

THE
Free Presbyterian Magazine

AND
 MONTHLY RECORD

(Issued by a Committee of the Free Presbyterian Synod.)

“Thou has given a banner to them that fear Thee, that it may be displayed because of the truth.”—Ps. lx. 4.

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The Leading Points of Calvinism.*

THE Sovereign Grace Union has issued an excellent pamphlet by Prof. Hamilton on the above subject. We can recommend it unreservedly to our readers. In these days when Arminianism has by peaceful penetration captured most of the modern evangelical churches and when the witness which was raised against it is well nigh silent it is encouraging to read a pamphlet with such a sound scriptural ring. It is to be feared that those Churches which have adhered to their Calvinistic standards are not so faithful in witnessing against the insidious teaching of Arminianism as they should be. There is a danger that our attention should be devoted to some more recent attack on the faith while we neglect to keep our eye on this older attack which is none the less dangerous because it is working quietly. As Dr. Watts, Belfast, used to say to his students, "Arminianism did not appear until the great battle of the Reformation was fought and won; and when it did appear on the scene it was as a disturber of the ecclesiastical peace." All the great symbols of the Reformed Church set forth Calvinistic doctrines and in the Westminster Confession of Faith we have that system of truth expounded by theologians of the first rank and men in whose hearts the Holy Spirit wrought His gracious work. The Divines were men steeped in the doctrines which

*The Reformed Faith in the Modern World by the Rev. Prof. Floyd E. Hamilton, B.A., B.D., Th.M., Union Christian College, Pyongyang, Korea. London: The Sovereign Grace Union, 31 Imperial Buildings, Ludgate Circus, E.C.4. Price 3d., post free.

has passed through the fires of controversy in the Christian Church and their theology came not lifeless and dead from their intellects but warm from hearts which had felt the life-giving power of truth which they systematised in such a masterly way in the Confession of Faith. We hear a good deal said of the revival of Calvinism and while we would not seek to belittle the efforts that are being put forth we cannot help feeling that there is a tremendous up-hill work ere it make any perceptible headway. Still, it is encouraging to know that Arminianism is being attacked in its strongly entrenched positions. Every effort made to explain the strong, healthy, virile doctrines of Calvinism is a move in the right direction. We need not look to Barthianism for help until it is purged of its modernistic leanings concerning the Scripture. What is valuable in Barthianism can be found in the writings of Calvin without the objectionable element. Calvinism as Dr. Duncan put it is Augustinianism and Augustinianism is Paulinism. Calvinism claims to derive its teaching from the Bible. Its doctrines are anything but popular to the natural man. God's sovereignty which is so strongly emphasised in this system of truth can never be pleasant to a world and hearts that are in rebellion against Him. It requires a miracle of divine power to bring about submission to the divine will.

The leading points of Calvinism are: 1. Divine Sovereignty; 2. Human Inability; 3. Unconditioned Election; 4. Definite Redemption*; 5. Efficacious or Irresistible Grace; 6. Final Perseverance (or preservation, as some prefer to call it, thus emphasising the "keeping" of the redeemed). In a short article like this it is impossible to do anything like justice to these great truths. Our main purpose will be served if we induce our readers to order copies of this excellent pamphlet. The author is not like so many writers, when dealing with subjects of this

*At one time this doctrine was generally known as "Limited Atonement." The above is a correcter terminology. Strictly speaking, Christ's satisfaction is infinite in value and the word "limited" tends to direct the mind to an idea that was never intended by those who used it.

kind, afraid of giving offence and who prefer to do injury to the truth rather than hurt their fellow-men. Prof. Hamilton is not built this way. He marches forward with no uncertain step, states the truth as he finds it in God's Word and is unconcerned whether men are pleased with it or not.

One Soldier to Another.

II.

(Continued from p. 8.)

Now, I am not sure, if *you* are anxious to overcome temptation. I am not sure if you are even interested in the moral side of the war. Do you want to go through clean? Do you want to return home without the loss of a single good habit and without the learning of any bad one? I am not sure. But of one thing I am sure. If the army does not leave you where it finds you, neither does your contact with true Christians. Against the brightness of their lives the sinfulness in army life, so often looked upon as a necessary part of it, is without excuse.

You see, death takes men just as it finds them. "He who is unclean let him be unclean still, he that is holy let him be holy still." Heaven and Hell are in these words. God's word keeps repeating them, in your section, in your platoon, in your company, in your billet, on the battlefield. Just listen to them, "He that is unclean let him be unclean still." It is the Devil who sets the flood of ungodly living, and he has set its course for Hell.

I believe that there are moments when you think just like that about these things, but do you know that, occasionally, the same thoughts are going through the minds of your fellow soldiers? Do you know that these desires which flit across the surface of your heart,—desires for a more wholesome life; also dart over the hearts of your comrades? And there are times when

both you and they would like to know how others are enabled to live differently.

Well, for a start, any Christian will tell you that the difference between them and you does not lie in upbringing. Contrary to what you may have thought, these men have not come into your life from a world different from your own. No, they are ready to give their confession. They are men with like passions with ourselves. Men, with the same weaknesses and temptations as we have. The difference lies just here. They see things differently and they receive power to fight on and on. In their hearts they shake hands with the worst of men every day, judging of themselves that they are not better but often worse than others.

Well, what is at the back of their constant victory? Just this. An agreement. They have confessed their inability to take care of themselves and have committed their name, character, moral and spiritual life and Christian profession into the hands of another. One who is not only able, one who is not only willing, but is also faithful to keep. Jesus has received a charge from them and in midst of all temptations He stands absolutely faithful to their interests. All their strength is from Him.

He guards them. He intercedes for them in Heaven, and He abides in their hearts on earth. They are partakers of the divine nature and something of God's almighty power dwells within them. Do you know that this is just one of the many *real* things Christ does for us? Christianity is just our making use of the service of Christ. We are sinful, lost, weak, unable to guide our steps to Heaven. God sent His Son to us, He comes with love on His lips and a new heart in His hand. Having bestowed the new heart on us He takes up His abode within us, and sets our steps towards His Father's house.

Dear friend, do you know that He has told us to make offer of His services to you? Do you know that He bids me make this offer to you *now*? In your weakness, failure, disappointment you are just the sort of person He seeks to serve. I direct

you to Him. He glories in the name, "the friend of sinners." He calls you "sinners" not because he wishes to score a point over you. No, He calls you "sinner" just that you may know where your true friend is,—just there beside you. Man, you have a tremendous battle to fight. Alone in it you must fall. But why go alone when He is willing, yes, waiting for your invitation to go with you. "A new heart will I give unto you." "I will cleanse you from all your filthiness." "My grace is sufficient for thee," for "my strength is made perfect in weakness." Perhaps you would like me to stop here and yet I feel that if we were talking instead of writing you would have some questions to ask me about these things. There is, for instance, the question of the Presence—of your having a constant companion.

