

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

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

“Thou hast 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 Lord's Polished Shafts.

IN Isaiah xlix., 2 we find the Messiah in addressing the isles of the Gentiles referring to himself as being made a "polished shaft." This symbolic language indicates the way in which He was being prepared to be God's salvation "unto the end of the earth." As this was true of Him it is true also of those of His people who are destined by God to be useful in spreading the knowledge of that salvation, or who in other respects are to be useful in His Church on earth. They are made polished shafts by Him. Various are the ways God takes to make them polished shafts, and the means which men would discard as useless, or calculated to destroy are often the very means God uses in order to bring about His own purposes. In looking over the pages of the Bible, and examining the history of the Church of God down through the ages we see many instances of this where it is evident that many of God's saints, were by very painful processes fitted for their life work in the church of God. These painful processes exercised the grace which was given them and the more it was exercised the more they grew in grace.

The Lord's people in general have a large measure of afflictions in this world but individuals among them have a larger measure of these afflictions than is common. As a rule it is the case that these individuals are destined to occupy a more prominent place and be more useful than others. Joseph when he made known

himself to his brethren in Egypt could say, "I am Joseph, your brother, whom ye sold into Egypt. Now therefore, be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." At the time he occupied the most exalted position in Egypt next to the king, but what pen can describe the pain connected with the process by which he was fitted for that exalted position. We are given a hint of that pain in the confession of his brethren, wrung out of them by an accusing conscience, when they said among themselves, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear." His renewed nature viewed with grief the hatred of his brethren towards him, and what that hatred revealed them to be; his love for his aged father marred the privileges of his exalted position when he would continually think of that father mourning day by day over a beloved son whom he had long given up as lost; his slavery in Egypt, his being falsely accused of a sin repugnant to his renewed soul, the ungratefulness of one to whom he had been a comforter and a messenger of hope, and the long duration of his degraded condition were things fitted to try grace in him. They were, however, but bitter ingredients in the cup which he was to drink in order to fit him for the exalted position he was to occupy. That exalted position, again, was but the platform upon which Joseph was to work as a polished shaft in the hand of the Lord in order to preserve and build up Zion.

Moses is another example of the Lord's polished shafts. A great work was to be done in bringing the Church of God out of Egypt to that land which God gave to Abraham, Isaac, and Jacob and to their seed. None was fitted naturally to do that great work, but God made choice of Moses. It could hardly be said that Moses was a fit instrument for the work. It is true that he "was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds," but this was to his disadvantage as it made him self-confident and rash as can be seen in the manner in which he avenged the oppressed among his brethren by killing the Egyptian. Moses was to deliver his brethren by his Egyptian wisdom, and by the might of his words

and his deeds, but God showed him a more excellent way, and revealed a plan that would never miscarry. God was to have all the glory, and Moses must realise it, so God sent Moses for forty years to the land of Midian. The discovery of his mistake as to God's way of delivering Israel and the disappointments resulting from the upsetting of his own plans had a salutary effect on Moses, for we find him a very different man at the end of these forty years from which he was at the beginning of them. It was after the end of this period that the Holy Ghost says of him, "Now the man Moses was very meek above all the men which were upon the face of the earth." What a sharp contrast to the rashness he displayed when he slew the Egyptian, for that action might have turned the vengeance of the Egyptians upon the children of Israel, in such a way that, humanly speaking, their exodus from Egypt might never have taken place.

God moves in a mysterious way and no limits can be set to His power in preparing those who are to be polished shafts in His hand in advancing His own kingdom. He will storm the very citadel of Satan, lay hold, by His saving power, of the most active of his agents, and make them the most outstanding of His servants in advancing His cause in the world. This has been the case in an eminent degree concerning the great Apostle of the Gentiles. A Pharisee of the Pharisees, a persecutor, a blasphemer, and a rigid observer of that tradition of the elders which militated against the law of God, he went on in his mad folly crucifying the Lord Jesus in His members on earth, until that never-to-be-forgotten day when he was arrested on the way to Damascus, and changed in his state and nature, and then shown how great things he must suffer in bearing the name of Christ "before the Gentiles, and kings, and the children of Israel." That he had his full share of these sufferings can be seen from the following account which he himself gives. "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own

countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." As these sufferings increased it is clear that his zeal for the gospel manifested itself more and more, so that when the Holy Ghost witnessed in every city that bonds and afflictions awaited him, he could say, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." The success of his labours in Asia and Europe, and the epistles which he wrote under the inspiration of the Holy Spirit, and through which God will be speaking to men and women to the end of time, manifest clearly what a polished shaft he had been made in the hands of the Most High by these afflictions.

In making His servants polished shafts in His hand God deals with them at times in such a way that they will have to say that He has shown them "hard things" and made them "to drink the wine of astonishment!" In the case of the Apostle Peter we can see that the ruling passion of his life from the day he was called by Jesus was to be of service to his Master, and all his natural zeal and fervency of spirit were employed towards that end. This would cause him to put up many a petition to Heaven for more ability to serve Christ but, Peter did not realise the terrible furnace through which he had to pass in order to become the polished shaft which he desired to be. God's inheritance could say, "By terrible things in righteousness wilt thou answer us, O God of our salvation." This was Peter's experience. He had been warned of Satan's sieve and assured of his Saviour's intercession for him that his faith might not fail, and he had a personal experience of both in such a way that, though for a season he could not be distinguished from an apostate, he came out of the fiery ordeal a polished shaft to be instrumental with others in building up the Church of Christ by working miracles in the name of Jesus Christ, and exhorting those who "killed the Prince of Life" to repent "and be converted,

that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord," and to strengthen his brethren when they were "in heaviness through manifold temptations."

Many instances could be given from the Bible and from the history of the church since the canon of Scripture was closed to show the various ways by which God prepares His servants for the particular stations which they are to fill in His Church on earth. Many of them "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth," The worldling and the nominal Christian cannot understand why men should be willing to go through all these trials, and even the true Christian will find in himself what shrinks from them, but where it is the will of God to permit trials He will give grace to support and carry one through, for He has a gracious purpose both in sending the trial and giving grace to support under it.

Letter of a Naval Officer to a Sailor.

