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Disobedience.

DISOBEDIENCE shows itself in many ways in this sinful world. But its most daring and hateful form is when it is manifested against God and what He has commanded. This aspect of it has a long, bad history, and takes us back to that fateful day when our first parents, by their disobedience of God's command, opened wide the floodgates of sorrow for the human race. God's command was plain enough—"But of the tree of the knowledge of good and evil, thou shalt not eat of it"—and there was a definiteness in the threat fitted to arrest the attention of those to whom it was addressed—"For in the day thou eatest thereof thou shalt surely die." In this act of disobedience the whole human race were involved, and they have shown by their thoughts and conduct that they have a nature that is averse to obey God. The words of Dr Charles Hodge are worthy of quotation in connection with this subject. "The first address of the tempter to Eve," he says, "was designed to awaken distrust in the goodness of God, and doubt as to the truth of the prohibition. 'Hath God indeed said, ye shall not eat of every tree of the garden?' or, rather, as the words probably mean, 'Has God said, ye shall not eat of any tree of the garden?' The next address was a direct assault upon her faith. 'Ye shall not surely die;' but on the contrary, become as God Himself in knowledge. To this temptation she yielded, and Adam joined in the transgression. From this account it appears that doubt, unbelief, and pride were the principles which led to this fatal act of disobedience. Eve doubted God's goodness; she disbelieved His threatening; she aspired after forbidden knowledge" (Systematic Theology, II. 128). The elements that entered into the first act of disobedience made it peculiarly heinous in the sight of

God. Wherever and whenever God's word is doubted we are on the high road that leads to disobey the plainest and clearest commands of God. If we actually believed what God had said we could not willingly disobey Him. Doubt of God's Word leads to the settled unbelief that God will not do what He said. But there never was a miscalculation made so fraught with tremendous issues to responsible beings than this. God shall do what He has said, whether it be in mercy or in judgment, whether in promise or in threat. Discontentment with her state found an entrance into Eve's mind, and provided a fruitful soil for the cunningly-planned suggestion of Satan, and she succumbed to the appeal that in eating the forbidden fruit they would become as "gods knowing good and evil." Immediately on the back of this suggestion the door of man's heart was opened to pride, from which it is never to be dislodged, except in the case of God's redeemed, and even there not completely until they pass into glory. Pride vaunts itself in the face of the great God, and makes man to believe he is something when he is nothing. Disobedience to God is heaven daring and heaven defying, and is the inalienable heritage of every son of Adam born into this world. Sometimes it manifests itself in the recklessness of speech and action which characterises the open and avowed enemy of God. At other times it shows itself in that heedless indifference to the clearest commands of God, which is apt to be lightly thought of. But any one who occupies a position in which he requires to give instructions to those under him will realise that one of the most hateful forms of disobedience is this very kind. It shelters itself behind a seemingly friendly exterior, but all the while there is absolutely no intention of giving any heed to the instructions delivered. While the disobedience which shows its real nature in acts of outrageous defiance to God has slain its thousands, this has slain its tens of thousands.

The Apostle, in calling attention to disobedience, in the Epistle to the Romans, says that while by "one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous" (Roms. v. 19). The obedience of the One who made many righteous is a glorious theme to all those who have been taught by the Holy Spirit, and know to their painful cost that they have a nature which gives abundant evidence of disobedience to God. Neither His infinite greatness nor His unsearchable goodness will tame this vagrant and wild occupant of the human heart,

but when God's Spirit comes to carry out His purpose then a work has been begun that will never cease until disobedience has not an inch to claim as its own in the heart of God's redeemed.

This disobedience manifests itself against those authorities that God has set up in the Church, the State, and the Home.

1. In the Church. God's Church, from its very nature, should be the last place where disobedience would be expected. But what do we actually find? Open and flagrant defiance to God's commands and precepts. Servants discontented with their position in His house seek to become masters where only one Master can of right be acknowledged. Christ is the head of the Church. But men have set up Popes, Cardinals, Archbishops, etc., and these have, alas! too often daringly disobeyed the Word of God. But disobedience to God not only manifests itself in churches with prelatic hierarchies, but also in those churches which disdain these high-sounding titles, and are content with the more humble designations of presbyters and pastors. What is the Higher Criticism, Modernism, and all the other heresies that ever disturbed the Church of Christ in the world but open and flagrant disobedience to the Head of the Church. His Church was never set up as a witness to doctrines which undermine its very foundations. And the men who are teaching doctrine of this kind are plainly declaring to the world that they do not intend to obey God. The same may be said of all those who offer as an excuse for their conduct the importance of having God's house well filled, irrespective of the scripturalness of the means adopted. The people must be got at all costs, even by worldly means, if others fail. The Church is to be governed by what is desired by the people, and so these active ecclesiastics become the servants of men and cease to be the servants of God. They have not the courage, if they have the knowledge, to say, in the words of Peter and John, to all these disturbers of the divine order of things—"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye" (Acts iv. 19).

2. The State. God has ordained the powers that be for His own wise purposes. And the ruling power is an ordinance of God. The civil magistrate * has no

* Civil magistrate here means the ruling power. "Magistrate" in this sense is not to be limited to the more familiar use such as when applied to a justice of peace, etc.

right to interfere with matters pertaining to the conscience, for God alone is Lord of the conscience, but the sphere of His authority is very wide and the duty of subjects very plain, as our Confession points out—"It is the duty of the people to pray for magistrates, to honour their persons, to pay them tribute and other dues, to obey their lawful commands, and to be subject to their authority for conscience sake. Infidelity, or difference in religion, doth not make void the magistrates' just and legal authority, nor free people from their due obedience to him" (chap. xxiii., sec. iv.). The civil magistrate may be very far from what a Christian would like him to be, but that does not free the subject from due obedience to him, provided he does not interfere with the just and scriptural claims of the conscience. There are movements in this country which have as their undisguised aim the overthrow of the authority that God has set up, and though the agitators came very near once or twice in gaining their end, God in His providence baffled them, and turned all their counsels to foolishness. To this movement is to be traced to a large degree the incessant strife between master and servant, between employer and employed. Scripture teaches that it is the duty of the master to be just to his employees, and the employees to be honest to their masters. No Christian worthy of the name would wish to see the labouring man ill paid and overwrought, while the employer reaps all the fruit of his toil. The language of Scripture is particularly strong on this point when it counsels those who kept back the hire of the labourers by fraud "to weep and howl" for the miseries that shall come upon them (James v. 1). But while justice ought to be done between man and man, the movement we have in our mind's eye has other purposes in view, and behind the specious plea of fighting the cause of the working man it is out to smash the constituted authority in this country, and the working man is the hammer that this sinister power is holding in its hand.

3. The Home. God did not leave it to men to decide the relative places to be occupied by the sexes, neither did He leave it with men to decide what position of authority should belong to husband and wife respectively. He decided this matter Himself, and His Word is quite clear on that point. And we have no hesitation in saying that no Christian woman will ever consider it a degradation to occupy a position assigned to her by God, however much this may be resented by

those belonging to the devil's brigade. The modern feminist movement is spoken of as a revolt against Victorian ideals. That might or might not be a bad thing, but it becomes indubitably bad if it is a revolt against what God has ordained as to the relationships of superiority and inferiority that ought to be recognised between the sexes. To such an extent has this revolt influenced society and the Church that in the Revised English Prayer Book the bishops have decided to leave out the word "obey" in the marriage service. To say, as many say, that it is better to do this as so many women never intend to pay any heed to their promise made on their bridal day, is as inconsequent as to say because millions of people in this country do not obey the fourth commandment, therefore, it should be deleted from the Decalogue. The spirit that is behind this movement, wherever it came from, is not from heaven. But when all is said and done, the exhortation still stands: "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing" (Eph. v. 24).

Another sphere in which the spirit of disobedience is very clearly seen in modern times is the defiance of parental authority. It manifests itself in different ways, sometimes by discontent at legitimate and prudent restraints set to the desires and conduct of the young. Parents, of course, are to remember the scriptural injunction: "Provoke not your children to wrath," and to use discretion in dealing with their offspring, but children are to remember that they are specially commanded by God to honour their parents, and disobedience to parents is given as one of the sure signs of the "perilous times" (II. Tim. iii. 2). Children are called upon to obey their parents in the Lord, and those who have Christian parents should consider it an inestimable blessing from God. No parent has a right to interfere with the just and scriptural claims of conscience, but their authority should be recognised and their advice obeyed where it is manifestly in accordance with God's Word. Rejection of counsel founded on this sure foundation is rejection not simply of a father's or mother's counsel, but of God's. No standard acknowledged by the concerted opinions of the young can sweep away God's command as to the respect and honour they owe their parents and the obedience to them which God has ordained should be rendered by them—"Children obey your parents in the Lord; for this is right" (Eph. vi. 1).

A Sermon

BY THE REV. FINLAY MACLEOD, DORNOCH.

Preached at Lairg, 28th December 1926, at the Ordination of the Rev. D. J. Matheson.

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezekiel xxxiii. 7-9).

THE duty of a watchman among men is very clearly set before us in the first part of this chapter. From the second verse to the end of the sixth the Lord tells the Prophet what he is to speak to the children of Israel; but in the words of our text the Lord speaks direct to Ezekiel, and reminds him of the solemn fact that he is the Lord's "watchman unto the house of Israel." The part of the chapter going before our text explains vividly what follows; therefore, in our remarks we shall keep in view what precedes our text.

In considering the text, as enabled by the Spirit of Truth, let us consider—I. The watchman, II. The duty of the watchman, III. And how the watchman must perform his duty.

