same Author, speaking of this practice being retained in some of the Reformed Churches, in direct contradiction to the judgment of their founders, thus expresseth himself: "In some of the Reformed Churches these Musical Instruments are retained, but they are not played until the congregation is dismissed, all the parts of divine worship being finished. And they are then used for a political purpose, to gratify those who seek pleasure from sound and harmony."

(To be continued.)

Foreign Mission Report.

MR. ANGUS FRASER and myself sailed from Glasgow at 8 a.m., Saturday morning, the 19th February. The Lord favoured us with good weather all the way to Cape Town. Our fellow passengers, on the Lord's Day, with very few exceptions, spent the day at games of several kinds, at card-playing, etc. We concluded that the heathen could not be worse in Matabeleland than those so-called Christians were, as far as the observing of the Sabbath Day holy was concerned, and also as regards the observance of the other commandments of the decalogue.

We arrived in Cape Town at mid-day the 11th March, and I hope felt thankful to the Lord for all the goodness and mercy with which He followed us all the way since we left Scotland. As our journey to Bembesi would take three days and nights, we resolved to wait at Cape Town till Monday. On Saturday evening we visited Mr. and Mrs. Urquhart (daughter of the late Mr. William Fraser, elder, Dingwall), who, and their family, showed us much kindness. Mrs. Fraser came to the station on Monday to see us off. We left Cape Town on Monday the 14th March, at 11 a.m. The train was more comfortable than we could have imagined. We arrived at Buluwayo at 8 a.m. on Thursday, the 17th. Shortly after our arrival the Rev. J. B. Radasi appeared, who gave us a very hearty welcome, and expressed his joy and thankfulness for having the great pleasure of seeing us. I need not say that we were overjoyed at meeting him, especially because he looked so well. Later on two of his elders, who travelled down from Bembesi by train, met us, and gave us a most hearty welcome. As the train for Bembesi did not leave till 12.15 p.m., we went into the town to visit Mrs. MacAulay, who had been in Scotland a few years ago, and found her in good health, and inquiring about many friends in Glasgow. We arrived at Bembesi at 2.10 p.m. Here we were met by a large number of the office-bearers and men of our Mission. Few of them can speak English fairly well, a good many can understand a little and can speak few words, while many were like ourselves—understanding not one word. But the expression of joy in their faces spoke better their inward feelings than the most eloquent speeches could have done, and was far more convincing. After a hearty time of handshaking, they placed our luggage on a four-wheeled lorry and started for the Mission Station at Ingwenya. This waggon was drawn by eight strong bullocks. Rev. J. B. Radasi's mule, Cape-cart, and driver brought the four of us. We arrived there at 4.30 p.m. Mrs. Radasi met us on our arrival, and showed the same happy feelings on meeting us. Two other lady friends awaited us, received us warmly, and attended to us till we left.

The following day (Friday) about thirty men came, some of them several miles, to visit us and to express their thankfulness to our Church for having sent us, and to ourselves for coming such

a long distance to visit them. On Sabbath morning the usual prayer meeting was held at 6.30 a.m. The first service began at 11 a.m., and the second service at 1 p.m. There were about 200 persons present, who remained for both services. The people listened with wrapt attention all the time. A considerable number of women were present having their infants on their backs in shawls—some of them walked several miles to Church. Several of these women were present also at the morning prayer meeting with their babies. After the afternoon service we shook hands with every one present, and it was really the most enjoyable experience we ever have had; for it gave us the clearest possible proof of the wonderful effects of the gospel among this people. There we had before us a people, the most of whom were heathen fourteen years ago—some of them almost naked—now wearing good clothes, and equal in politeness to any of our people at home. What amazed us above all other things was their proficiency in singing the psalms. They can sing the four parts of the tunes with such heartiness, correctness and feeling that we got one of the greatest surprises of our life.

The Sacrament of the Lord's Supper was dispensed the following Sabbath. Thursday was observed as a day of humiliation and prayer. There was a prayer meeting held in the morning at 6.30. A service was held at 11 a.m., attended by one hundred and fifty. There are no evening services held, because some have to walk long distances through the bush and without roads. On Friday a prayer meeting was held. Five men prayed over and above ourselves. We could not understand a word, but we were much impressed with their earnestness and brevity in public. On Saturday a service was held at which about 80 persons were present. On Sabbath a prayer meeting was held at 6.30 a.m. The first service began in the Church at 11 a.m. It was not able to hold all the people, although every inch of space, both on the ordinary seats, the seats of the school in two rows in the passage, and the floor full of women and children. They have an interval of half an hour between the conclusion of the action sermon, and the serving of the tables. We arranged to have the tables served in the open field near the Church. The tables were fenced there and three tables served. There were sixty-four natives sat between elders, deacons, and members—there are five elders, and six deacons, one of the elders and an old woman who is a member, were not able to be present. Several young men (natives) who were employed at Bulawayo, came up on Saturday and went back on Monday morning by train. A few of the heathen were present in the open field. I gave an address after the tables were served and none left till we concluded the services. As regards seriousness and good order all present behaved exceedingly well. Indeed, they sat and listened better than some would in gospel-favoured Scotland. I could not but remember the Scripture:—"The wilderness and the solitary place shall be glad for them: and the

desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing." I reckon that there would be about 300 present, counting children along with adults. Heavy rain, which continued to pour in torrents at intervals, prevented many of those living at a distance from being present at the service on Monday. Travelling through the bush, and among grass over six feet high in some places, with rain pouring in bucketfuls, requires determination to overcome every bodily discomfort in order to hear the gospel. This is seldom met with nowadays, but there are some of such in Bembesi. Notwithstanding the rain, etc., there were about 80 present. This brought to an end a very enjoyable, and let us hope a profitable communion season.