YOU have never, perhaps, been much accustomed to an address from those you consider your superiors. I am entered, my friend, into a world where outward circumstances are not the standard of estimation, but inward dispositions, the state of the mind and heart. I see the infinite value of immortal souls: a value not in the least degree diminished or increased by the frame they inhabit. Every soul, whether that of a rich or a poor man, is of tenfold more value than all the riches you have ever seen in traversing the globe, and all the worlds that roll in the firmament; and your soul—that is, the principle within you which thinks, and reflects, and influences you—is to live for ever. You will never, for one single moment, be out

of being, and you must be eternally happy or miserable. *You* will have to give an account of yourself at the bar of God, as well as others. God is looking down from these high heavens on you; He watches *you* as constantly, and knows you as thoroughly, as He does the rest of His creatures. You have not believed this, and it has led you into awful mistakes. You have thought, that whatever the Almighty may require of some, He is too great and exalted to notice *you*. No! He has not overlooked you, nor forgotten a single action of your life, a single word from your lips, or a single feeling in your heart; and oh, poor sinner, what a list of oaths, what a record of base and malicious passions, what a catalogue of crimes do these produce? And it is to be reviewed before an assembled world. It will not matter then whether you were elevated, or died in obscurity. Recollect how kind and merciful God has been with you; how often He has preserved you from sudden death; how near you have sometimes been to an eternal world; and had you been summoned away to the bar of God, oh, how awfully unprepared! Day after day you have continued careless, unconcerned, and altogether negligent of the welfare of your soul.

You have thought that religion is very gloomy, and not fit for men of spirit; and then you have been afraid of the ridicule of your companions. But mark now those who are pious, and see if they do not appear happy, calm and cheerful, free from alarm and danger, and remember how triumphantly some of them have died. Compare yourself with them; how miserable and dissatisfied you often feel; how you fly again to sin and folly to chase away reflection; and think for a moment whether you can be called a happy man. Why regard the opinion of your fellow-creatures, when opposed to the will of Him who is your Maker, and is to be your Judge! When he calls you to judgment can you think you will be excused because they ridiculed? Will their neglect of duty take away your sins?

Consider, how great and innumerable are the blessings connected with real religion! How it fills the soul with satisfaction and joy to feel that sin is pardoned, and all is safe for eternity! How it cheers life, to believe that my Maker is my friend, and

that He will never leave, never forsake me; that He has promised to bless me, and at last receive me to Himself! How it takes away the fear of death, to know that the Divine Presence will be with me in the last hour, and will render me inconceivably happy for ever and ever!

Now you inquire, how can you partake of these blessings? "Jesus Christ came into the world to save sinners. He descended from heaven, and took upon Him the nature of man; He suffered and died for the sake of man; He ascended again to heaven, and intercedes for His people; and the Scriptures declare, "He that believeth on the Son hath everlasting life"; and Christ has said, "Him that cometh to Me, I will in nowise cast out." Come then to Jesus as a guilty and condemned sinner; trust in His merits alone; pray for an interest in His love, and for grace to enable you to rely upon Him, to look to Him as the only ground of your hope for pardon and acceptance. And be assured, if you come thus, He will not reject you. Make His love your plea, and it shall prevail. Then that love shall be the foundation of your hopes, the source of your blessings in time, and the object of your admiration, and the theme of your song, through the ages of eternity."

Notes of a Communion Sermon
preached at Dunnet, Caithness, about the year 1862,
by the late Rev. Archibald Cook.

"As cold waters to a thirsty soul, so is good news from a far country."—Proverbs xxv., 25.

PEOPLE in general are very fond of news. Most people know more about their newspapers than their Bibles. They spend more of their precious time in reading the newspapers than the Bible. Hence it is that people are so ignorant of the Word of God. This is one of Satan's devices to make people spend their precious time. My friends, heaven is a far-off country, but there is good news from it, which is "as cold water to a thirsty soul."

The news is from the Lord, but the people of the world never hear the Lord speaking to them any more than the beasts of the field.

I intend, as the Lord may aid, to show :—

- (1). What the good news from heaven is.
- (2). In what it may be said that heaven is a far-off country.
- (3). How this good news from a far-off country is “as cold waters to a thirsty soul.”

The name of Jesus is so often sounded in our ears that it has become old, but there are some souls in this world that have found the name of Jesus good news. And those who do not find this will burn in hell as sure as the devils. It is this name that has brought any kind of comfort into the world. This world would only be a nursery for nursing souls for eternal burnings, unless for this name.

There are three Persons in the Godhead, and each Person has His particular work to do in the salvation of the soul, and one does not get the glory more than another. But whosoever keeps one of them out of his creed, that Person will keep you out of heaven.

To find out a Saviour in any other way than has been found (if that were possible), would not be an evidence of God's love to sinners. It is far easier to believe that there is a God than a Saviour. In the works of nature, we know that there is a God. We may say that none but God Himself could reveal the Saviour to the soul, for it is written, “ye are dead and your life is hid with Christ in God.” There are very few that think of appearing before God, but “it is a fearful thing to fall into the hands of the living God.” The reason why Christ came into the world was to make reconciliation between God and man. There are many that can trifle with the name of God. The reason is because God is at a distance from them. God and man disputed. God became an enemy to man. Why? Because God hates sin. He cannot love Himself without hating sin. When Cain killed his brother, at that moment he was branded a murderer. Judas when he betrayed his Master, was written

a traitor. You murderer, you Sabbath breaker, you harlot, the moment you commit those sins, of which you are guilty, you are written down before God as murderer, Sabbath-breaker, harlot. Oh, you whole-hearted sinners, the hardness of your hearts is seen in your very eyes.

"This is my beloved Son in whom I am well pleased," was said before the world. What was the Saviour then? He was the Surety of His people. There was a purpose in the Father from eternity regarding sinners, and the same love was in the three Persons of the Godhead. Oh, poor sinners, you think if you will simply get the pardon of sin, you will get to heaven, but you will not. The soul must get new furniture. Oh, you are poor creatures indeed, that reject the Lord, and are content with a form of prayer.

I observe that heaven is literally a far-off country. We read in the Bible of these heavens. The heaven that we see is far-off. We might ascend this heaven and see another. We might ascend the second and see a third. Where God personally dwells with the angels and redeemed spirits is described in the Bible as the third heaven.

The moment that Adam gave his assent to the eating of the forbidden fruit, justice gave him over to the devil as a punishment for his sin, and when any unregenerate sinner commits sin, justice gives him over to the devil as a punishment. Nothing but the fruit of the Blood of the Lamb can bring him back. Man fell from the very perfection of holiness to the very perfection of wickedness.

Heaven is so far-off a country that man by his natural understanding cannot have the least conception of it. There is nothing so easy to the unregenerate man as thoughts of heaven. But when the poor sinner begins to seek after it, he feels it a far-off country. I have asked the drunkard, the swearer, the Sabbath-breaker, what will you do when you come to die? They answer, "Oh, the Lord is merciful, I hope to get to heaven." Oh, the vile creatures, to think that God is at their command! But the poor creature that is brought to follow Him sees somewhat of His sovereignty. There are two experiences that will

do a soul good when he comes to Jordan. The one is that he saw himself shut-out by the Law, and the other that he saw himself brought in by the Gospel.