I. We are to consider the watchman. The question naturally suggests itself, Who are the Lord's watchmen among men? The answer to this question is given to us in the last part of the second verse—"If the people of the land take a man of their coasts, and set him for their watchman." We learn from these words that among men the watchman must belong to the country which appoints him as their watchman. Men have so much wisdom that they will not set one who is an enemy in such an important position. For instance, during the late War, you would not expect to meet a German doing sentry duty in the British Army. He was an enemy, and must be treated as an enemy. If such wisdom is found among men, can we for a moment think that the Lord would set one who is His enemy to be a watchman among the sinful children of men? Such a thing would be against reason itself,

and the Word of God is plain on the matter. "Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Many who are called watchmen in our day are frequenters of dances, concerts, etc., and yet they claim to be called by the Lord as His watchmen; but their practice shows that they are quite ignorant of Him they would represent—"So then, O Son of man, I have set thee a watchman to the house of Israel." Thus the Prophet Ezekiel was called to be a watchman to Israel, after God called him effectually by His Word and Spirit. (1) The whole race of Adam are enemies to God, serving sin and Satan. This sad fact is plain in the case of each one of us here to-day, that we have been enemies, and were reconciled to God; or that we are still continuing in our enmity to Him. All who are true watchmen were in such a state, until quickened by the Spirit of God. (2) They were reconciled to God through Jesus Christ. The fact that a watchman is set among sinners proves that there is a way of reconciliation by which God and sinners can be reconciled. The wonder is that God would treat with rebels; but He is just in forgiving and blotting out sins through Jesus Christ. Thus the true watchmen are on God's side, for they were "made willing in a day of His power," and forsook for ever the service of sin and Satan. They belong to the Kingdom of God, they are men of His coasts. (3) They are not only called effectually by the Holy Spirit in the day of their conversion; but they are called to be His watchmen to men. This call comes to them from God through the truth, so clear that they are certain it is the voice of God to them. Some of them might say with Jeremiah—"Ah, Lord God! behold I cannot speak, for I am a child." Yet He who gave the command to them enabled them to obey it—"And with mine eye upon thee set, I will direction show" (Ps. xxxii. 8). These things are essential in any true watchman; but the sad thing is, my friends, that our land is full of professed watchmen, who never experienced these things, and hence poor sinners are not warned of their danger. Neither is the way of life set before them.

II. Let us now consider the duty of the watchman. The first part of his duty is stated in the seventh verse — "Therefore, thou shalt hear the word at my mouth, and warn them from me." That is, being God's watchman to the people, he is to tell them what God says to him, without keeping back one word of it, or adding one word

to it. How does God speak to His watchmen now? He speaks to them in the Scriptures of the Old and New Testaments. The whole Bible, from Genesis to Revelation, is the inspired Word of God. "To the law and to the testimony, if they speak not according to this Word, it is because there is no light in them" (Isaiah viii. 20). Those who refuse any part of the inspired record are guilty of keeping back what God has given to His watchmen to declare to sinners in all ages. This part of the duty implies that the watchman is to study the Scriptures, pleading at the throne of grace for the guidance of the Holy Spirit—"Meditate upon these things: give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee" (I. Tim. iv. 15, 16). The second part of the watchman's duty is given us in the eighth and ninth verses. He is to warn the wicked of his awful danger, if he continues in his wicked ways. Just like the watchmen among men, when he sees the sword coming, he is to blow the trumpet, that the people may be warned and seek safety, lest they die. The Lord's watchman is not only to warn the wicked to turn from his evil ways, but, also, to set before him the way of life. He is in other words to preach Law and Gospel. The Lord declares to the wicked that he is guilty of breaking His holy and just commandments, and must die eternally if he repent not. Oh! what responsible work is given to the watchman, and how can he perform it if he is not under a sense of his awful responsibility? He is to deliver his message as from the Lord. It is not a message with a may be; but facts which must be experienced by every sinner, either in mercy or in judgment. When the watchman has warned the wicked, if the wicked turn not from his evil ways the watchman is clear of his blood. The wicked must die not because he was not warned, but because he refused to hear the warning—"And ye will not come to me that ye might have life" (John v. 40). The Lord declares to the watchman the guilt he brings upon himself, if he does not warn the wicked, "But his blood will I require at thine hand." These are solemn words that should cause the watchman to be active in his duty, as one who has heavy responsibilities laid upon him by the Lord, for the eternal welfare of poor, perishing sinners.

III. We now come in the last place to say a word on how the watchman must perform his duty. (1) He must do it faithfully. The idea of faithfulness runs through the whole of this solemn message given by God

to the Prophet. As the Prophet must be faithful in receiving God's Word, so he must be faithful in delivering it to the people. If we are to be faithful watchmen, we must declare the whole Word of God to perishing sinners, that they may take warning and escape for their life to the glorious refuge set before sinners in the Gospel. (2) He must also perform his duty in love, as one who is constrained by the love of Christ. Love to the poor sinner who is going heedlessly on to a lost eternity was and is in the heart of the true watchman. His aim is to bring every sinner into the way of life. (3) The watchman does his duty as one who must give account to God. When the day of account comes, the Lord will reward the faithful watchman, but the unfaithful watchman, who was guilty of putting sinners astray will receive his own portion then, which will be eternal death, for he was a spy, working for Satan, and not a true watchman. May we get grace to be faithful, when the Enemy of God and man has so many spying to lead sinners astray. To you, as a congregation, I would say, be warned through the watchman God has set among you, and rest not until you are reconciled to God through Jesus Christ.

Christ Restoring That Which He Took Not Away.

BY THE LATE REV. DUNCAN CAMPBELL, KILTEARN.

LET us consider what it was Christ restored which He took not away 1. He restored glory to God. The essential glory of God could suffer no diminution, but His declarative glory did, when His laws were trampled upon and His authority disregarded by man. Christ glorified God by His obedience and sufferings, "Thou art my servant, O Israel, in whom I will be glorified"—"I have glorified thee on the earth, I have finished the work thou gavest me." He came under the moral law as a man, under the ceremonial law as a Jew, under the mediatorial law as a Saviour. He yielded perfect obedience to the law in thought, word, and deed, thus restoring that which sin and Satan had taken away. 2. Christ restored peace between God and man. He partook of the nature of both parties, and was thus a suitable Mediator. In Him mercy and truth met together, righteousness and peace kissed each other. In consequence of His having magnified the law, God is in Him reconciling the world unto Himself, not imputing their trespasses unto them. There is no peace to

the wicked—no true, stable peace apart from Christ's finished work. There may be false peace, but it will not always endure. When the act of grace passed in heaven is made known in the court of conscience, then a peace is imparted which passeth understanding—the peace of God, and peace with God.

3. Christ restored happiness to man. All seek happiness, but as sin has blinded the understanding, they seek it where it is not to be found. They seek it in the pleasures of sin; in the lust of the flesh, the lust of the eye, and the pride of life. Many say: "Who will show us any good"—some created good. Nothing but God Himself, as the sole portion, can satisfy a rational creature: this is the light of His countenance which the godly so earnestly desire. 4. Christ restored to man the image of God. We now bear the image of the earthly Adam, and so we cannot restore ourselves to the favour, neither can we to the image of God. We have not even the desire. We would be free from the punishment We would be free from the punishment of sin, but we have naturally no desire to be delivered from the bondage of sin. But Jesus Christ suffered the just for the unjust, that they might be renewed in the spirit of their mind—that they might be created anew. And the moment that they are restored to the favour of God, their restoration to the image of God begins. He is called Jesus because He saves His people from their sins, He is made of God to them sanctification. The Holy Ghost is the Spirit of Christ, whom He sends in the Father's name. And when the Spirit is sent, conformity to the image of God begins, the outlines of the divine likeness are drawn upon the soul.

In conclusion, it will avail us nothing to hear that Christ restored that which He took away, unless we have an interest in Him by faith. It will avail us nothing to hear that He is the Saviour of the lost, unless He is our Saviour. All that we have learned of the Gospel of His grace will but aggravate our condemnation, if we do not enter in by the strait gate, and walk in the narrow way. If we are not justified by the blood and sanctified by the Spirit of Christ, we have no part in Him, and we are still in the gall of bitterness and in the bonds of iniquity. Learn how deeply we are indebted to Christ for all our mercies. All the blessedness of all His people, not only in time but throughout eternity, is the fruit of His undertaking If He had not restored them, no blessedness could have been our portion. We would have been miserable in time, miserable in death, and miserable throughout eternity.

Christian Meets Evangelist Again.

BY JOHN BUNYAN.

AND now he began to be sorry that he had taken Mr Worldly-Wiseman's counsel. And wit that he saw Evangelist coming to meet him; at the sight also of whom he began to blush for shame. So Evangelist drew nearer and nearer; and coming up to him, he looked upon him with a severe and dreadful countenance, and thus began to reason with Christian

Evangelist—What dost thou here, Christian? said he: at which words Christian knew not what to answer; wherefore at present he stood speechless before him. Then said Evangelist further, Art not thou the man that I found crying without the walls of the City of Destruction?

Christian—Yes, dear Sir, I am the man.

Evangelist—Did I not direct thee the way to the little-wicket gate?

Christian—Yes, dear Sir, said Christian.

Evangelist—How is it, then, that thou art so quickly turned aside? for thou art now out of the way.

Christian—I met with a gentleman so soon as I had got over the Slough of Despond, who persuaded me that I might, in the village before me, find a man that could take off my burden.

Evangelist—What was he? Christian—He looked like a gentleman, and talked much to me, and got me at last to yield; so I came hither: but when I beheld this hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

Evangelist—What said that gentleman to you? Christian—Why, he asked me whither I was going: and I told him.

Evangelist—And what said he then? Christian—He asked me if I had a family, and I told him: but, said I, I am so loaded with the burden that is on my back, that I cannot take pleasure in them as formerly.

