

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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Great Days of the Mediator's Power.

IV. CRITICISM OF THE CAMBUSLANG AND KILSYTH REVIVALS.

(Continued from Vol. XLVII., p. 213).

Perhaps the severest critics of the Cambuslang and Kilsyth Revivals were the Seceders. Mr. Whitefield came in for severe castigation but as we have under discussion at present the Cambuslang and Kilsyth revivals we need not enter into the various phases in connection with the Whitefield case. The language of the Seceders, especially, Ralph Erskine, James Fisher and Adam Gib cannot be justified in view of the overwhelming evidence with all the short-comings alleged against the awakening, that the Holy Spirit was working savingly in the hearts of hundreds. Nine years after the Revival Mr. MacCulloch wrote to Mr. Robe giving an account of the exemplary conduct of those who had been subjects of the awakening. Mr. Robe, also, while acknowledging that many grew cold and indifferent and that others who had not come under a saving change went back, yet there were abundant evidences in the lives of the converts of the genuineness of the work wrought in their hearts. The elders and deacons of Kilsyth congregation bear testimony in 1751 in regard to a hundred persons who were awakened in 1742: "That all those of them who are now alive have been from year to year admitted by the Kirk-session to the Lord's Table . . . and so far as is known to the said members, they have had their conversation such as becometh the gospel."

The Seceders, however, were not satisfied simply with criticising the work but an Act was passed by the Associate Presbytery calling a fast in which unduly strong language was used in condemnation of the revival. Mr. Robe characterised the Act as "the most heaven-daring paper" that had been published by any set of men in Britain during a hundred years past. "Therein," he says, "you declare the work of God to be a delusion, and the work of the grand Deceiver. Now, my dear brethren, for whom I tremble, have you been at due pains to know the nature and circumstances of this work, have you taken the trouble to go to any of these places where the Lord hath appeared in His glory and majesty and informed yourselves anent it from ministers, some of whom I can assure you would have concealed nothing from you? Have you ever so much as written to any of them to receive information from them, and have they declared or refused to give it? It is not consistent with common justice to condemn them as deceivers, without inquiry or trial, to pro-

nounce that to be the work of the Devil which, for anything you know, may be the work of the infinitely good and Holy Spirit?"

It is only fair to add that whatever criticism may be passed on the Seceders of this date that one would not be justified in bringing later Seceders under this condemnation; for the conduct of their fathers in this matter has been repudiated by their later brethren. Rev. Donald Fraser, Kennoway, the biographer of Ebenezer and Ralph Erskine says in the *Life and Diary of the Rev. Ebenezer Erskine*: "Candour requires us frankly to acknowledge, that, whatever provocation was given to the ministers of the Secession, and whatever irregularities deserving reprehension had been committed by their ecclesiastical opponents, they expressed themselves in their public deeds, and some of them in their sermons and writings, in terms of unqualified severity respecting Mr. Whitefield's ministry, and those ministers and people by whom he was countenanced, which Seceders have, for a long time past, almost universally regarded with feelings of sincere regret" (p. 428). Rev. John McKerrow in his *History of the Secession Church* is no less emphatic. "To call that a delusion," he says, "or a work of Satan, which produced such effects as these upon hundreds of individuals, is language which cannot be justified: and that the Associate Presbytery should, by a solemn deed, have called upon the congregations under their charge to fast and humble themselves in the sight of God, on account of such a work being carried on, is conduct which their historian will not attempt to vindicate" (*History of the Secession, I.* 222). The Rev. John Willison who was a warm friend of the Erskines though he did not see his way to follow them in the step they took in 1733 says in his *Fair and Impartial Testimony*: "We are grieved in our very hearts, that our brethren [i.e. the Seceders] should have adventured upon such a daring step, as by a judicial sentence to ascribe to the devil such a gracious god-like work, as that before described; when they cannot bring an instance from Scripture, or any other history of the devil being permitted to work in the like manner before. Surely it may make us tremble to think what kind of sin it must be to make the devil the reprover of sin, and minister of righteousness, and so assign the office and work of the Spirit to that wicked one" (Willison's *Works*, p. 935). If one may be allowed to appropriate the language of Adam Gib in reference to his own pamphlet against Whitefield and which in his old age he wished he could collect every copy and burn it, "my blood at that time was too hot, and I was unable to write with becoming temper" (Fraser's *Life and Diary of the Rev. Ralph Erskine*, p. 351). Ralph Erskine's biographer refers to what he considered objectionable passages in Erskine's pamphlet *Fraud and Falsehood Detected* and in sermons he preached at different places in 1742 particularly those on Luke, xxii. 31, 32; Heb. xiii. 8; and Rev. v. 9.

