

THE

Free Presbyterian Magazine

And MONTHLY RECORD.

VOL. XXXII.

December 1927.

No. 8.

Calvin's Predestinarianism.

(Continued from page 248.)

AS has been pointed out in our former article, the two works of Calvin included under the general title, "Calvin's Calvinism," were first translated in 1855. They were not included in the edition of Calvin's Works issued by the Calvin Translation Society, and the Sovereign Grace Union deserves the thanks of all admirers of the great Reformer in thus re-issuing these treatises in a neatly got up and well printed volume. All who wish to know Calvin's real views on predestination and his answers to his opponent will do well to procure and study this volume.

The prominence given to the doctrine of Predestination by Calvin has been used by ill-informed critics to bring an accusation against a doctrine they hate by asserting that it is only Calvin's view. But the plain facts of the case are that Calvin's Predestinarianism is Augustine's Augustinianism, which in its turn is the doctrine taught by our Lord and His Apostles—especially by Paul. The doctrine is so plainly taught in Scripture that one marvels how any fair-minded person can read the Bible and yet deny that predestination is plainly taught there. It is not our intention at present to bring forward the formidable and convincing array of texts in proof of the doctrine that might be easily adduced. These texts will be found in any edition of the Westminster Confession of Faith. In its third chapter we have as fine a presentation and as sane a statement of the doctrine as there is in any or all of the Reformed symbols.

Modern theologians, in an effort to improve certain sections in this chapter, as was indicated in the recent articles on the Declaratory Act in our pages, destroyed the fine balance and careful statement of the doctrine as presented by the divines. These moderns, accustomed as they were to wade in shallow waters, lost not only their footing but their heads when they got into the deep waters of theology. The great divines who drew up the Confession approached this august and awe-inspiring doctrine with becoming humility and Christian caution, as witness what they say in Section VIII.:—"The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election. So shall this doctrine afford matter of praise, reverence, and admiration of God, and of humility, diligence, and abundant consolation, to all that sincerely obey the Gospel."

With the opening words of this section in our mind we proceed to state the doctrine of Predestination as received by the Reformed Church which accepted it on the ground that it was most surely taught in God's Word. By predestination theologians generally understand the whole of God's decrees or purposes, His determinations, with respect to the ultimate destiny, the eternal condition of mankind. Under this general head are embraced election and reprobation. Election comprehends God's decree in regard to those that are to be saved, while reprobation is commonly used as a designation for His decree in passing by the rest of mankind. The Confessional statements as to election may be quoted here:—"By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life . . . These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished. Those of mankind that are predestinated unto life, God, before the foundation of the world was made, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and

love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving Him thereunto; and all to the praise of His glorious grace. As God hath appointed the elect into glory, so hath He, by the eternal and most free purpose of His will, foreordained all the means thereunto." From these statements the Westminster divines taught (1) that God in His choice acted according to the counsel of His will; (2) that it was not because of any good in the objects of His choice or that He foresaw they would do any good that the choice was made; (3) that all His people were chosen in Christ before the foundation of the world; and (4) that God foreordained all the means whereby His chosen would be brought to glory.

In regard to Reprobation, the Confession, while not using the word, certainly teaches the doctrine, as the following statements show:—"By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. The rest of mankind was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures, to pass by, and ordain them to dishonour and wrath for their sin, to the praise of His glorious justice." If only some are chosen, then it follows as a necessary consequence that the rest are passed by, and if none of the chosen had any claim on God's favour, neither can any of those "passed by" in justice say that they have been unrighteously dealt with. None is condemned to dishonour and wrath for being passed by, but for their sin (Sec. VII.).

A point of some importance may be noticed here, though it is more generally dealt with by theologians under the doctrine of the extent of the atonement than under the doctrine of the divine decree. It was stated by Pighius that, inasmuch as the Redeemer commanded the Gospel to be preached to all men without distinction, he could not believe in special election. This is the old problem of the free offer of the Gospel with which those who hold firmly the doctrine of election and a definite atonement are confronted. It is interesting to notice Calvin's answer to Pighius. Here it is:—"If we see

and acknowledge, therefore, the principle on which the doctrine of the Gospel offers salvation to all, the whole sacred matter is settled at once. That the Gospel is, in its nature, able to save all I by no means deny. But the great question lies here: Did the Lord by His eternal counsel ordain salvation for all men? It is quite manifest that all men, without difference or distinction, are outwardly called or invited to repentance and faith. It is equally evident the same Mediator is set forth before all, as He who alone can reconcile them to the Father. But it is as fully well known that none of these things can be understood or perceived but by faith, in fulfilment of the Apostle Paul's declaration that 'the Gospel is the power of God unto salvation to every one that believeth'; then what can it be to others but the 'savour of death unto death?' as the same Apostle elsewhere powerfully expresses it. And further, as it is undeniably manifest that out of the multitudes whom God calls by His outward voice in the Gospel, very few believe, if I prove that the greater part of these multitudes remain unbelieving (for God deems none worthy of His illumination but whom He will), I obtain thereby the next conclusion, that the mercy of God is offered equally to those who believe and to those who believe not, so that those who are not divinely taught within are only rendered inexcusable, not saved" (Calvin's Calvinism, pp. 94, 95). Calvin was so accustomed stressing the free offer of the Gospel that his opponents made a bad use of it and charged him with holding a universal atonement, as is clearly pointed out in an extract on another page from Dr Cunningham's "Reformers and Theology of the Reformation." Following in his train, the great Scottish preachers, such as Rutherford, Gray, Binning, Boston, Halyburton, the Erskines, Robert Murray MacCheyne, Dr Kennedy, etc., while holding firmly the doctrines of election and a definite atonement, made a free offer of the Gospel in their preaching. They did so because they believed they had full warrant from the Scriptures for doing so, and they certainly had the greatest theologians of the Reformed Church on their side.

I am at entire enmity with God, when I am at enmity with His holy law.—*Rowland Hill.*

Bad is never the better, because some persons called good have been found to promote it.—*Rowland Hill.*

Notes of Sermons.

BY THE REV. KENNETH BAYNE.

Preached in the Gaelic Chapel, Greenock, on the
24th September and 8th October, 1820.

II.

(Continued from p. 253.)

“Quench not the Spirit” (I. Thess. v., 19).

[HE proposed first to show what the sanctifying and saving influences of the Spirit were. And after a recapitulation of his former discourse, he observed that the first of these saving influences was divine illumination.] This illumination had a respect to what was past, what was present, and what was future.

I. It had reference both to this and the other world. The person enlightened had new views of God, of himself, of heaven, and hell such as he never had before.

II. There was a thorough conviction of the intrinsic evil of sin in itself, in its own nature, and of one's own personal sinfulness and guilt, and a mourning over and loathing of one's self for it and a beginning to forsake it.

III. Faith in Jesus Christ was a saving grace of the spirit. [Here he mentioned many Scriptures that spoke of faith as of vast importance in the Christian life.]

IV. Conversion or a thorough change of heart and life. [He mentioned many Scriptures here also, as to the first quickening of the soul dead in trespasses and sins, and as to the gradual change in heart and life which he called active conversion.]

V. Another influence of the Spirit was assistance in duty. This assistance included in it (1) a right knowledge of the matter of duty, of what was really duty; (2) knowledge or sense of the principles, motives, and ends of duty; (3) excitations to engage and persevere in duty; and (4) a removal of the hindrances to and obstructions in duty, as in the case of Moses when he could not speak.

VI. Support under trials and afflictions is another work of the Spirit. This implies (1) the testimony of conscience. “This is our rejoicing,” says the Apostle (II. Cor. i., 12); (2) a sense of pardon and reconciliation with God. This was a great support even where there

was some doubtings; (3) the hope of eternal life in glory; and (4) the Spirit gave them physical help in supporting their bodies under their afflictions and trials (Ps. lxxiii., 15).

VII. The sanctified use of afflictions was another saving work of the Spirit. This implied (1) further discoveries of sin as an evil, (2) discoveries of the sin or sins which were the cause of present trials; (3) patience wrought in the soul and other things as mentioned in Romans v.; (4) weanedness from the world, heavenly mindedness, love to God, and hope of glory; [here he shortly explained the verses at the beginning of Romans v., and added: "some of the godly were chastised, some of them were scourged, and often the holiest were most chastised."]

VIII. Mortification of sin. [Here he spoke of the power of sin being broken in regeneration, and though the root of it still remained and was often raising up its head, yet the believer got victories, and its power and operation were gradually weakened.]

IX. Establishment in grace and perseverance therein was another work of the Spirit.

X. Preparation for heaven was also the work of the Holy Spirit. This consisted (1) in active virtue and (2) in contemplation, or in other words, in having our loins girt. This is heavenly contemplation on spiritual and divine glories. And having our lights burning, that is being actively employed in the temporal and spiritual duties of our station. "Letting our light shine before men" (Matt. v., 16).

Application.—(1) Let us examine ourselves. What do we know experimentally about the saving influences of the Spirit? (2) Let those who have experience of them adore and praise God for His sovereign free grace. (3) Such as have no experimental knowledge of any of these things cannot possibly get to heaven.

8th October, 1820.—After a brief recapitulation of his former discourses he came to his second head, which was to show in what manner men quenched the Spirit, or how or in what various ways both converted and unconverted persons did quench the Holy Spirit. To quench the Holy Spirit meant in general any ways in which His influence and operations might be opposed, or hindered, or prevented from being effectual to the sanctification and final salvation of men. He then said that he would first show in a general way how mankind, both good and bad,

quenched the Spirit, and then, secondly, show more particularly and closely how we, professors of religion, quenched the Spirit.