Evangelist—And what said he then? Christian—He bid me with speed get rid of my burden, and I told him it was ease that I sought: and, said I, I am therefore going to yonder Gate to receive further directions how I may get to the place of deliverance. So he said that he would show me a better way, and shorter, not so attended with difficulties as the way, Sir, that you set me in; which way, said he, will direct you to a gentleman's house, that has skill to take off these burdens. So I believed him, and turned out of that

way into this, if haply I might be soon eased of my burden: but when I came to this place, and beheld things as they are, I stopped for fear, as I said, of danger; but I now know not what to do.

Then said Evangelist, Stand still a little, that I may show thee the words of God. So he stood trembling. Then said Evangelist, "See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." He said, moreover, "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." He also did thus apply them: Thou art the man that art running into this misery; thou hast begun to reject the counsel of the Most High, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition.

Then Christian fell down at his feet as dead, crying, Woe is me, for I am undone! At the sight of which Evangelist caught him by the right hand, saying, "All manner of sin and blasphemies shall be forgiven unto men: Be not faithless, but believing." Then did Christian again a little revive, and stood up trembling, as at first, before Evangelist.

Then Evangelist proceeded, saying, Give more earnest heed to the things that I shall tell thee of. I will now show thee who it was that deluded thee, and who it was also to whom he sent thee. The man that met thee is one Worldly-Wiseman, and rightly is he so called; partly because he savoureth only of the doctrine of this world (therefore he always goes to the town of Morality to church); and partly, because he loveth that doctrine best, for it saveth him from the cross; and because he is of this carnal temper, therefore he seeketh to pervert my ways, though right. Now, there are three things in this man's counsel that thou must utterly abhor:—1. His turning thee out of the way; 2. His labouring to render the cross odious to thee; 3. And his setting thy feet in that way that leadeth unto the ministration of death.

First, Thou must abhor his turning thee out of the way; yea, and thine own consenting thereto: because this is to reject the counsel of God, for the sake of the counsel of a Worldly-Wiseman. The Lord says, "Strive to enter in at the strait gate" (the Gate to which I send thee); "for strait is the gate that leadeth unto life, and few there be that find it." From this little Wicket-gate, and from the way thereto, hath this wicked man turned thee, to the bringing thee almost to destruc-

tion: hate therefore his turning thee out of the way, and abhor thyself for hearkening to him.

Secondly, Thou must abhor his labouring to render the cross odious unto thee; for thou art to prefer it before the "treasures in Egypt": besides, the King of Glory hath told thee, that "he that will save his life shall lose it;" and, "he that comes after me, and hates not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, cannot be my disciple." I say, therefore, for a man to labour to persuade thee that that shall be thy death, without which the Truth hath said, thou canst not have eternal life; this doctrine thou must abhor.

Thirdly, Thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy burden. He to whom thou wast sent for ease, being by name Legality, is the son of the bond-woman which now is, and is in bondage with her children; and is in a mystery this Mount Sinai, which thou hast feared will fall on thy head. Now if she with her children are in bondage, how canst thou expect by them to be made free? This Legality therefore is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him; no, nor ever is like to be: Ye cannot be justified by the works of the law; for by the deeds of the law no man living can be rid of his burden. Therefore, Mr Worldly-Wiseman is a liar, and Mr Legality a cheat; as for his son Civility, notwithstanding his simpering looks, he is but a hypocrite, and cannot help thee. Believe me, there is nothing in all this noise that thou hast heard of these sottish men, but a design to beguile thee of thy salvation, by turning thee from the way in which I had set thee. After this Evangelist called aloud to the heavens for confirmation of what he had said; and with that there came words and fire out of the mountain under which poor Christian stood, that made the hair of his flesh stand up. The words were thus pronounced:—"As many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."

Now, Christian looked for nothing but death, and began to cry out lamentably, even cursing the time in which he met with Mr Worldly-Wiseman; still calling himself a thousand fools for hearkening to his counsel; he also was greatly ashamed to think that this gentleman's arguments, flowing only from the flesh, should

have the prevalency with him, as to cause him to forsake the right way. This done, he applied himself again to Evangelist in words and sense as follows:—

Sir, what think you? Is there any hope? May I now go back and go up to the Wicket-gate? Shall I not be abandoned for this, and sent back from thence ashamed? I am sorry I have hearkened to this man's counsel; but may my sin be forgiven?—"Pilgrim's Progress."

Gleanings from Many Fields.

How John Berridge Discovered his Mistake.

MY desire and intention, in this letter, is to inform you what the Lord has lately done for my soul. In order to this, it may be needful to give a little previous information of my manner of life from my youth up to the present time.

When I was about the age of fourteen, God was pleased to show me that I was a sinner, and that I must be born again before I could enter into His kingdom. Accordingly, I betook myself to reading, praying, and watching, and was enabled thereby (as I flattered myself) to make some progress in sanctification. In this manner I went on though not always with the same diligence, till about a year ago. I thought myself in the right way to heaven, though as yet I was wholly out of the way, and imagined I was travelling towards Zion, though I had never set my face thitherward. Indeed, God would have shown me that I was wrong by not owning my ministry; but I paid no regard to this for a long time, imputing my want of success to the naughty hearts of my hearers, and not to my own naughty doctrine.

You may ask, perhaps, "What was my doctrine?" Why, dear Sir, it was the doctrine that every man will naturally hold whilst he continues in an unregenerate state, that we are to be justified partly by our faith, and partly by our works. This doctrine I preached for six years at a curacy which I served from college, and though I took some extraordinary pains, and pressed sanctification upon them very earnestly, yet they continued unsanctified as before, and not one soul was brought to Christ. There was, indeed, a little more of the form of religion in the parish, but not anything of the power.

At length I removed to Everton. Here again I pressed sanctification and regeneration as vigorously as I could; but finding no success, after preaching two years in this manner, I began to be discouraged. Now some secret misgivings arose in my mind that I was not right myself. These misgivings grew strong, and at last very painful. Being under great doubts, I cried unto the Lord very earnestly—Lord, if I am right, keep me so; if I am not right, make me so. Lead me to the knowledge of "the truth as it is in Jesus." After about ten days' crying unto the Lord, He was pleased to send an answer to my prayers, and in the following wonderful manner. As I was sitting in my house one morning, and musing on a text of scripture, the following words were darted into my mind, and seemed, indeed, like a voice from heaven:—"Cease from thine own works." Before I heard these words my mind was in a very unusual calm; but as soon as I heard them, my soul was in a tempest directly, and tears flowed from my eyes like a torrent. The scales fell from my eyes immediately, and now I clearly saw the rock I had been splitting upon for nearly thirty years. Do you ask what this rock was? It was—some secret reliance on my own works for salvation.

I had hoped to be saved partly in my own name, and partly in Christ's name, though I am told there is salvation in no other name, except in the name of Jesus Christ (Acts iv. 12). I had hoped to be saved partly through my own works, and partly through Christ's mercies; though I am told we are saved by grace through faith, and not of works (Eph. ii. 8-9). I hoped to make myself acceptable to God partly through my own good works; though we are told we are accepted in the Beloved (Eph. i. 6). I hoped to make my peace with God partly through my own obedience to the law; though I am told that peace is only to be had by faith (Rom. v. 1). I hoped to make myself a child of God by sanctification; though we are told we are made children of God by faith in Christ Jesus (Gal. iii. 26). I had thought that sanctification was the way to justification; but now I am assured that sanctification follows after justification; or, in other words, that we must first be justified by faith, before we can have any true sanctification by the Spirit. When we are justified, it is done freely and graciously, without the least merit of ours, and solely by the grace of God, through Jesus Christ (Rom. iii. 24-28).

All that is previously needful to justification is this, that we be convinced by the Spirit of God of our own sinfulness (Isaiah lxiv. 6); convinced that we are the

children of wrath, by nature, on account of our birth-sin (Eph. ii. 3), and that we are under the curse of God on account of actual sin (Gal. iii. 10). And under these convictions, to come to the Lord Jesus Christ, renouncing all righteousness of our own, and relying solely on Him who is appointed to be the Lord our righteousness (Jer. xxiii. 6). Again, Christ says, "Come unto me, all ye that labour and are heavy laden [with the burden of sin] and I will give you rest;" i.e., I will take the burden away; I will release you from the guilt of sin. Where you may observe that the only thing required of us when we come to Christ, is to come burdened, and sensible that none can remove this burden but Christ. Again, Christ did not come to call the righteous, but sinners to repentance. See also Luke iv. 18. Hear how He cries out, (Isa. lv. 1), "Ho, every one that thirsteth, come ye to the waters. . . yea come, buy wine and milk [i.e., the blessings of the Gospel] without money and without price"—where we are ordered to bring no money, i.e., no merit of our own. We must not think to make a purchase of these blessings by any deserts of ours. They are offered freely, that is, graciously, and must be received freely; nothing more is required from us but to thirst after them. Why was the Pharisee rejected (Luke xviii. 14)? Because he came pleading his own works before God. He was devout, just, chaste, and abstemious, and thanked God for enabling him to be so: very well, so far all was right. But then he had some reliance on these works, and therefore pleads the merits of them before God; which shows that he did not know what a sinner he was, and that he could only be saved by grace, through faith. He opens his mouth before God, and pleads his own cause, though God declares that every mouth shall be stopped before Him, and the whole world brought in guilty before God (Rom. iii. 19). And why was the publican justified? Not on account of his good works; but because he was sensible of his evil ones, and accordingly self-accused, self-condemned, and crying out only for mercy. And now, dear Sir, hear what is the rise and progress of true religion in the soul of man.