The service of this Friend is well shown in this short but illuminating story of how one soldier had His comfort. And I give it just as a sample to encourage you and the thousands like you.

As he lay dying a wounded soldier was asked by a minister: "Of what church are you?" "Oh, church, you ask, why the church of the first-born whose names are written in Heaven, of course. There is none other." "I don't quite mean the church in that sense, I mean of what persuasion are you?" "Oh, of what persuasion, I see." Then with a smile on his face as he made each word a step down and across the river of death he replied: "Persuasion, you ask? This is it. I am persuaded that neither death nor life, nor angels, nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord—the love of God which is in Jesus Christ our Lord," and with a wave of the hand he took his final step across to glory. He had the presence of His loving Lord with him in the loneliness of wounds, disability, death and in his passage from Earth to Heaven.—*A 4th Seaforth.*

(To be continued.)

The Necessity of Christ's Satisfaction.

By FRANCIS TURRETIN.

(Continued from p. 15.)

XXII. Hatred will be necessary from a consideration of opposite things. (3) Because if His act were free and indifferent He would be at liberty not to exercise it, nay, He would justly be able to wish the contrary, that is to love sin; for acts which are founded in will only are most free, and the will of God is inclined to no object so that if it were bent towards the contrary it could be done justly; who indeed does not shudder at this? In regard to the second point, we believe that the hatred and punishment of sin are so closely tied together that the former cannot exist without the latter; otherwise it would follow that God is always displeased with sin, and yet He is able to receive such a sinner to Himself, for if He is able not to punish, He is able to condone, if it is possible for Him to condone, it is possible for Him to cherish such a sinner in His bosom; similarly what is adduced is manifestly at variance; the ways of God and our ways are different. It is our part to hate sin without private revenge, which only belongs to those who have constituted authority, but concerning God it has been said without exception, "Vengeance is mine, I will repay." Therefore aversion is in our case often ineffectual and frigid, either because we are unwilling or unable to strike, for that reason magistrates and parents not seldom sin here by unseasonable indulgence, or they are lacking in the power of punishing because anger is vain without power. But God utterly hates sin as injuring His own glory and because He is powerful in the highest degree, He punishes infallibly: He postpones indeed sometimes or transfers the penalty, but does not wholly take it away; on all occasions He renders punishment if not on the persons of those sinning at any rate to their surety. Thirdly, I say that arguments of our opponents are not always admissible in theology, we are ordered to love our friends, who, however, would deduct that we ought to hate our enemies as the Pharisees do maliciously,

thus evil deeds are the cause of destruction and good of salvation, for neither do good works necessarily bring salvation as evil works bring ruin, the latter, of course, cause and deserve death properly because they are ours and undue, but the former have no such disposition towards salvation because they neither are ours nor undue, and if they are necessary for it the necessity is only of presence and not of efficacy or merit, as of conditions in the case of those who are saved and not as the causes of that salvation. And so not even if it were possible for God to punish where He does not hate, would He forthwith be able to hate and not to punish. 2. It is false that God ever punished without hatred, nor does the example of Christ prove this, for although in Himself personally He was most beloved of His Father, however as our surety and sponsor Who received our sins to Himself, He perceived an angry God, and complained that He was forsaken by God.

XXIII. Further, this can be abundantly confirmed, whether we consider the nature of sin, or the condition of God Himself in this very matter; for as far as the nature of sin indeed is concerned, since it ought to be certain and beyond all hazard of doubt, that there is some natural difference between virtue and vice, and not only positive and free, as Carneades once supposed, who taught that justice and injustice were only names, but that the matter was changeable at the will of mankind; in like manner it is certain and manifest that moral good is united with physical good, and that physical evil is united with moral evil by a certain natural necessity, that the former has a purport of reward the latter of punishment, in as much as they are coupled to both in the same kind either of good or evil, and it is altogether becoming to the divine wisdom that these things should be placed together, nor can it be imagined without absurdity that either most absolute holiness is accompanied perpetually by misery and calamity, or that the worst crime is joined with the highest degree of joyful felicity.—*Translated from the Latin by Rev. D. J. Macaskill, M.A.*

Recent Encroachments of the Papal Power.

TO account for the marvellous growth of Roman Catholic influence in this country it is necessary to go back to the Emancipation Act of 1829. By that Act all disabilities against those of the Roman Catholic faith in regard to holding office were removed. Every office in the State was thrown open to Papists except the Throne and the Woolsack. Protestants of such calibre as Dr. Andrew Thomson of St. George's, Edinburgh, and Dr. Chalmers, and Dr. Macdonald, Ferintosh, were in favour of emancipation. These lights of the Church of Scotland are not to be disparaged for, in piety and learning, they are worthy of the greatest admiration especially Dr. Andrew Thomson for his eloquence and zeal. One work of his on Foreign Missions is one of the most moving one could read on that subject, describing the trophies of divine grace among the cannibals in the South Sea Islands. But the subsequent course of events proved that these two Doctors were mistaken, and vindicated the fears of Rev. John Kennedy, Redcastle, that the passing of that Act might lead to Britain's downfall. Exactly one century after, we have a naval salute to the Man of Sin in the King's Regulations for 1929. This was done secretly without consulting the law officers of the Crown or Parliament. It was not disclosed till five years later it appeared in the Roman Catholic *Universe*, to the chagrin of the Nation and Empire. The Emancipation Bill was introduced as a measure to conciliate the Irish. It was urged that they would love our Constitution if they got their liberty restored. To-day they have divorced part of Ireland from the British Commonwealth of Nations, and yet they are not satisfied, nor do they love our Constitution. The activities of the I.R.A. are sufficient evidence of this. That far-seeing nobleman, Lord High Chancellor Eldon, said, in reference to the Bill of Emancipation, "Rather than consent to an alteration of laws which I hold to be fundamental, and which I think to be essential to the support of the Throne, the safety of the Church, the good of the Aristocracy, and the preservation of the Constitution of

the country, in King, Lords, and Commons, I would rather hear that I was not to exist tomorrow morning, than awake to the reflection, that I had consented to an act which had stamped me as a violator of my solemn oath, a traitor to my Church, and a traitor to the Constitution." (cheers.)—Hansard's *Parliamentary Debates*, xxi. 639-640. April 10, 1829.