1. Mankind and professors of religion in general quenched the Spirit when they denied His personality, His influences, and operations. 2. When they ascribed His influence and operations to other causes, such as diabolical influence, melancholy, enthusiasm, fanaticism, and hypocrisy. 3. When they did not duly consider and meditate on His works of creation, providence, and redemption. 4. Men quenched the Spirit by disregarding and disbelieving the Word of God, of which the Spirit was the author. This they did (1) when they did not consider and examine the evidences of Christianity; (2) when they did not submit themselves to the authority of the Word after being satisfied with the evidence of its truth; and (3) especially when they did not believe the testimony of God concerning Jesus Christ as revealed in the Gospel. 5. Men in general quenched the Spirit when they spoke evil of His person or His influences and operations.

(To be continued.)

The Observance of Christmas.

YEAR after year Presbyterian Scotland is gradually but surely adopting the customs and religious festival days of her more powerful neighbour in the South. Some of these customs may be innocent enough, but it is quite different with others, such as a loose view of the sanctity of the Lord's Day. Alongside this there is an extraordinary readiness on the part of Presbyterians to adopt such festival days as Christmas and Easter. These have a place in the Church calendar, and are more or less devoutly observed by many, but by the great bulk these days are set aside for pleasure and amusement. Presbyterian Scotland at the First and the Second Reformations set its face sternly against the observance of these so-called holy days.

In the First Book of Discipline the Scottish Reformers, under the first head of Doctrine, say:—"Seeing that Jesus Christ is He whom the Father has commanded only to be heard, and followed of His sheep,

we urge it necessary that the Evangel be truly and openly preached in every Kirk and Assembly of this Realm; and that all doctrine repugnant to the same be utterly suppressed as damnable to man's salvation." They then state what they mean by preaching this Evangel and what they understand by the contrary doctrine, viz.:—"Whatsoever men, by laws, counsels, or constitutions, have imposed upon the consciences of men, without the expressed commandment of God's Word; such as the vows of chastity . . . keeping of holy days of certain saints commanded by man, such as be all those that the Papists have invented, as the Feasts (as they term them) of Apostles, Martyrs, Virgins, Christmas, Circumcision, Epiphany, Purification, and other fond feasts of Our Lady" (Knox's Works, II., 185-6). At their 17th session the famous Glasgow Assembly (1638) confirmed this view, and decreed that these Feasts "be utterly abolished, because they are neither commanded nor warranted by Scripture." In their Act reference is made to Assembly decisions on these Festivals (Acts of the General Assembly of the Church of Scotland, p. 19). In 1566 (25th December) the General Assembly, while giving its approval to the Second Helvetic Confession, disapproved of "days dedicated to Christ." In the letter sent to Beza it is not only said that such festivals as Christmas, Circumcision, Good Friday, Easter, Ascension, and Pentecost, that they "at the present time obtain no place among us," but that they "dare not religiously celebrate any other feast day than what the divine oracles have prescribed." In the Directory for Public Worship, in the Appendix touching Days and Places for Public Worship, it is laid down as a rule:—"There is no day commanded in Scripture to be kept holy under the Gospel but the Lord's Day, which is the Christian Sabbath. Festival days, vulgarly called Holy-days, having no warrant in the Word of God, are not to be continued." The General Assembly in 1645 passed a stringent "Act for censuring the observers of Yule-day and other superstitious days, especially if they be scholars," giving as their reason "the manifold abuses, profanity and superstitions," committed on these days. So great was the opposition to the observance of Christmas in Scotland in the 18th century that when a law was passed in Queen Anne's time repealing a law which forbade the Court of Session a "Yule vacance," it raised quite a storm of indignation.

We believe our forefathers acted rightly in this matter. And those who are again introducing the observance of Christmas into Scotland have neither Scripture nor history on their side. One will search the New Testament in vain for a command to keep the birthday of the Lord Jesus Christ sacred. It was certainly a momentous day for the world, but His advent, wonderful though it was, would not have saved sinners. It is His death and resurrection that brought everlasting hope to sinners, and the Church of God has her holy day in the Christian Sabbath as commemorative of His resurrection from the dead. If God asked men to observe Christmas and Easter they would flout His command just as they are doing with the Sabbath, but because He has not asked them to do so they become a law unto themselves. The manner in which Christmas is observed in England, with its religious services, followed too often by revelry and the observance of customs handed down from pagan times, ought to make serious-minded Scottish Presbyterians ponder as to whether such a way of observing this Church festival commends itself to them as in accordance with the fitness of things.

Dr Maclean, Bishop of Caithness and Moray, an authority on the early Church festivals, says that Christmas was probably unknown until nearly A.D. 300. That admission by a Scottish Episcopalian prelate is of great significance. This opinion is confirmed by Professor Kirsopp Lake in his article in Hasting's Encyclopaedia of Religion and Ethics (III., 601). As to the two dates, 25th December and 6th January, on which Christmas was observed, Duchesne suggests that the former date was observed by the Western or Latin Church, while the latter was observed by the Eastern or Greek Church. Why was the 25th December chosen as the date for this festival? Sir William Ramsay has shown that the birth of the Redeemer could scarcely be on the 25th December, as it was not a time suitable for the shepherds to be out with their flocks in the fields. Apart from this, the Gospels throw no light on the day or month of the Redeemer's birth. Why, then, was the 25th December fixed on? Professor Kirsopp Lake quite candidly admits that it was owing to the Church wishing to distract the attention of Christians from the old heathen festivals that December 25th, the *dies natalis solis invicti* (birthday of the unconquerable sun) was fixed on. Our

author, while making this admission, maintains that the commonly accepted view that Christmas was intended to replace the Roman "Saturnalia" is not tenable. This feast was celebrated on 17th-24th December. Some of the customs are thus described:—"Gambling with dice, at other times illegal, was now permitted and practised. All classes exchanged gifts, the commonest being wax tapers and clay dolls. These dolls were especially given to children." It must, therefore, be conceded that if the "Saturnalia" were not replaced by Christmas, that it certainly took over with its observance a great deal of the pagan tomfoolery that characterised the "Saturnalia." This accounts for many of the customs observed at Christmas. Many of the other customs observed in England are traceable to distinctly pagan Norse influences.

The observance of Christmas as a religious festival, then, has (1) no warrant from Scripture. (2) There is no warrant for the 25th December being the birthday of the Redeemer. (3) Its observance was not known until the 4th century. (4) It replaced a heathen festival and retains in many of its customs its connection with the day following the Roman "Saturnalia." Why Presbyterians should be so keen to observe such a day, therefore, can only be accounted for on the ground that men are always determined to add something in religious observances that God never asked for nor commanded.

A Half-way Profession.

A half-way profession is perfectly prohibited in the Word of God. Thanks be to God for those who are decided. The world expects nothing from you; if they have given you up, all the better. Keep yourselves from all those who are burning with the fever of corruption and sin. Some are in a happy state; they live high, they are spiritually minded. God occupies their minds; they sit in heavenly places. God so send you into this paradise, that you may have too far to go to coalesce with the world! These are they who live above the world. What shall I do with the people who are half for Baal, and half for God? They know so much of religion that they are spoiled for the world; such can't go clean into the world as others can. They don't go very often to the play-house—only now and then as a rarity. God keep me from the devil's rarities.

Choosing the World: A Story for the Young.

NOT long after Robert Murray MacCheyne's conversion, he heard that Constance Bullen, a friend of his family, had "determined to keep by the world." Upon this he wrote the following lines:—

She has chosen the world, and its paltry crowd—
She has chosen the world and an endless shroud !
She has chosen the world with its misnamed pleasures,
She has chosen the world before heaven's own treasures.

She hath launched her boat on life's giddy sea,
And her all is afloat for eternity.

But Bethlehem's star is not in her view;
And her aim is far from the harbour true.

When the storm descends from an angry sky,
Ah ! where from the winds shall the vessel fly

When stars are concealed, and rudder gone,
And heaven is sealed to the wandering one ?

The whirlpool opes for the gallant prize ;
And, with all her hopes to the deep she hies !
But who may tell of the place of woe,
Where the wicked dwell—where the worldlings go ?

For the human heart can ne'er conceive
What joys are the part of them who believe ;
Nor can justly think of the cup of death
Which all must drink who despise the faith.

Away, then—oh, fly from the joys of earth !
Her smile is a lie—there's a sting in her mirth.
Come, leave the dreams of this transient night,
And bask in the beams of an endless light.

Later, he appealed to her again, warning her of the danger of putting the godless joys of the world before the salvation of her soul:—

Go, ask of the butterfly, who are its friends,
And where is its sheltering bower,
When the pitiless storm on the garden descends,
And the beauty is stripped from the flower.

In mirth and in mildness it revels to-day,
But seek for its glory to-morrow—
In the cold breath of night it has withered away,
It has vanished in darkness and sorrow.

Yet Constance held on her giddy way and would have none of Christ. It was not till eleven years had passed and the news of MacCheyne's death reached her, that she turned to her Saviour. Thirty-three years after her conversion she met Dr Andrew Bonar, MacCheyne's biographer, at a Mildmay Conference, and drew him aside to tell him the solemn story of her salvation.—“The Bulwark.”

Calvin and the Free Offer of the Gospel.