When the Spirit of God hath convinced any person that he is a child of wrath, and under the curse of God, in which state every one continues to be till he has received Jesus Christ into his heart by faith, then the heart of such an one becomes broken for sin; then, too, he feels what he never knew before, that he has no faith, and accordingly laments his evil heart of unbe-

lief. In this state men continue, some a longer, some a shorter time, till God is pleased to work faith in them. Then they are justified, and are at peace with God (Rom. v. 1). They have their sins forgiven them; for this is the meaning of the word peace. See Luke vii. 48-50. When we have received faith from God, for it is His gift—Eph. ii. 8, to justify our persons, then we afterwards receive the Spirit to sanctify our hearts, and now the work of sanctification goes forward; now his fruit is more and more unto holiness; now the love of God is shed abroad in his heart by the Holy Spirit (Rom. v. 5); now he walks in the comfort of the Holy Ghost (Acts ix. 13); now he is filled with joy and peace in believing (Rom. xv. 13); now he rejoiceth with joy unspeakable and full of glory (I. Pet. i. 8); and now he hath the Spirit of God bearing witness with his own spirit, that he is a child of God (Rom. viii. 16; I. John v. 10). These are things that I was an utter stranger to before, notwithstanding all my reading, watching, and praying; and these are things that every one must be a stranger to, until he is made a child of God by faith in Christ Jesus.

But to proceed: though a believer be continually more and more sanctified in body, soul, and spirit, yet his hopes of heaven are not built on his sanctification, but on Christ; he knows that he is only complete in Christ (Col. ii. 10). Accordingly, though he labours to abound in all the fruits of righteousness, yet, like Paul, he desires to be found only in Christ, not having, that is, not relying on, his own righteousness, but on the righteousness of God, by faith (Phil. iii. 8, 9).

And now let me point out to you the grand delusion which had liked to have ruined my soul. I saw very early something of the unholiness of my nature, and the necessity of being born again. Accordingly, I watched, prayed, and fasted too, thinking to purify my heart by these means, whereas it can only be purified by faith (Acts xv. 9). Watching, praying, and fasting are necessary duties; but I, like many others, placed some secret reliances on them, thinking they were to do that for me, in part at least, which Christ only could. The truth is, though I saw myself to be a sinner, yet I did not see myself an utterly lost sinner, and therefore I could not come to Jesus alone to save me. I despised the doctrine of justification by faith alone, looking on it as a foolish and dangerous doctrine. I was not yet stript of all my righteousness —could not consider it as filthy rags, and therefore I went about to establish a righteousness of my own, and

did not submit to the righteousness of God by faith (Rom. x. 3). I did not seek after righteousness through faith, but, as it were, through the works of the law. Thus I stumbled and fell (Rom. ix. 31, 32). In short, to use a homely similitude, I put the justice of God into one scale, and as many good works of my own as I could into the other; and when I found, as I always did, my own good works not being a balance to the Divine justice, I then threw in Christ as a makeweight. And this every one really does who hopes for salvation, partly by doing what he can for himself, and relying on Christ for the rest.

But, dear Sir, Christ will either be a whole Saviour, or none at all. And if you think you have any good service of your own to recommend you unto God, you are certainly without any interest in Christ; be you ever so sober, serious, just, and devout, you are still under the curse of God, as I was, and knew it not, provided you have any allowed reliance on your own works, and think they are to do something for you, and Christ to do the rest.

I now proceed to acquaint you with the success I have lately had in my ministry. As soon as God had opened my own eyes, and showed me the true way to salvation, I began immediately to preach it. And now I dealt with my hearers in a very different manner from what I had used to do. I told them very plainly that they were children of wrath, and under the curse of God, though they knew it not; and that none but Jesus Christ could deliver them from that curse. I asked them, if they had ever broken the law of God once, in thought, word, or deed? If they had, they were then under the curse; for it is written, "Cursed is every one that continueth not in all things that are written in the book of the law to do them." And again, "He that keepeth the whole law and yet offendeth in one point, is guilty of all." If, indeed, we could keep the whole law, without offending in one point; if we had done, and continued to do, all the things in God's law, then, indeed, we might lay claim to eternal life on the score of our own works. But who is sufficient for these things? If we break God's law, we immediately fall under the curse of it, and none can deliver us from this curse but Jesus Christ. There is an end, for ever after, of any justification from our own works. No future good behaviour can make any atonement for past miscarriages. If I keep God's laws to-day, this is no amends for breaking them yesterday. If I behave peaceably to my neighbour this day, it is no satisfaction for having broken his head yesterday.

If, therefore, I am once under the curse of God, for having broken God's law, I can never after do anything of myself to deliver me from this curse. I may then cry out, "O wretched man that I am! who shall deliver me from this body of sin and death?" and find none able to deliver but Jesus Christ (Rom. vii. 23-25). So that if I am once a sinner, nothing but the blood of Christ can cleanse me from sin. All my hopes are then in Him, and I must fly to Him, the only hope set before me. In this manner, dear Sir, I preached, and do preach to my flock, labouring to beat down self-righteousness, labouring to show them that they were all in a lost and perishing state, and that nothing could recover them out of this state, and make them children of God, but faith in the Lord Jesus Christ. And now see the consequence. This was a strange doctrine to my hearers. They were surprised, alarmed, and vexed. The old man, the carnal nature, was stirred up, and railed, and opposed the truth. However, the minds of most were seized with some convictions, and the hearts of some were truly broken for sin; so that they came to me, as those mentioned in the Acts, thoroughly pricked to the heart, and crying out, with strong and bitter cries, "What must I do to be saved?" I then laid the promises before them, and told them, if they found themselves under the curse, Christ was ready to deliver them from it. If they were really weary and heavy laden, Christ would give them rest. If their hearts were broken for sin, and they would look up unto Christ, he would heal them. I exhorted them also to thank God for these convictions, assuring them it was a token of good to their souls; for God must first smite the heart before He can heal it (Isa. xix. 2). I generally found that they received comfort from the promises; and though they complained much of the burden of sin, and of an evil heart of unbelief, yet they always went away refreshed and comforted. Many have come to me in this manner, and more are continually coming; and, though some fall off from their first convictions, yet others cleave stedfastly unto the Lord. They begin to rejoice in Him, and to love Him: they love His Word, and meditate much on it; they exercise themselves in prayer, and adorn their profession by a suitable life and conversation.

And now let me make one reflection. I preached up sanctification very earnestly for six years, in a former parish, and never brought one soul to Christ. I did the same at this parish for two years, without any success at all; but as soon as ever I preached Jesus Christ, and

faith in His blood, then believers were added to the Church continually—then people flocked from all parts to hear the glorious sound of the Gospel, some coming six miles, others eight, and others ten, and that constantly.

And now let me ask, What is the reason why my ministry was not blessed when I preached up salvation partly by faith and partly by works? It is because this doctrine is not of God, and He will prosper no ministers but such as preach salvation in His appointed way, viz., by faith in Jesus Christ. Let me now apply myself to your own heart; and may God dispose you to receive my words in the spirit of meekness. Indeed, Sir, I love and respect you, else I could not have written to you so freely. Are you, then, in the same error that I was in for nearly forty years, viz., that you must be saved partly by faith and partly by works? And have you constantly preached this doctrine? Then you may be certainly assured of these two things: first, that you never yet brought one soul to Christ by your ministry; and secondly, that you are not yet in the way to salvation yourself. Oh! be not displeased with me for telling you the truth.

But you will say, perhaps, that you have not only been sincere, but ever zealous in preaching the Word of God. So was I; but there is a zeal which is not according to knowledge, and that zeal I had, though I knew it not. You may say farther, that you have read and prayed much. So did I; but still I knew nothing as I ought to have known, until God was pleased to show me that I was blind, and then I cried heartily to Him for light and direction, and He opened my eyes (John ix. 39).

Dear Sir, will you attend to the following advice? It is very safe advice, be the state of your soul what it may—pray to God to lead you into the knowledge of the truth as it is in Jesus. Beseech God to keep you in the truth, if you have received it; or if you are in error, to reveal it unto you. If you will do this heartily and constantly, God will not suffer you to abide long in the darkness—if, indeed, you are in darkness (James v. 1).

I now proceed to give you some further account of myself, and of the impediments which kept me from the truth. When I first came to the University, I applied myself diligently to my studies, thinking human learning to be a necessary qualification for a divine, and that no one ought to preach unless he had taken a degree in the University. Accordingly, I

studied the classics, mathematics, philosophy, logic, metaphysics, and read the works of our most eminent divines; and this I did for twenty years, and all the while was departing more and more from the truth as it is in Jesus, and vainly hoping to receive that light and instruction from human wisdom which could only be had from the Word of God

During this time, I was thought a Methodist by some people, only because I was a little more grave, and took a little more pains in my ministry than some others of my brethren: but in truth I was no Methodist at all, for I had no sort of acquaintance with them, and could not abide their fundamental doctrine of justification by faith, and thought it high presumption in any to preach unless they had taken holy orders. But when God was pleased to open mine eyes, about half-a-year ago, He showed and taught me other things. Now I saw that nothing had kept me so much from the truth as a desire for human wisdom—now I perceived that it was as difficult for a wise or a learned man to be saved—as it was for a rich man or a nobleman (I. Cor. i. 26). Now I say that God chose the foolish things of this world to confound the wise, for two plain reasons. 1st. That no flesh should glory in His presence (I. Cor. i. 29). 2ndly. That faith did not stand in, or was not produced by the wisdom of man, but stood in the power of God (I. Cor. ii. 5).

Now I discovered that no man could understand the Word of God but by the Spirit of God (I. Cor. ii. 12). Now I saw that every believer was anointed by the Holy Spirit, and thereby led to the knowledge of all needful truths (I. John ii. 20). . . .

And now, dear sir, let me open my sin and shame unto you. I solemnly subscribed to the Articles of our Church, and gave my hearty assent and consent to them. Amongst the rest, I declared that we are accounted righteous before God, only for the merits of our Lord and Saviour Jesus Christ by faith, and not for our own works and deservings, and that we are justified by faith only, as it is expressed in the Eleventh Article. But though I solemnly subscribed to this Article, I neither believed nor preached it; but preached salvation partly by faith and partly by works. And oh! what dreadful hypocrisy—what shameful prevarication was this! I called, and thought myself a churchman though I was really a dissenter and a schismatic; for I was undermining the fundamental doctrine of our Church, and the fundamental doctrine of the Gospel, namely, justification by faith only.