I promised L. M. Foggin, Esq., Director of Education for Rhodesia, when we met in England, that I would write him from Cape Town on our arrival, as he suggested that it would be a good thing that he should send one of his inspectors to examine the schools of our Mission during my visit, who would give me all the information I might require about our schools, so I wrote Mr. Foggin informing him of our arrival. A few days after our arrival at Bembesi, he wrote me that he had instructed Mr. Lenfesty to arrange about examining the schools before the 10th day of April, and to arrange also for conveyance to bring us to the places where the schools were located. Mr. Lenfesty wrote me that he had arranged to be at Ingwenya on the 30th day of March. After his arrival, we decided that we would examine two of the side-schools on the following day. We left Ingwenya about 7 a.m. for the school at Induba. There were 14 boys and 30 girls on the roll of this school. The children had very few books, no slates, or blackboard, chalk, or register. The inspector promised that he would order registers to be sent, and Rev. J. B. Radasi suggested, that, as he had procured a new blackboard for the school at Ingwenya, the old one would be sent to Induba; he also offered to give lessons to the teachers as to the method of keeping a register, etc. I asked Mr. Radasi to provide books for the children, whose parents were unable to pay for them, at the expense of the Church at home, and also for the children of such of the heathen as might refuse to provide their children with books; also that slates should be provided where it was found necessary, and that chalk should be sent there. A large number of the children were not able to read the alphabet, as they had been not long in school. A few could read the Bible, in their own language, tolerably well.

After this school was examined, we came back to the waggon, drawn by eight mules, which Mr. Lenfesty brought. He had ordered his driver to have breakfast ready for us in the open veldt beside the waggon at 10 a.m. Breakfast finished, we started for the other side-school at Morven at 11 a.m., and arrived there at 1 p.m.

We found that there were 11 boys and 19 girls on the roll of

this school. Several of the young ones, who had not been very long in the school, did not know the alphabet, but five read the Bible very well, and answered questions based upon parables fairly well. The teacher had a blackboard, and the same instructions were given as regards books, slates, etc., as at Induba. So we started on our home journey at 4 p.m., and arrived at Ingwenya at 6.

The following day (Friday, 1st April) we began to examine the main school at Ingwenya at 8 a.m. There were 56 boys and 48 girls on the roll of this school—85 were present. The Inspector began with those in Standard IV. They showed a good knowledge of arithmetic up to compound multiplication, could read their own language fluently, and showed writing upon their slates, in English, which revealed a fairly good knowledge of spelling, and some very neat handwriting. Standard III. was then examined. They made a fairly good appearance. They were able, tolerably well, to count up to simple multiplication; could read Kafir fairly well. Classes 3 and 4 were examined as to their knowledge of English. Some of them did not know much of it; but others revealed a better understanding of it than one would have imagined they possess when spoken to in that, to them, strange language. What I felt was that they knew much more of English than I knew of Kafir. These two classes were tried in Bible reading; all of them could read the Bible, and a good number could read it with good fluency. Several questions were asked, based upon two of our Lord's parables. To these intelligent and thoughtful answers were given. Classes 3 and 4 (present) numbered 26, and Class 2 numbered 8, so that there were present that day 34 who can read the Word of God in their own language. This brought to an end our work. There is another side school at Bembesi, six miles away, composed of F.P. Church and Methodist's children, which is taught by a F.P. teacher; but, as the schoolhouse belongs to the Methodists, I did not go to examine it, as it might be construed to mean that we wished to capture their children. When I shall ascertain the number of our children attending that school, I will insert it in figures. Totals on the rolls—Induba, 44; Morven, 30; Ingwenya, 104; Bembesi, about 22 = 200.

I feel it to be my duty to express my appreciation of the masterly manner in which Mr. Lenfesty carried out his duties as Inspector, and especially in Bible knowledge. I should like our Synod to pass a resolution of appreciation, acknowledgment, and thanks to L. M. Foggin, Esq., Director of Education, Salisbury, Rhodesia, for the kindness and consideration he has manifested towards Rev. J. B. Radasi all along, and for his kindness and good assistance towards the success of our Church's deputies in connection with our Schools and Mission in Bembesi.

The school-houses at Induba and Morven are quite good and large enough for the number of children attending in these

places. The school-house here in Ingwenya is the Church in which they worshipped on Sabbath formerly and taught on the week-days. It is now far too small for the number of children attending here. The Inspector of Schools suggested that a much larger house should be built which would give ample space for Standards II., III., IV. and V., and that the present house should be used for infants and Standard I. He suggested also a plan of a brick house, which would not cost very much and which would suit the place and the children better than an expensive house of corrugated iron and brick.

Last Sabbath, being the third since our arrival, a service was held at Induba at noon. Induba is about seven miles from Ingwenya toward the north-west. There were fully one hundred present, counting children. Chief Pitisanis was present and his three wives. He does not pretend to have embraced Christianity: but he is kind to Rev. J. B. Radasi, and received us very friendly and showed us the utmost respect. I may mention that the teacher of our school at Induba is a brother of his. All present (and there were a few of the heathen Matabele there) attended after an exemplary fashion to the sermon, and did not move till the end of the service. All flocked around us to get a shake of our hands, and to express the great pleasure it gave them to meet us. I may say that the kindness revealed by this poor, despised, and traduced people, could not be surpassed. They have been, out of their poverty, pouring into Rev. J. B. Radasi's house fowls, eggs, butter, sheep, etc., since we have come, in such abundance that we may say that "there is enough and to spare." The gospel has produced here the same fruits which follows it wherever it comes in "power and in the Holy Ghost and in much assurance."

Last Wednesday (6th April) we went to Morven to hold a service. Morven is fully eight miles from Ingwenya, towards the north-east. There was a good gathering. What strikes one most in every congregation here is the extraordinary number of children. Almost every woman has a child on her back, and about three children squatting on the floor for every adult present. They remind one of the manner in which the children of Israel multiplied under oppression in Egypt. It seems the Lord is multiplying the people of this dark continent for some purpose which has not come to light yet. May it not be that the time of their deliverance from the Egyptian darkness in which they have been for the last four thousand years is drawing nigh?

On the fourth Sabbath we went to Bembesi, which is about five miles from Ingwenya. There is a good brick Church there, about one mile from the railway station at Bembesi. This place lies to the south-east of Ingwenya. There were about sixty present, counting all except infants. They all sat and listened in a very orderly way, as they have done in all our preaching stations here.

We have now visited the three places where services are being held every Sabbath by our elders—Mr. Radasi going to each of

the three a Sabbath in each quarter of the year. Mr. Radasi goes occasionally also to preach in the kraals of the heathen, bordering on our Mission, and now and again, out of these kraals, one and another begins to attend the Sabbath services in Ingwenya. Mr. Fraser and himself held a service in one of these last Friday at which 80 were present.