In view of Ralph Erskine's opinion in reference to the outward manifestations accompanying many cases which were found fault with by himself and others this opinion as expressed in a letter to the Rev. John Wesley before he was aware of his Arminian views may be quoted. "As to the outward manner you speak of" he writes "wherein most of these were affected, who were cut to the heart by the sword of the Spirit, no wonder than they were at first surprising to you, since they are indeed so very rare that have been thus wounded; yet some of the instances

you give, seem to be exemplified in the outward manner, wherein Paul and the jailor were at first affected, as also Peter's hearers (Acts, ii.). The last instance you give of some struggling as in the agonies of death, this is to me somewhat more inexplicable, if it do not resemble the child spoken of (Mark. ix. 26 and Luke, ix. 42) of whom it is said, that when he was yet a coming, the devil threw him down and tore him. I make no question Satan, so far as he gets power, may exert himself on such occasions, partly to mar and hinder the beginning of the good work, in the persons that are touched with the sharp arrows of conviction, the enemy being unwilling to quit his old possessions, and partly also to prevent the success of the gospel on others; while he seeks thus to disparage the work of God, and bring it under contempt and reproach, as if it tended to lead people only to madness and distraction; and a holy sovereign God may permit it, for trying the faith and constancy of His own children, whom He has called effectually" (Fraser's *Life and Diary of Rev. Ralph Erskine*, p. 291-2).

Reference may now be made to Ralph Erskine's *Faith no Fancy; or a Treatise of Mental Images*. In defence of the visionary representations with which some of the converts in the revival considered themselves favoured it was argued that images of spiritual things might be represented more or less to the imagination. Ralph Erskine and James Fisher argued that such imaginary ideas are contrary to the faith or to put it in Erskine's words: "An imaginary idea of Christ as man (when supposed to belong to saving faith, whether in its act or object) imports nothing but ignorance, atheism, idolatry, great falsehood or gross delusion." The thesis is developed with great acumen by Erskine. It was followed by *Appendix to Faith no Fancy* and afterwards by *Third Proof Faith no Fancy*.

These controversies which burned with such vehemence are now forgotten but the work wrought by the Holy Ghost at Cambuslang, Kilsyth and other places bore evident fruit in the souls of many who came under the power of the truth and was like a reviving shower from heaven upon the parched land.

We cannot do better in closing these articles than quote Jonathan Edwards's words in his *Revival of Religion in New England* and apply them to the awakenings in Scotland in the 18th century. "Whatever imprudences," he says, "there have been and whatever singular irregularities, whatever vehemence of the passions, and heats of the imaginations, transports and ecstasies; and whatever error in judgment, and indiscreet zeal; and whatever outcries, and faintings, and agitations of body; yet it is manifest and notorious that there has been of late a very uncommon influence upon the minds of a very great part of the inhabitants of New England, from one end of the land to the other, that has been attended with the following effects, viz. a great increase of a spirit of seriousness, and sober consideration of the things of the eternal world; a disposition to hearken to anything that is said of things of this nature, with attention and affection; a disposition to treat matters of religion with solemnity, and as matters of great importance; a disposition to make these things the subject of conversation; and a great disposition to hear the Word of God preached, and to take all opportunities in order to it; and to attend on the public worship of God, and all external duties of religion in a