If you read over the homilies of the Church—if you read over the Fathers of the Church—if you read the works of the good old bishops that were published a hundred years ago, you will there find the Gospel of Christ preached, and the true doctrine of our Church. But since that time, I mean in the last century, our clergy have been gradually departing more and more from our doctrines, articles, and homilies; so that at length there was scarce a clergyman to be found but who preached contrary to the Articles he subscribed. And almost all the sermons that have been published in the last century, both by bishops and curates, are full of the soul-destroying doctrine, that we are to be justified partly by our own works, and partly by Christ's merits.

Do you ask how all the clergy came to fall into this pernicious doctrine? I answer, Very easily. Every man, whilst he continues under the power of the carnal mind, and is not awakened to see his utterly lost condition, is naturally disposed to embrace this doctrine. For not being convinced, by the Spirit of God, that all his righteousness is as filthy rags (Isa. lxiv. 6), and that he is without health and strength in himself (Rom. v. 6); I say, not being convinced of this, he naturally goes about to establish some righteousness of his own, and cannot submit to the righteousness of God by faith. Not being yet sensible of his utterly lost and helpless state, he must have some reliance on himself; and thus, instead of looking wholly to Jesus Christ for salvation, he looks partly to Christ and partly to himself; instead of seeking for righteousness and strength from the Lord Jesus Christ, he seeks for it partly from Christ and partly from himself; instead of seeking to be justified in the Lord, he seeks after justification partly through the Lord and partly through himself. But see what Christ says of this matter (Isa. xlv. 22-25).

And now let me ask how the whole Church of Rome happened to depart from the simplicity of the Gospel, and to fall into this doctrine of works and faith which we now preach? It was owing to the depraved nature of man, which makes him think himself to be something, and that he can do something, though he is nothing, and can do nothing to justify himself in God's sight.

At the Reformation our Church returned again to Jesus Christ, and placed justification on the Gospel footing of faith only. And so it continues to this day; but though our homilies continue sound and evangelical, yet our clergy have departed once more from

both, and are advancing to Rome again with hasty strides; preaching, in spite of articles and subscription, that most pernicious doctrine of justification by faith and works. Which doctrine, I am verily assured, no one can hold, and be in a state of salvation. But I trust God is once more visiting, in mercy, our poor, distressed Church.

I have sent you a couple of books, and a pamphlet, and I make you a present of them. Read them over carefully; and before you begin to read, at any time, look up to the Fountain of wisdom for light and direction. For if you rely on your own abilities, or other men's labours, God may keep you ignorant of His glorious Gospel, as a punishment for your presumption and neglect of Him.

When I sat down to write, I did not intend to have filled more than half a sheet; but when I took my pen in hand, I knew not how to lay it aside. I have written my sentiments with great freedom, and, I hope, without offence. May God give a blessing to what I have written. May He enlighten your eyes, as He hath done mine; adored be His name! May He lead you by His Spirit to the knowledge of the truth as it is in Jesus, and make you instrumental in bringing souls from darkness into light, and translating them out of the kingdom of Satan into the glorious kingdom of His dear Son. Amen! Amen!

Jesus in Simon, the Pharisee's House.

OUR Lord's conduct, in eating at the Pharisee's table, is quoted by some Christians in defence of the practice of keeping up intimacy with unconverted people, and going to dinner parties and entertainments at their houses. Those who use such an argument would do well to remember our Lord's behaviour on this occasion. He carried His "Father's business" with Him to the Pharisee's table, He testified against the Pharisee's besetting sin. He explained to the Pharisee the nature of free forgiveness of sins, and the secret of true love to Himself. He declared the saving nature of faith. If Christians who argue in favour of intimacy with unconverted people will visit their houses in the spirit of our Lord, and speak and behave as He did, let them by all means continue the practice. But do they speak and behave at the tables of their unconverted acquaintances as Jesus did at Simon's table? This is a question they would do well to answer.—Bishop Ryle.

Aidmheil A' Chreidimh.

CAIBIDEAL XXXI.

Mu Sheanaidhibh agus Ard-Chomhairlibh.

I. Chum gu bitheadh an Eaglais ni 's fearr air a riaghladh, agus ni 's mò air a cur suas, is còir na co-thionala sin a bhi ann ris an abrar gu coitchionn Seanaidh agus Ard-chomhairlean.

II. Mar dh' fheudas Uachdarain shaoghalta gu laghail, Seanadh do Mhinisteiribh, agus do dhaoinibh iomchuid eile a ghairm a chum an comhairle chur riu mu ghnothuichibh a' chreidimh; is amhluidh ma bhios na h-Uachdarain shaoghalta 'n an naimhdibh folluiseach do n eaglais, feudaidh ministeirean Chriosd, diubh féin, do thaobh an dreuchd; no iad-san maille ri daoinibh iomchuidh eile, air dhoibh comas fhaotainn o 'n Eaglaisibh, coinneamh a chumail r' a chéile 'n an leithidibh sin do chothionalaibh.

III. Buinidh do Sheanaidhibh agus do Ard-Chomhairlibh, gu ministereil, connsachaidhean mu chreidimh agus ceistean coguis a réiteachadh; riaghailtean agus seòladhean chur sìos mu aoradh folluiseach Dhé, agus mu riaghladh na h-eaglais; casaidean an cùisibh droch-fhrithealaidh éisdeachd, agus an toirt gu crìch le h-ùghdarras: Agus ma tha na h-òrduighean agus na comhairlean so do réir focail Dé, is còir gabhail riutha le h-urram agus le h-ùmhlachd; cha 'n ann a mhàin air son an co-fhreagraidh ris an fhocal, ach mar an ceudna air son a' chumhachd leis am bheil iad air air son na crìche sin 'n a fhocal.

IV. Feudaidh na h-uile Seanadh no Ard-chomhairle, o làithibh nan Abstol, co dhiubh a tha iad uile-choitchionn, no àraid, dol am mearachd; agus chaidh mòran diubh am mearachd: Uime sin cha chòir riaghailt creidimh no dèanadais a dhèanamh dhuibh, ach is còir an gnàthachadh mar an dèanamh, air dha bhi 'n a òrdugh le Dia, air 'òrduchadh chuideachadh annta sin araon.

V. Cha 'n 'eil Seanaidh no Ard-chomhairle gu h-aon ni a làimhseachadh, no chrìochnachadh, ach ni a bhuineas do 'n Eaglais: agus cha 'n 'eil iad ri buntuinn ri gnothuichibh saoghalta bhuineas do riaghladh dùthcha, mur h-ann le h-iarrtus ùmhal, ann an gnothuichibh àraid, no le 'n chomhairle chum toileachaidh na coguis, ma ghairmear chuige sin iad leis an Uachdaran shaoghalta.

Caibideal XXXII.

Mu staid dhaoine an déigh bàis, agus mu Aiseirigh nam marbh.

I. Tha cuirp dhaoine an déigh bàis a' pilleadh a chum na h-ùrach agus a faicinn truaillidheachd; ach air d' an anamannaibh (nach faigh bàs agus nach coidil) seasmhuidheachd neo-bhàsmhor bhi aca, tha iad air ball a' pilleadh a dh' ionnsuidh Dhé a thug uaithe iad. Air do anamannaibh nam fireanach an sin, bhi air an déanamh iomlan ann an naomhachd, tha iad air an gabhail a stigh chum nan nèamh a 's àirde a 's àirde, anns am bheil iad a' faicinn gnùis Dé ann an solus agus ann an glòir, a' feitheamh ri lànshaorsa an cuirp: Agus tha anamanna nan aingidh air an tilgeadh do Ifrinn, far am fan iad ann an piantaibh, agus ann an dorchadas iomallach, air an gleidheadh a chum breitheanais an latha mhòir. A thuilleadh air an dà àite so, do anamaibh air an dealachadh o 'n cuirp, cha 'n 'eil an Sgriobtur a' foillseachadh àit air bith eile.

II. Cha 'n fhaigh iad-san a gheibhear beò 's an latha dheireannach bàs, ach bithidh iad air an atharrachadh, agus bithidh na mairbh uile air an dùsgadh suas, leis na cuirp cheudna, agus cha 'n ann le cuirp 's am bith eile, ged is ann le atharrachadh bhuadhan agus bithidh iad a rìs air an cur r' an anamaibh gu sìorruidh.

III. Bithidh cuirp nan eucorach air an dùsgadh suas le cumhachd Chriosd gu eas-onoir; agus cuirp nam fireanach air an dùsgadh suas le a Spiorad-sa gu h-onoir, agus air an dèanamh comh-chosmhuil r' a chorp glòrmhor féin.

Caibideal XXXIII.

Mu 'n bhreitheanas dheireannach.

I. Dh' òrduich Dia latha anns an toir e breth air an t-saoghal am fireantachd, le Iosa Criosd, d' an d'thug an t-Athair gach uile chumhachd agus breitheanas. Agus anns an là sin, bheirear breth, cha 'n ann a mhàin air na h-ainglibh a thuit o' n ceud staid, ach mar an ceudna, thig na h-uile dhaoine an làthair Caithir-bhreitheanais Chriosd, gu cunntas a thabhairt air an smuaintibh, air am briathraibh, agus air an gnìomharraibh agus a chum gu faigheadh iad do réir na rinneadh leò 's a' chorp, ma 's maith no olc.