Facts of the present day bear witness to the truth of the Lord Chancellor's words, with the Protestant Constitution violated in so many ways, by communion with the Papal See, forbidden by the Act of Settlement, by diplomatic representation, by visits of royal persons and statesmen to the Vatican, by the naval salute to the Pope and his Nuncios, by the change of the Coronation Oath, by the appointment of an apostolic delegate, by the endowment of Popish schools.

The great College at Maynooth was endowed to pacify Ireland, and the Irish Protestant Church was disestablished and disendowed. Now our garrisons have been removed from Southern Ireland, and the same is demanded for the North. It is to be hoped this will not be granted, as it will mean the enslavement of the Protestant Counties. It was a scandal that the British Government ever endowed Maynooth College, for the education of priests, as the following lines show:—

"Whate'er is false, deceitful, foul;
Whate'er antagonist to truth;
The bigot's heart, the tyrant's scowl,—
Thou art their native soil, Maynooth.
And shall we still the nuisance nurse?
Still feed a death diffusing pest?
No! rise, exterminate the curse;
The gangrene starve on Ireland's breast."

Yet this College was endowed with £369,040 of British money for the teaching of Liguori's and Thomas Aquinas's Moral Theology.

The appointment of an R.C. Master of the Rolls is also a retrograde step, as this official is in charge of valuable State

documents, such as those recently recovered from the Vatican archives, which prove the guilt of plotters against the life of Queen Elizabeth. While we hold no brief for Elizabeth, she was certainly hated by "His Holiness" in Rome and by Philip II. of Spain, as witnessed by the infamous Armada. Now that we, the bulwark of world Protestantism, are in danger once again of invasion, it is well to record the deliverance vouchsafed by the Most High on that occasion. There were 8,000 sailors in 150 huge ships conveying an army of 20,000 soldiers, and 2,000 of the first gentlemen of Spain. An army of 35,000 at Dunkirk was ready to join them. England had only 30 ships of a smaller size. The admiral and vice-admiral died before anchor was weighed. The enemy, greatly exhausted by a storm, were attacked with success by the English fleet.

Another great storm overtook them on the way home and shattered them to pieces, multitudes being drowned. Thumb-screws for the torture of Protestants were on board, and were on view in the Tower of London long after. The Spanish Inquisition was notorious. Its officers were provided by the Dominican order of monks. The monks at Fort Augustus are of the Benedictine Order, doubtless not any better than the Dominicans. The "Holy Office" of the Inquisition was used to stamp out heresy, another word for Protestantism. It did its work fairly thoroughly in Spain by means of pulleys and racks, pendulums, and auto da fés or bonfires. In 1810 it was abolished in Goa, a Portugese possession in India, by the interference of Britain. In 1820 the Cortes abolished it in Spain. In 1821 it was abolished in Lisbon. It existed as late as 1854 in the Papal dominions at Rome. An inscription in English was found in one of the cellars, "Can this be the Christian Faith?" evidently the work of an English prisoner.

Before the Emancipation Act Papists took the position of suppliants begging for favour. They do not beg nowadays; they demand concessions and threaten force as in the case of N.

Ireland at present, for which innocent people are slaughtered by bombs in the great cities of England. The Sovereign used to have priority in toasts at public dinners. Now the Pope has it as being superior to His Majesty the King. To show the arrogance of Papal pretensions in regard to temporal rulers let us remember that the Pope's legate kicked the Crown of England from the head of King John, who on his knees with his hands between those of the legate, declared that he gave to "His Holiness" and his successors the kingdom of England, and that he would pay 700 marks for England, and 300 for the kingdom of Ireland yearly," Hume's History, Vol. i. p. 71. The disloyalty of Romanists is proved by history. In 1605 a diabolical plot was formed under Garnet the Jesuit to blow up the King, Lords, and Commons. Thirty-six barrels of gunpowder were placed beneath the House of Lords.

The Emancipation Act should be repealed so that subjects of the Papal See could not sit in Parliament. The grants of public money to Popish schools should be withdrawn. Jesuits should be expelled in self defence as they were expelled from other countries on account of their intrigues. Nunneries ought to be abolished. Prisons, workhouses and asylums can be inspected, but not convents. More than public inspection is needed to clear the plague from these islands. Mr. Drummond on Mar. 30, 1851, in a speech in the House of Commons on the "Ecclesiastical Titles Bill," denounced the conventual system as immoral. The Papist members demanded a withdrawal, but far from doing so he published his speech with documentary evidence. In the Highlands there are nunneries at Oban and Fort William, while there is a monastery at Fort Augustus. These are strongholds of the soldiers of the Pope. In 1854 Britain was spending £187,000 per annum on Popish schools in Ireland. Now she is spending thousands on their schools in Scotland.—*D. J. Macaskill.*

We are tempted to sin by Satan, encouraged to sin by the example and custom of the world, but inclined to sin by our own flesh.—*Thomas Manton.*

Catherine Rondol: A Brand Plucked from the Burning.

CATHERINE Rondol was a contemporary of Christmas Evans, the great Welsh preacher, and would on every possible occasion go to hear him. She was never married, and lived in a small "cabin" not far from Amlwch, in Anglesey. Her conversion was very remarkable. In her early years she led a most ungodly life but the Lord changed her in her state and nature. When standing one day in the street at Amlwch a young man of her acquaintance said something to her that greatly irritated her. She retorted by saying: "Be thou silent, thou art worse than Jack the Barber." The local barber was evidently noted for his wickedness. Owing to how loud she spoke the barber overheard her. "Her words, like an arrow, went straight to his heart," her biographer says, "and he was stricken with fear by hearing such a character censuring his ungodliness." This was the Most High's way of convincing him of the enormity of his sins. The circumstances affected him so much that he began to seek deliverance at the hands of the Lord, the offended One. He afterwards became a confirmed believer and, in turn, a preacher of the gospel. This man's name was John Jones of Edeym. Those of our readers who are acquainted with the Welsh Ecclesiastical history will find his name among the gifted preachers of the Welsh Calvinistic Methodists. Having heard that the barber had become a preacher, Catherine went to hear him the first opportunity she got, and her intention was to mock her old acquaintance. Instead of mocking him as she intended, "she was so thoroughly changed by listening to him, that she never from that day onward was the same as she was before." It is said, "that Catherine, on that eventful night, not only realized her lost condition, but also the glory of the Redeemer, to such an extent that she went on her way rejoicing in the hope of the glory of God. Thus a wonderful change had taken place in both Jack the Barber and Catherine Rondol. They were before noted in the community for their ungodliness, but now they were to be noted for their godliness. How wonderful are