more solemn and decent manner; so that there is a remarkable and general alteration in the face of New England in these respects; multitudes in all parts of the land, of vain, thoughtless, regardless persons are quite changed, and become serious and considerate; there is a vast increase of concern for the salvation of the precious soul, and of that inquiry. What shall I do to be saved? The hearts of multitudes have greatly taken off from things of the world, its profits, pleasures and honours; and there has been a great increase of sensibleness and tenderness of conscience; multitudes in all parts have had their consciences awakened, and have been made sensible of the pernicious nature and consequences of sin, and what a dreadful thing it is to lie under guilt, and the displeasure of God, and to live without peace and reconciliation with Him; they have also been awakened to a sense of the shortness and uncertainty of life, and the reality of another world and future judgment, and of the necessity of an interest in Christ; they are more afraid of sin, more careful and inquisitive that they may know what is contrary to the mind and will of God, that they may avoid it, and what He requires of them, that they may do it; more careful to guard against temptations, informed what are the means that God has directed to, for their salvation, and diligent in the use of the means that God has appointed in His Word, in order to it. Many very stupid, senseless sinners, and persons of a vain mind, have been greatly awakened. There is a strange alteration almost all over New England amongst young people; by a powerful, invisible influence on their minds they have been brought to forsake those things in a general way, as it were at once, that they were extremely fond of, and greatly addicted to, and that they seemed to place the happiness of their lives in, and that nothing before could induce them to forsake; as their frolicking, vain company keeping, night walking, their mirth and jollity, their impure language, and lewd songs; in vain did ministers preach against those things before, and in vain were laws made to restrain them, and in vain was all the vigilance of magistrates and civil officers; but now they have almost everywhere dropped them as it were of themselves. And there is a great alteration amongst old and young as to drinking, tavern haunting, profane speaking, and extravagance in apparel" (Edwards' *Works*, iii, 296). What Jonathan Edwards said about the awakenings in New England and their effects might with equal truth be said about the revivals in Scotland in the 17th and 18th centuries.

Buchmanism.*

FOR the benefit of many earnest inquirers into the nature of Buchmanism, I gladly send out this testimony of my own experience and subsequent analysis of the movement with the prayer that the Lord will open the eyes of all who read it.

In my early Christian experience in Williams College (1923-1927), I was actively associated with the Group for over three years, taking part in many "house parties." I came to know all the leaders of the Group

* This tract is written by Rev. Harold T. Commons, First Baptist Church, Atlantic City, N.J., U.S.A. Mr. Commons was a former adherent of the Movement.—*Editor*.

intimately, including Frank Buchman, Sam Shoemaker, Sherry Day, Ray Purdy, Cleve Hicks, Ken Twichell, Loudon Hamilton, Sciff Wishard, Howie Blake, Chas. Haines and many others, a list too long to name. I have been a close observer of the workings of the movement for over eight years, and feel that I can speak with authority. After three years on "the inside" I finally severed my connection with the Group out of loyalty to my Lord, for I realized that it is actually far removed from real New Testament Christianity.

At first acquaintance it seems to be what its name indicates, a revival of first century apostolic Christianity—emphasizing personal evangelism, guidance for daily living, the reality of sin and the necessity for a clean break with sin, etc.—all of which seems like real true Christianity with the dynamic behind it which is so often lacking in our modern churches. This is what makes it appeal to so many Christians. It seems so practical and vital. If the above things were built on the right foundations I would support the movement one hundred per cent. But here is the trouble.

1. The movement cares not what a man believes but how he lives. This is salvation by works instead of by Grace through faith. The New Testament teaches that without correct belief the best moral character in the world will not inherit eternal life. (John 3. 3).

2. The movement shares the fundamental fallacy of mysticism and experimental religion. Everything is based upon experience. And experience can never be a trustworthy foundation for religion, despite the popular belief to the contrary. Satan can give one all kinds of experiences. Revelation alone, as we have it in God's infallible Word, is the only sure foundation.

3. Both Modernists and Fundamentalists, believers and unbelievers, are welcomed into the Fellowship on the basis of a common experience of sin, confession and surrender. No questions are asked as to belief. And while some claim to be fundamentalists, doctrine is never mentioned and there are many open modernists in their ranks.

4. This doctrinal weakness or indifference is further illustrated by the lack of Bible Teaching and instruction in the Word characteristic of the house parties. While it is recommended that the Bible be read during "quiet times," there is very little real Bible study, and no instruction as to the way of salvation, justification by faith, or any of the cardinal truths of redemption.

5. There is much stress laid on "surrender." But in all the talk of surrender there is no mention of an atonement for sin. This is something entirely foreign to the New Testament which stresses from beginning to end the substitutionary death of Christ and His blood shed on the Cross for our sins, for "Without shedding of blood there is no remission of sin." In this respect Buchmanism differs not a whit from Mohammedanism, the very heart and core of which is surrender of the will to God without an atonement. In all the meetings of the Group I have ever attended or heard about there has never been any mention of the blood of Christ in its expiatory character.