When you come to die, your attendance on the means of grace will not be sufficient for you. But if you can put your finger on a passage of Scripture or an ordinance in which you had communion with God, although it was as small as a single thought, the Lord will not lose sight of His own work. We cannot blame God or the devils if we go to hell, but our own two hands. Hence, David says, "The sinner's hands have made the cords wherewith themselves are bound." There are many in hell who are saying, "If we knew that our actions would have brought us here, we would not have done them." There are some who pray morning and evening, but they never miss God out of their hearts, and never mourn an absent God. There are other poor creatures who say, "Oh, if I were free of vain thoughts on the Sabbath, in praying and singing." There are some poor souls crying, "I am lost," but you are not lost, you are leaning on the arm of the Second Person of the glorious Godhead, and although you are lost you will be found. I was thinking upon that Scripture which says that "Jacob worshipped leaning on the top of his staff." We do not read of Jacob's having a staff until he was lame. And what made him lame? Wrestling with the angel of the covenant. He was leaning on his staff, and the staff was the promise. O, sinner, when you come to grapple with death, praying for pardon will not be enough, but the enjoyment of it. When the unregenerate sinner is grappling with death the devil and his angels are as thick about him as flies ready to get the beckon of God to take him to hell.

My friends there is nothing in glory, but the seed of it is in this world. O, sinner, if you were in the company of two or three of the Lord's people who were speaking about the concerns of their eternal state, or reading a chapter of the Bible, you would be sitting on nettles! How would you feel in glory? You would rather be among the devils.

I debar, in the name of the Lord, from His Table those that have no concern about their eternal state. You may go, but

you may be a child of hell seven times more than you were before. I debar in the name of the Lord, those that do not keep the worship of God in their families, morning and evening. I debar in the name of the Lord, parents who will allow their children to walk about on Sabbath and not tell them of the concerns of their souls. I debar in the name of the Lord, you that shun the people of God for your companions, and choose vain company on Sabbath and through the week. There are some people, when anything goes against their natures, whose hearts send up the rotten savour of hell, just as when one puts a grape into a dunghill, a rotten smell arises. O, my friends, "be not overcome of evil but overcome evil with good." You are there with your grey hairs that never believed that you had an immortal soul, that never felt anything in the means of grace. O you are going to the table with your heart on your idols and vain companions! Everything in the creation cries, "Set not your heart on me. I will not go far with you. I am not God. I cannot save you. Observe that it is a merciful One who is concerned about your salvation."

TABLE SERVICE.

Well, you are now at the Lord's Table seeking Jesus who was crucified. Do not be ashamed of His name. You that received something that made you forsake your idols, will not be ashamed to confess Him before an assembled world. The Lord loves the broken heart for sin. It was sin that made Christ go through the ocean of God's wrath that He might redeem the objects of His love. Sin is the only thing in the world that the Lord hates. On the night on which He was betrayed He took bread. That night will never be forgotten. It has sent forth a savour that will never pass away through eternity. He will come again and finish His work. He finished a great part of it upon the Cross, but He has a great deal yet to do. A good woman said, "If ever I get to heaven, He has much yet to do in my soul. If I would be taken to heaven in my sins I would turn a serpent and would sting the Lord of Glory." Mary washed His feet with her tears, and wiped them with the hair of her head. That

was the fruit of pardon. The Lord never gives a token of the pardon of sin, but He gives a token of the sanctification of the soul.

My friends, if ever you get a drop of grace, when you come to Jordan, you will see that you had need of every cross and every trial to draw the soul from its idols. Remember, poor sinner, that one vain thought will do more harm to your soul than all the devils in hell. Poor creature, do they call you a hypocrite? What will they do when the Lord will acknowledge you to be His own before an assembled world.

Many poor sinners are contented with a form of godliness. But there is nothing in the world one should be so much afraid of as starving one's soul. There is nothing so near the Lord as the death of His Son. It is the death of the Saviour that lifted the glory and cause of God in the world.

We read that the Lord's eyes are as flames of fire. This means that His secret eye observes the actings of the souls of men. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." For my part, I would prefer one spiritual thought to a million of prayers. The secret eye will pierce through the soul. Don't look about you at the Lord's Table. You don't know how near you are to consuming fire.

My friends, a person might go so far in religion that the Lord's people, and even the angels and saints in heaven might think he was a gracious person, when the secret eye sees in him nothing but emptiness to the very bottom. Did you ever see the mercy of God? Did you see it in the death of the Saviour? If not, you never tasted of the mercy of God. O what love shall be seen, when He will say concerning some, "Behold me and the children whom thou hast given me." The Lord will not break one of your bones, He will not give you one stroke, but what you will bless Him for through eternity. O poor worldling, you will yet see all the world burning. All that took away your heart from God you will see in flames, and you will then say, "O that I had thought more of the world to come." One said in speaking of Jacob, "It is written, fear not, thou worm Jacob, for I am thy God." "When Jacob was a worm he

thrashed the mountains, but when he was a mountain the worms thrashed him."

An old divine once said that man was a ring which dropped from the finger of God into hell, and the Second Person of the Godhead stooped down into hell and lifted the ring, and put it on the hand of God, I hope there are none here whose soul never kept them five minutes from the world. If there are, they are miserable creatures. If the greatest sinner here should get a drop of repentance, he would be eternally saved, but it is not every late repentance that ends in glory. It is an awful thing to see a sinner going to eternity without repentance, like the beasts that perish.

"Do this in remembrance of Me." He asked no more from the objects of His love than to remember Him. When He had supped, He gave the bread and wine to His disciples as I now give them to you, in the name of a Triune God, on condition that you will be His through time and through eternity.

Healing of the Conscience.

By the late David Dickson, Irvine.

III.

OF CASES OF CONSCIENCE IN GENERAL.

(Continued from Vol. xlv., p. 58)

A CASE of Conscience, taken in a large sense, comprehends every accident which any way affects or qualifies the conscience. And in this sense, the persuasion and certainty which the conscience may have, the soundness, health and strength of the conscience, may be called cases, and good cases of the conscience.

So also, any effect which the conscience does work on the soul, such as are peace of conscience, comfort and joy in the heart, may be called cases of the conscience also.