IN the opening article of this issue reference is made to Calvin's view on this subject. His opponents making use of his well-known and often expressed view on the free offer of the Gospel, challenged him with holding the doctrine of a universal atonement. Dr Cunningham, while admitting Calvin had not been led to examine this precise question in the form which it afterwards assumed in controversial discussion and give explicit deliverance upon it, shows that his opponents had no warrant for their charge. “Calvin,” says Dr Cunningham, “was in no way sensitive or cautious about using language, concerning the universality of the offers and invitations, or, in the phraseology which then generally prevailed, the promises of the Gospel, and concerning the provisions and arrangements of the scheme of redemption, which might have the appearance of being inconsistent with any limitation in the objects or destination of the atonement. And it is chiefly because the great body of those who have been called after his name, even those of them who have held the doctrine of a definite* or limited atonement, have followed his example in this respect, believing it to have the full sanction of Scripture, that Daille and others have got up such a mass of testimonies from their writings, in which they seem to give countenance to the tenet of universal redemption, even at the expense of consistency. But this is no reason why Calvinists should hesitate to follow the course, which Scripture so plainly sanctions and requires, of proclaiming the glad tidings of salvation to all men indiscriminately, without any

* Dr Cunningham has here made use of a better adjective than “limited” in referring to this doctrine. The Princeton School of Theologians noting its fitness, have used it in preference to “limited.”—Editor.

distinction or exception, setting forth, without hesitation or qualification, the fulness and freeness of the Gospel offers and invitations, of inviting, encouraging, and requiring every descendant of Adam with whom they come into contact, to come to Christ and lay hold of Him, with the assurance that those who come to Him He will in no wise reject. The doctrine of particular redemption, or of an atonement limited, not as to its sufficiency, but as to its object, purpose, or destination, does not, either in reality or appearance, throw any greater obstacle in the way of preaching the gospel to every creature, than the doctrines which all Calvinists hold, of the absolute unconditional election of some men to eternal life, and of the indispensable necessity and determining influence of the special agency of the Holy Spirit in producing faith and conversion. The difficulty of this whole subject lies in a department which belongs to God's province, and not to ours. He has imposed upon us the duty of making Christ known to our fellow-men, not only as able, but as willing and ready, to save unto the uttermost all that come unto God by Him; and this duty we are bound by the most solemn obligations to discharge, without let or hindrance, without doubt or hesitation; assured that God, while exercising His own sovereignty in dealing with His creatures, will, in His own time and way, fully vindicate the consistency and the honour of all that He has done Himself, and of all that He has required us to do in His name."—(Reformers and Theology of the Reformation, pp. 401, 402).

Gleanings From Many Fields : **John Calvin's Famous Letter to Francis I.**

WHEN first I set my hand to this work, nothing was farther from my thoughts, most illustrious King, than to write a book which should afterwards be presented to your Majesty. I merely intended to issue an elementary treatise for the godly edification of those who have some care for religion; and my labours were designed more especially for the benefit of my fellow-countrymen, the French. But when I saw that the rage of certain wicked men had banished sound doctrine from your realm, I thought it worth while to use my work as a confession of our faith before you, that you might know what the doctrine is against

which they rage so fiercely with fire and sword. For I frankly own that my book contains the sum and substance of the doctrine which, according to their outcry, ought to be punished with imprisonment, exile, proscription, and flames; to be exterminated on land and sea. It will be thy part, O King, not to close thine ear or thine heart against so just a cause, especially in view of the importance of the matter which is at stake, namely, the integrity of God's glory upon earth, the maintenance of the dignity of His truth, and the safety of the Kingdom of Christ among us. Worthy of thine ears is such a question, worthy of thy cognizance, worthy of thy tribunal. We, indeed, are miserable sinners before God, and despised of men; but our doctrine will stand, exalted above all the glory of the world and unconquered by all its power; for it is not ours, but that of the living God and of His Christ.

Our adversaries say that our doctrine is new and uncertain, unconfirmed by miracles, contrary to the unanimous voice of the fathers, contrary to ancient custom; they urge us to admit that either our doctrine is opposed to the Church, or else there has been no Church during the many centuries when such teaching was unheard of: finally, they say that there is no need of arguments against a doctrine which may be judged by its fruits—sects, disturbances, and unbridled licentiousness. I answer:—

(1) In calling our doctrine new they insult God, whose sacred Word ought not to be accused of novelty. It is new to them, I doubt not; but those who know that Paul's words are old, "Jesus Christ died for our sins, and rose again for our justification," will find nothing new about us.

(2) However they may deride its uncertainty, if they had to lay down their lives for their religion, we should see what they think that their own doctrine is worth; as for us, such is our certainty of the truth which we profess, that we dread neither the terrors of death nor the judgment-seat of God.

(3) Their demand of miracles is dishonest; for we are not fashioning a fresh gospel but holding fast to that which was confirmed by all the miracles of Christ and His apostles. The modern miracles with which our opponents support their cause are either frivolous or false.

(4) It is a slander to oppose to us the ancient fathers, as if they were abettors of the wickedness of our

adversaries. Those holy men wrote much that was excellent and wise, but there were many things which they did not know : they are often at variance with each other, and sometimes even with themselves. We are told by our adversaries that Solomon said :—" Remove not the ancient landmark, which thy fathers have set." Why, then, do they remove the ancient landmarks whensoever they please?

One of the Fathers said :—" Sacred rites have no need of gold ; and things which cannot be bought for gold acquire no charm by means of gold." Therefore they remove the landmark when in their worship they take such delight in gold, silver, marble, jewels and silks. It was a Father who said—" I eat flesh when others fast, because I am a Christian." Thus they remove the landmark when they curse the soul that shall taste flesh during Lent. A Father said—" It is a dreadful abomination to see an image of Christ, or of any saint, depicted in a Christian place of worship "; another—" The substance of bread and wine remains in the Lord's Supper, just as the substance and nature of man remains, joined to the divine, in Christ "; another—" The Lord's Supper must be refused to those who would partake only of one kind" (that is, of the bread, and not of the wine); another—" The ministers of the Church must not be forbidden to marry "; another—" The Church must not place its own authority before that of Christ ; because He always judges truly while ecclesiastical judges are often deceived." Do they restrain themselves within these bounds? And yet they dare to reprove us for removing the ancient landmarks!

(5) Again, their appeal to custom is of no avail. If, indeed, human judgments were always right, good men would be bound to conform to former customs ; but, on the contrary, it often happens that what is done by the majority soon obtains the authority of custom, although it is seldom the case that the majority choose the better path. But in the Kingdom of God nothing is to be obeyed or regarded but His own eternal truth, which cannot be overruled by any lapse of years, or by any customs or combinations of men. A bad custom is nothing but a public pestilence, in which men perish none the less for perishing in a crowd.

(6) The dilemma to which they would reduce us, that either we are heretics, or else the Church has been dead for generations, does not trouble us much. The

Church of Christ has lived, and will live, as long as Christ is at the Father's right hand to sustain it by His power : with that Church we have no contention. Our controversy hinges on these two points : First, that they maintain that the form of the Church is always apparent and outwardly glorious ; secondly, that they make that form to consist in the Roman Church and its hierarchical system. On the contrary, we assert that the Church consists in no outward form, nor yet in that material splendour which they foolishly admire ; but is marked by the pure preaching of the Word of God and the legitimate administration of His ordinances.

(7) Finally, there is no fairness in their invidious enumeration of the disturbances, tumults, and contentions, which they allege to have been caused by the preaching of our doctrine ; the blame for these things should fall upon the malice of Satan. This is a peculiar characteristic, if I may so speak, of the divine Word, that, when it comes forth, Satan never remains quietly sleeping. This is a mark especially sure and certain whereby it is distinguished from false doctrines, which are well received on every hand amid general applause. Thus during several centuries, while the whole world was plunged in deep darkness, Satan made sport of mankind and delighted in the quiet possession of his power. But when light shining from above began to dispel this darkness (at the dawn of the Reformation), he shook off his slumber and seized his arms for battle. And in the first place he stirred up the violence of men to quench the rising light of truth ; but when this plan failed, he turned to the employment of treacherous snares, stirring up strifes and disputes about doctrines by means of his Anabaptists and other vile emissaries in order to obscure and extinguish the truth of the gospel. But what malignity it is, to cast upon the Word of God the odium of these disturbances and excesses ! However, it is nothing new. Elijah was asked, " Art thou he that troubleth Israel ? " Christ was looked upon by the Jews as a mover of sedition. The apostles were accused of stirring up the people ; but they remembered the saying, " Christ is a stone of stumbling and a rock of offence," and went boldly forward through all opposition.

I return to thee, O King. Be not thou moved by the insinuations of our adversaries, that this " new gospel," as they call it, aims merely at stirring up sedition, and giving licence to vice. Our God is not the

author of division, but of peace : and the Son of God is not the minister of sin ; for He came to destroy the works of the devil. And we, by the grace of God, have made such progress in the gospel that our life may serve our slanderers as an example of chastity, benevolence, mercifulness, self-restraint, patience, moderation and every virtue.

I fear I have written to your Majesty too long a letter ; for its object is not to set forth a complete defence of our cause, but merely to dispose your mind to a candid and unprejudiced examination thereof. If, however, your ears are closed against our plea by the whispers of slander, so that our persecutors shall still be free to rage against us under your sanction with bonds, scourgings, racks, tortures, and flames, we indeed shall be reduced to the lowest extremity as sheep destined to slaughter ; but we shall nevertheless possess our souls in patience, and look to be delivered in due season by the mighty hand of God. May the Lord, the King of kings, establish thy throne in righteousness and thy reign in equity, most illustrious King.

Biographical Sketch of the Rev. Henry Martyn, B.D.

III.

(Continued from p. 277.)

UNEXPECTEDLY, the vessel was forced to put back to Falmouth, where Mr Martyn had an opportunity of spending three weeks with his friends, after which he again embarked, and in a short time the shores of England had disappeared from his view. During the voyage he spent his time partly in study, and partly in labouring to promote the spiritual interests both of the sailors and of the soldiers on board ship. On reaching the Cape, the following beautiful passage occurs in his Journal :—

“ January 30.—Rose at five, and began to ascend Table Mountain at six with S . . . and M I went on chiefly alone. I thought of the Christian life—what uphill work it is—and yet there are streams flowing down from the top, just as there was water coming down by the Kloof, by which we ascended. Towards the top it was very steep, but the hope of being soon at the summit encouraged me to ascend very

lightly. As the Kloof opened, a beautiful flame-coloured flower appeared in a little green hollow, waving in the breeze. It seemed to be an emblem of the beauty and peacefulness of heaven, as it shall open upon the weary soul when its journey is finished, and the struggles of the death-bed are over. We walked up and down the whole length, which might be between two and three miles, and one might be said to look round the world from this promontory. I felt a solemn awe at the grand prospect, from which there was neither noise nor small objects to draw off my attention. I reflected, especially when looking at the immense expanse of sea on the East, which was to carry me to India, on the certainty that the name of Christ should at some period resound from shore to shore. I felt commanded to wait in silence, and see how God would bring His promises to pass. We began to descend at half-past two. Whilst sitting to rest myself towards night, I began to reflect with death-like despondency on my friendless condition. Not that I wanted any of the comforts of life, but I wanted those kind friends who loved me, and in whose company I used to find such delights after my fatigues. And then, remembering that I should never see them more, I felt one of those keen pangs of misery that occasionally shoot across my breast. It seemed like a dream that I had actually undergone banishment from them for life; or rather like a dream that I had ever hoped to share the enjoyments of social life. But, at this time, I solemnly renewed my self-dedication to God, praying that for His service I might receive grace to spend my days in continued suffering, and separation from all I held most dear in this life—for ever. Amen.—How vain and transitory are those pleasures which the worldliness of my heart will ever be magnifying into real good! The rest of the evening I felt weaned from the world and all its concerns, with somewhat of a melancholy tranquillity.”