6. It follows from this that the "changed lives" of the Group are nothing more than moral conversions, in no sense corresponding to the

New Birth of the New Testament, which designates the passing of a soul from death to life by the acceptance of Christ's atoning work on the Cross. Anything that omits God's one remedy for sin (I. John 1. 7) leaves the human soul still guilty before God regardless of how many moral conversations the person may have gone through. Frank Buchman's Five "C's" for the sinner supposedly cover the whole ground. They are: Conviction, Contrition, Confession, Conversion and Continuance. Every one of these is possible on a purely moral basis—know you are a sinner, feel sorry for your sins, confess them, turn away from them and continue on the new way. But if in addition to all this, there is no faith in the blood of Christ and no acceptance of the Lord Jesus Christ as personal Substitute and Saviour, then the guilt of sin still remains and the soul is unsaved.

7. Then while rightfully stressing the reality of sin, the method of open and public confession of sins is a very questionable procedure. It produces the desired psychological effect in the meeting but it incites undue emotionalism, and also tends to lower the standards and to produce a sort of fellowship on the basis of sin that seems to me very undesirable. Specific sins, after continued open confession, seem not quite so terrible as they were at first. I will remember a statement of one of the leaders that "the fellowship of sinners is more real than the fellowship of saints."

8. Finally, their idea of "guidance" is false to Scripture. All Christians believe in God's guidance and being led of the Holy Spirit to make right choices and decisions. But the practice of the groups in sitting down with paper and pencil in hand and letting the mind go absolutely blank, and then writing down whatever flashes across the mind as God's order for the day, is beyond anything promised or sanctioned in Scripture. Indeed, this "passivity" of mind is a very perilous condition to be in, for it is precisely at such moments that Satan gains control and does his devilish work. This is one of the fundamental errors of the mysticism that prevades the movement. True guidance comes through the Word of God, through God-given conviction after prayer, and through circumstance.

Many truly born again Christians have become attracted to the movement because of its deceptive appearance and its use of many old familiar terms and orthodox expressions. Many others have seen its fundamental errors and have either never gone into it or else have severed their connection with it as soon as possible. My prayer is that this frank testimony will enable many others to see that Buchmanism is another one of the many counterfeits and delusions of the "latter days." (I. John 4. 1; II. Peter 2. 1 and 2; I. Timothy 4. 1; II. Timothy 4. 3).*

of Presbytery.

* Further copies on request to Mr. A. R. JAMES, 43 Berners Street, London, W.1. Price 2d. post paid.

Essentials in Christianity.

By Rev. JOHN NEWTON.

ESSENTIALS in Christianity are those things without which no man can be a Christian in the sight of God, and by the decision of His Word; and, on the other hand, those things only are essential, which,

whoever possesses, is, by Scripture declaration, in a state of favour with God through Christ. These might be branched out into many particulars; but they are fully and surely comprised in two—faith and holiness. These are essential to the being of a Christian; are only to be found in a Christian; are infallible tokens that the professor is accepted in the Beloved, and whoever dies without them must assuredly perish. These are essentials; because they are absolutely necessary; for it is written, “He that believeth not shall be damned,” and “Without holiness no man shall see the Lord;” and they are essential likewise, because they demonstrate an interest in the promise of everlasting life. Thus our Lord declares, “He that heareth my words, and believeth in Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life;” and the apostle, writing to the believing Romans, tells them, “Now being made free from sin, and become the servants of God, ye have your fruit unto holiness, and the end everlasting life.” These, then, are the essentials of religion; and though they are produced by the same power of the Holy Spirit, and derived from a knowledge of the same truths, and therefore cannot be separated, they may properly be distinguished, for the conviction of those who pretend to one without the other. The most specious appearances of holiness, which are not accompanied with faith in Christ, may be safely rejected as counterfeits. On the other hand, a profession of faith which is not evidenced by the fruits of holiness, by gracious tempers, and a tenor of life becoming the gospel, is dead, delusive and destructive.