II. 'S i a' chrìoch mu 'n d'òrduich Dia an là so, chum gu foillsicheadh e glòir a thròcair, ann an slàinte shìorruidh nan daoine taghta; agus glòir a cheartais ann an dìteadh na muinntir a chuireadh air cùl, a' mhuinntir sin a tha aingidh agus easùmhal. Oir ann an sin imichidh na

fireana chum na beatha shuthain, agus gheibh iad iomlanachd an aoibhneis agus na fionnaireachd sin a thig o làthair an Tighearna. Ach bithidh na h-aingidh, do nach aithne Dia, agus nach 'eil ùmhal do shoisgeul Iosa Criosd, air an tilgeadh ann am piantaibh sìorruidh, agus bheirear panas orra le sgrios sìorruidh o làthair an Tighearna, agus o ghlòir a chumhachd.

III. Mar is àill le Criosd sinn bhi làn dhearbhta gu m bi là breitheanais ann, araon chum sgàth a chu rair na n-uile dhaoinibh roimh 'n pheacadh; agus a chum tuilleadh sòlais a thoirt do na daoinibh diadhuidh 'n an trioblaid; mar sin is àill leis, an là ud a bhi neo-aithnichte do dhaoinibh, a chum gu 'n crathadh iad diubh gach uile shocair fheòlmhor, agus gu 'm biodh iad do ghnàth ullamh gu bhi 'g ràdh, Thig a Thighearn Iosa, Thig gu h-aithghearr. Amen.

A' Chrioch.

On the Duties of Masters and Servants.

IT is far more difficult rightly to command, than dutifully to obey. To be a master and a Christian at the same time, in the direction of worldly affairs, requires more grace than men usually imagine. The master may soon be acted, and people are commonly very fond of acting this, from the lust of power which rages in corrupted nature: But to command, under a sense of God's authority, the things which are just and equal, and not to be lifted up with the pride and passion of pre-eminence; this is to give a proof, that the heart indeed lives as in God's presence, and that worldly superiority, which generally begets insolence, can be maintained with true meekness and humility. But how can he, whom grace hath not made master of his own corruptions, expect obedience from others with all readiness and sincerity?

As in a higher case, so in this it may be asked of every Christian master, "Who maketh thee to differ from another?" Surely God's providence never raised men into power, that they might show their pride only, but to do good, and to carry on, as far as their power may extend, the welfare of society. If any people act otherwise, they must one day be deeply convinced, that all the little distinctions of men have no natural reality in them, and that there is one common Master in heaven, with whom there is no such thing as respect of persons.

Many professing masters are exceedingly deficient in one great duty to their servants. They give them perhaps plenty of bread, and furnish them well in earthly things; but they neglect to hold out the best of all subsistence, the bread of life, to their souls. The omission of family worship cannot be excused on any account. This, as one said, like the hem of a garment, keeps all things together, and prevents other duties and affairs from ravelling out. Servants cannot have grace indeed, but by God's mercy; but they can easily see if their masters do not live graciously, and will readily notice it too; nay, sometimes make from their failures an apology, though a bad apology, for themselves. If masters would live and demean themselves like Christians indeed, and walk in the fear of God; their servants would mend their manners, if nothing more, and we should have fewer complaints than we have, to the disgrace of religion, and the discomfort of our lives. The wickedness of superiors, like a contaminating disease, infects the ranks beneath them, and hath often brought a whole society or nation to the pitch of destruction.

A professing servant should get by heart the following rule of the apostle, and in all his business keep it in mind: "Servants be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ: Not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart; with good-will doing service, as to the Lord, and not to men." Our proud hearts do not naturally love obedience. We would all be masters, and set up for ourselves; and if God suffered this, corrupt as we now are, we should soon be undone.

Is the master a man of the world? The Christian servant's light should so shine before him, that, though he might hate him for his religion, he must respect him for his diligence, dutifulness, uprightness, and truth. Some masters have been won to God by the gracious and upright conduct and conversation of their servants; and how do those servants live who say, that they shall not be so blessed? If the master be harsh, it is not likely that a servant's sauciness should reclaim his mind, or do good to himself, or bring honour to the cause of God. Let all be done which can be done, without murmurings and disputings; and if there be no other remedy, it is better to part than to commit the sins of impertinence, or to live in the sins of anger and strife.

Is the master a real Christian? The faithful servant will render him double honour, and rejoice to obey him on a double account; both because Providence hath made such a one his master, and grace his brother and friend. If he take any unhandsome liberties on that account, forgetting his own place and duty, he breaks the order and disposal of God, and lays for his own mind a foundation of much uneasiness. It is a sad mistake of their duty, when truly serious servants imagine that by the grace of God they are to take up a new sort of natural boldness, and that, instead of putting on the ornament of a meek and quiet spirit, they have from grace a privilege to be insolent, froward, rough, and disobedient. What a wretched thing is it to be said in the world, as it too often is—"I had rather have any kind of servants than professors of religion, because they are always lazy or unruly:" or, "I had rather have any one for my master or mistress than those who talk about godliness; they are always so gloomy, humoursome, and perverse: In their places of worship they seem saints; but at home they are wolves, and bears, and very devils." O this is a sad light indeed before men; or rather an unshining taper, that reeks only in a smoke and a stink.

The laws of this country, above all others, are so much in favour of servants and the poor, that the Christian servant is obliged, in gratitude both to God and man, to conduct himself with the more zeal in his service to both. Servants here are considered by the laws as equally free in person with their masters, and are not to be defrauded or abused. How then should the Christian bless God, that He hath placed him in such a country as this, where the gospel is freely preached and freely heard, and where he can enjoy his conscience with comfort and liberty? If he hath more work than his master, though that is not always the case, he has less care, fewer distractions, and is more out of the way of many deceitful and dangerous temptations.—Tract.

TOO LITTLE OF THE NEW MAN.

A young minister wrote to the Rev. John Murker, Banff, a letter of reproof, trying to put the old man right in a few things, in rather a presumptuous manner. He received a reply by return of post with this sentence in it:—"Yours has just arrived, and I perceive it has in it a great deal of the young man, too much of the old man, and far too little of the new man."

The Situation in China.

ONE of the clearest accounts we have seen of the present tangled state of affairs in China appeared recently in the "S.S Times" (Philadelphia), in a letter, dated 29th December 1926, and written by A. Gordon Melvin, Ph.D. "To-day," says Dr Melvin, "nationalism is developed among the students and young people to the pitch of hysteria, and has produced a nation-wide cry for national equality and an anti-foreign and anti-Christian movement. From one end of the country to another the educated people in the community are filled with a new determination that China shall become a modern nation." Unfortunately, Soviet influences are ceaselessly at work. The People's Party leaders profess not to be opposed to Christianity, but in early summer the Kuomintang or People's Party joined hands with the Southern Communists, and these are having considerable influence in the councils of the movement. The following quotation from Dr Melvin's illuminative article will give a fair idea of how matters were at the end of the year:—

"The present revolutionary movement, therefore, presents the anomalous spectacle of an alliance of Communistic, anti-Christian elements with Marshal Feng and his Christian army. The bond of union is that of nationalism and patriotism, and there seems reason to believe that under the influence of the present psychological situation in China, Feng is nationalistic and patriotic to a fault. If one will look back over his career it is easy to see that Feng has always been on the side of the Republican Revolution, and has consistently fought for the setting up of a clean and honest government, such as the Southern movement professes, and not without some truth, to be setting up. For years Feng has been an ardent admirer of Sun Yat-sen and his writings, and it is not at all impossible that these works have contributed to an exaggerated idea of the wrongs that China has suffered at the hands of foreign nations and to a forgetfulness of the situation in China which precipitated many of the wrongs which we in America and England to-day so sincerely regret. It is, therefore, in no way surprising to find Feng in the revolutionary cause. On the other hand, there is some reason to believe that Marshal Feng has been deceived. There is reason to believe that he has been tricked into thinking that opposition to Christianity and such persecution as we have been suffering in the recently occupied provinces is being kept in check. There is reason to believe that on his recent visit to Russia he was

deceived into believing that the Russian Government is not anti-Christian and into believing professions of Russia's friendliness to China which have made England and America seem unfriendly by comparison. Dr Goforth made a recent trip on a special mission to visit Feng, to talk over the situation and its dangers, and to hear his point of view. It is to be feared that he found his old friend less receptive and more contentious than he had been before. Feng seemed pleased to hear that the visit of his emissary, General Lu Chung-lin, to Hankow seemed to have some effect in modifying earlier anti-Christian activities of Southern agitators. In the recent situation, Chang Chih-chiang telegraphed him to reaffirm publicly that Christianity was the fundamental basis of the army. He was pleased at this, and insists that his Christianity is as sure and steadfast as ever it was.

It is in this fundamental fact that we find most hope to-day. When we think of Feng's splendid loyalty in the past and his apostolic fervor, we cannot but hope for the best. When, on the other hand, we think of the dangers surrounding him, we dare not fail in our prayers. As we look forward in China we hope that when the present abnormal situation has passed away, great good for China and Christianity will evolve. In spite of what we suffer locally and temporarily, we cannot but realise that many of the Southern leaders are Christians, and that in the end a new and strong government may bring great blessings to China. If Feng's loyalty to his ideals and to Christ remains unshaken, greater things than we have yet seen lie just before us."

The Late Rev. Donald Graham, Shieldaig.

WE regret to record the death of another of our ministers, the Reverend Donald Graham, Shieldaig. Mr Graham had been ailing for some time, and the end was not unexpected. He bore his trouble with Christian resignation. For many months he was away from this world, his mind being taken up much with his Saviour. To his medical attendant, Dr Johnston, Torridon, who did for him all that human skill could do, he remarked after a temporary rally from a turn of exhaustion—"Perhaps I may live for a little time yet, and if not, 'For me to live is Christ and to die is gain.' I have had that for over fifty years." A fuller notice will appear (D.V.) later on. We extend to his sorrowing widow and family

our sincere sympathy, and pray that they may realise in their hour of sorrow that the Lord is the stay of the widow and the orphan's help. We would seek also to extend our sympathy to all the mourning relatives, and to the now pastorless charges to which he ministered.