But the cases whereof we are to treat, are the ill cases of the conscience, whereby it is fallen from the soundness and straight-

ness it should have, which we call by the name of wounds, diseases, and sickness of the conscience; whereunto, that we may descend to speak more orderly, a two-fold difference is to be observed.

First, we must put difference between a healthy and a sick conscience. A healthy conscience is that which, after examination of our ways according to the rule of God's word, does justly absolve us, and speaks peace to us toward God. Of such a conscience it is said by Solomon, "A sound heart is the life of the flesh," (Prov. xiv. 30). By the heart, he means the conscience, which ordinarily in Scripture is called the heart. And he says, the sound conscience is the life of the flesh; because the body is so much in better case, that the conscience be at peace toward God. And this blessing is allowed upon every believer in Christ, in his orderly walking. "God hath not given us the spirit of fear, but of power, of love, and of a sound mind," (II Tim. i. 7). A conscience in this disposition needs not medicine, but spiritual nourishment and exercise in all Christian duties.

A sick conscience we call that which either is senseless of its own evils and dangers, and sits down securely, and rests without a warrant; or, which is justly wounded, and labours under the sense of its pain; or, which is unquiet upon mistakes, and ignorance of making use of the true remedy. Of such a sick conscience we are to speak; if possibly, by God's blessing, a word in season may be spoken, to waken a secure conscience, or to refresh the weary soul; that being recovered from its malady, it may be able to feed upon the bread and water of life, and work the works of God in the strength of Christ.

Secondly, we must put difference between a troubled soul, and a troubled conscience; for the soul is more largely taken than the conscience. The soul comprehends all the powers and faculties of the man; but the conscience, as we speak of it, is only one faculty of the mind, judging of the man's moral ill or well-being; and so, all cases of the conscience are cases of the soul; but all cases of the soul, are not cases of the conscience. For the soul may be troubled, while the conscience is not troubled at all; yea, a man may have a commendable trouble in his soul,

when he sees God dishonoured, or His church in hazard, whereby his conscience is so far from being troubled, that such a holy trouble strengthens his conscience in his address to God, as is in many places of the Psalms to be seen.

Again, A man's mind may be troubled by sundry natural or civil motives, while the conscience is allowably quiet; as in losses of things temporal, fears, pains, or unexpected inconveniences occurring; yea, there may be passions and perturbations of the mind in persons that are not capable for the time of the exercise of conscience, as may be seen in young infants, and in the elder sort, in fits of fever, melancholy, and frenzy. And yet further, it is possible that passions, perturbations, and troubles of soul, may be found without any disease of the conscience; because our Lord Jesus, in the day of His humiliation, was a man acquainted with sorrows, but was not obnoxious to sin, or any self-challenging, for He knew no sin in Himself. He had trouble in His soul, but could not have trouble of conscience: "Now is my soul troubled, and what shall I say? Father, save me from this hour; but for this cause came I unto this hour," (John, xii. 27). Of the cases of the soul we speak not here, but of the sinful diseases of the conscience.

There is also a third difference to be observed between common cases of conscience, and these that specially concern regeneration. Common cases comprehend all these questions and doubts, wherein the conscience is seeking light and resolution about the rule of faith and manners, that it may better inform itself about the sense of Scripture, and about the application thereof in the point of direction in faith and practice. These common cases are of as large extent as the bulk of divinity, as large as the doctrine held forth in Scripture concerning faith and manners; for there is not any one article of faith or duty prescribed as a point of piety or righteousness, about which may not be moved, and cases propounded, wherein the conscience may seek satisfaction.

Of this huge great tree, we take but only one branch to speak of, so far as maketh for our purpose concerning regeneration.

(To be continued.)

A Letter to Slothful and Careless People.

By JOHN BUNYAN.

WHAT shall I say? Time runs; and will you be slothful?

Much of your lives are past; and will you be slothful? Your souls are worth a thousand worlds; and will you be slothful? The day of death and judgment is at the door; and will you be slothful? The curse of God hangs over your heads; and will ye be slothful? Besides, the devils are earnest, laborious, and seek by all means every day, by every sin, to keep you out of heaven, and hinder you of salvation; and will you be slothful? Also your neighbours are diligent for things that perish; and will you be slothful for things that will endure for ever? Would you be willing to be damned for slothfulness? Would you be willing the angels of God should neglect to fetch your souls away to heaven when you lie a-dying and the devils stand by ready to scramble for them? Was Christ slothful in the work of your redemption? Are His ministers slothful in tendering this unto you? And, lastly, if all this will not move, I tell you God will not be slothful or negligent to damn you—whose damnation now of a long time slumbereth not—nor the devils will not neglect to fetch thee, nor hell neglect to shut its mouth upon thee.

Sluggard, art thou asleep still? Art thou resolved to sleep the sleep of death? Will neither tidings from heaven or hell awake thee? Wilt thou say still: "Yet a little sleep, a little slumber," and "a little folding of the hands to sleep?" Wilt thou yet turn thyself in thy sloth, as the door is turned upon the hinges? Oh, that I was one that was skilful in lamentation, and had but a yearning heart towards thee, how would I pity thee! How would I bemoan thee. Oh! that I could with Jeremiah let my eyes run down with rivers of waters for thee! Poor soul, lost soul, dying soul, what a hard heart have I that I cannot mourn for thee! If thou shouldest lose but a limb, a child, or a friend, it would not be so much, but poor man it is **THY SOUL**: if it was to be in hell but for a day, but for a year, nay, ten thousand years, it would (in comparison) be

nothing. But O! it is for ever! O! this cutting EVER! What a soul-amazing word that will be, which saith, "Depart from me, ye cursed, into EVERLASTING fire!"

Objection. But if I should set in and run as you would have me, then I must run from all my friends; for none of them are running that way.

Answer. And if thou dost, thou wilt run into the bosom of Christ and of God, and then what harm will that do thee?

Objection. But if I run this way, then I must run from all my sins.

Answer. That is true, indeed; yet if thou dost not, thou wilt run into hell fire.

Objection. But if I run this way then I shall be hated, and lose the love of my friends and relations, and of those I expect benefit from, or have reliance on, and I shall be mocked of all my neighbours.

Answer. And if thou dost not, thou art sure to lose the love and favour of God and Christ, the benefit of heaven and glory, and be mocked of God for thy folly, "I will also laugh at your calamity; I will mock when your fear cometh;" and if thou wouldst not be hated and mocked, then take heed thou by thy folly dost not procure the displeasure and mockings of the great God; for His mocks and hatred will be terrible, because they will fall upon thee in terrible times, even when tribulation and anguish taketh hold on thee; which will be when death and judgment comes, when all the men in the earth, and all the angels in heaven, cannot help thee (Prov. i. 26-28).