At length, after a voyage of nine months from the date of his leaving Portsmouth, Mr Martyn's eyes were gratified with a sight of India. This was to be the scene of his labours; and the very extent of the field, and the apparent hopelessness of the enterprise, seem to have affected his mind almost immediately on landing. “What surprises me,” says he, “is the change of views I have here from what I had in England. There my heart expanded with hope and joy at the prospect of the speedy conversion of the Heathen, but here the sight of

the apparent impossibility requires a strong faith to support me."

On arriving at Calcutta, Mr Martyn was hospitably received into the house of the Rev. David Brown, whose devoted piety and Christian worth were peculiarly remarkable, and not long after he had taken up his residence there, he was seized with a severe attack of fever, which for some time was rather alarming. His feelings are thus described by his own pen:—"I could derive no comfort from reflecting on my past life. Indeed, exactly in proportion as I looked for evidences of grace, I lost that brokenness of spirit I wished to retain, and could not lie with simplicity at the foot of the cross. I really thought that I was departing this life. I began to pray as on the verge of eternity; and the Lord was pleased to break my hard heart. I lay in tears interceding for the unfortunate natives of this country, thinking with myself that the most despicable soodar of India was of as much value in the sight of God as the king of Great Britain."

(To be continued.)

Walking Worthy of their Calling.

Alexander, who is reported to have been an exceeding swift runner, was once solicited to run in the Olympic Games. He answered, "I will, if kings are mine antagonists." Give me such a saint, who will pursue nothing on earth which may be unsuitable to his birth in heaven! What! shall he walk in darkness, whose Father is Light! Shall those lips be found broaching falsehood, which were found breathing out prayers! Shall those eyes be found gazing on unseemly objects, which were found reading the lively oracles of God! The remembrance of our dignity should engage us to our heavenly duty. "It is not for kings, O Lemuel, it is not for kings to drink wine and strong drink." Such a sin is detestable in a sovereign, who has the eyes of his subjects upon him; but is aggravated in a saint, who has the eyes of his Saviour upon him—a spot in scarlet is worse than a stain in russet.—*William Secker.*

An Leabhar=Ceasnachaidh farsuinn.

(Air a leantainn).

C. 139. Ciod iad na peacaidhean a tha air an toirmeasg 's an t-seachdamh aithne?

F. 'S iad na peacaidhean a tha air an toirmeasg 's an t-seachdamh aithne, a thuilleadh air na dleasdanas a tha air an iarruidh, a leigeadh tharuinn; adhaltrannas, strìopachas, éigneachadh collaidh, sodomach, agus gach uile mhiann mi-nàdurra, gach ni e bhreithneachadh, smuaintean rùn, agus mhianna neo-ghlan; gach uile chòmhradh truailidh no salach, no éisdeachd riutha, braiseanachd nan sùl, giùlan mi-nàrach, no eutrom, sgeadachadh mi-stuama, bhi toirmeasg pòsaidh laghail, a' ceadachadh pòsaidh mhi-laghail, a' suidheachadh, a' fulang, no a' cumail suas thighean strìopachais, agus a bhi 'g an tathaich; bòidean mu bheatha neo-phòsda, dàil neo-iomchuidh air pòsadh, tuilleadh mnàì pòsda, no fir phòsda, thar a h-aon, bhi aig neach an aon uair, dealachadh, no dìobradh eucorach, dìomhanas, craos, misg, comunn neo-gheamnuidh; òrain, leabhraichean, dealbhan, dannsa, agus cleasachd fhollaiseach mhacnusach, agus gach brosnuchadh eile gu gnìomharaibh neo-ghloine, annainn féin, no ann an daoineibh eile.

C. 140. Ciod i an ochdamh aithne?

F. 'S i 'n ochdamh aithne, Na dèan gadachd.

C. 141. Ciod iad na dleasdanas a tha air an iarruidh 's an ochdamh aithne?

F. 'S iad na dleasdanas a tha air an iarruidh 's an ochdamh aithne, fìrinn, dìlseachd, agus ceartas ann an co-cheanglaibh, agus co-mhalairt eadar duin' agus duine; a dhlighe féin a thoirt do gach neach, ath-dhioladh a dheanamh air ni a chumadh air ais gu mi-laghail o 'fhìor shealbhad-airibh; a bhi tabhairt, agus ag iasachd gu saor, do réir ar comais féin, agus feumalachd dhaoin' eile, cuims' air ar tuigse, air ar toil, agus air ar miannaibh mu mhaoin shaogh-alta; cùram agus dìchioll freasdalach, a sholar, a choimhead, a ghnàthachadh, agus a dh'òrduchadh nan nithe sin a ta feumail agus iomchuidh, a chumail suas ar cuirp, agus a tha cuimseach air ar staid; gairm laghail a bhi againn, agus dìchioll innte, deadh-òrduchadh: agartas lagha, no dol an urras, an uair a ta iad neo-fheumail a sheachnadh, no 'n leithide sin do cheanglaichean eile, agus dìchioll mar an ceudna, leis gach, uile m'beadhonaibh ceart agus laghail, chum saoihbheas agus maoin shaogh-alta dhaoin' eile a ghléidheadh agus a chur air aghaidh, co mhaith ri ar saoihbheas agus ar maoin shaogh-alta féin.

C. 142. Ciod na peacaidhean a tha air an toirmeasg 's an ochdamh aithne?

F. A thuilleadh air na dleasdanasais a tha air an iarraidh, a leigeadh dhinn; 's iad na peacaidhean tha air an toirmeasg 's an ochdamh aithne, Gadachd, reubainn, goid-dhaoine, ni bradach air bith a gabhail, mealltaireachd ann an gnothuichibh, tomhaisean agus cudthromaichean mealltach, crìocha fearainn atharrachadh, eucoir agus neo-dhills-eachd ann an co-cheanglaibh, eadar duin' agus duine, no ann an cùisibh a ta air ar n-earbsadh, fòirneart, fòir-eigneadh, ocar, duais-bhrath, agartas-lagha doilghiosach, fàslachadh agus pàirceadh eucorach air fonn, ceannachd air àirneis roimh-làimh, a mheudachadh an luach, dreuchda neo-laghail, agus aon mhodh air bith eile, eucorach, no peacach, air na bhuineas d' ar coimhearsnach, a thabhairt no chumail uaithe, no air sinn féin a dhèanamh saobhair; sannt, bhi a' meas agus a' miannachadh maoin shaoghailta gu neo-chuimseach, cùram agus dìchioll an earbsach agus buaireasach, 'n an cruinneachadh sin 'n an coimhead, agus 'n an gnàthachadh; farmad ri soirbheachadh dhaoine' eile, agus mar an ceudna dìomhanas, ana-caitheamh, iom-siirt struidheasach, agus gach aoin mhodh eile, leis am bheil sinn gu neo-dhligeach, a' dèanamh cron, air ar maoin shaoghailta féin, agus a' cumail gu h-eucorach uainn féin fòghnadh agus sòlas dligheach na maoin sin a thug Dia dhuinn.

C. 143. Ciod i an naothamh aithne?

F. 'S i an naothamh aithne, Na tabhair fianuis bhréige an aghaidh do choimhearsnaich.

C. 144. Ciod iad na dleasdanasais a tha air an iarraidh 's an naothamh aithne?

F. 'S iad na dleasdanasais a tha air an iarraidh 's an naothamh aithne, an fhìrinn a choimhead 's a chur air a h-aghaidh eadar duin' is duine; agus deadh ainm ar coimhearsnaich, co maith 's ar deadh ainm féin; a bhi 'g ar taisbeanadh féin, agus a' seasamh air son na frinn, agus o 'r cridhe gu tréibhdhireach, toileach, soilleir, agus gu h-ìomlan; an fhìrinn a labhairt, agus an fhìrinn a mhàin, ann an cùisibh breitheanasais agus ceartais, agus anns gach ni air bith eile: meas seirceil air ar coimhearsnachaibh, a bhi gràdhachadh, ag iarraidh, agus a dèanamh aoibhneis 'n an deadh ainm, a' foluch an anmhuinneachd, agus a bhi fuidh dhoilghios air a son; ag aideachadh gu toileach an tiodhlacan, agus an gràsan, a' seasamh an neo-chiontais, a bhi gu h-ullamh a' gabhail ri deadh iomradh, agus gu mì-thoilleadh ri droch iomradh m' an timchioll, a' cur mì-mhisneich air luchd-tuailleis, luchd-miodail, agus luchd-sgainneil; gràdh agus cùram d' ar deadh ainm féin, agus a sheasamh an uair

a ta e feumail a' coimhlionadh gheallana laghail, a' fòghlum agus a' cur an gnìomh gach ni a ta fìor; a bhi còir, ionmhuinneach, agus fo dheadh iomradh.