The Late John Mackenzie, Elder, Laide, Aultbea.

JOHN MACKENZIE, popularly known as Big John of Udrigle, was born at Loch-Droing, near Cove, in the parish of Gairloch, about the year 1860. After serving as a farm hand at Gairloch, Isle Ewe, and other places, he finally settled down at Udrigle, Laide, where he conducted business as merchant and cattle dealer. It appears that his religious experience had a history dating back to the days of his youth. He himself is known to have associated his first serious thoughts of eternity with a boating incident, in which he, then a young man, and others were in imminent danger of their lives. He was observed to be under deep concern for a long time, and to be much addicted to secret prayer. This exercise the Lord signally blessed to him by making it the occasion of His graciously revealing Himself to him in Christ as a sin-pardoning God. It was as when Jacob wrestled with the angel until he obtained the blessing. The words which brought comfort to his afflicted soul and upon which he was enabled to drop his anchor were these:—"My Father which gave them me is greater than all; and no man is able to pluck them out of my Father's hand" (John x. 29).

The writer met John Mackenzie for the first time in the year 1894. The first thing that impressed him was the build of his physical frame. He was tall, erect, exceedingly well built, with golden hair and full whiskers, and a fine open countenance, betokening a true, kind-hearted Highlander. In after days the writer learned that his first impression of "poor John"—a name by which he became known even in his business as a merchant—was a correct one. No man could make his guests at communion season and at other times feel more at home in his house than he. One always realised that his great delight lay in entertaining the Lord's people, and having them in his most hospitable home. The same mind characterised Mrs Mackenzie and each one of his family. And the more one

knew of them the more pleasure one felt in going to their well-conducted home.

There were at that time six godly men in our Mission at Laide. These men, along with a very considerable following of the people, were not prepared to abandon the creed and principles of the Free Church of Scotland—which were the same for which our forefathers at times of persecution suffered the loss of all things and counted them as dross for the excellency of Christ—at the caprice of Dr Rainy and his rationalistic majority when he changed the whole face of the then Free Church by passing the Declaratory Act. None of them could be more hearty in this than John. One of these worthy men was an elder, viz., Mr Roderick Maclean, and John was a deacon. But four of these men were removed to their everlasting rest within a few years after the stand was made. Roderick and John were left to carry on the work of the Mission. They set about the building of a good church, and showed real heartiness in the undertaking.

John Mackenzie did all in his power to get ministers of the Free Presbyterian Church to go there to preach to the people. He conveyed them there at his own expense, and sent them away. The diligence with which he endeavoured to have the people's spiritual concerns attended to was really most exemplary, so much so that the writer one day, while he was driving him to a place where a religious service was to be held, said to him—"I desire to thank you very sincerely for all you have done and are still doing for the cause of Christ in this place." The answer he gave was as follows :—"Some years before the separation, I was in a place where I could see no prospect of how I could bring up my family in a comfortable way, and every effort I made to get a suitable place failed. I then made up my mind that I would set apart a day of fasting and prayer, so as to place before the Lord my difficult position. I went on the day fixed for that purpose to the hill, and prayed to the Lord that if He would give me a place I would do all in my power to further His cause in the world. Not long after this, and without any application by me, the Factor on the estate wrote me and offered the farm on which I now am. So you can see that no thanks are due to me for performing the vow I then made to the Lord." The above revealed not only that he was a truly godly man, who was setting the Lord before him, but that he was also a man who had a tender conscience to act up to his promise.

There was an election of elders in the Laide congregation, and he and another worthy man, who is still left with us, were elected. They both accepted the office. Thus there were three elders there for a time. The other two left the district, so that John was left alone so far as elders were concerned. He acted in that capacity with the utmost faithfulness and impartiality to the end. The missionary who supplied the place during the last year of John's life told us that John would not take anything for his board and lodgings. After a considerable time the missionary said to him—"I cannot continue to live here unless you will charge me for my board and lodgings." John answered him—"That means that you must go elsewhere, for I will not charge you a penny while you are pleased to remain under my roof." He gave proof of the grace that was in him not so much by words, but by his actions.

The cause of Christ everywhere had a warm place in John's heart. This was seen not only in the heartiness with which he did all he could to assist it by his actions, but especially by the financial support which he cheerfully gave. He gave five pounds annually, to support our African Mission, along with substantial help for Sustentation Fund, and that notwithstanding he had not much money to his credit in bank. He brought the truth, "The Lord loveth a cheerful giver," to the writer's mind more than once. It was after his removal that the fact became known that this was not done out of superfluity of means. One of the first ministers at the Reformation in Scotland was settled in the town of Perth. His name was Mr Wodrow. This man spent all his income in teaching and boarding in his own house students in preparation for the ministry of the Church. When this man of God lay on his deathbed, the rector of a school in that town came to see him. He said to Mr Wodrow—"Do you not think that you have not acted wisely by spending all your money as you did, seeing you are now leaving your wife and children without the means to support them when you are taken from them?" Wodrow turned away his face for a while, and then turned towards the rector and said to him—"I may have acted unwisely in many things, but you have acted in accordance with the wisdom you have just now spoken of. I have to tell you that the Lord will see to it that my wife and family will be provided for after I am gone, and further that your son in penury will be supported by my son." This came to pass. After Mr Wodrow's death, the Town Council of Perth gave a sufficient grant annually to the widow to support herself and her family, and the Rector's son,

who became a minister of the Church, was deposed for drunkenness, and became so impoverished that a son of Mr Wodrow gave him a house on his own glebe, and also provided him with food and clothing all his days. It may not be out of place to mention that twenty-two of the direct descendants of Mr Wodrow were worthy ministers of the Church of Scotland. So no man ever lost on doing all in his power for Christ's truth and cause neither will the worthy widow of John Mackenzie lose on account of his liberality toward it. The Lord never was and never will be a debtor to any one.

The large number of godly men and women who adorned their profession in the world, that have gone to their everlasting rest since 1893 in the F.P. Church of Scotland, cause joy and sorrow in the hearts of those who are still left of them in the world. Joy, in believing that they are now following the Lamb on Mount Zion above, and have left behind for evermore the tribulations, tears, and sorrows of this sinful world. Sorrow, in seeing the desolations, spiritually, of the places of which they were the light and the salt, and how few are raised to fill their now empty places in this backsliding and very sinful generation. There is no cry more suitable for us than that of the Psalmist—"Lift thy feet unto the perpetual desolations; even all that the enemy hath done wickedly in the sanctuary. Thine enemies roar in the midst of thy congregations; they set up their 'ensigns' for signs."

The writer desires to express again his deepest sympathy with Mrs Mackenzie and each member of her family, and also with all who mourn our loss which was his everlasting gain. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

N. C.

The Late Miss Grace Macdonald, Kerrysdale, Gairloch.

MISS GRACE MACDONALD was born in the parish of Kirkhill, Inverness-shire, in the year 1851. While she was yet a child, her father removed to the farm of Flowerdale, Gairloch, Ross-shire. The writer gathered from remarks which fell from Miss Macdonald's lips that her early training in religion and morals had been scrupulously attended to. When the saving change took place, the writer cannot say; but that it did take place no one who had the privilege of knowing her could doubt—her daily walk and conver-

sation gave ample proof of it. The family removed from the farm of Flowerdale to that of Kerrysdale in the year 1886, and here she lived to the end of her earthly pilgrimage.

The writer met Miss Macdonald for the first time in 1892. He had then the privilege of enjoying her hospitality for several weeks. The impression she made on his mind was that she was truly a God-fearing woman, and that she possessed an uncommon amount of prudence as to what she could say and do, and of real womanly modesty. She manifested since 1893 steadfastness towards the witness of the Free Presbyterian Church, and did all in her power to advance that witness for truth.

The Rev. J. R. Mackay was our first settled minister in Gairloch. He lodged with Miss Macdonald during all the years of his ministry there, and he being one of the Tutors of the Free Presbyterian Church, this caused that our divinity students also lodged with her during several sessions. They all admired her subdued and meek spirit, and the interest she showed in their concerns. She also did all she could to lodge under her hospitable roof such as came to attend the Communions at Gairloch. She was like Gaius, of whom it is written:—"Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers." She had truly the Scriptural mark—"We know that we have passed from death unto life, because we love the brethren." She made every one who had the privilege of enjoying her hospitality to feel quite at home. With a house full of people, one would feel that she attended with punctuality to the concerns of each individual as though she had no one else to attend to. Her ability to conduct the affairs of her house was a very conspicuous trait of her character. The order kept was admirable; divine worship was strictly attended to each morning and evening, even during the busiest seasons. The things of the world, one felt, were at all times and in all circumstances subservient to the claims of the soul and of God and of eternity. Notwithstanding her modesty and gentleness, she was firm and faithful in her strict adherence to duty and conscience as to her obligations to obey God even at the hazard of losing man's favour. This feature of her character was made manifest to the writer in this way:—A young man from the South of Scotland, a visitor who boarded in her house, was accidentally drowned while bathing in a river that passed near the house. This sad happening took place on a Saturday. The friend who accom-

panied the young man made arrangements to remove the body on Sabbath evening in order to overtake an early train on Monday morning at a station 27 miles away. When this became known to Miss Macdonald, she went to speak to the gentleman, and warned him of the sin this would involve him in. She advised him to put back the arrangements he had made, and to settle upon starting about 3 a.m. on Monday, which would give him ample time to overtake the train. The man took her advice, thanked her for it, and ever after respected her very highly.