In the week-day school at Ingwenya, the first classes are held from 7 till 9 a.m., and the same is done at Induba and Morven. These early classes are kept on account of the fact that the children have to herd their cattle through the day, as they have no fences around their corn fields. The other classes begin at 10 a.m. and finish for the day at 1 p.m. This shows the diligence with which all the work of the Mission is attended to, and that nothing is left undone in the religious or educational sphere that might help the advancement of both among our people and their children.

When I examined the lease of the site of our Mission at Ingwenya, I noticed that, on account of two conditions which it embodied, it was not a satisfactory agreement. I wrote the Resident Commissioner at Salisbury about it, and pointed out the conditions where unsatisfactory. I suggested that (1) the Government, on account of the good work accomplished by our Mission, both educationally and religiously, since its inception, should give us a free grant of the site, or failing that, which I hoped not, that (2) they would sell us the site at a reasonable price; or (3) that a lease of thirty years, at least, should be given at the rent paid at present of £1 per annum. The Resident Commissioner's reply was favourable so far as he was concerned. He advised that I should write The Secretary-Commissioner's Department, Salisbury, which I have done. As the Commissioner is just now on a visit to Northern Rhodesia, I am not likely to have his reply as regards these conditions before leaving Africa; but let us hope that they may agree to the first, and if not, to the second or third of my suggestions.

P.S.—Since the above Report was written and forwarded to Scotland, some things came to our knowledge to which we would direct the attention of the Synod:—The arrangement made with the Methodists at Bembesi, when the son of one of our elders there was engaged by that body to teach their children, was that they would not interfere with the young man as regards religion, and that he was to attend the religious services held by the F.P. Church. When we arrived at the Mission, Rev. J. B. Radasi told us of this arrangement, and that our children at Bembesi attended the Methodist School taught by this F.P. young man. We consented to this arrangement, and felt satisfied that the conditions upon which the young man agreed to teach were quite satisfactory. The week before we left it was reported to us that the Methodists had broken their promise made to the young man's father, by offering the young man that, if he would join their

Church, they would send him to be trained for the ministry of their Church. This was done without the knowledge of the teacher's father, and in violation of the contract agreed to when they took him to be their teacher. The parents of all our children who attended the Methodist School withdrew them at once, and in these circumstances we arranged with Rev. J. B. Radasi to take steps to have a school started there to teach the children of our families, and any others who might desire to come to our school.

We deprecate very much the unfaithfulness manifested by these men in this breach of contract with the boy's father, and the effect that such conduct is bound to have upon the minds of the natives. The boy called at the Mission station to see us, and we warned him of the consequences of disobeying his father at the instigation of other unscrupulous men.

The Missions to the west of our Mission station, have been doing their utmost to break up our people by setting up churches and schools amongst them, but our people have continued faithfully to attend our own Church and school at Ingwenya, so that they had to close, at least, one of these schools as none of our children went near it. We were compelled by their indefatigable efforts to encroach on our Mission, which was set up years before these men appeared on the spot, to advise Mr. Radasi to start a school about five miles to the west from Ingwenya. We expect to hear from Mr. Radasi soon as to these two side schools. We commend to the Synod, the arrangements made with Mr. Radasi as to these schools and the salaries to be paid to the teachers.

In conclusion, we desire to emphasise the satisfaction the work done in the Mission gave us, and that it exceeded very much our highest expectation. May the Lord continue to prosper His own cause in the hands of Mr. Radasi, and may He confound any efforts that may be put forth to damage that good work among our people there. We "commend them to God, and to the word of His grace, which is able to build them up, and to give them an inheritance among all them who are sanctified." N. C.

P.S.—Last week I received the usual yearly contribution to Foreign Missions, viz., £12 5s. 7d., sent from our friends at Ballina, New South Wales, per Mr. James D. Kidd. We are confident that we express the mind of this Synod by thanking them most sincerely for their hearty support of our Foreign Mission hitherto, and by assuring them that their liberality has been appreciated very much by all concerned.

Mr. Kidd in his letter renewed the request that a minister of the Free Presbyterian Church would go to assist them there for a year, and that such as may go may be eligible for receiving a call from them. I hope the Synod will take this renewed appeal into its serious consideration, for we all have, in our inmost heart, the deepest sympathy with our people there in their isolated position.

N. C.

The late Mr. Alexander Mowat,

ELDER, HALKIRK.

WE regret to have to record in these pages once again the passing away of one of our outstanding office-bearers in the North. Alexander (better known as Sandy) Mowat was born on the Caithness sea coast in the district of Whaligoe. We are not in a position to say when the great change came, but that he manifestly underwent a very thorough work by the Holy Spirit was evident to all who had any understanding in these matters. There was one preacher, to whom we have heard him refer again and again with much warmth of feeling, and continual repetition of remarks made by him in the pulpit, that led us to believe that, if he was not the instrument used by the Holy Spirit in Sandy's conversion, he was at least his spiritual guide in the days when all things became new. This was the Rev. David Campbell, Free Church minister of Dunnet, a servant of Christ whose preaching was deeply relished by the people of God in the northern parts of Caithness. Time and again we have heard Sandy Mowat quote passages from Mr. Campbell's sermons bearing on the covenant of grace, and it was with loving delight and glowing enthusiasm the precious, garnered grain of days of sacred memories and hallowed associations was brought forth. The covenant of grace with its precious messages to sinners and its encouraging hopes was not to him merely a theological dogma to be discussed as a part of a system, but something infused with life, and opening up to perishing sinners who believed in Christ a glorious future. In his Christian experience he had been deeply taught the deadly and corrupting nature of sin, and the necessity of the work of the Holy Spirit in regeneration. In private conversation and in his public addresses he laid tremendous stress on the Redeemer's words to Nicodemus: "Marvel not that I said unto thee, Ye must be born again." There was a freshness in his presentation of the truth, and a certain originality that held the attention of his hearers when he spoke to "the question," or presided at the meetings in the minister's absence. Possessed of a strong individuality, and gifted with a forceful manner in presenting his thoughts, he was an attractive, interesting, and edifying speaker.

During his last illness he was sometimes sore distressed by manifold temptations, and beset with many fears. He confided to the writer his dread of the steady progress of the malady that was to end his earthly career, as if he saw death clearly marching up to the citadel of life, but these were but passing clouds, and the Sun shone through, giving him light and warmth. In such moments of freedom he would speak with warmth and rapture of the loving kindness of his God, who, not for works of righteousness which we have done, but according to His mercy, He saved us.