C. 145. Ciod iad na peacaidhean a tha air an toirmeasg 's an naothamh àithne?

F. 'S iad na peacaidhean a tha air an toirmeasg 's an naothamh àithne, gach leth-trom air an fhìrinn, agus air deadh ainm ar coimhearsnaich, ionann 's air ar deadh ainm féin, gu h-àraid ann am breitheanas follaiseach, còmh-dachadh meallta thabhairt seachad, fianuisean breugach fhasadh, no ghnàthachadh, a bhi le r' fios, 'g ar taisbeanadh féin, agus a' tagradh as leth dhroch chùis, a bhi gu h-an-dàna a' spreigeadh agus a cumail sìos na fìrinn, breth eucorach a thoirt a mach, maith a ràdh ris an olc, agus olc ris a' mhaith, luigheachd a thoirt do 'n aingidh, do reir obair an fhìreìn, agus do 'n fhìreìn do réir obair an aingidh; feall-sgrìobhadh, a' cleith na fìrinn, tosdachd neo-iomchuidh ann an cùis cheart, a bhi 'n ar tosd, an uair is còir achmhasan a thabhairt do 'n aingidh, no casaid ri daoineibh eile; an fhìrinn a labhairt an àm neo-iomchuidh, no gu mì-runach a chum droch crìche, no a' fiaradh na fìrinn a chum seadh mearachdach, no le briathraibh timchiollach, as an togar iomadh seadh, a chum leth-trom air an fhìrinn agus air ceartas; an, neo-fhìrinn a labhairt, breug, sgainnealachadh, cùl-chàineadh, toibheum, tuaileas cogarsaich, sgeig, càineadh; a bhi tabhairt breth gu h-obann, gu fiata, agus gu leth-chothromach, rùn, briathra, agus gnìomhara dhaoine eile a thogail am mearachd, mìodal, ràiteachas; meas no iomradh anabarrach, no ro shuarach oirnn féin, no air daoineibh eile tiodhlaca agus gràsa Dhé àicheadh, an-tromachadh nan lochda a 's lugha; a bhi foluch, a' gabhail lethsgèil, no lughdachadh peacaidh, an uair a tha sinn air ar gairm gu saor aideachadh, foillseachadh neo-fheumail air annhuinneachdaibh, iomradh mealltach a thogail, droch iomradh a ghabhail, no misneach a thoirt dhoibh, agus ar cluas a dhruideadh an aghaidh cùis a sheasamh gu ceart; droch amharus, farmad no doilghios ris a' chliù a thoilleas aon neach; dìchioll no miann air sin a lughdachadh, aoibhneas ann an eas-onoir, agus mì-chliù, dì-meas fanoideach, ioghnadh amaideach, briseadh air geallanaibh laghail; na nithe sin air am bheil deadh iomradh a leigeadh dhinn, agus sinn féin a' cur an gnìomh, no gun sinn a' seachnadh, nan nithe sin a choisinn mì-chliù, no gun sinn 'g am bacadh an daoineibh eile, mheud 's a dh' fheudas sinn.

C. 146. Ciod i an deicheamh àithne ?

F. 'S i an deicheamh àithne, Na sanntaich tigh do choimhearsnaich; na sanntaich bean do choimhearsnaich; no 'oglach, no 'bhan-oglach, no 'dhamh, no 'asal, no aon ni a 's le d' choimhearsnach.

C. 147. Ciod iad na dleasdana is a tha air an iarruidh s' an deicheamh àithne?

F. 'S iad na dleasdana is a tha air an iarruidh 's an deicheamh àithne, bhi làn-thoilichte le ar staid féin, agus fonn co seirceil, 'n ar n-uile anam, a bhi againn d' ar coimhearsnach, 's gu 'm bi ar n-uile ghluasad agus thogradh, an taobh stigh dhinn d' a thaobh-san a' ruith air a' mhaith sin uile is leis, agus 'g a chur sin air aghaidh.

C. 148. Ciod iad na peacaidhean a tha air an toirmeasg 's an deicheamh àithne?

F. 'S iad na peacaidhean a tha air an toirmeasg 's an deicheamh àithne, a bhi mi-thoilichte le 'r staid fein; farmad agus doilghios ri maith ar coimhearsnaich, maille ri gach uile thogradh, no gluasad, mi-riaghailteach 'n ar n-inntinnibh, a chum aon ni a 's leis.

C. 149. Am bheil duine air bith comasach air aith-eantaibh Dhé a choimhead gu foirfe?

F. Cha 'n 'eil duine air bith comasach dheth féin, no thaobh gràs air bith a tha e faghail anns a' bheatha so, air àitheantaibh Dhé a choimhead gu foirfe, ach tha e 'g am briseadh gach là, ann an smuaintibh, ann am focal, agus ann an gnìomh.

C. 150. Am bheil gach uile bhriseadh air lagh Dhé co uamharra r' a chéile, anna féin, agus am fianuis Dé?

C. 151. Ciod iad na nithe sin, a tha 'g an-tromachadh a' pheacaidh, air chor 's gu bheil cuid do pheacaidhean, ni 's uamharra na peacaidhean eile?

F. [Tha peacaidhean air an an-tromachadh--I. A thaobh an tì a tha dèanamh an lochd; ma thàinig iad gu tuilleadh aois, tuilleadh dearbhaidh, no gràis, no ma tha iad ainmeil do thaobh aideachaidh, thiodhlaca, inbhe, no dreuchda, 'n an luchd-iùil do dhaoine eile, agus gur cosmhuil gu 'n lean daoine eile an eiseimpleir.

II. Do thaobh na muinntir air an dèanar lochd, ma 's ann gu neo-mheadhonach an aghaidh Dhé, an aghaidh a bhuadhaibh, agus 'aoraidh, an aghaidh Chrìosd agus a ghràis, an aghaidh an Spioraid Naoimh, a theisteis, agus 'oibreachaidh; an aghaidh 'uachdaran, dhaoine mòr-inbheach, agus iadsan ris am bheil gu h-àraid dàimh againn, agus ceangal oirnn, an aghaidh aon neach do na naoimh, gu h-àraid bràithr' bh anmhunn, an aghaidh an

anama-san, no anam neach air bith eile, agus maith coitch-ionn nan uile, no mhòran dhaoine.

III. Do thaobh nàduir agus gne an lochd; ma tha e gu dìreach an aghaidh litir an lagha, ma tha e a' briseadh iomadh àithne, ma tha iomadh peacadh ann, ma tha e cha 'n e mhàin air a ghineamhuinn 's a' chridhe, ach a' briseadh a mach ann am briathraibh agus gnìomharaibh, a' toirt oibheim do dhaoineibh eile, agus ma 's ni nach feudar leasachadh a thoirt ann; ma tha e 'n aghaidh mheadhona, thiodhlacan, bhreitheanas, an aghaidh solus nàduir, mothachadh ar coguis fèin, earail fhollaiseach no dhìomhair, smachdachadh Eaglais, peanas o Uachdaranaibh saoghalta, agus an aghaidh ar n-ùrnuighean fèin, ar rùn, ar geallana, ar boid-ean, ar co-cheangail, ri Dhia, no ri dhaoineibh eile; ma tha e air a dhèanamh gu suidhichte, gu toileil, gu dàna, gu mì-nàrach, gu bòsdail, gu mì-runach, gu tric gu ceann-laidir, le tlachd, le buannachd ann, le ath-thuiteam an déigh aithreachais.

IV. Tha peacaidhean air an an-tromachadh a thaobh an ama, agus an àit, anns an dèanar an lochd, ma 's ann air là an Tighearna, no air amannaibh eile 's a' bheil Dia air aoradh, no air ball rompa sin, no n' an déigh, no comhnadh eile chum a leithid so do dhroch-ghiùlan a bhacadh, no a leigheas, ma 's ann gu follaiseach, no am fianuis dhaoine eile, air am bheil e cosmhuil gu 'm bi iad air am brosnuchadh, no air an truailleadh leis.

C. 152. Ciod a tha gach aon pheacadh a' toilltinn air làmh Dhé?

F. Air do gach uile pheacadh, seadh fòs an peacadh a 's lugha, bhi an aghaidh àrd-Thighearnais, maitheis, agus naomhachd Dhé, agus an aghaidh a lagha chothrom-aich-sa, tha e a' toilltinn 'fheirge-sa agus a mhallachd, araon 's a' bheatha so, agus 's a bheatha tha ri teachd; agus cha 'n feudar dìolach air a shon ach le fuil Chrìosd.

C. 153. Ciod a tha Dia ag iarraidh oirnn, chum gu 'n rachadh sinn as o 'fheirg agus o 'mhallachd, a thoill sin do thaobh brisidh an lagha?

F. A chum gu 'n rachadh sinn as o fheirg agus o mhallachd Dhé, a thoill sinn do thaobh brisidh an lagha, tha e 'g iarraidh aithreachais do thaobh Dhé, agus creidimh do thaobh ar Tighearn Iosa Chrìosd; agus gnathachadh dìchiollach air na meadhonaibh o 'n leith muigh, leis am bheil Chrìosd a' co-pàirteachadh ruinn shochairan 'eadar-mheadhonaireachd fèin.

C. 154. Ciod iad na meadhona gnàthaichte o 'n leth muigh leis am bheil Chrìosd a' co-pàirteachadh ruinn shochairan 'eadar-mheadhonaireachd fèin?

F. 'S iad na meadhona gnàthaichte o 'n leth muigh, leis am bheil Criosd a' co-pàirteachadh r' a Eaglais shoch-airean 'eadar-mheadhonaireachd féin, 'òrduighean féin uile, gu h-àraid am focal, sàcramainte, agus ùrnuigh, a ta gu h-uile air an dèanamh eifeachdach chum slàinte do na daoineibh taghta.

C. 155. Cionnus a tha 'm focal air a dhèanamh éifeachdach chum slàinte?

F. Tha Spiorad Dhé a' tabhairt air leughadh ar fhocail, ach gu h-àraid air searmonachadh an fhocail, a bhi 'n a mheadhon éifeachdach, a chum peacaich a shoillseachadh, am fàgail ris, agus an irioslachadh, an iomain asda féin, agus a chum an tarruing gu Criosd, a chum mar an ceudn' an dèanamh cosmhuil r' a lomhaigh-sa, agus an ceannsachadh d' a thoil, an neartachadh an aghaidh bhuaireidhean, agus truaillicheachdan, an cur suas ann an gràs, agus an cridhe dhaighneachadh ann an naomhachd, agus ann an comhfhurthachd trid creidimh a chum slàinte.