Miss Macdonald was one of the most self-sacrificing persons the writer met with. Her Christian sympathy caused her to forget her own weakness and fatigue in attending upon others in their sufferings. In the providence of God, the sufferings of her dearest relatives put this to the severest test. She did her utmost to attend to them in their afflictions, neglecting herself in so doing. Her constitution was so thoroughly undermined that her life was, humanly speaking, in the balance for several weeks. She seemed for a time to be on the improving side, and friends began to harbour a hope that her health would be restored, but the Lord's purpose concerning her was otherwise. She gradually got weaker and weaker until the time appointed came to call her to her everlasting rest. The writer saw her on her deathbed, and asked her a few questions concerning her hope. Her answer was to the effect that one thing she could say was that all the hope she had was entirely placed in Christ, and that she could say that He was precious to her. Shortly after that she was delivered from sorrowing and sighing over her own sins and the sins of others, and departed to the only place where sorrow and sighing shall never enter. Thus ended the beautiful and consistent life of this Christian woman. The above are a few of the fragments of divine grace gathered up, so that they may not be lost. "She did what she could."

The Rev. R. Mackenzie, our present minister at Gairloch, sends the following tribute:—"The period of my acquaintance with Miss Macdonald was short, but sufficiently long to enable me to know and enjoy the example of her Christian life, and to cherish a fond memory of it. Her low estimate of herself and of her attainments, her gentleness and loving warmth of spirit, her devotedness to the cause of Christ, as also to the cause of the afflicted and the destitute, the earnestness of her waiting upon God, and her reverent submission to His word and will—these and other

features of her character have made an abiding impression on my mind. In no instance have I been more struck than on the occasion of her death with the force of a remark one made to the effect that when the Lord's people are being taken away so much of heaven departs with them, meaning, of course, that so much of the influence of God's Spirit is withdrawn. This must specially appear to those still among us who, during the past number of years, have followed the Beloved in His garden as He fed and gathered lilies, and who have seen the choicest blossoms gathered home, and the atmosphere of fragrant piety that lingered around them in the world gradually displaced. Alas! that so little of heaven is left, and that so few of our fathers' children are being raised to perpetuate by the grace of God that influence which is as salt in the earth and as light in the world! May the Lord comfort the mourners in Zion, and hasten to recover us from spiritual desolation!"

The writer expresses his heartfelt sympathy with her younger sister, who had been with her all her days, and towards whom she manifested a motherly affection and care to the last, and with all the members of the family, and also with the congregation of Gairloch in their loss of a worthy member and a true Free Presbyterian.—N. C.

Notes and Comments.

The Battle Against Evolution in America. — The "Literary Digest," quoting from the "Evening Sun" (Baltimore), gives the following summary of the contest being waged against evolution in America:—"The Darwinian hypothesis has been outlawed by the Atlanta Board of Education, and the California State Board of Education has decreed that it can be taught only as a theory. Local boards in California, that at Long Beach, for example, have ruled that this prohibition extends even to private conversations between teacher and pupil. In Texas the State Text-Book Commission has ordered text-books used in tax-supported schools to be purged of all references to evolution. A petition from students at the University of Louisiana for a course in evolution was gallantly refused by the University authorities. Books on scientific subjects have been publicly burned within the past year in New Jersey, Mississippi and Kansas. Ground has been broken at Dayton, Tennessee, for the Fundamental University there. Several large religious conventions have lately adopted resolutions upholding the Biblical

story of the Creation. Dr Riley, one of the most active of the Fundamentalist leaders, is carrying on a campaign for anti-evolution legislation in Minnesota."

Church Notes.

Communions. — April—Second Sabbath, Lochgilphead; third, Greenock; fourth, Glasgow and Wick. May—First Sabbath, Kames and Oban; second, Dumbarton; third, Edinburgh. June—First Sabbath, Applecross and Coigach; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, and Dornoch; fourth, Inverness and Gairloch. July — First Sabbath, Raasay, Lairg, and Beauly; second, Tain, Staffin, and Tomatin; third, Daviot, Halkirk, Flashadder, and Rogart; fourth, Plockton and Bracadale. August—First Sabbath, Dingwall; second, Portree; third, Laide, Broadford, Bonar-Bridge; fourth, Stornoway. South African Mission.—The following are the dates of the Communions:—Last Sabbath of March, June, September, and December. Note.—Notice of any additions to, or alteration of, the above dates of Communions should be sent to the Editor.

London Communion.—The Sacrament of the Lord's Supper will be dispensed (D.V.) on Sabbath, 17th April, when the Rev. W. Grant, Halkirk, Caithness, is expected to officiate, and in connection with this the following services have been arranged:—Thursday, 14th April, 7 p.m.; Friday, 3.30 and 7 p.m.; Saturday, 3.30 p.m.; Sabbath, 11 a.m., 3.45 and 7 p.m.; Monday, 7 p.m. Regular services are held every Sabbath at the same hours. Weekly Meeting, Wednesday, 8 p.m. Those interested in the Free Presbyterian cause who have relatives or friends in London might inform them of these services.

Free Presbyterian Services in Newcastle-on-Tyne.—At the request of some friends, the Rev. William Grant intends (D.V.) visiting Newcastle-on-Tyne on his way north from London, and holding services there on the last Sabbath of April. We hope that Free Presbyterians who have friends there will let them know of the services. The services will be held (D.V.) on Sabbath, 24th April, in the Hall, 51 Northumberland Street (two doors from "Boots," Newcastle-on-Tyne), at 11 a.m. and 7 p.m.

Home Mission (Missionaries and Catechists) Fund Collection. — The Synod appointed the second annual collection for this Fund to be taken up in April. The usual circular will be sent out to congregational treasurers by the General Treasurer

The late Mr John Maciver, Scorraig.—This worthy man has passed away to his everlasting rest. In the Lord's providence he was permitted to reach a patriarchal age, and adorned the doctrine of God his Saviour by a beautiful Christian life and consistent walk. As a Church, we are the poorer by his removal; though with him it is far better, as he is now with Him who called him by His grace and kept him all the days of his pilgrimage. A fuller notice will (D.V.) appear in the Magazine later on. We extend our sincere sympathy to all the members of his family, to his relatives, and to the congregation of Ullapool with which he was connected.

Acknowledgment of Donations.

John Grant, Palmerston Villa, Millburn Road, Inverness, General Treasurer, acknowledges, with thanks, the following donations:—

SUSTENTATION FUND.—J. R. Campbell, Glencassley, Rosehall, 16s; Miss D. Ross, Golspie, £1; Miss E. Sinclair, do., per Miss D. Ross, 10s; a Friend, do., per do., 4s; Miss Livingston, Kentra, Acharacle, Argyle, 10s; Neil Livingston, do., do., 5s; John Macleod, Crianlarich, 5s; Kenneth Macrae, Castle Stuart, Dalcross, 10s; Alex. Ross, Parbold, Lancs., £10.

COLLEGE FUND.—Miss Livingston, in loving remembrance of the late Rev. D. Macfarlane, 3s; C. M. M., Lochranza, per Rev. N. Cameron, 10s.

GENERAL BUILDING FUND.—"Comrach," 6s.

HOME MISSION FUND.—Alex. Ross, Parbold, Lancs., £10; a Friend, Gairloch, 5s.

JEWISH AND FOREIGN MISSIONS.—Miss Macbean, Newtonmore, per Rev. N. Cameron, 10s; Mrs Macinnes, Glasgow, per do., £1; a Friend, New Zealand, per do., 10s; Miss I. Murray, for Kaffir Bibles, per do., 10s; Alex. Ross, Parbold, £10; Rodk. Mackenzie, Banavie, Fort-William, 5s; R. Kelso, Pirnmill, Arran, 2s; F.P., Shieldaig, 3s; Friend, Portgower, per Rev. William Grant, 10s; Do. for Mrs Radasi, per do., 10s.

ORGANISATION FUND —Rod. Mackenzie, Banavie, 2s.

The following lists have been sent in for publication:—

ACHMORE (LEWIS) MISSIONARY HOUSE FUND.—Mr John McArthur, 15 Achmore, Stornoway, acknowledges, with sincere thanks, the following donations:—Robert Morrison, Tarbert, Harris, £1; a Friend, do., 10s. The following, per Mr John Nicolson, Rona, Raasay:—Alex. Nicolson, postman, Rona, 10s; John Nicolson, do., 10s; Miss C. A. Mackinnon, Teacher, do., 10s; Donald Nicolson, do., 5s; Hugh Nicolson, do., 5s; James Calder, Isle of Tighe, 3s 6d; Norman Cumming, do., 2s 6d; Kenneth Mackenzie, Kyle Rona, 4s; Miss M. Macleod, Rona, 2s 6d.

DUNOON CHURCH DEBT FUND.—Rev. N. Cameron acknowledges, with sincere thanks, from Matron Macgillivray, Ardrossan, £1.

EDINBURGH CHURCH PURCHASE FUND.—Mr A. Maclean, 16 Marchmont Crescent, Edinburgh, begs to acknowledge, with sincere thanks:—"I.," Inverness, per Capt. K. K. Macleod, £1.

GREENOCK CHURCH PURCHASE FUND.—Rev. N. Cameron gratefully acknowledges the following:—A Friend, Glasgow, £5; Wellwisher, £1; St Jude's Collecting Cards, £48 6s 6d. Mr John Urquhart, 12 Lyndoch Street, Greenock, acknowledges, with sincere thanks, the following:—Miss Nicolson,

Greenock (Collecting Card), £3 5s 6d; J. Mackenzie, Greenock, 10s; Friends, Wick, per J. Mackay, Greenock, £1; an Ardrishaig Friend, per do., £1; Friend, Tarbert, Loch-Fyne, £2; K. Macdonald, Strathcanaird (Collecting Card), £2 10s; Mrs Paterson, Altnacealgach Hotel, per K. Macdonald, £1; F.P. Student, Glasgow, £2.

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