the ways of God! "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Is. lv. 8-9). Catherine, who probably had no church connection before, identified herself with the Welsh Calvinistic Methodists. She was exceedingly fond of the preaching of Christmas Evans, "his evangelical and powerful sermons would always greatly affect her," her biographer continues. Catherine was, however, a bit eccentric and when carried away by her favourite preachers she would make loud responses. A deacon of her own denomination once rebuked her sharply for her loud responses in the congregation. Her only answer was: "were they not to preach my dear Christ, I would be silent." Christmas Evans himself once offered her a pair of boots on condition that she would remain silent during the sermon. Catherine accepted the offer, with the purpose of endeavouring to keep the terms of the bargain. But when listening to the seraphic Evans she was so moved and excited to such an extent that she shouted out at the pitch of her voice, in the middle of the sermon, "the boots for thee, Christmas, and Christ for me, blessed be God!" It is stated that on another occasion she was among a gathering of five or six thousand people at Llangefui listening to John Elias, one of the great Welsh evangelical preachers. John Elias was a Hyper-Calvinist and like all Hyper-Calvinists he did not preach the free offer of the gospel. His text on this occasion was: "And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I. John, ii. 2). In the course of his sermon he laid great stress on the pronoun *our*—"our sins!" "And He is the propitiation for *our* sins." He was continually repeating this part of the verse. Catherine, who believed in the free offer of the gospel, was getting impatient at his not quoting the whole verse, at length shouted out: "Yes, Elias, 'and not for ours only but also for the sins of the whole world.'" This was not the first time that John Elias came in contact with Catherine

and he knew well who he had. Her native wit and ready answers were well known to him.

She was in the habit of following the means of grace from place to place as was customary in our own Highlands. Whenever she would hear there was to be a service anywhere within reach, off she would go, and would generally be first at the place of worship, such was her hunger for the bread of life. Two preachers once came to the Island of Anglesey, where she resided, and she followed them for several days and was present at every service. At last one of them began to feel that he was too much of a common-place preacher to have such a one as Catherine listening to him always. In the end the other also shared his feelings. However, as they were leaving the Island and making for the ferry, where the Menai Bridge now stands, and fearing that Catherine would follow them to Bangor, the town on the opposite side of the straits, they gave the ferrymen a shilling with strict orders that if a woman of a certain description wanted across to Bangor they were to prevent her. Soon after the men had crossed, who should come up to the ferry but Catherine Rondol. The men made several excuses in order to prevent her from crossing, but all in vain. She told them that she had as much right to get across as anyone else, adding, that she would go to see the magistrate about the matter and that they would have to abide the consequences. "Besides," said she, "I must go; for two men who have just crossed have my things with them." The boatmen then decided to row her across. When the preachers got to the church at Bangor, to their amazement, they saw Catherine sitting in a pew close to the pulpit. One of them gave out, as his text, the words: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (I. Tim. i. 15) On this being done Catherine exclaimed: "Thanks, Lord, I am now having my things."

Her biographer continues: "Though Catherine was peculiar and eccentric in many respects yet there were many noble qualities

in her, and her piety was above suspicion. Although she spent her early days in ungodliness and sin, yet after her conversion, she was helped to live in the fear of the Lord to the end of her days. She died as she lived in believing confidence in Jesus Christ." The minister of Amyweh, William Roberts to name, called to see her during her last illness and asked how she felt in her great affliction. Her reply was—"I am very comfortable, thank you; I have learned lately the Lord's prayer tolerably well." "Dear me, Catherine," said Mr. Roberts, "couldn't you say the Lord's prayer before now?" "No, indeed, William," said she, "and there are many, I am afraid, who can't say it. But I can say very truly now, 'Thy will be done in earth as it is in heaven.' I have no will, there is only one will between God and myself; mine is His, I leave Him to do as He willeth and I am very comfortable." She died in 1830. Though she had no private means she was never in want; friends provided for her in life and in death. A man of means, out of respect for her, defrayed all her funeral expenses.—A. B.

Healing of the Conscience.

By Rev. Professor DAVID DICKSON.

II.

(Continued from p. 23.)

The Fourth thing is, the judicial process of the conscience, for giving such a sentence of direction, for what is to be done, or of absolution or condemnation, in the point examined and found done, or not done: which process, of the conscience be well informed, is after the manner of clear reasoning by way of Syllogism, wherein we lay down the rule given by the supreme Lawgiver, in the major, or first proposition. Then we do lay ourselves to the rule in the minor, or second assumed proposition; and from the comparison of ourselves with the rule, we give our

sentence in the third room, which is called the conclusion. As for example, if the conscience be about to give direction for what is to be done, it reasoneth thus :

What God hath appointed to be the only rule of faith and manners, I must take heed to follow it as the rule.

But, the Holy Scripture God hath appointed to be the only rule of faith and manners. Therefore, I must take heed to follow the Scripture as the only rule. Or more shortly,—the Lord hath commanded to repent and turn unto Him (offering reconciliation in Christ), therefore it is my duty so to do.

But in the process of the conscience unto conviction or absolution, some times more, sometimes fewer reasonings are used. As for example; for conviction, the process goeth thus, That which God hath commanded me, I should have done : but to repent and turn to Him, he hath commanded me. Therefore, I should have repented and turned to God.

Again, he that hath not obeyed the Lord, in repenting of his evil ways and turning unto God, is under great guiltiness, and worthy of death, by the sentence of the law. But, “such a one am I,” may every impenitent person say of himself : and therefore may conclude of himself, “I am under great guiltiness, and worthy of death by the sentence of the law.”

Likewise, in the process of the conscience, a humble person well informed, may reason thus : That way of reconciliation which God hath appointed a self-condemned sinner to follow, I am bound to follow : but this way (and no other) hath God appointed, that the sinner, convinced of sin, and of deserved wrath, should flee to Christ Jesus the Mediator, that by Him he may be justified, sanctified, and saved. Therefore, this way of reconciliation, and no other, I am bound to follow.

Again, whosoever, by the grace of God, in the sense of sin and deserved wrath, is fled unto Christ for righteousness and eternal life, and in Christ's strength is endeavouring to give

new obedience to the will of God, is undoubtedly a true believer and a child of God: but, "such a one am I," may the humbled sinner, fled to Christ, say of himself: therefore, I am by the grace of God undoubtedly a true believer and a child of God.