C. 156. An còir do na h-uile dhaoineibh am focal a leughadh,

F. Ged nach còir a cheadachadh do na h-uile dhaoineibh am focal a leughadh gu follaiseach do 'n choimhthional, gidheadh tha e mar fhiachaibh air gach uile neach air leth, a leughadh, air leth leo féin, agus le 'n teaghlachibh, agus a chum na crìche so, is còir na sgriobtuire naomh a tharruing, as na ceud chànanibh gu cainnt choitehionn gach dùthcha.

C. 157. Cionnus is còir focal Dé a leughadh?

F. 'S còir na Sgriobtuire naomh a leughadh, le meas mòr, urramach orra, le làn dearbhachd gur iad focal Dé iad agus gur esan a mhàin, a dh' fheudas ar dèanamh comasach air an tuigsinn, le togradh fòs a chum toil Dhé, a ta air a foillseachadh annta, aithneachadh, a chreidsinn, agus a fhreagradh; le dìchioll mar an ceudna, agus le aire do 'n chùis mu 'm bheil iad, agus do 'n chrìch chum am bheil iad, le beachd-smuaineachadh orra, le 'n cur ruinn, le féin-àicheadh, agus le h-ùrnuigh.

C. 158. Cò leis is còir focal Dé, bhi air a shearmonachadh?

F. Is còir do fhocal Dé bhi air a shearmonachadh leosan a mhàin aig am bheil tiodhlaca dìongmholta, agus a tha mar an ceudna gu h-iomchuidh air an dearbhadh agus air an gairm chum na dreuchd sin.

The Late Mr Malcolm Macleod, Missionary, Ness, Lewis.

IT has pleased the Lord, whose ways are in the deep, to remove two of our esteemed missionaries in Lewis during the course of a year. On the first Sabbath of October last year Mr Angus Macrae, missionary at North Tolsta, passed away to his rest, and on the first Sabbath of October this year began our saying concerning Mr Malcolm Macleod, Ness, that "he was not, for God took him."

Malcolm Macleod was born of upright and respectable parents at Swainbost, Ness, about 73 years ago. He proved, in common with the rest of Adam's children, that he was born in sin and shapen in iniquity. As he himself would confess, he endeavoured from childhood to act according to his own will, though conscience testified that that nature and will were opposed to God's law. An incident in the early boyhood of Malcolm illustrates the truth of that Scripture which says:—"A word spoken in due season, how good it is." A godly woman in Swainbost saw him chasing an animal near her house on the Sabbath. She administered a solemn rebuke in the name of the Lord of the Sabbath which kept Malcolm from such actions ever after, and which was as fresh in his memory at the age of 70 as it was on the day it was spoken.

It was Malcolm Macleod's happiness to have become a trophy of saving grace in youth when about 17 years of age. He used to tell how, on a prayer meeting night in Ness, he was on his way to spend the evening "ceilidhing" (meeting in a house for amusement), when a passage of the Word arrested him and showed him his sin of going "ceilidhing" when others were met to worship God. He thought at first he would defy the message and the Messenger, but the same Word spoke again with overwhelming power. Malcolm had to go back home, and having changed his garments, he went off to the house of prayer and crept in behind the worshippers. With a mind awakened to a sense of his state as a sinner, he left Ness for Dingwall to learn his trade as a blacksmith. His spiritual troubles increased upon him, so that he could not for a time rise from his bed.

His kind master sent a doctor to find out Malcolm's disease and to cure him. The doctor prescribed medicines, but Malcolm never ceased all his lifetime from pitying that doctor who thought he could cure a wounded spirit with his medicines.

He waited on the ministry of Dr Kennedy all the time he was in Dingwall, and often spoke lovingly of the doctor's preaching, which was a well of living water to so many, but it was not in the public means that Malcolm's mourning was turned into joy. There is a spot in or near Dingwall where Jesus made Himself known to Malcolm Macleod as his Redeemer and Saviour. It was there that the union was effected which shall never be broken in eternity, as it was never in time. It was then he saw that "Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins." The first prayer we remember hearing from him was at the close of a discourse on "Can the children of the bridechamber mourn as long as the Bridegroom is with them?" He said in that prayer:—"Lord, we thought one day that we were not only the children of the bridechamber, but that we were married to the Bridegroom, but we have been well acquainted with fasting since that day." The last time he was in Dingwall he was with Mr Macfarlane in the manse. Malcolm rose to go out, and Mr Macfarlane asked him where he was going. "There is a spot here," he said, "that was very sweet to me on one occasion. I am going to see it once more." When he came back Mr Macfarlane asked him how he found the place. "The place is the same, but it was not to me to-day as it was on that occasion." "I thought that would be the way you would find it," said Mr Macfarlane.

Malcolm came back with his household to Swainbost and worked at his trade as a blacksmith till he retired a few years ago. He greatly valued the ministrations of the godly Mr Macbeth, Ness. A number of pious people used to wait near the church for the evening service on Sabbath, and would spend the time together speaking on spiritual matters. Each Sabbath evening Mr Macbeth would take up the subject the men were discussing among themselves and set it fully forth in the light of truth, though there was no earthly way whereby the men's topic could reach the study of the minister. Thus in Ness, as in other places, brethren dwelt in unity, and

the precious ointment was on the head of Aaron and went down to the skirts of his garment.

There were a few outstanding men in Ness who viewed with dismay and deep grief the disastrous attacks that were made on the principles of the Free Church, which culminated in the passing and confirming of the Declaratory Act in 1893. Malcolm Macleod was one of a few that resolved to continue the Free Church on her constitutional principles, and though he had to endure hardness on account of the stand he made, he faithfully adhered to the position then taken up to the end. He used to say publicly and privately that they did what they did before they ever saw the "dosanan" (faces) of the ministers who went back to the Free Church after the Union of 1900.

In due time he was appointed missionary in the Ness congregation, and his affectionate and faithful dealing with souls, as well as his great ability as an expounder of the Word of God, won for him the love and respect of all our people, young and old, and of all who knew him. He was a most precious speaker at the fellowship meetings on the Fridays of our communions. We will give only one saying of his on such an occasion. He said that the Lord's people loved to walk in the footsteps of the flock. "When our fishing boats," he said, "would be leaving for the English fishing grounds, the boats behind would try and keep those in front always in sight; each boat would aim at steering as directly as possible in the line of the one going before." His comment on that simile was that the Lord's people would endeavour to follow in the way of those that went before them in everything in which they followed Christ.

Mr Macleod's illness began about a year and a half ago. He was for some months confined to bed, but was enabled to be at the services fairly regularly to the end. Latterly he could only attend the weekly meeting owing to his inability to walk to the church on the Sabbath. The Lord had been sending messengers to him from time to time during these months, who made plain that the King would not permit him to be much longer away from His immediate presence. On Sabbath evening he retired once again, as he had often done that day, to his closet, where he was wont to wrestle in prayer. His wife, anxious on account of his longer delay than usual in coming forth, entered and found that he was not able to

return unassisted. He was helped to bed, and in about an hour's time he passed peaceably away into the desired haven where the weary rest from their labours. He left a widow and four daughters and one son, with whom we would express sympathy in their great bereavement, and pray that they may be partakers of that grace for which her late husband and their father was so conspicuous. The Ness congregation mourn under a sense of their loss, which is a loss to Lewis and to the Church at large. May the Lord who has taken away so many of His people from our midst speedily raise others to fill the breaches in the walls of Zion.—M. G.

The Late Mr Andrew Sinclair, Elder, St Jude's, Glasgow.

ANDREW SINCLAIR was born in Glasgow in the year 1860. He was only seven years when his father died. His mother, who was a wise and thrifty woman, brought up her family respectably and carefully. She was praised by Andrew "as a good mother to him" up to the last. When the saving change took place the writer could not say, but that it did take place was manifest to all who knew him. So far as the writer can ascertain, he became a deacon in the Milton Free Church about forty years ago. In 1893 he separated from that congregation and joined the Free Presbyterian Church. To the position taken then he adhered consistently and faithfully to his last day on earth.

When the late Rev. J. S. Sinclair was settled as pastor of the Tabernacle congregation of the Free Presbyterian Church in 1896, Andrew Sinclair became a deacon of that congregation. He left the city shortly thereafter, and went to reside at Kilwinning, in Ayrshire. He lived there during eleven years, but continued to exercise his office of deacon in Mr Sinclair's congregation. During the time he lived in Kilwinning, the congregation of the Tabernacle became divided—some remaining in the Tabernacle, and the rest followed Mr Sinclair in his adherence to the F.P. Church, and set up in Carlton Place, under the designation of John Knox's congregation. He adhered to John Knox's. In the year 1916 he became an elder in this congregation, and did his utmost to uphold and strengthen the hands of his minister, Rev. J. S. Sinclair, till the Lord deprived

him, the congregation, and the Free Presbyterian Church of his services in the year 1921. Andrew Sinclair did all in his power for that congregation after the removal of their pastor. He was desirous that the congregation of John Knox's should be continued, and called on the writer so as to have his opinion about the matter. The writer encouraged him, and offered to help him as much as he could in continuing the separate existence of John Knox's. But when a meeting of the congregation was held for that purpose, they resolved to join the congregation of St Jude's. This took place in August of 1921, and as a consequence he became then an elder in St Jude's congregation.

The writer knew him intimately since then, till the Lord called him last July to his everlasting rest. He was very diligent and conscientious in his attendance upon all the duties of his office, both as regards visiting and being regularly present at all meetings of the Kirk-Session and Deacons' Court. Consequently his presence is greatly missed by all the office-bearers of St Jude's, and also by the people who had the privilege of knowing him when he visited them in their own homes.