Objection. But surely I may begin this time enough, a year or two hence, may I not?

Answer. 1. Hast thou any lease of thy life? Did God ever tell thee thou shalt live half a year, or two months longer? Nay, it may be thou mayst not live so long. And, therefore, 2. Wilt thou be so sottish and unwise, as to venture thy soul upon a little uncertain time? 3. Dost thou know whether the day of grace will last a week longer or no? For the day of grace is past with some before their life is ended: and if it should be so with thee, wouldst thou not say, O! that I had begun to run

before the day of grace had been past, and the gates of heaven shut against me. But, 4. If thou shouldst see any of thy neighbours neglect the making sure of either house or land to themselves, if they had it proffered to them, saying, Time enough hereafter, when the time is uncertain; and besides, they know not whether ever it will be proffered to them again, or no: I say, wouldst thou not then call them fools! And if so, then dost thou think that thou art a wise man to let thy immortal soul hang over hell by a thread of uncertain time, which may soon be cut asunder by death?

But to speak plainly, all these are words of a slothful spirit. Arise, man, be slothful no longer; set foot, and heart, and all into the way of God, and run, the crown is at the end of the race; there also standeth the loving fore-runner, even Jesus, who hath prepared heavenly provision to make thy soul welcome, and He will give it thee with a willinger heart than ever thou canst desire it of Him. O! therefore, do not delay the time any longer, but put into practice the words of the men of Dan to their brethren, after they had seen the goodness of the land of Canaan: "Arise," say they, "for we have seen the land, and behold it is very good; and are ye still," or do you forbear running? "Be not slothful to go, and to enter to possess the land" (Jud. xviii 9). Farewell. I wish our souls may meet with comfort at the journey's end.

"Go Quickly."

"Whom shall I send, and who will go for us? Here am I; send me."—*Isaiah, vi., 8.* "Go quickly, and tell."—*Matthew, xxviii., 7.*

Go quickly with the living Word

Sent to the world from heaven above:

There yet are those who have not heard

The tidings of redeeming love.

Go quickly to the realms of sin,
 The homes of death and dark despair :
 And count it holy joy to win
 The smiles of heaven to enter there.

Forth in the Name of Jesus go,
 The Name that bids the dead to live :
 And let repenting sinners know
 How freely Jesus can forgive.

Sow precious seed ; nor let the fears
 Of fainting mar the glad employ :
 For he who *goeth forth* with tears
 Shall doubtless *come again* with joy.

Epsom.

WILLIAM WILEMAN.

**The Ballad which Anne Askew made and sang when
 she was in Newgate.***

Like as the armed knight, appointed to the field,
 With this world will I fight, and Christ shall be my shield.
 Faith is that weapon strong, which will not fail at need :
 My foes, therefore, among therewith will I proceed.

As it is had in strength and force of Christ's way,
 It will prevail at length, though all the devils say nay.
 Faith in the fathers old obtained righteousness ;
 Which makes me very bold to fear no world's distress.

I now rejoice in heart, and hope bid me to do so ;
 For Christ will take my part, and ease me of my woe.
 Thou sayest, Lord, whoso knocks, to them thou wilt attend ;
 Undo therefore the lock, and thy strong power send.

*Anne Askew or Ascu, the younger daughter of Sir William Askew, Knight of Lincolnshire, was born at Stallingborough, Lincolnshire, in 1521. She was accused of heresy in regard to the sacraments, and driven from her home by her husband for her steadfast adherence to the new faith. She was arrested as a heretic in London, and burned at Smithfield in 1546.—*D. N. McL.*

More enemies now I have than hairs upon my head :
Let them not me deprave, but fight thou in my stead.
On thee my care I cast, for all their cruel spite :
I set not by their haste; for thou art my delight.

I am not she that list my anchor to let fall,
For every drizzling mist, my ship substantial.
Not oft use I to write, in prose, nor yet in rhyme;
Yet will I show one sight that I saw in my time.

I saw a royal throne, where justice should have sit,
But in her stead was one of moody, cruel wit.
Abhorred was righteousness, as of the raging flood :
Satan, in his excess, sucked up the guiltless blood.

Then thought I, Jesus Lord, when thou shalt judge us all,
Hard is it to record on these men what will fall.
Yet, Lord, I thee desire, for that they do to me,
Let them not taste the hire of their iniquity.
God save the King!

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And the base things of the world, which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in His presence."—I. Cor. i. 26-29.

Short Gleanings.

"Our Lord Jesus was the only man that had power over His own life. 'I have power to lay it down, and I have power to take it again.' The last virtue and grand effect of this sacrifice is, that that should be in our eyes when we think of our Lord's priest-hood, He offered a sacrifice, He gave Himself a sacrifice to God of a sweet smelling savour. The greatest things that ever were done in this world were done by our Lord upon the cross: the law fulfilled, justice satisfied, heaven appeased, God reconciled, the world of the elect redeemed, eternal redemption brought in, salvation in God's Covenant for us ratified and

made unalterable by His blood. This was a great sacrifice and great effects it had.”—*Robert Traill*.

“My texts since I saw you have been sweet to me, but make me feel myself more ignorant and unwise than ever. I. Sam., 29, ‘The bundle of life’ was indeed pleasant pasture if only I knew how to feed upon it. I thought of the ‘bundle of life’ as that which contained God’s people; electing love, saving purpose, and Everlasting Covenant being the folds of the wrapping. Next the Son’s love, the Son’s merit, and the Son’s power preserving them till called. Then the Spirit’s grace bringing them out of the bundle of death with its four folds, death in sin, death through worldly influence, death from the power of Satan, and death from the curse of the broken law. But by His uniting of them to Christ they are put into the ‘bundle of life,’ folded in the love of God, covered with the righteousness of Christ, and hid with Him in God.”—*John Kennedy*. (Life of Dr. Kennedy, by Rev. Alex. Auld, page 147).

Mr. Donald Cameron, Elder, Sollas, North Uist.

THIS worthy man finished his earthly course at Sollas, on November 2, of last year, at the age of eighty-four. For many years he held the office of elder, while latterly he conducted services as a missionary at Sollas, a mission-station connected with the Bayhead Church of North Uist. About three years before his death Mr. Cameron resigned his office as missionary owing to ill-health, but he still enjoyed being present at the services, and for this purpose his son, Malcolm, procured a car, which enabled his aged father to attend until shortly before his death.