We express our deepest sympathy with his widow and family in their great bereavement, and with the congregation in the loss it has sustained.

D. B.

Memoirs of Elizabeth Cairns.

Written by herself some years before her death, and now taken from her original Copy with great care and diligence.

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 "Come and hear, all ye that fear God, and I will declare what he hath done for my soul."—PSALM lxvi. 16.

"As we have heard, so have we seen in the city of the Lord of Hosts."—PSALM xlviii. 8.

"Beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."—2 COR. iii. 18.  
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(Continued from page 18.)

YET notwithstanding of all that passed, I was so loath to leave my parents, that I earnestly prayed the Lord, if it were His will, He would make His ministry yet edifying to me; but this I found not. I had also the case of the congregation laid before me, and was made to see how low the life and power of religion was amongst us. I not only missed the Lord myself, but I saw a sad cloud of security and deadness both on minister and people. And while I was greatly exercised in mind, and like to sink both under my own case and the case of the congregation, that word in Rev. xviii. 4, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," as it made a great impression on my mind, so it haunted me from day to day; so I was thereby stirred up frequently to pray to the Lord that He would show me His mind by it. And so it was more and more cleared up to me that it was the Lord's call I should leave that parish and minister. Yet I struggled under this a whole year, being still loath to leave my parents, they being now come to age, and the rest of their children being married from them, and if I should thus leave them, it might give offence, and be a talking to the neighbourhood. Upon the thoughts of this my spirit was like to sink; then I began to use arguments with my parents for their removing out of that place, but they would not hearken. But then I thought, Oh, if the minister and people were convinced of the decay of religion, and of the Lord's withdrawing from amongst us, so as to join together and pray Him back again.

On this consideration I went to the most experienced in the congregation, and asked them if our case as to the life and power of religion was not altered to the worse, by what formerly it was some years ago, with several things to that purpose. They answered me, it was too true that I said, but they seemed unconcerned under all these evils. After this I went to the minister, and began my discourse with a complaint on my own case. He answered me thus, "Folks are born with a pope in their belly; they would have always somewhat to worship." After what he

said, I told him that there were three Scriptures I thought were fast fulfilling in our day ; one was, "There is a generation pure in their own eyes, and yet is not washed from their filthiness" (Prov. xxx. 12); another, "And because iniquity shall abound, the love of many shall wax cold;" and that in Phil. ii. 21, "For all seek their own, not the things which are Jesus Christ's." He answered me thus, "The world is not given to your ruling."

With these answers I was sore smitten, and I was like to sink, all means having now failed me, and I could see no outgate ; but then I resolved to go for a quarter of a year to a sewing school, to be a seamster, in order to gain my bread. This I thought was the best way to get from my parents without reproach. So I acquainted my parents with this design, upon which they consented to let me go for a little time.

And now the day came when I was to part with my parents ; but nature and unbelief, joined with sense and reason, were like to overcome my faith. Yet I was not a mile in the way, when my merciful and gracious God did appear for my relief, with a display of divine love and a blink of divine light, and gave me a full sight of the covenant in all the relations thereof, and that a reconciled God in a Mediator would be to me instead of a father and mother, and all other relations ; and also I got a renewed view of that promise, formerly marked, "That my bread should be given, and my water should be made sure." The sweetness I thus found in the way to Stirling (the place to which I came) turned my sorrow into joy, and revived all my spirits. So divine providence ordered my lot in a family in Stirling where the fear of God was ; and the first Sabbath I was in that place, I felt an immediate power coming along with the Gospel, reviving both to soul and body. So, from that day forth, I found a daily recovery, and also the Lord inclined the hearts of the godly to favour me.

Oh, now my light compared to the sun did again rise, according to the third part of the similitude recorded in the twenty-and-third year of my life, yet in a different way from what I did formerly enjoy. There were also many strange steps of providence I met with in this year, which were great matter of exercise and sore trial to me, which here I shall forbear to mention. Thus ends the twenty-and-fifth year of my life, being the year 1710.

The next year I continued under the Gospel and pleasant means of grace, by which I was tried to the very first stone of the foundation : for I laboured to bring the whole tract of my life, from my childhood to the day and year in which I now lived, as also all my experiences, both of good and evil, to be tried by this Gospel ; and I desire to bless the Lord as long as I live for the reflex light and composure of mind, together with the rectitude of soul and strength of inward faculties, that was allowed me in this great trial of myself by the clear and powerful Gospel I now came under.

And when the method of salvation by Christ, revealed in a

covenant of grace, was laid before me in this Gospel, together with the whole of my soul's exercise going before, as also the soul's taking hold of, and by promised power going into the whole method of salvation by Christ, according to the tenor of the Gospel covenant—when all this, I say, was laid before me in that light that shined on my soul, I did go back to the stone-dyke and hill-side, places where God, when I was reading His Word, then shined on my soul, and there did inform me of all this that the Gospel had now laid before me; as also the very Scriptures those ministers brought in as proofs of all those things above-mentioned were the very same Scriptures that were sent to me with light and power, by which I was formerly informed in all those things I now heard clearly opened up. Thus my conscience bore me witness, that by the power of grace I had closed with, and gone in to the whole of this salvation, as the Gospel had holden it out to me. and this I saw and did believe, that the foundation of my hope did stand sure.

Oh, here I cannot but wonder and admire that my experience did so well agree with the substance and matter of the foundation of the soul's hope, as now holden out in the Gospel, and yet so greatly different with respect to the different degrees of my exercises, and also the way, means, and instruments by which I did obtain my restoration to former light and consolation in Christ, which I was made to believe. Oh, here I got a display of the height and depth of sovereign grace, and of the wonderful way of the Lord's manifesting the same, who sometimes works above and beyond means, and yet makes His work perfect, according to the stated method of the covenant of grace; which I desire to adore and praise for time and through eternity.