Since the Kirk-Session of St Jude's was constituted for the first time in October 1893, nineteen of our elders have gone to their everlasting rest. Two of these were removed this year. On the two last occasions that an election and ordination of office-bearers took place, the writer thought, and perhaps said, that he was ordaining office-bearers then for the last time, because many of those set apart were much younger than he; but the Lord saw and ordered otherwise. When going back in thought to those men, who refused to remain in communion with infidels in denying the infallibility of the Bible and the true doctrines of the grace of God in the year 1893, the writer feels thankful to the Lord for the grace and faithfulness He bestowed on them, and for the encouragement and strength they were to himself and the cause of Christ in the world, especially in St Jude's. Mr Andrew Sinclair was one of the men who stood steadfastly ever since 1893 to the position taken up then. He was not a man that said and did one thing to-day and another to-morrow. He was a man of a sincere conscience as to his duty towards God and his fellow-man. Straightforwardness was one of his strongest characteristics. He was admitted to the Western Infirmary, Glasgow, about the middle of June. The doctors had a good hope at first that he would recover; but by the middle of July they concluded that so far as man could

see, there was no hope. He continued calm and composed, and told his wife that the Lord would provide for her and for the children. The last time Mrs Sinclair had worship with him in the Infirmary, he asked her to read the 14th chapter of John's Gospel, and the 22nd chapter of Revelation. He repeated the 23rd Psalm. Then he prayed earnestly for Christ's cause throughout the whole world, and expressed his great fear that our sins as a generation against God's law and the Gospel of our Lord Jesus Christ would bring upon us the wrath of God. He prayed also for the Free Presbyterian Church as a whole, for some of her congregations by name, and also for her ministers and for her students. After this he spoke but very little, as he had a difficulty in breathing, but continued conscious to the very last. "What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it; surely the people is grass." "So teach us to number our days, that we may apply our hearts unto wisdom."

The writer would express his sincere sympathy with Mrs Sinclair and her family, as well as the true sympathy of the Kirk-Session, Deacons' Court, and all the members and adherents of St Jude's, and would pray that the Lord will be to them "a Father of the fatherless, and a Judge of the widow"—and that He would act towards them and they by His grace towards Him agreeable to the Scripture—"Leave thy fatherless children. I will preserve them alive; and let thy widows trust in me."—N. C.

Christian Meets Formalist and Hypocrisy.

BY JOHN BUNYAN.

V.

(Continued from p. 271).

I SAW then in my dream, that he went on thus even until he came at the bottom, where he saw, a little out of the way, three men fast asleep, with fetters upon their heels. The name of the one was Simple, another Sloth, and the third Presumption.

Christian then, seeing them lie in this case, went to them, if peradventure he might awake them; and cried, You are like them that sleep on the top of a mast,

for the dead sea is under you, a gulf that hath no bottom : awake, therefore, and come away ; be willing also, and I will help you off with your irons. He also told them, if he that goeth about like a roaring lion comes by, you will certainly become a prey to his teeth. With that they looked upon him, and began to reply in this sort : Simple said, " I see no danger : " Sloth said, " Yet a little more sleep : " and Presumption said, " Every tub must stand upon its own bottom. " And so they lay down to sleep again, and Christian went on his way.

Yet was he troubled to think, that men in that danger should so little esteem the kindness of him that so freely offered to help them, both by the awakening of them, counselling of them, and proffering to help them off with their irons. And as he was troubled thereabout, he espied two men come tumbling over the wall, on the left hand of the narrow way ; and they made up apace to him. The name of the one was Formalist and the name of the other Hypocrisy. So, as I said, they drew up unto him, who thus entered with them into discourse. Christian—Gentlemen, whence come you, and whither go you ? Formalist and Hypocrisy—We were born in the land of Vainglory, and are going for praise to Mount Zion. Christian—Why came you not in at the Gate, which standeth at the beginning of the way ? Know you not that it is written, that " He that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber. "

They said, that to go to the Gate for entrance was by all their countrymen counted too far about ; and that therefore their usual way was to make a short cut of it, and to climb over the wall, as they had done.

Christian—But will it not be counted a trespass against the Lord of the city whither we are bound, thus to violate his revealed will ? They told him, That as for that he needed not to trouble his head thereabout : for what they did they had custom for ; and could produce, if need were, testimony that would witness it, for more than a thousand years.

But, said Christian, will your practice stand a trial at law ? They told him, that custom, it being of so long standing as above a thousand years, would doubtless now be admitted as a thing legal, by an impartial judge : and besides, said they, if we get into the way, what's matter which way we get in ? If we are in, we are in : thou art but in the way, who as we perceive came in at the Gate ; and we are also in the way, that

came tumbling over the wall. Wherein now is thy condition better than ours?

Christian—I walk by the rule of my Master, you walk by the rude working of your fancies: you are counted thieves already by the Lord of the way; therefore I doubt you will not be found true men at the end of the way. You came in by yourselves without His direction, and shall go out by yourselves without His mercy. To this they made but little answer; only they bade him look to himself. Then I saw that they went on every man in his way, without much conference one with another; save that these two men told Christian, that, as to laws and ordinances, they doubted not but they should as conscientiously do them as he. Therefore, said they, we see not wherein thou differest from us, but by the coat that is on thy back which was, as we trow, given thee by some of thy neighbours, to hide the shame of thy nakedness.

Christian—By laws and ordinances you will not be saved, since you came not in by the door. And as for this coat that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of kindness to me; for I had nothing but rags before: and besides, thus I comfort myself as I go. Surely, think I, when I come to the Gate of the city, the Lord thereof will know me for good, since I have His coat on my back; a coat that He gave me freely in the day that He stripped me of my rags. I have moreover a mark in my forehead, of which perhaps you have taken no notice, which one of my Lord's most intimate associates fixed there, in the day that my burden fell off my shoulders. I will tell you moreover, that I had then given me a roll sealed, to comfort me by reading as I go on the way; I was also bid to give it in at the Celestial Gate, in token of my certain going in after it: all which things I doubt you want, and want them because you came not in at the Gate.

To these things they gave him no answer; only they looked upon each other and laughed. Then I saw that they went on all, save that Christian kept before, who had no more talk but with himself, and that sometimes sighingly and sometimes comfortably: also he would be often reading in the roll that one of the shining ones gave him, by which he was refreshed.—“Pilgrim's Progress.”

(To be continued).

Literary Notices.

FREE GRACE SERMONS, by the late Rev. Jonathan Ranken Anderson, Minister of the Gospel, Glasgow (1834-1859). Glasgow: R. W. Anderson, 41 St Vincent Place.

It is scarcely necessary for us to say that in this volume our readers will get searching, scriptural preaching that seeks to honour the sovereign God and abases sinful man. The sermons have a fine scriptural ring about them—God is the author of salvation, man is totally ruined; for a multitude chosen in His sovereignty He has prepared a perfect salvation through His dear Son, and it is by the application of that salvation by the Holy Spirit that sinners are saved. Mr Anderson makes it very plain and clear that God was not influenced by any good in His people when He made choice of them in Christ Jesus before the world was. But while laying due and scriptural emphasis on God's sovereignty, he does not shun to declare man's responsibility, and while emphasising a definite atonement, he does not shun to declare that sinners of all classes and conditions are freely invited to God's great salvation. The preaching is of that healthy, searching kind that is not so common as it used to be. We heartily commend the book to our readers. In this volume we have law and gospel faithfully proclaimed. The whole get-up of the book is a credit to the printers and binders. It may be had at the very reasonable price of 2s, post free (which is below cost price) from Mr R. W. Anderson, 41 St Vincent Place, Glasgow, or Mr H. B. Pitt, 4 Clarendon Road, Trowbridge.

BRITISH-ISRAEL UNDER NEW SEARCHLIGHTS, by Avary H. Forbes, M.A.

British Israelism is making a strong bid for a place among the views that are forcing themselves on the attention of the religious public. It has a very large following, and the number of its advocates is increasing. It has been met, we believe successfully, from the Bible, but in this pamphlet an appeal has been made to history, and in our estimation the advocates of British Israelism will find it a very difficult proposition to overturn Mr Forbes's argument. The pamphlet may be had from the author at his address—Killiney, Fromondes Road, Cheam, Surrey, post free 3½d.

Notes and Comments.

Good News.—According to the report in one of the dailies, Communism is declining in this country. Its numbers have fallen from 10,800 last year to 7377 this year. The decline is most marked, strange to say, in the mining districts. South Wales, where the movement is most active, has 2300 members; Scotland, 1500, and London 1321. The Communists advance many reasons for the noticeable decline in their numbers, with which we do not at present trouble ourselves, except to say that, from whatever cause the decline comes, we are heartily glad of it, and may it continue until Communism is dead in this country.

Sabbath Observance.—Under the auspices of the Lord's Day Observance Society large and enthusiastic meetings were held in Inverness, Dingwall, and Oban, etc., recently. The bold move on the part of the enemies of the Sabbath has awakened men to a realisation of the tremendous menace with which they are faced by a pleasure loving, God-defying generation. Without a blush officials of motor 'bus and railway companies tell us they must have money. But as Dr Love put it:—"Cursed is the gain that is obtained by profaning the Sabbath." Mr Norman Shaw spoke at these meetings, and the case of Mr Mackenzie, who had been dismissed for refusing to work on the Sabbath on the Great North Road, was mentioned. It is to be hoped, if the present legislation is not sufficient, that laws, with heavy penalties, will be passed rendering it illegal to dismiss any person for conscientiously refusing to break God's commandment. We trust these meetings will stir up the people and give those who are seeking to ride rough-shod over the convictions of God-fearing men and women to understand that they must call a halt.