If the question is removed another step, and it should be asked, which, or how many, of the doctrines of Scripture are necessary to produce the faith and holiness supposed requisite? It may suffice to say, that, in the nature of things, no person can be expected to believe in Christ till convinced of his need of Him, and of His ability, as a Saviour, fully to answer his expectations. And has a supreme love to God, and a hatred of all sin, are evidently included in the idea of holiness, it supposes a disposition of mind which every man's experience proves to be beyond the power of fallen nature; and therefore, a competent knowledge and cordial acceptance of what the Scripture teaches, concerning the nature and desert of sin, the person and mediatory acts of Christ, the causes, ends, and effects of His mediation, together with the necessity of that change of heart which is expressed by a being born again, appear to be essentially necessary to that faith and holiness which are described in the gospel.

Bright Ornaments of the Church of Christ.

THOMAS MANTON, D.D.

IN times of persecution when the world threatened to swallow up the cause of Christ the Lord favoured His cause by raising up men whom He made polished shafts in His hand to do a work in the church of God which was a benefit to her, not only in the times in which they lived, but which was handed down to succeeding generations as a priceless legacy, enriching all who take a delight in it. Among these polished shafts was Thomas Manton. Little is known of his parents and of his boyhood beyond

the fact that his father was a minister, and that he himself was born at Lawrence-Lydiat, in the county of Somerset in the year 1620, that he first attended school at Tiverton in Devonshire and at the age of fifteen years entered Wadham College, Oxford, where in due course he began the study of divinity. His divinity course being completed he was ordained by the godly Bishop Hall of Exeter before he was twenty years of age. This seems to indicate that he was a brilliant scholar and that he early gave promise of usefulness in the Church of Christ.

It was, however, a considerable time after this that he became regularly employed when he was appointed to give a weekly lecture at Culliton, in Devonshire. His preaching had a marked effect on his hearers, but he preached no less by his consistent walk, so that he earned the respect of the most of those with whom he came in contact, and was the means of reforming certain disorderly practices in the neighbourhood in which he lived. About three years after his ordination he was presented to the living of Stoke Newington in Middlesex where he continued for about seven years. From Stoke Newington he removed to St. Paul's Covent Garden, of which he became Rector. Here he succeeded Mr. Obadiah Sedgewick, a man famous in his own day, and had a large congregation, chiefly drawn from among the nobility. He was a rare example of what a minister of Christ ought to be in that he set a higher value upon his office than he did on the esteem of his fellow-creatures. That he feared no frowns nor courted any favours may be seen in his attitude to Mr. Christopher Love, a godly minister, who was beheaded in 1651 by the then Parliament, for his Royalist sympathies. Dr. Manton attended him on the scaffold at Tower Hill, and though the authorities signified their displeasure, and the soldiers threatened to shoot him, he preached Mr. Love's funeral sermon at St. Lawrence Jewry to a large congregation. His text on the occasion was, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ," I. Cor. xv. 57. This sermon was sometime afterwards published under the title of "The Saint's Triumph over Death." Throughout this sermon he carefully avoids any reference to Mr. Love until he comes to the closing paragraph when, after stating the lack of necessity for any direct reference, he says, "I have indeed spoken of him, and that in the judgment of your consciences; the duties which I passed upon you he performed; the comforts which I profounded to you he enjoyed. I shall not make any particular rehearsal of the passages of his exemplary life: I judge it not convenient. Only to you of this place I may take liberty to commend his doctrine, and entreat you to be careful of those precious truths which he sowed among you while the Lord used him here as a skilful seedsman." These words amply testify to Dr. Manton's estimate of Christopher Love.

When in the year 1653 Cromwell became Lord Protector, Dr. Manton was appointed as one of his chaplains, and also about the same time appointed a member of the Committee of Triers to examine applicants for vacant livings, the duties of which he discharged conscientiously and with an eye to the glory of God. He was often asked to preach before the Long Parliament on special occasions, and his published sermons together with his choice of texts plainly show how skilfully and faithfully he performed these duties, often under very difficult circumstances. Five years later, on 3rd September 1658 Oliver Cromwell passed from