Thus I continued about the space of four months, and so returned to my parents and stayed about a month, and now I saw it more and more impossible for me to live in that place, and under the ministry therein than before. So I told my parents I could not stay. My mother asked me what I had a mind to do, and how I was a-mind to live. I answered her, "There was the golden mine of the promises, and the broad board of divine providence, together with the use of some lawful employment—by those I am a-mind to live." So Providence provided me with service in the town of Stirling, that same place I had been in the former four months. As for my so leaving the place of my nativity and ministry on those above-mentioned reasons, I can appeal to God as my witness, and who I believe will be my Judge, that it was not prejudice, nor any other reason, but the life and food of my soul I was seeking, which I found to my real experience under the ministry at Stirling.

Thus I came away from my parents, and ventured amongst strangers, in obedience to that call I formerly mentioned, and in faith of the promise, "His bread shall be given him; his waters shall be sure" (Isaiah xxxiii. 16), and in faith of that part of the

covenant what God would be to me, in making up the want of all relations, comforts, or worldly profits, that by this undertaking sense and reason said to me I would lose.

I had been but a short time away, when it was observed by some friends that I had not been satisfied with the Gospel as preached by our parish minister, and that now I had left the place on that account; and this they informed the minister of. I doubt not but they had a good design in so doing, but he took it very ill. After this I suffered much reproach by the professing party in that place where I lived. I may say with the Psalmist, "If it had been an enemy I could have borne it." But I desire that the Lord may convince and forgive them, for nothing was I seeking after, in my leaving my parents and coming to Stirling, but the food of my soul, and this I can appeal to the Searcher of all hearts. And however some have reproached me, this I can declare, that my thoughts, as to the state of that congregation, and impressions of the plagues I fear may be coming upon it, if mercy prevent not, mixed water in the best of my wine, and made me wake when I should have slept.

For, so long as the Lord was pleased in His sovereignty to allow on me the more than ordinary manifestations of His love, I never sought after another life; but when He saw it meet to strip me of that life of sense I lived in the younger parts of my years, and was also pleased to clear it up to me that I was to seek after a life which was by faith in and through the channel of Gospel ordinances, which after I came to Stirling I found in my real experience as the daily food of my soul; for I by this Gospel had my state confirmed, and my various exercises cleared, and so I was taught how to make use of Christ and the promises, every day, for life and salvation.

After this I fell a reasoning with myself, whether my former life or the life I now lived under the Gospel was best; for although by the preaching of the Gospel I saw to whom I belonged, and where I was, and what I was doing, and had truths to feed on, according to the measure of the light of faith now bestowed upon me—all of which were sweet and satisfying to me—but the former life I lived, being a life of present sense of divine love and blinks of divine light, with the sensible downpourings of the Spirit I was wont to enjoy, oh, the consideration of this took away much of the sweetness of that life I had by the Gospel. Oh, now I longed to be away, for full satisfaction I could not find; and when I was in this difficulty, I imparted my mind to Christian acquaintances, and they all persuaded me to live a life of faith by the Gospel, for, said they, that life you are seeking is a life of sense, and that is reserved for eternity. This I tried for several weeks, but found no satisfaction.

Yet one day, when I was despairing of ever obtaining any of the days of my youth again, while in prayer that word was sent to me, "Therefore, behold, I will allure her, and bring her into the

wilderness, and speak comfortably unto her. And I will give her the valley of Achor for a door of hope : and she shall sing there, as in the days of her youth," etc. (Hosea ii. 14, 15). Oh, I thought this Scripture was suitable to my case, for I had been in a wilderness of temptation, in a wilderness of affliction, and in a wilderness of desertion. And what God had promised to His church in general, was sometimes made out to His people in particular.

By this I wan to some hope, that God would return to me some of my days of youth, and I was pleading and hoping that God would return ; so, after this, there fell out to me a piece of trial that I thought I was not able to go through, unless I got more than ordinary assistance. At that time God mercifully allowed me two of my days of the youth ; but alas ! this blink was soon over, and I was returned to where I was. Thus passed the twentieth-and-sixth year of my life.

After this I went on lamenting and complaining, thinking that my Beloved was gone away in anger, and would never manifest to me the sense of His love on this side of eternity ; so I fell a reasoning with myself, how to learn the divine mystery of the life of faith ; but, alas ! I could not take it up, nor understand it, so as to practise it. The Apostle calls it a believing what we could not see, according to 1 Peter i. 8 ; "As having nothing, yet possessing all things," according to 2 Cor. vi. 10. But all along, since the morning of my day, there hath been a party in my soul that could never be satisfied without possession in less or more degrees. This flame of love was kindled long since in my soul, and hath been maintained by the sensible manifestations of the love of God to me. Oh ! this flame did burn so hot at sometimes, that nothing less than the sensible enjoyment of the object beloved could quench.

And when I was thus reasoning with myself, that comparison was brought to my mind : if a rich man would marry a poor woman, and so infest her in all that he had, yet if he should deny her himself, she would not be satisfied, if she had true love to his person. This I applied, and said, "Although God would interest me in all that heaven and earth could afford, and though He would deliver me from the wrath to come, and give me the pardon of all my sins, and all pleasures imaginable ; yet I could never be satisfied if He withheld from me Himself and the sense of His love ; for I am persuaded that, as there is a real difference between a man and his benefits, so is there between God and His benefits."

After this, one Sabbath morning, in secret prayer, I was pleading that glorious Christ would come to my soul with such a revelation of His reconciled face, and manifestations of His divine love, that might wipe away a seven years' jealousy that I had entertained, and had all along remained with me, since the dark cloud came on my soul, as formerly recorded. And when I was thus pleading, I was sweetly transported, and I felt a renewed act of power put forth on my soul, and on every faculty thereof. Oh, here there

was great light shined into my understanding, by which I got a renewed sight of glorious Christ, as fully qualified and furnished to answer all my wants ; also I found the same power put forth on my will, making it to comply with and go in to all that was manifested to me in this light that shined on my understanding, as also the affections, namely, love and desire, were drawn to such life, so that the spark that was formerly kindled was now blown up, and burnt with such a flame that was like to consume me.

(To be continued.)

Echoes from the Past.

Critical Verses on the Free Church Assembly of 1874.

BY THE LATE MR. WILLIAM CROWE, WICK.*

HURRAH for the Union ! Why stop to split straws ?
Drive a carriage and six through each Westminster clause !
Get hymns, get an organ, haste drive home the wedge ;
Union is strength, so the proverbs allege.

New lights want chanting to chime with the hymns ;
Then, why not have dancing to supple the limbs ?
Ha ! a sweeping majority overcomes all ;
Our gallery youths will respond to the call.