Two days before his death he exclaimed that it was now his blessed privilege to cast himself as a poor sinner upon the mercy of Jesus Christ, who by His infinite merits had purchased a complete salvation for His people. About an hour before his death, upon observing one of his family bitterly weeping, he expressed his surprise that one should weep for him, who hoped shortly to be with Christ in Glory.

Mr. Cameron as a missionary took a real interest in the spiritual well-being of the community and as an elder he conducted himself with integrity and humility. He is survived by two sons, one brother, and four sisters who are settled in various parts of North Uist. Doubtless many prayers have been offered up on their behalf by Donald Cameron. He is now gone, and although his past prayers have not lost their efficacy in the view of One who forgets nothing ~~but~~ the sins of His people, it is their daily duty and privilege to earnestly seek such grace as he received, and exemplified in his conduct: for though daily harassed by sin and infirmity he could truly say to them in the words of another, "for our rejoicing is this, the testimony of our conscience, that in simplicity and in godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward."—W.B.N.

THE SABBATH-BREAKER *

SIXTEEN years ago, I travelled in Scotland. Great was my delight at the marked observance of the Sabbath day. It was such as I had never seen in any other country. I was staying near the banks of the beautiful Clyde, but saw not the smoke of a single steamboat darkening the silver surface of the water on the hallowed day of rest.

I again visited Scotland in 1854, and lamented to see placards announcing "*Sunday Pleasure trips.*" As one vessel, filled with Sabbath-breakers, glided past Dumbarton Castle on the hallowed day, I was told that she bore the name of the "*Emperor.*" The following affecting fact, which transpired in California, was immediately brought to mind.

In a quiet village, situated on the shores of a beautiful lake, lived a man of some wealth and independent manners. He disregarded the Sabbath entirely, and pursued his business or

* Many of the older readers of the Magazine will remember the above incident. It is taken from an old volume of the *Christian Treasury* and has lessons for our day, when on every side our mad Sabbath desecration stands rebuked by solemn events in judgment.—W.G.

pleasure, as best suited his convenience. He commenced building a boat, principally for pleasure excursions on the lake. While he was proceeding with the boat it was whispered abroad that it would afford opportunity for Sabbath sailing. The man was called on by a minister, who inquired about the matter, and expostulated with him; as the enterprise would be likely to increase the wildness and immorality of the village.

"I am afraid," said the minister, "your boat will prove a Sabbath-breaker."

The man looked him in the face, and with much assurance said :

"Yes it will; that's just what I'll name my boat. I've been thinking some time what to call her, and you have just hit it. I thank you for the suggestion. The boat shall be called '*The Sabbath Breaker*'."

As he said this, he bade the minister good-day with a sarcastic smile at his evident distress. The building went on and especially on Sabbath. She was soon ready to launch, and was launched on Sabbath, and named "*The Sabbath Breaker*," amid the cheers of some twenty or thirty half intoxicated men.

An old sailor or two shook their heads at the way in which she struck the water. She was rigged and fitted for an excursion. She must go out on a Sabbath. A general invitation was given, and numbers crowded on board. On the streamer was floating the name, in large letters, "*The Sabbath Breaker*." She put out. Several, seized by an indefinite dread as they read the name of the boat, sprang on shore. Others would have done so, but she was off. She sailed well enough for a while. The timid felt reassured, and the music and mirth began. But scarcely four hours had elapsed when the boat was struck by a flaw of wind, which came very suddenly upon her. Confusion reigned on board; scarcely an effort was made. She heeled almost instantly over, and went to the bottom. Now, what an out-cry! But soon all was over. Forty souls, mostly youths, had found a watery grave, and just above the surface of the lake floated the streamer bearing the inscription, "*The Sabbath Breaker*," proclaiming to all who witnessed the sad scene, "Verily, He is a God that judgeth in the earth."

Notes and Comments.

Viscount Halifax Attends Mass.—Reuter reports from New York, June 5th, 1941 that the Earl of Halifax, and Viscountess Halifax were present in St. Patrick's Cathedral when the Archbishop Spellman "offered" solemn Pontifical Mass. The Protestants of the U.S.A. will be amazed, and undoubtedly offended that an Ambassador of the Protestant King of Great Britain would by his presence acknowledge this pagan, and blasphemous mass of the Pope of Rome. His Lordship is an Anglo-Catholic, and of course, all who are of that persuasion hate Protestantism. His Lordship on that account has neither claim nor right to represent our Protestant Nation. Millions in Canada will be deeply moved, and wounded in their hearts at such conduct on the part of the Ambassador. It was the treachery of the Anglo-Catholics that brought Britain to the brink of ruin. It was their Foreign Policy for years before this war that permitted the Dictators to raise their heads above the political dung-hills of Europe. It was their policy that lost for us Naval bases, and Air bases in Southern Ireland, and enabled Franco of Spain to win the Civil War in that unhappy country. Again it was their Foreign policy that allowed the Italian Dictator to butcher the defenceless Abyssinians. In New York City Viscount Halifax attends "Pontifical Mass." What a curse! Let Protestant readers take note that Lord Halifax does not, and never did, and never will represent British Protestants. The "Mass" of Rome is a curse, a delusion, a snare, and most offensive to God! The Lord Jesus taught His disciples to pray "Let Thy Kingdom come." The prayer of the Anglo-Catholics is Let the "Mass" advance, and let the Kingdom of Popery flourish all over the world. We hope that Protestants all over the Empire will protest against the conduct of Lord Halifax, and demand of him, as Britain's Ambassador, that never again will he attend the blasphemous "Mass" of Rome. The "Mass" brought endless ruin on millions of souls. The curse of the "Mass" can hardly be conceived by us who in the providence of God have been brought up in the Protestant

faith. The Gospel will destroy it when the Most High will open the eyes of men to see, and believe the perfectness of the atoning death of Christ. The "Mass" is to help to take "souls" out of purgatory—"a middle hell" which the priests of Rome concocted in order to enrich the Vatican with gold from all over the world. Hitler's soul, as a renegade son of the "Church" would not go to the same place as the souls of the heretics—the Pope, and "Mother Church" places them in lower regions, so that it is possible to say solemn "Pontifical Mass" for Hitler provided friends will attend, and pay for the expense. Luther, Calvin, Knox, and all the Reformers abhorred the "Mass" of the Pope with all their heart. They with one voice designated it as a blasphemy against God, and ruinous to the souls of men!—J.M.