And yet again he may go on to strengthen his faith and to comfort himself in the Lord thus: Whosoever in the sense of sin, poverty and weakness, hath fled to Christ the Redeemer, resolved never to part with Him; and hath consecrated himself, in the strength of Christ, to endeavour to give new obedience to the will of God, he is an heir with Isaac of the promised blessings, and may hope to have them perfectly in possession at last. But "such a one am I," may the humbled sinner, fled to Christ, say of himself: therefore, I am an heir of the promised blessings with Isaac, and may hope to have them perfect in possession at last.

Such a process as this doth the conscience of the regenerate man follow, when he reneweth the acts of his repentance, and sentenceth himself to be worthy of what the law pronounceth against his sin; and when he reneweth the acts of his faith in Christ, through whom alone he is freed from the deserved curse of the law.

As to the Fifth thing to be observed in the court of conscience, which is the execution of the sentence it hath pronounced; because the conscience is set over the man by God, as judge-depute, therefore, it goeth about in the name of God, by and by to execute as it may, the sentence justly pronounced by it; and according to the nature of the sentence of condemnation or absolution pronounced by it, it stirreth up divers emotions and affections in the heart; some of them sad and sorrowful, some of them joyful and comfortable. The sad and bitter passions that follow upon the sentence of conviction and condemnation justly pronounced, are shame, grief, fear, anxiety, vexation, and such-like; whereby the guilty sinner is either fretted as with a worm, or fired and tormented. Of this we have an example in our first parent Adam, who, being convicted in his conscience of sin

and deserved wrath, did flee from the face of God, all amazed and affrighted. "The Lord called unto Adam, and said unto him, Where art thou? and he said, I heard thy voice in the garden and I was afraid, because I was naked, and I hid myself" (Gen. iii. 9, 10).

But the conscience, after it is furnished by the gospel to absolve the penitent believer fled to Christ, doth stir up more sweet and comfortable motions in the heart, such as are peace, comfort, joy, gladness, exultation, confidence, and such like. An example whereof we see in Paul: "Our rejoicing," saith he, "is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world," (II. Cor. i. 12).

So the conscience, after it is wounded by the man's transgression, doth the part of a judge, citing the man before its tribunal; and the part of an officer, presenting the man at the bar; and the part of an accuser, challenging the man for his transgression; and the part of the recorder, producing the book of statutes; and the part of sufficient witnesses, proving and convicting him of the deed done.

Again it doth the part of a judge, pronouncing sentence and condemning the convicted transgressor; and the part of a serjeant and Marshal, binding the condemned wretch; and the part of the prison and stocks, pinching and pressing the bound sinner; and the part of the executioner, scourging and tormenting him.

But the conscience, after examination, finding the man either innocent and free of the crime, or forgiven and reconciled to God by Christ, after repentance and faith, embracing the Redeemer, it doth the part of an honest friend, carefully comforting the innocent or penitent; and the part of an advocate, excusing and defending the man against all challenges; and the part of witness compurgators; and the part of the judge absolving; and the part of the rewarder. And so much concerning the nature and the use of conscience, as may suffice our purpose.

(To be continued.)

The late Mrs. Mackay, Staffin, Skye.

FRIENDS who knew her well will have happy memories of the late Mrs. Mackay, Garafad, Staffin, who passed to her rest in June last year. She was born in Digg, a township in Staffin, and was the youngest of a family of eight, six sons and two daughters.

She left home while young for service with a farmer in Perthshire and after being there for some time got married to her first husband who was a godfearing man and lived at Crianlarich. They were not long married when he died and she returned to Staffin. There she married her second husband and was settled with him in Garafad for over thirty years.

From early years she had strong impressions of the realities of eternity, particularly the Day of Judgment but she was getting rid of them by attending "*Ceilidhs*" or house gatherings, where vain songs might be sung and dances indulged in. A time came, however, when the arrows of the Almighty stuck in her soul and she could not shake them off. She then realized she needed a Saviour and it was through the preaching of the late faithful minister of St. Jude's, Glasgow—the Rev. N. Cameron—while assisting at communion seasons in Skye that she came to see that the Most High against whom she had sinned could be just and the Justifier of him that believeth on Jesus. She realized it was through faith in Christ a sinner could be justified and she was more and more established in the precious doctrine of Justification by faith to the end. Like Lydia of old her heart was opened to receive the truth and she had a place there for all who loved her Saviour.

For some time she kept a shop at Garafad but being anxious to give hospitality to the Lord's people she gave up shop-keeping in order to have more room in the house for that purpose and more time to devote to it. She kept open house for Christ's witnesses and it gave her much happiness to entertain them. At communion times her house would be packed; she, her husband, and family, readily giving up their own accommodation to others and putting up with a makeshift for themselves for the

occasion. It is of interest to note that her second husband although not making a public confession of religion testified before the end that he was departing in the faith and longing to be with Christ.

During her last illness one of her friends at her bedside asked a few hours before she passed away what hope she had in view of eternity and what it was founded on. She replied saying she had a hope and it was established on Christ and nothing but Christ and turning half round remarked: "Why would you be doubting it?" This showed that she was resting on the "Rock of Ages"—the sure foundation of every believer's hope. All who rest on Christ in His finished work shall be glorified with Him.

Christian meekness and modesty were conspicuous elements in her character while self-denial and love for God's Cause were equally evident. Indeed in her continual exercise of self-denial she may have hastened her own end for she would insist on serving others although unfit for it and would rather suffer than give trouble to any about her.

In all afflictions she was sustained by her Saviour's grace and He according to promise brought her safely through them all to a wealthy place. Mr. A. Mackay, our missionary in Staffin, obtained congenial lodgings under Mrs. Mackay's hospitable roof and found her to be a faithful friend and wise counsellor.

Our wish for her surviving family of sons and daughters is that they may have her Saviour as theirs and so follow in the footsteps of those who through faith and patience inherit the promises.—D. M. M.

Nadur an Duine 'na Staid Cheithir Fille.

RIOGHACHD NEIMH.

(Air a leanadhinn bho t.-d., 33.)