The Psalter, though sacred, inspired, and divine,
Well suited to David, and all David's line,
Yet backsliding leaders are now of belief
These heavenly songs are obscure, and too brief.

American hymns ! We'll begin with a few ;
Man's composition must not be termed new ;
The old-fashioned folks are fast passing away ;
O speed their departure, we earnestly pray.

"The hope of the Church" in Divinity Hall
Is wrangling for Union, Professors and all ;
Ecumenical councils are now much in vogue ;
Calvin, Luther, and Knox are hid in the fog.

What mean those fierce yellings, coarse hissing, and cries ?
Minority men are attempting to rise !
Hear how they are hooted, and put to the wall,
Who dare stem the tide in Assembly Hall ?

* Mr. Crowe, who died in 1900, at the age of 79, was one of our most godly and devoted elders. He was author of a small book of poems, entitled "The Fathers of Caithness," but the present verses are not in this book.—ED.

Explain to these youths why the Church is called Free,
And what her creed was in Eighteen Forty-three ;
Was the conflict not keen, and lasted ten years ?
What, then, were the dangers that caused such fears ?

The champions for freedom, who fought in those days,
And marshalled the hosts amid triumph and praise,
Were for valour renowned, and love to the Lord,
With the watchword of Calvin, and Luther's broad sword.

When Moses, the leader, gave up the command,
When the armies of Israel had entered the land,
The Gibeonite scouts were sent out in disguise,
And treated for union, soft, gently, and wise.

Our Schools not a place for religious truth !
Throw open the gates, do not hamper the youth ;
Teach dancing and classics ; teach Ingram and Gray :
Dispense with the Bible for serving its day.

The dark clouds of winter are cov'ring the sky ;
Removing "the landmarks" is the reason why ;
Consulting a witch at misty En-dor,
The Ark and the glory departing therefore.

The ranks are fast thinning, the soldiers are few ;
Assyrians are many, and spread like the dew ;
The bridle and hook, at the word of command,
Can soon turn the aliens out of this land.

Stand fast to your colours near Midian's camp ;
Get Gideon's trumpet, sword, pitcher, and lamp ;
Take the waters before them, send word to the North,
The kilt and blue bonnet will soon rally forth.

O Wellwood, dear Wellwood,* why drift with the tide ?
Nixon's† to windward, and on the right side ;
Call him, if you please, a bigot, and mad,
Perverter, distorter, and all that is bad.

This Syrian host will yet hear a blast ;
Ahiathophel's counsels will fail him at last ;
Let Israel trust in the Plant of Renown ;
This Midianite camp will yet be cast down.

CORRECTION.—In the obituary notice, in our last issue, of Mrs. Duncan MacLachlan, Clarence River, New South Wales, the date of the funeral should have been Friday, *17th October*, 1919, and not *19th as stated*.

* Rev. Sir Henry Wellwood Moncrieff, the Clerk.

† Rev. William Nixon, D.D., of Montrose.

Alleged Higher Criticism in the Free Presbyterian Church.

WITH reference to the allegations made by "Highlander" in a letter to us which appeared in our issue of 9th March, we have been asked by the Northern Presbytery of the Free Presbyterian Church to publish the following minute, and we consider it fair to do so:—

At a meeting of the Northern Presbytery of the Free Presbyterian Church held at Migdale, Bonar-Bridge, on 3rd May, 1921, consideration of the letter which appeared in the "Northern Chronicle," 9th March, 1921, under the heading "Higher Criticism in the Free Presbyterian Church," and signed "Highlander," was taken up.

The Presbytery, after hearing the following witnesses—Messrs. Alexander Murray and John Campbell, elders, Creich; Mr. James Maciver, Bonar-Bridge; Miss Anne Macpherson, Migdale, the writer of the letter signed "Highlander"; Mr. John Macpherson, brother of the foregoing; and Mr. George Matheson, Cean-na-bad, uncle of the foregoing, and also a statement from the Rev. D. A. Macfarlane, came to the following findings:—

1. That no case of Higher Criticism or of charging the Word of God with unverity or immorality has been proved against the Rev. D. A. Macfarlane.

2. That the Presbytery believe Mr. Macfarlane to be a sound believer in the veracity and morality of the Word of God, notwithstanding all that is said to the contrary in the letter which appeared in the "Northern Chronicle," 9th March, 1921, and signed "Highlander," and the evidence brought forward by the writer of the letter before the court.

3. That the Presbytery, after hearing the evidence of the writer of the letter and other witnesses, cannot regard many of the statements contained in it as true statements or just criticism of what was actually said; neither can the Presbytery come to the conclusion that the letter was written with the desire of promoting the glory of God and the good of His cause. And the Presbytery further feel that the charge made of Higher Criticism in the heading of the letter against the Free Presbyterian Church is without foundation and unjust, and the whole trend of the letter is to hold up the Free Presbyterian Church to public obloquy.

4. That the Presbytery are all the more convinced that the said Mr. Macfarlane is altogether free from the charge of Higher Criticism or of casting any reflections on the Word of God from his statement made to the Presbytery and given at the conclusion of this finding, and that in the statement made by him on 2nd January, in the Tulloch School, he only took to do with the translation of a few words, substituting in a reading of a portion of the chapter in 1 Samuel (chap. 25) an equivalent phrase, and also to

translation of words in verses in Leviticus, and in proof of our conviction the Presbytery herewith give Mr. Macfarlane's statement made before them:—"I, Donald A. Macfarlane, Free Presbyterian minister of the combined charges of Lairg, Dornoch, Rogart, and Crieche, own and declare that I most heartily believe in the inerrancy and infallibility of the Word of God. I further declare that I sincerely regret that I gave pain to any of my hearers or real friends of the Word of God or left the impression on anyone's mind by anything I said that I was reflecting on the veracity or morality of the Word of God by the statement made by me on 2nd January, 1921, in connection with the substitution of the words 'every man' for the expressions in the text occurring in 1 Samuel 25, verses 22 and 34, and also to translation of verses in Leviticus, and that I now see in acting as I did, and in making such a statement, I acted and spoke unadvisedly, and I promise for the future that in the public reading of the scriptures I will strictly adhere to the Authorised Version."