The Truth About Niemoller.—Some time ago it had been reported and given widespread publicity that Pastor Niemoller had been received into the Church of Rome. C. C. Griffiths, Rural Dean of Hastings, writing some time ago to the press, says, "It might interest your readers to know that we have received news from Geneva saying that Pastor Martin Niemoller is in good health, has unbroken courage, and that there is no truth in the rumour of his joining the Roman Church." The above will give relief to many who remembered at a Throne of Grace this persecuted Christian pastor and who were much perturbed through believing the previous report. We cannot say who originated the false report, but we know who might hope to benefit by using it for propaganda purposes, and it is rather significant that though the true report has been known in this country for some time the press has not given it the publicity it gave to the false report. Is this another fruit of the Press of this country being controlled by Rome?

Rest and Refreshment Centre at Bedford.—We have received a letter from Pastor S. Rutherford Hunt, 29 Russel Avenue, Bedford drawing our attention to a Rest and Refreshment Centre at Bedford, for members of H.M. Forces, of which he is secretary. The Centre is opened in the express interest

of such as desire quiet, homely surroundings and the absence of frivolous worldly amusements. No intoxicants of any kind are served. We consider that it is meeting a real need and would pray for the blessing of God on the efforts put forth there for bringing our young men, away from home and surrounded by many temptations, into close contact with the Scriptures and sound literature. Any of our young men in or about Bedford who may have a difficulty in locating the Rest Centre should communicate with Pastor Rutherford Hunt at the above address. As the upkeep of the Rest Centre involves expense we would recommend it to the sympathetic and prayerful consideration of friends.

Russia and the War.—Russia has now been thrown into the melting pot of the present terrible war, and thus the European situation has taken an unexpected turn. It is impossible at present to say what effect this will have on affairs as far as they concern our own nation. The Most High has taught us, as a nation, many bitter lessons to cease from man, and, therefore, we ought to be cautious about rushing into situations where we would be dishonouring God. Soviet Russia has done its utmost to banish the Gospel out of the world, and therefore is equally as bad as Germany. Both nations are a menace to Christianity, and the civilisation which is founded on it, and in permitting them to slaughter each other He may be paving the way for better days, and for that time when the whole earth shall be full of His glory.

The Methodist Church and Evangelistic Campaigning.

—Widespread publicity has been given to the announcement recently made that the Methodist Church is going to start a national evangelistic campaign to re-awaken and re-vitalise the spiritual life of the nation, and all denominations are asked to lend it their whole-hearted support. At first sight, and to the casual observer, this proposal will appear a most laudable one. Our reason for uttering a warning in advance is that all such campaigns hitherto have failed, because while the object in view was most laudable, the methods employed, and the lack of

spiritual discernment of those employing them, have been the cause of making the subsequent failure more detrimental to true and vital religion than any other cause we know of. It is one of the most lamentable signs of the times in ecclesiastical circles that the need for individual and national conviction of sin, repentance, confession, and supernatural regeneration, and new obedience, seems to be completely lost sight of, and that the ardent sentimental proclaiming of the so-called "love of Christ" is all that is necessary. As we have time and again stated in these pages, Britain's greatest need to-day is the proclamation in every pulpit from John o' Groat to Land's End of the Moral Law of God by which alone is true knowledge and conviction of individual and national sin, followed by the equally unequivocal proclamation of God's only remedy for sin—the Gospel of the precious blood of a crucified Saviour, risen, ascended, exalted, and forever interceding. Till this is done by British pulpits, as a result of deep Spirit-wrought conviction in the case of each preacher, such ardent noisy campaigning is far worse than useless. The Methodist Church with its Modernism, Arminianism, Antinomianism, and Sacerdotalism in its bosom, is only mocking God when professing to preach His Gospel, while cherishing these satanic evils unrebuked, unconfessed, and unforsaken. The same applies to the other nominally Protestant denominations in our land that are asked to join in this nation-wide campaign, for we do not expect that even these ardent campaigners will invite the F.P. Church of Scotland to join, knowing our attitude to such methods. This clamouring for revitalising the spiritual life of the nation while cherishing such God-dishonouring wickedness in their churches is something worse than mere wearisome humbug, it is grossly insulting not only to God, but to the natural intelligence of right-thinking men and women. There is great need for spiritual revitalising, but "if I regard sin in my heart the Lord will not hear me."

Church Discipline.—There are two extremes relative to the administration of church discipline which members of church courts would do well always to guard against. There is the

danger of loose and lax sentimentalism overcoming one's better judgment on the one hand, and a stern unrelenting rigidity impervious to evidence of repentance, on the other. The former dangerous extreme tendency has been the fertile cause of denominational backsliding and the prevalence of soul-ruining heresies in the history of the Christian Church, while the latter equally dangerous extreme has been the cause of making many office-bearers actual, if unconscious, persecutors of members of the mystical body of Christ, whom the Holy Spirit had restored after a grievous public fall on the part of particular backsliders. Those who yield to the former extreme allow themselves to be moved by personal considerations of pity for the individual, and other mixed motives, thus, often unintentionally, undermining church purity, while the other side are carried away by zeal and faithfulness, as they imagine, to such an extent that they forget that they themselves are still in the body, fallible creatures, often guilty of limiting the Holy Spirit, who is as much, to say the least, glorified in the penitent restoration of a backslider, as when He originally regenerates a precious immortal soul. If in the case of the former, personal considerations of favouritism influence their attitude and action, too often in the other extreme case it will be found that personal animosity, perhaps of long standing, against an individual backslider may assume the subtle disguise of zeal and faithfulness to the glory of God and the purity of the Church, whereas examination and scrutiny of the actuating motives in the history of the case may reveal a personal desire to keep a fallen brother down in the ditch even when the Holy Spirit has restored him, in humble self-effacing penitent modesty, to the Divine favour. Jealousy is as cruel as the grave. Rev. Robert Murray McCheyne at one time thought that if he preached a full-orbed Gospel, church discipline would look after itself, but he soon found that if he had not been as faithful and zealous relative to church discipline as he was in preaching the Gospel, he would soon have no Gospel to preach. One of the Puritan fathers declared that "he who cannot forgive others breaks the bridge over which he must travel himself, for everyone has need to be forgiven." The importance of church

discipline, in its most terrible severity, is exemplified in the cases of Ananias and Sapphira on the threshold of New Testament church history, so that for all future time men privileged to administer church discipline should not trifle with it. As the Most High, however, mingles judgment with mercy in all His dealings with His covenant people during the course of their earthly pilgrimage, it always becomes us, in this connection, to remember the faithful admonitions: "Let him who thinketh he standeth, take heed lest he fall," and "If a brother be overtaken in a fault ye which are whole restore such an one in the spirit of meekness, lest ye also be tempted."

Church Notes.