'San dara àite, Bha éididh gheal 'na chomharra air gloine. Uime sin tha bean an Uain air a sgeudachadh le lion-endach grinn, glan agus dealrach, *Taib.* xix. 8. Agus iadsan a sheas an làthair

na rìgh-chaithreach, nìgh iad an trusgain, agus rinn iad geal iad ann am fuil an Uain, *caib.* vii. 14. Cuiridh na naoimh an sin orra trusgain de ghloine iomlan, agus dealraichidh iad ann an naomhachd gun smal, cosmhuil ris a' ghréin 'na neart, gun an neul is lugha chumail air falbh a soluis. Bithidh neo-chiontachd iomlan an sin air a h-aiseag, agus gach uile choslas peacaidh air fhuadachadh fad air falbh o 'rìoghachd-san. Tha cionta a' pheacaidh, agus a chumhachd riaghlaidh, air an tabhairt air falbh a nis anns na naoimh; ged tha fathast peacadh a' gabhail comh-nuidh annta, *Rom.* vii. 20; ach an sin cha bhi e na's mò annta; bithidh an nàdur truailidh gu tur air a thoirt air falbh, am freumh searbh sin air spionadh a nios, agus cha bhi lorg dheth air fhàgail 'nan anamaibh: Bithidh an nàdur gu h-iomlan glan agus as eugmhais peacaidh. Cha bhi dorchadas 'nan inntinn; ach bithidh tuigse gach naoimh, 'nuair a thig e 'ga rìoghachd, mar mheall de sholus glan agus neo-choimeasgta. Cha bhi am fuath as lugha de mhaith, no an claonadh as lugha gu h-ole 'nan toil; ach bithidh iad air an toirt gu comhaonadh iomlan ri toil Dhé, air am beannachadh le gloine aingle, agus air an daingneachadh ann. Cha bhi an aigne buailteach do 'n aimhreit no do 'n mhi-riaghailt as lugha; cha chosd e trioblaid 'sam bith dhoibh an cumail ceart; gheibh iad a leithid de shuidheachadh fìor-ghloine as nach urrainn doibh gu bràth a chall; bithidh iad air an glanadh o an salachar talmhaidh, air dhòigh as nach bi blas aca na's mò air nì 'sam bith ach nèamh. Na'm biodh e comasach gu'm biodh iad a rìs air an cur am meadhon chuspairean ribeach an droch shaoghail, shiùbhladh iad 'nam measg gun an salacher as lugha, mar a dhealras a' ghrian air an otrach gun a' salachadh, agus mar a ghleidh na h-aingle an gloine ann am meadhon Shodoim. Bithidh an gràsan an sin air an dèanamh iomlan, agus gach uile neo-iomlaineachd a ta nis a' leantuinne riu, air a thabhairt air falbh: Cha bhi tuille aobhar gearain air son anmhuinneachd gràis; cha ghearain neach 'san rìoghachd sin air droch eridhe, no air nàdur truailidh. "Chan 'eil e soilleir fathast ciod a bhitheas sinn, ach—'nuair a dh' fhoillsichear esan, bithidh sinn cosmhuil ris," *Eoin.* iii. 2.

'*San treas àite*, Am measg nan Iudach bha iadsan a dh' iarr dreuchd sagairt, air dhoibh a bhi air an dearbhadh agus air am faotainn de shliochd nan sagart, agus gun ghaoid, air an sgeudaichadh ann an geal, agus air an sgrìobhadh am measg nan sagart. Tha so a réir eoslais air a chiallachadh, *Taisb.* iii. 5. "An tì a bheir buaidh, sgeudaichear e ann an eudach geal; agus cha dubh mi mach 'ainm á leabhar na beatha." Mar sin cha bhi na naoimh 'nan rìghribh a mhàin, ach 'nan sagartaibh mar an ceudna: oir tha iad 'nan *sagartachd rìoghail*, 1 *Phead.* ii. 9. Bithidh iad 'nan sagartaibh air an rìgh-chaithrichean: Tha iad air am faotainn gu laghail de shliochd Ard-Shagairt an aidmheil, air an gineamh-uinn leis le a Spiorad, de shìol neo-thruaillidh an fhocail, agus gun smal: Mar sin air do 'n dearbhadh a bhi thairis, tha iad air an gabhail a steach mar shagarta 'san teampull shuas chum gu 'n gabh iad còmhnuidh ann an tigh an Tighearna gu bràth. Chan 'eil nì as urramaiche na sagartachd; agus tha iad araon a' comhlachadh a chéile ann an staid ghlòrmhoir nan naomh. Bithidh làn choimhthional nan ceud-ghin (*Eabh.* xii. 23.) d' am buin an t-sagartachd agus a' chuibhrionn dhùbailte, a' taisbeanadh 'nan eulaidhibh geala glòire, 'nan euideachd urramach agus ghlòrmhoir! Nochdaidh an là sin gur iadsan a' mhuinntir a roghnaich an Tighearna mach á uile threubha na talmhainn, gu bhi dlùth dha, agus gu dol d' a theampull, eadhon gu ionad naomha. Bithidh an t-sagartachd a thoisicheadh air thalamh, air a toirt gu h-ìomlaineachd, am feadh a bhios iad a' tairgse iobairt molaidh do Dhia agus do 'n Uan gu saoghal nan saoghal! Cha d' fhuair iad an cuibhrionn air thalamh, leis a' chuid eile de na treubhaidh, ach b' e an Tighearna féin an cuibhrionn, agus bithidh e 'na chuibhrionn dhùbailte dhoibh fad linne na sìorruidheachd.

'*Sa' cheathramh àite*, Bu chleachdta leò eudach geal a chaith-eadh ann an àm buaidh; ris am bheil sùil mar an ceudna aig, *Taisb.* iii. 5. "An tì bheir buaidh, sgeadaichear e ann an eudach geal." Agus ciod e nèamh ach buaidh shìorruidh! Chan fhaigh a h-aon an sin ach iad-san a chuireas an cath agus a bhuadhaicheas mar an ceudna. Ged bha Canaan air a toirt do na h-Israelich mar oighreachd, b' éiginn dhoibh a buadhachadh mu 'm b' urrainn

doibh a sealbhachadh. Tha na naoimh anns an t-saoghal so ann am blàr catha; gu tric ann an éididh dhearg, air an tumadh ann am fuil: ach tha 'n là tarruing dlùth, anns an seas iad an làthair na rìgh-chaithreach, agus an làthair an Uain, sgeudaichte le eulaidhibh geala, agus pailm aca 'nan làmhaibh, (*Taisb.* vii. 9.) air dhoibh làn-bhuaidh fhaotainn thar an naimhde uile. Bha a' phailm air a gnàthachadh mar chomhara buaidh, do bhrìgh a' chraobh sin, leis a chudthrom mhór a th' orra, nach 'eil i a' lubadh, ach a' fàs suas: Agus bha na chaobhan pailme mar obair gheàrrta air dorsaibh an ionaid as ro-naoimh, (1 *Rìgh.* vii. 32.) a bha 'nan samhhladh àraidh air nèamh; oir is e nèamh an t-ionad anns am bheil na naoimh air a gabhail a steach mar luchd buaidh.