In view of the fact that the letter signed "Highlander" has wrongly been attributed to several who had nothing to do with it, the Presbytery take this opportunity of stating that Miss Anne Macpherson, Migdale (aged 18 years), when asked, on the authority of incontrovertible evidence in the possession of the Presbytery, if she were the writer of said letter, candidly acknowledged she was and that no one was responsible for any word in the letter but herself.

Searmon.

*Cuid de Chomharraidhean air Feasgair Dhubhach aig
Eaglais Dhe.*

LEIS AN URRAMACH RALPH ERSKINE, A.M.,

Ministear an t-Soisgeil a bh'ann an Dunfermline.

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"Ach tarlaidh air tra feasgair gu'm bi solus ann."—SECHA. xiv. 7.  
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MAR a ta na sgriobtuirean uile toirt fianuis mu Chrìosd, mar sin tha 'n steidh-theagaisg so a' tabhairt fianuis mu chiall a chom-pàrtaichidhean do thaobh 'eaglais agus a shluagh fein, mar-aon ann a fhreasdal agus ann a ghràs.—Tha dà ach anns an rann as am bheil ar steidh-theagaisg air a tabhairt; tha aon diubh a' seoladh a chum a chomais buileachaidh ghlic, tha aon eile a chum crìoch aoibhneach riaghailt suidheachaidh Dhe a thaobh 'eaglais agus a shluagh fein.

Anns na briathran fein thug sinn fainear. 1. Na croisean agus na trioblaidean a's dubhaich' a tharlas do dh'eaglais agus do sluagh Dhe anns an t-saoghal so, air am foillseachadh fo shamhladh trà feasgair. 2. Na sòlasan agus na misneachaidhean as milse a

tharlas 'nan crann-chur, air am foillseachadh fo shamhladh soluis. 3. An ùin, no an t-àm sònruichte, an uair a tha an dòchas a' tabhairt suas an spioraid. 4. Tha agaibh cinnteachas neomhearachdach na criche shona so, "Tarlaidh air trà feasgair, gu'm bi solus ann."

Na nithe so dh'fhosgail sinn suas aig àm roimhe so.* 'Se tha rùn oirnn 'san àm so a bhi dearbhadh, gu'm bheil an t-àm anns am bheil sinn a nis beo na àm feasgair. B'àill leinn gu'n tugadh sibh gu furachair faineas comharraidhean an tim, agus gu cinnteach ma bheir, taisbeanaidh e gu soilleir, gur àm feasgair e, àm dorch droch àm aig eaglais Dhe. Agus, gu 'ur cuideachadh ann an so, b'àill leinn cuid de na comharraidhean fhoillseachadh dhuibh deth dh'àm feasgair anns an eaglais. Agus air dhuinn fhaicinn gu' bheil Spiorad an Tighearn a' cuir an ceill coir brònach sluaigh le àm feasgair, tha e le sin a' ceadachadh dhuinne bhi cleachdadh an doigh-labhairt ann a bhi foillseachadh an ni ceudna. B'ìdh na, comharraidhean a dh'ainmicheas sinne ma 'seadh, air an tabhairt o' na cho-shamhladh sin, air doigh's gur h-ann is fearr ni e greim air bhuir cuimhne, 'nuair a tha iad air an cuir an ceill le leithid do nithe 'sa tha soilleir do na h-uile neach is urrainn eadar-dhealachadh a chuir eadar maduinn agus feasgair.' Nis de' na comhar'an so tha dà sheòrsa. 1. Cuid a dh'fheudas a bhi air an gairm comhar'an roimh-innsidh, a' feuchainn gu'm bheil feasgair dhorch a tarruing am fagus. 2. Cuid eile a dh'fheudas a bhi air an gairm comhar'an follseachaidh a' nochdadh gu'm bheil an t'àm air làthair na àm feasgair.

1. Tha comhar'an roimh-innsidh ann, nach e a mhàin a tha foillseachadh gu'm bheil mòr dhorchadas anns an àm air làthair, ach gu'm bheil àm feasgair na's doirche cabhagachadh air aghairt; an leithid as iad so a leanas:—

I. Tha e na chomharradh a tha roimh-innseadh mu àm feasgair an uair a tha na sgàilean a' fàs fada. Am feadh 'sa tha a ghrian àrd, tha na sgàilean goirid; ach mar a's isle ta ghrian, 'sann is àirde tha na sgàilean. Mar sin, an so, mo chàirdean, tha e na àm feasgair a tha teachd air an eaglais, an uair a tha sgàilean falamh a fàs fada, agus dhe' na's mò a mheas na fìor dhiadhachd. An uair a tha sgàil no faileas duine dhà no trì a dh'uairean na's faide na e fein, tha e aig innseadh gu'm bheil a ghrian iosal, agus an oidhche am fagus. Nach 'eil a chùis mar sin ann an seadh spioradail, 'nuair a tha aig luchd-aidich na's mò mhòir de' shamhladh diadhachd no na th'aca de' a cumhachd; na's mò de shamhladh diadhachd no na th'aca deth a brìgh? Cha'n 'eil aig cuid, gu dearbh, uiread ri sgàil no faileas na diadhachd, aon chuid 'n an teaghlaichean no 'n an closaidean; nì a tha ag innseadh gu'm bheil e gle dhòrch aca-san, agus gu'm bheil iad a dh'easbhuidh solus eòlais Chrìosd; oir, far nach 'eil solus, cha'n

* Bha na nithe so maille ri cinn-labhairt eile, air an laimhseachadh leis an Ugdar, ann an caoqhaladh searmoinean urramach, anns a bhliadhne 1723.

eil sgàil idir ann ; tha na h-uile na thiugh dhorchadas sin, no, tha aca sgàil do chràbhadh, agus gun a bheag tuille, air-neo beagan na's mò ; nì tha 'g radh gu'm bheil an solus a th'aca na sholus crìonaidh, agus gu'm bheil feasgar dhòrch a teachd air a h-aghaidh.