The Pope and Temporal Power.—The *Osservatore Roma*, the organ of the Vatican, has recently been throwing out feelers on the question of the restoration of the temporal power to the Papacy. This organ propounds the strange doctrine that the Church has need of territory "in order to perform its spiritual functions in the world." From some of the Italian papers it is openly hinted that the Government are quite willing to grant concessions to the Vatican. One of the leading Fascist organs, how-

ever, says:—"It is evident that for Fascist Italy a restoration, even in the most reduced form, of the temporal power which ceased in 1870, with incommensurable advantages, in our opinion, to the moral prestige of the Roman Church, should be out of the question." If the Vatican gets the slightest encouragement from Italian statesmen we may rest assured it will press its claims with all the earnestness it can and make use of all the machinery of diplomacy it can command. Meantime the negotiations have fallen through.

The Case Against Evolution.—The place of honour in the November issue of "The Nineteenth Century and After" is given to a striking article by Mr George H. Bonner. "There is no conclusive evidence," he says, "in historical times of the change of one species into another The species have, generally speaking, remained relatively fixed since the beginning of history. The argument that historical time is not sufficient does not alter the principle in the slightest. If this theory were proved as the real explanation, there ought to be, not a few, but thousands of examples of the individuals of one species actually changing into another species before our eyes. There should not be one but hundreds of missing links found in the world to-day. If it is maintained that the process went on in prehistoric times but has now ceased, then the whole theory falls to the ground, for the essential characteristic of this interpretation of the theory of Evolution is that it is a continuous process, a progressive development of the higher from the lower."

"A Miserable, Obscurantist and Illogical Theory."—This is Mr Bonner's characterisation of Evolution, which he says is "sponsored by leading minds as the standard of a crusade for truth, but in reality unsupported by any real evidence, upheld as a product of reason, but, when examined, found to be of all theories the most unreasonable." We cannot here give even a summary of some of his striking and convincing arguments against Evolution, but content ourselves with giving one or two quotations from his article. "One might well think the human race in a curious condition," he writes, "when a bishop [Dr Barnes] in a cathedral can preach a sermon which is absolutely inconsistent with the fundamentals of the creed of his Church. Strange things have in the past been done in the name of religion, but none stranger than this." Again, "The teachings of Christianity . . .

and the present-day teaching of Evolution are fundamentally incompatible; nor can the most skilful evasion of real issues and the glossing over of awkward questions make them consistent." "There is not a shred of conclusive evidence," he further writes, "for the animal ancestry of man: the whole structure of its colossal delusion rests upon certain similarities between the physical nature of man and that of the animals—similarities which are easily explainable without postulating any descent of man from the apes." There are certain opinions in this able article with which we do not agree, but the writer has certainly touched on certain points of vital weakness in this theory that have not hitherto received the attention they deserve.

The Archbishop of Canterbury's Letter to the Bishop of Birmingham.—Dr Barnes, after the protest made by Canon Bullock-Webster in St Paul's against his heretical teaching, addressed an open letter to his metropolitan, the Archbishop of Canterbury, in which he tries to defend himself for his statements in his sermons at Westminster Abbey and Birmingham on Evolution and the Sacrament of the Lord's Supper. The Archbishop replied to him in a public letter, in which he clearly accepts evolutionary teaching while condemning the way in which Dr Barnes states it. This is a very serious matter for the Church of England, and must cause real sorrow and grief to thousands of loyal-hearted believers in God's Word in the National Church. It is significant, also, that the weight of Dr Davidson's censure on Dr Barnes fell on him because of his condemnation of Romish and Anglo-Catholic teaching on the Lord's Supper. It is true Dr Barnes's sweeping statements not only struck at Romish and Anglo-Catholic positions, but at the view held by the Reformed Church, but it is disturbing to think of the severity of the Archbishop's rebuke on this part of the Bishop's teaching while not a word of condemnation comes from his pen on Dr Barnes's infidel views of the Bible account of man's origin.

Will there be a Secession from the Church of England?—This question is being seriously discussed in Evangelical circles in the Church of England. The determination to pass the new Prayer-Book into law is a serious matter for all those who are strongly opposed to the Romeward drift that has characterised the Anglo-Catholic movement in that Church. And while the new Prayer-Book does not go far enough in the Romeward

direction to satisfy the Anglo-Catholics, it certainly goes too far to be satisfactory to true Protestants in the National Church of England. What is to happen is known to God alone, but it must be a time of real anxiety to many serious-minded persons in the English Church. Wisdom, courage, and grace are needed to guide those who would seek to do what is right in this crisis.

Church Notes.

Communions. — January—Last Sabbath, Inverness. Feb.—First Sabbath, Dingwall. South African Mission.—The following are the dates of the Communion:—Last Sabbath of March, June, September, and December. Note.—Notice of any additions to, or alterations of, the above list should be sent to the Editor.

Collection for this Month.—The collection for the General Church Building Fund is to be taken up this month.

Death of Mr Donald Macrae, Elder, Gairloch. — It is with deep regret we record the death of Mr Donald Macrae, elder, Gairloch. Mr Macrae had been ailing for a number of years, but the loss of his daughter some time ago was a heavy blow to him, and evidently hastened the end. We tender our sincere and heartfelt sympathy to Mrs Macrae and her family, and also to the congregation of Gairloch.

Acknowledgment of Donations.

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

SUSTENTATION FUND.—A Lady Friend, Anon., £1; John Macleod, Crianlarich, 5s; Mr and Mrs K. Cameron, Island of Soay, £1; Miss J. E. Morrison, Oakfield, Helensburgh, 10s; Mrs M. Maclean, Easter Aviemore, £1; R. Cameron, Druidale, Skye, £1.

HOME MISSION FUND.—Mrs J. Macleod, 47 Fairykirk Road, Rosyth, 7s.

JEWISH AND FOREIGN MISSIONS.—D. Clark, Valencia, Penn., U.S.A., £6; Miss J. E. Morrison, Helensburgh, 10s; Hugh Grant, Bushgrove, Clarence River, Australia, £3 10s; Mrs Scott and Nurse Macdonald, Grafton, do., £1;

Do. Do., for Clothing Fund, £1; Mrs G. Fraser, Dornoch, for Clothing Fund, per Miss J. Grant, Inverness, 5s; Mrs Ross, c/o Mrs Fraser, for do., per do., 5s; Miss T. Livingstone, Arrina, Shildaig, per do., 7s. Rev. N. Cameron, Glasgow, acknowledges, with sincere thanks, the following—Miss Henderson, Tobermory, 5s; Mrs Campbell, Glasgow, 10s; Mrs A. Macnicol, Lochgilphead, 10s; Mrs Macgillivray, Oban, £1; Friend, Ballachulish, £1; Miss W. M. Tomatin, for Mrs Radasi, £1.

LEGACIES.—Legacy of £150 (less Legacy Duty), on behalf of the Sustentation Fund, from the Executors of the late Duncan Campbell, Portree, per Messrs Anderson, Shaw, & Gilbert, Solicitors, Inverness; Legacy of £10 3s on behalf of the Sustentation Fund, from the Executors of the late Miss Catherine Macrae, Strone, Lochinver, and late of Dingwall and Bonar-Bridge, per Rev. M. Morrison, Lochinver.

The following lists have been sent in for publication:—

DUNOON CHURCH DEBT.—Rev. N. Cameron, Glasgow, acknowledges, with sincere thanks:—Mrs Campbell, Glasgow, 10s.

EDINBURGH CHURCH PURCHASE FUND.—Rev. N. Macintyre acknowledges, with sincere thanks, the following:—Mrs Campbell, Lochyside, 10s; Friend, Harris, £1; Lady Friend, Stornoway, £1; Nurse B. Mackenzie, Glasgow, £1; John Macdonald, Stornoway, 2s 6d; North Tolsta Congregation, £17 12s 6d; Ness Congregation, £13 4s 4d; Two Friends, Glasgow, £2; Mrs Matheson, Glasgow, £1; Murdo Livingstone, Arrina P.O., 10s; Gairloch Friend, 10s; C. McK., 10s; Friend, Glasgow, per Rev. N. Cameron, 10s; Lady Friend, Gledale, £1. Mr A. Maclean, 16 Marchmont Crescent, Edinburgh, acknowledges, with sincere thanks, the following donations:—Miss Mackay (collecting card), per James Mackay, £3 4s; a St Jude's F.P., per do., 10s; Friend, Oban, per Capt. K. K. Macleod, 6s 6d; Miss Livingston, Culduie, Applecross, £1.

FINSBAY (HARRIS) CHURCH BUILDING FUND.—Mr A. Morrison, Lingerbay, Leverburgh, acknowledges, with sincere thanks, the following donations:—D. Mackay (Harris), Buenos Ayres, £3; Miss Mackenzie, Temperance Hotel, Kyle, and Friends, per Miss A. Morrison, Lingerbay, £2 10s.

HALKIRK CHURCH FUND.—Rev. William Grant acknowledges receipt (per Rev. N. Cameron) of £1 from Miss B. Deuchars, Glasgow, and thanks the donor.

HELMSDALE CHURCH BUILDING FUND.—Rev. W. Grant gratefully acknowledges the following donations:—"Persevere," 10s; "a Cheerful Giver," £5; "Old St Jude's Friend" (Tobermory postmark), 5s. Per J. Adamson—J. A. Colvin, Kildonan (collecting card), £7 5s; W. Bruce, Bruan, 10s; "Greenhill," Midclyth, 10s; "C. T." and "M. C. T.," Dumbarton, £1. Per J. Davidson—Mrs M. Kellar, Calgary (collecting card), £1 12s; F.P. Friend, Inverness, per General Treasurer, £1.

STORNOWAY CHURCH HEATING PLANT.—Mr Norman Macleod, Treasurer, wishes to thank, on behalf of the congregation, Mr John Bain, Chicago, for gift of £100 towards expenses of apparatus for heating Stornoway Church.

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THURSO CHURCH PURCHASE AND RENOVATION FUND.—Rev. W. Grant (Interim Moderator) gratefully acknowledges the following subscriptions:—"A. M.," Edinburgh, 10s; "Old Friend, St Jude's" (Tobermory postmark), 5s; Mrs Munro, Sincoe, Ontario, 3 dollars; Mrs Macgillivray, Oban, £1; Miss J. Livingston, Applecross (per Mr John Campbell), 10s. Per Miss

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