Fèuch aoibhneas agus sìth nan naomh 'nan eulaidhibh geala! Tha na h-aoibhneis a ta 'g éirigh o shealladh air cunnartaibh a chaidh seachad, agus air saoihbheas agus urram a gheibhear aig dorus bàis, a' beanntuinn gu ro-làidir ri cridhe neach; agus bithidh so 'na earrann ann an sonas sìorruidh nan naomh, nì aig nach bitheadh àite anns an nèamh a gheibheadh Adhamh neo-chiontach agus a shliochd, ged sheasadh iad. Gu cinnteach cha dì-chuimhnich na naoimh air an glòrachadh an aoidheachd a fhuair iad anns an t-saoghal: Bithidh e chum glòir Dhé a chuimhneachadh, agus mar an ceudna air son an aoibhneis-san a mheudachadh. Rinn rìgh Shicili, air bhi dha 'na mhae creadh-adair, gu glic, anns gu'm b'e a thoil gu 'n rachadh frithealadh dha aig a bhòrd le soithichean creadha; nì do nach b' urradh gun tuilleadh mìlseachd a chur 'na bhiadh, air nach biodh blas aig aon a bha air a bhreith 'na oighre de 'n chrùn. An urrainn biadh a bhi uair 'sam bith cho blasda do neach a's do 'n duine oerach? No am feud a leithid a mheas a bhi aig neach air pailteas, 'sa bhios aige-san a bha fuidh éiginnean cruaidh? Mar is mò na deuchainean tre 'n deachaidh na naoimh, 'nan slighe gu nèamh, bithidh an t-àite na's mìlse 'nuair a thig iad d' a ionnsuidh. Bithidh na h-uile buille buadhach ann a' chath spioradail 'na sheudan ann an crùn na glòire. Togaidh gach buaidh a gheibh iad air a pheacadh air Satan agus air an t-saoghal am buaidh-chaithream aoibhneis na's àirde! Nì cuimhneachadh air a chrann-cheusaidh an crùn milis; agus cuiridh

cuimhne air an turus tre 'n fhàsach, tuilleadh dath sgiamhach air machraichean na glòire, am feadh a bhios iad ag imeachd rompa, a' cuimhneachadh air an là 'nuair a dh' imich iad a' caoidh as eugmhais na gréine.

Agus a nis air dhoibh taisbeanadh gu buadhach ann an eulaidhibh geala, is comharra e gu 'n d' fhuair iad sìth onorrach : a leithid de shìth as nach urrainn d' an naimhdibh a mhilleadh na 's mò. Mar sin bithidh na h-uile nì a bha gu sònruichte freagarrach d' an staid chòmhaire air an cur a thaobh : Cuirear an claidheamh seachad, agus glacadh iad dhoibh féin peann fir-sgriobhaidh dheis, a chumail cuimhne air cliù an Tì tre 'n d' thug iad buaidh. Bithidh òrduighean follaiseach, searmonachadh, agus sacramente, gu h-onorach air an cur a thaobh : Chan 'eil teampull an sin, *Taisb.* xx. 22. Bha uair ann, 'san robh iad sin milis dhoibh; ach air do 'n luchd-turuis uile faotainn dhachaidh, tha na tighean-òsda, a chomharraicheadh air son aoidheachd a thoirt dhoibh air an t-slighe air an druideadh suas; cuirear na coinnean as, 'nuair a dh' éireas a ghrian; agus bithidh am pàillinn, a bh' air a ghnàthachadh 'san fhàsach, air fhilleadh suas, 'nuair a thig teampull na glòire 'na àite. Bithidh mórán de dhleasnais nan naomh an sin air an cur a thaobh; mar a bheir neach a bhata as a làimh, 'nuair a thig e gu crìoch a thuruis. Bithidh ùrnuigh an sin air a tionndadh gu moladh; agus do bhrìgh nach 'eil peacadh an sin ri aideachadh, nach 'eil uireasbhuidhean r' an dèanamh suas, bithidh aidmheil agus athchuinge air an slugadh suas ann am moladh sìorruidh! Cha bhi bròn ann an nèamh, ehur iad ann an deòir, tha àm buanadh an aoibhneis air teachd, "agus tiormaichidh Dia gach deur o 'n sùilibh!" *Taisb.* xxi. 4. Cha bhi feum air ceusadh peacaidh ann an sin; agus an sin tha crìoch air féin-cheasnachadh. Chan fheum iad faire dhèanamh na 's mò; chaidh an cunnart thairis. Bha aig foighidin a h-obair dhiongmhalta, agus chan 'eil feum orra an sin. Tha creidimh air a tionndadh gu sealladh, agus tha dòchas air a shlugadh suas ann an euan iomlan sòlais mhothachail. Tha na ceannaireich uile air an ceannsachadh, tha na naomh gu sàmbach air an cur 'nan suidhe air an rìgh-chaithir; agus mar sin na deuchainn a bha feumail an àm a' chatha spioradail air an

sgaoileadh, agus tha iad a' toirt am buaidh air a h-aghaidh le mór-shith!

'*San àite mu dheireadh*, Bha trusgain gheala air an caitheadh, air làithibh féisde, mar chomharra aoibhneis. Agus mar sin bithidh na naoimh air an sgeudachadh ann an éididh gheal; oir gleidhidh iad sàbaid shìorruidh do 'n Tighearna, *Eabh.* iv. 9. "Dh' fhàgadh fois (no ghleidheadh sàbaid) fa chomhair sluaigh Dé." 'Se an t-sàbaid, ann am meas nan naomh, ban-rìgh nan làithean; agus bithidh aca sàbaideachd gun chrìoch ann an rìoghachd nèimh: Mar sin bithidh an trusgain de ghnàth geal. Bithidh fois shìorruidh aca, le h-aoibhneas gu 'n bhacadh; oir chan ionad fois nèamh, far am feud daoine codal fad sìorruidheachd; anns an àite sin cha sguir iad a là no dh' oidheche), ach is i an obair am fois agus an gnàth chaithe-aimsir, agus chan 'eil aig saothair agus sgios àite an sin. Tha iad 'san ionad sin a' gabhail fòis ann an Dia, an Tì a 's e làn-ionad suaimhneis an anama. Ann an sin gheibh iad iomlanachd no làn-toileachadh an uile iarrtais; air dhoibh Dia a làn-toileachadh an uile iarrtais; air dhoibh Dia a làn-mhealtuinn, agus comh-chomunn gun sgur bhi aca ris. Gus an tig an t-anam gus an làn-ionad suaimhneis so, bithidh e do ghnàth gu 'n fhois; ach air dha ruigheachd an so, tha e gabhail fois; oir is esan an àrd-chrìoch, agus chan urrainn do 'n anam dol na 's faide. Chan urrainn da tuilleadh a thuigsinn, no iarraidh; oir tha aige ann-san na tha freagarrach d' a iarrtais neo-chrìochnaichte. 'Si so crìoch shona uile shaoth-air nan naomh; tha 'n saothair agus am bròn a' crìochnachadh ann am fois aoibhneach. Air do na Caldeanaich an là nàdurra a thomhas, chuir iad an là air thòiseach, agus an oidheche air dheireadh: ach chunnt na h-Iudaich an oidheche an toiseach, agus an là fois agus toilinntinn, ach tha iad a' crìochnachadh le oidheche de shaothair agus de bhàrron sìorruidh: ach aig sluagh Dhé, tha 'n oidheche dhorecha air tùs, agus an déigh sin tha 'n là de fhois shìorruidh. Nì d' an d' thug Abraham aire, anns a' chosamhlachd de 'n duine shaoibhir ann an ifrinn, *Luc.* xvi. 25. A Mhic cuimhnich gu 'n d' fhuair thusa de nithe maithe re àm dhuit bhi beò, agus Lasarus droch nithe; ach a nis a ta esan a' faotainn sòlais, agus a ta thusa air do phianadh."