'Nuair a tha an eaglais ann an staid soirbheachaidh, agus a ghrian gu h-ard ann a speuraibh, tha sgàilean na'n samhlaichean falamh, deas-ghnàthaichean saobh-chràbhach, agus innleachdan dhaoine air an gearradh goirid ; 'seadh, agus air an gearradh dheth, mar a tha fios agaibh gu'n robh iad gu soleimte air an àicheadh agus air bòideachadh na'n aghaidh ann ar measg-ne ann an laithean ar cùmhnantachaidh ; ach an uair a tha na sgàilean air fàs fad a ris, agus mòran a' seasamh suas air an son, agus teirc a' taisbeanadh 'nan aghaidh, ach na's roghnaichte gun a bhi a' seasamh suas air son a bheag ann an eaglais Dhé ach air son dearbh sgàlean, air dhoibh fein ainm a bhi beò a bhi aca, ach gidheadh iad marbh ; an uair a tha so, tha mi 'g radh, gu coitchionn a' teachd air aghaidh, tha e ag innseadh gu'm bheil an fheasgair ann.

2. Tha e na chomharradh air àm feasgair, a uair a tha luchd-saothraich gu cabhaigeach a' pilltin o'n saothair. Ma chi sibh iadsan a tha saothreachadh 'san achaidh ag ath-philltin dhachaidh o'n cuid obair, comhdhùnaidh sibh gu'm bheil àm feasgair aig làimh. Mar sin, 'nuair ann an eaglais Dhé a tha iomadh seirbhiseach firinneach ann am fion-lios Dhé, air an tabhairt le cabhaig dhachaidh do neamh, o'n saothair air thalamh, is comharradh e air gu'm bheil àm feasgair a tarruing am fagus. Mar a tha atharrachadh na muinntir dhiadhaidh 'sa choitchionn, na chomharradh a tha aig roim-innseadh gu'm bheil feasgair do bhreitheanas a' teachd, air dhoibh-san a bhi air an tabhairt air falbh o'n olc a tha r'a theachd ; mar sin tha atharrachadh luchd-saothraich urramach ann am fion-lios Dhe gu sònraichte a bagradh oidhche. 'Nuair a tha Lot air a tabhairt a' mach a Sodom, tha e aig roimh-innseadh gu'm bheil feasgair feirge a teachd. Bha Metuselah air a thoirt air falbh bliadna roimh an tìl ; bha Ambrose air atharrachadh roimh sgrios na h-Eadailt ; agus Luther roimh chogaidhean Ghermanie ; agus 'us lionmhor fear-saothraich dileas a rinn an Tighearn, o chian ghoirid atharrachadh anns an tìr so, agus o'n taobh dùtcha so ; feudaidh sinn a chomh-dhùnadh o 'na so, an uair a tha Noahan air an tabhairt a dh'ionnsuidh an cuid àirceachan, gu'm bheil e na chomharradh air tuil a bhi aig làmh, agus gu'm bheil Dia a' tionail fhoghair fein mu'n d'thig storm a gheambraidh, agus a' gairm dhachaidh a luchd-saothraich mu'n tig an oidhche dhorch air a h-aghaidh.

(*Ri leantuin.*)

The Editor regrets that, owing to unavoidable circumstances, he has been unable this month to have a list ready of the large number of subscriptions he has received, but trusts that a very exhaustive list will be given (D.V.) in the July issue.

Church Notes.

Communion.—Coigach (Ross), first Sabbath of June; Shieldaig (Ross), second; Dornoch (Sutherland), third (not *second* as stated by mistake in last issue), and Lochcarron (Ross), third; Gairloch (Ross) and Inverness, fourth. Beaul, Lairg, and Raasay, first Sabbath of July; Staffin (Skye), Tain (Ross), and Tomatin (Inverness), second; Daviot (Inverness), Flashadder (Skye), Halkirk (Caithness), and Rogart (Sutherland), third.

Day of Humiliation and Prayer.—The Synod of the Free Presbyterian Church, met at Inverness, on 18th May, appointed (D.V.) Wednesday or Thursday, the 22nd or 23rd June, to be observed as a Day of Humiliation and Prayer for the sad state of Ireland and the general world unrest, congregations to hold the day found more suitable.

The General Assemblies.—The Assemblies of the Established Church, United Free, and Free Church met on Tuesday, 25th May, in Edinburgh. The new Moderators respectively were:—Revs. Jas. A. M'Clymont, D.D.; Adam Philip, D.D., of Longforgan; and Roderick Macleod, B.D., of Knock, Lewis.

Acknowledgment of Donations.

MR. ALEX. MACGILLIVRAY, General Treasurer, Glenurquhart Rd., Inverness, acknowledges, with grateful thanks, the following donations up to 20th May:—

Sustentation Fund.—Per Rev. J. S. Sinclair—Interest on California Legacy, from January to May, 1920, £10 9/; A. M'L., Strathglass, 2/6.

Jewish and Foreign Missions Fund.—Per Rev. N. Cameron—The Ballina Congregation of the F.P. Church, N.S.W., Australia, per Mr. James D. Kidd, with many thanks, £12 5/7.

Inverness F.P. Manse Purchase Fund.—The Treasurer of the above Fund (Mr. J. Grant, Bank of Scotland, High Street, Inverness), begs to acknowledge, with thanks, the following donations:—Per Rev. E. Macqueen—Mr. John MacLeod, £5, and Mr. Donald MacLeod, £1, Mount Florida, Glasgow; Per Treasurer—Miss E. C. Sinclair, Glasgow, 10/.

CORRECTION.—Mrs. John MacLachan, Glasgow, 10/, in last issue, should have been Mr. John MacLachlan, etc.

The Treasurer of the Inverness Congregation acknowledges, with thanks, £1, for Sustentation Fund, from Mr. Robert Ellison, Kirkhill, per Mr. Chas. M'Lean, Inverness.

Mr. M. M'Askill, Treasurer to the Glendale F.P. Church Building Fund, acknowledges, with thanks, 30/ from three Friends in Liverpool, per Rev. James M'Leod.

Tolsta Church Building Fund.—Mr. John Nicolson, Treasurer, acknowledges, with thanks—£1, Lady Friend, Uig, Lewis; £1, Sympathiser, Inverness; 10/, Dingwall post mark; £2, Lady, Stornoway, in memory of Corporal John MacKenzie.

Per Rev. N. Macintyre—10/, Miss MacKenzie, Temperance Hotel, Kyle; £1, "A Friend," Inverness, and 10/ for Stornoway Sustentation Fund; 10/, J. M'D., Gairloch; £1, Kenneth Matheson, Dingwall; £1 each, Mrs. Burns and A. M., Balquhiddier.