New Place of Worship Opened in Grafton, N.S.W.—

On Wednesday, 16th April, 1941, the new place of worship erected by the Bushgrove-Grafton congregation of the Free Presbyterian Church of Scotland was opened by the Rev. D. Beaton, the Church's Deputy to Australia. A lecture on the History and Principles of the Free Presbyterian Church of Scotland was delivered in which the differences between the Free Presbyterian Church of Scotland and the other Presbyterian denominations in Scotland were pointed out. The building is a very suitable place of worship and has a nice appearance. The small congregation has met the cost of building to a considerable extent, but there still remains a small debt to be cleared off. We are sure that friends interested in our cause in far-away Australia will do their best to cheer the Free Presbyterians in Grafton by sending them a little financial help to clear off the debt on their building seeing that they made such a special effort themselves. This is the first place of worship in Australia erected by the Free Presbyterian Church of Scotland which is distinct from the Free Presbyterian Church of Australia, which is closely connected with the present Free Church in Scotland. After the church was opened on Wednesday, services in connection with the dispensation of the Lord's Supper were held on the usual five days.

Mr. Donald J. Shaw was ordained and admitted to the office of the Eldership before Mr. Beaton left on his homeward journey.

Proceedings of Synod.—Parcels of the *Proceedings of Synod* are being sent to the different congregations of the Church. The price is 8d. per copy. Parties receiving parcels will kindly send remittance and unsold copies to Rev. R. R. Sinclair, F.P. Manse, Wick, Caithness, and also those who have not received a sufficient number of copies should notify Mr. Sinclair by post card, stating the number required. Single copies may be obtained from Messrs. Adshead & Son, 34 Cadogan Street, Glasgow, price 9d., post free.

Collection for this Month.—The Collection for this month is for the College Fund.

Communions.—*August*—First Sabbath, Dingwall; second Portree; third, Finsbay, Laide, Bonarbridge; fourth, Vatten, Thurso; fifth, Stornoway. *September*—First Sabbath, Ullapool, Breasclete; second, Strathy; third, Tarbert (Harris), and Stoer. *South African Mission.*—The following are the dates of the Communions—last Sabbath of March, June, September and December. *Note.*—Notice of any additions to, or alterations of, the above dates of the Communions should be sent to the Editor.

CORRECTION.—We erroneously gave THURSO Communion last month as to be held in August. This Communion was held in June.

There is a fourfold peace. A peace external; peace with men. Peace supernal; peace with God. Peace internal; peace of conscience. Peace eternal; peace in heaven.—*Dyer.*

Acknowledgment of Donations.

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

Sustentation Fund.—"M. M.," London, per Mr. F. Beaton, £1; Mrs. B., 13 Selkirk Street, Hamilton, 7s 9d; Miss J. E. M., 125

E. Clyde Street, Helensburgh, 10s; Mrs. J. McD., Craighead of Banff, Alyth 15s 6d.

Home Mission Fund.—Wellwisher, N.A.A.F.I., 10s; "M. M.," London, per Mr. F. Beaton, 10s

Jewish & Foreign Missions.—"Passers by," o/a South African Mission, £75; "A Ross-shire Wellwisher," o/a Mission Schools, £2; Mrs. B., 13 Selkirk Street, Hamilton, 7s 9d.

"M. M.," London, per Mr. F. Beaton, £1; Miss J. E. M., 125 E. Clyde Street, Helensburgh, 10s. Rev. N. McIntyre acknowledges with sincere thanks the following donations:—M. M., Glendale, £5; Friend, Applecross, £1; "A Friend," Ballachulish, £2 10s; also the following o/a Mission Car Fund:—"A Friend," Ballachulish, £2 10; "Wellwisher," 10s; "Free Presbyterian," £1.

H.M. Forces—Free Distribution.—"Wellwisher," Applecross, 10s and 10s for Bibles for Prisoners of War; Mrs. Macqueen, 10 Kingsburgh, Portree, 7s 6d; Miss Dora Polson, 14 Royal Circus, Edinburgh, 3s; Miss K. M. Matheson, School House, Kensaleyre, Skye, 2s 6d; Mrs. MacKenzie, Laide, Clashnessie, 5s; Angus McLeod, 59 North Tolsta, 3s 6d.

Daviot Church Building Fund.—Miss Cameron, Farr, acknowledges with grateful thanks the following donations:—Dr. Angus Mackintosh, Sunderland, £5; J. McLennan, £1; A. McLennan, 8s; Anon., Ps. 115-12, £5, per Mr. J. Grant.

Raasay Manse Building Fund.—Mr. E. Macrae, Treasurer, acknowledges with sincere thanks the following donations:—Rev. A. B., Gairloch, £1; Friend, Raasay, £1; Friend, Skye, £1; Friend, Skye 10s.

Talisker Church Builling Fund.—Mr. D. Morrison, Portnalong, acknowledges with grateful thanks a donation of £1 6s 10d from Mr. A. B. Studman, 280 Lansdowne Ave., Winnipeg.

Uig Manse and Mission House Fund.—Rev. J. A. Macdonald acknowledges with sincere thanks the following donations:—Mr. and Mrs. M. M., 2 Carnish, £1; Mr. and Mrs. K. M., 2 Breanish, £1; C. and A. McA., Stornoway, £1; Mr. and Mrs. McL., Lochmaddy, 10s; Mrs. McL., Lewis Street, Stornoway, £1; Misses P. and C. McR., Aird, £1; Congregational Contributions, £14 6 9.

Wick Congregational Funds.—Rev. R. R. Sinclair, acknowledges with sincere thanks the following donations:—£10 from an Anon. Client, per Kinnear & Falconer, Solicitors, Stonehaven, in memory of a deceased Member of the Church in Wick; £1 10s from Private I. McD., R.A., Yeovil.

Wick Manse Fund.—Rev. R. R. Sinclair, acknowledges with sincere thanks the following donations:—Miss D. K. S., 10s; Private I. McD., R.A. Yeovil, 10s; Mr. J. G., 141 Shields Road, Glasgow, 10s; Tel. K. G., H.M.S. "Edinburgh," 10s. (Balance of Debt due on Manse Fund—£164 10s 3d.).

North Uist Church and Manse Fund.—Rev. W. B. Nicolson acknowledges with grateful thanks the following donations:—Miss Stewart, Glasgow, (C.C.), £7; Miss K. MacAskill, Braes (C.C.), £4 9s;

Mrs. MacCuish, Sollas, £1; Miss K. MacCuish, Leverburgh, (C.C.), £4 8s; Mrs. Finlayson, Dingwall (C.C.), £3 15s 1d.

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