(Ri leantuinne.)

Literary Notice.

England Under the Stuart Kings by the Rev. F. G. Llewellyn, B.D., D.Litt. London: Protestant Truth Society, 31 Cannon Street, E.C.4. Price, 3/6d.

Mr. Llewellyn in the above volume gives an interesting summary of British religious history under the Stuart Kings. This line, with their infatuated obsession of the doctrine of the divine right of kings never seemed to learn lessons in all their misfortunes until the Line was driven from the British throne. Mr. Llewellyn has done his work well. Here and there, there are expressions which we would prefer otherwise put—for instance, when he speaks of the Presbyterian ministers, who were doing their best to turn that unmitigated rascal, Charles II, into a good Presbyterian, as “rather bigoted.” These ministers had a tough piece of material to deal with and though deceived they had good intentions.

Notes and Comments.

Ministers and the Drama.—The following paragraph appeared in a recent issue of the *British Weekly*:—“A number of Church of Scotland ministers in Kilmarnock joined in the production of three plays in an effort to raise funds towards the Church Army Huts. Most of the principal parts in the plays were taken by the ministers, their wives, and members of their families. There was an encouraging response by the public, the performance being very largely attended, and it is expected there will be a considerable sum available for the Hut Funds.” Is it any wonder people have lost all confidence in ministers of this stamp? Play-Actors of this stamp have missed their profession. It is an infinite pity they should ever have entered the pulpit and made a profession of being the servants of Christ and yet we have known some who made great professions of Free Presbyterianism who turned their eyes, if not their hearts, to the wider and richer fields of the Church which allows some of her ministers to act after the above fashion.

Church Notes.

Communion.—*June*—First Sabbath, Applecross, Tarbert (Harris) and Coigach; second, Shildaig; third, Helmsdale, Lochcarron, Glendale, and Dornoch; fourth, Gairloch; fifth, Inverness. *July*—First Sabbath, Raasay, Lairg, Beaully; second, Tain, Staffin, Tomatin; third, Daviot, Halkirk, Flashadder, Rogart; fourth, Stratherrick, Plockton, North Uist. *August*—Fourth Sabbath Thurso (note altered date.). 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 dates of Communion should be sent to the Editor.

North Uist Church and Manse Fund.—Since the death seven years ago of Rev. John MacLachlan, the devoted pastor of the Free Presbyterian Congregation, North Uist, the manse at Bayhead has been vacant most of the time. Upon examination some time ago it was found that the church and manse required extensive repairs. The estimated cost of the work proposed was estimated at £200. An appeal is therefore made by the congregation to kind friends of the gospel, especially natives of North Uist living outside the Island, who may feel disposed to assist in meeting this expense. The need is urgent and the cause of Christ in this community requires encouragement. The Outer Isles Presbytery endorse the appeal.—*D. J. Macaskill*, Moderator of Presbytery.

Donations will be gratefully received and acknowledged by Rev. W. B. Nicholson, F.P. Manse, Bayhead, North Uist; or by Mr. Neil MacIsaac, Treasurer, Kyles, Paible, North Uist.

The Magazine.—Increase in Magazine Postage.—The new rates of postage announced by the Chancellor of the Exchequer in his Budget speech means that the postages on the *Free Presbyterian* and *Young People's Magazines* have been increased by $\frac{1}{2}$ d. each, i.e. the postage for each will be a 1d. It

has also been considered advisable owing to the scarcity of paper to reduce the *Free Presbyterian Magazine* to 32 pages and the *Young People's Magazine* to 12 pages.

Sailing of Church's Deputy.—The Rev. D. Beaton, whose departure as the Church's deputy to the Colonies was postponed at the outbreak of war, has recently left this country. The prayer of the Lord's people is that he may be brought safely to our people overseas, and that he may come to them in the fulness of the blessings of the gospel of Christ Jesus.

Acknowledgment of Donations.

Mr. J. Grant, 4 Millburn Road, Inverness, General Treasurer, acknowledges with grateful thanks the following donations:—

Sustentation Fund.—Received from Dumbarton Congregation per Mr M. Turner, £21; Received from Fort William Congregation, per Mr A. Rankin, £22 17s 6d; Received from Stirling Congregation, per Mr D. Clark, £16 3s 6d; Anon., o/a Beaully Congregation, £1; Mrs A. McK., Saltburn, 6s; L. McD., Saltburn, 10s; D. M., 710 Main Street, Saskatoon, £1 1s; Miss K. McL., Nurses' Home, Melrose, 10s; A. C. Broollan, Kilmorack, £1; Mrs M. C., Colbost, Skye, £1; Mrs F. C., Craiglea, Strontain, 10s; K. McK., Midfearn, 4s; Mr and Mrs D. McR., Kaikobe, Bay of Islands, N.Z., £2.

Aged and Infirm Ministers and Widows and Orphans Fund.—Mrs K. M. H., 46 Manor Road, London, 5s.

Jewish and Foreign Missions.—Interested, Kyle of Lochalsh, £5; Mrs M. McD., 42 Lurebost, 8s; Miss K. McL., Melrose, 10s; Mr and Mrs D. McR., New Zealand, £1; H. Henderson, Box 163, Ailsa Craig, \$10; Mrs R. McL., Clashmore, Culkein, 10s.

Organisation Fund.—A. M. N., Kilcreggan, 16s.

The following lists have been sent in for publication:—

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