this world of strife, and his son Richard, who succeeded him, in a few months resigned the Protectorship and went to live in the country. It soon became apparent that many in England were longing for a return to Monarchy, and the eyes of many were turning to King Charles II. who was in exile in Holland. In the year 1660 Dr. Manton with some other divines waited upon the king at Breda where they were well received, and the king made them fair promises which after events proved he never intended to keep. On the strength of these promises Dr. Manton with many of the Presbyterian divines played a very important part in the restoration of King Charles—a matter for which many of them were poorly rewarded afterwards. Some time after this he was offered the deanery of Rochester, and though he was pressed by many influential persons to take it, yet such was the strength of his convictions and the honesty of his purpose that he refused it, and thus showed clearly that a clean conscience was of more value to him than position and riches. For refusing it he incurred the displeasure of the Lord Chancellor, who on one occasion accused him to the king of making some treasonable statements in his sermon. After the king heard Dr. Manton's notes read to him, he said, "Doctor, I am satisfied, and you may be assured of my favour; but look to yourself, or else Hyde will be to hard for you." This kind treatment of Dr. Manton is like an oasis in the desert in the life of a monarch whose good points were, as a rule, conspicuous by their absence.

This faithful preacher of the gospel, however, was not suffered to pass through this world without trials. In 1662 two thousand ministers were ejected from their congregations by the passing of the Act of Uniformity, for they made choice of trials rather than bring guilt on their consciences. Among them was Dr. Manton, whose connection was thus severed with the congregation of St. Paul's Covent Garden. He preached his farewell sermon from the words, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Heb. xii. 1. In it he makes no direct reference to the position in which he and the congregation were placed but the whole sermon is a commentary on the action of those who with him suffered for conscience sake. Who can describe the feelings of these ambassadors of Jesus Christ as they parted, through the violence of those who should have protected them, with devoted congregations where God had acknowledged their labours, and where souls were still hungering for the bread of life? After he was ejected he preached for some time on Sabbath evenings and Wednesday mornings in his own house to as many as would come, his congregation increasing so that he had to remove a partition between two rooms, thus converting them into a fairly large hall. Later on he removed to a more convenient meeting place, and in 1670, when the laws against such meetings had been temporarily relaxed, he had, in common with many other ministers who were in the same position, a very large congregation. This relaxation, however, was of short duration, and he was committed to prison. The keeper of the prison was Lady Broughton, who was noted for her strictness, yet God, who has the hearts of all creatures in His hand, moved her to deal kindly with Dr. Manton so that he had a large room and a small one, sufficient to hold

a bed, and when she went for any length of time out of town she ordered the keys of the prison to be brought to him every night. Here he sometimes had opportunities of preaching to a few friends who at stated times came to see him. After his release he preached for some time in a large room taken for him near his house, and also for a time acted as lecturer at Pinner's Hall.

The time now came when the worn-out tabernacle was to be dissolved. Not feeling well, he went to Woburn for a change of air, but deriving little benefit from the change he returned to his congregation, intending to dispense the Sacrament of the Lord's Supper on the following Sabbath. Before that day came his condition grew worse, and before taking to his bed he took leave of his study, blessing God for the many happy hours he had spent there. At family worship he expressed the desire that if God had no further work for him in this world, He would take him to Himself. He died on 18th October 1677 in the fifty-seventh year of his age, and was buried in the chancel of the church at Stoke Newington. Thus died a diligent servant of the Lord Jesus, a faithful preacher of the gospel, a sound theologian, and one highly esteemed by the Lord's people. Spurgeon says of him, "Manton needs no praise from us. Whatever he does is done in a style worthy of a chief among theologians."

—J. C.

William McGavin of The Protestant.

THE dust of this worthy man lies in the Glasgow Necropolis, where an imposing monument stands to his memory, which was erected by the citizens of Glasgow. Our readers may be familiar with his name as the one who superintended a new and improved edition of the *Scots Worthies* in 1827, and wrote a fairly long preface to it. In this preface he recommends the life and example of these "Worthies," "as men of sound religious principles, strict integrity, and true patriotism, to whom as instruments under God, we are indebted for our civil and religious privileges."

William McGavin was born in 1773, in the Parish of Auchinleck, Ayrshire. In that Parish his father rented a farm from Lord Auchinleck, and afterwards from his son James Boswell, the biographer of Doctor Johnson. Both his parents came from Covenanting families. They were true Seceders, and they were both in the habit of riding on the one horse every Sabbath to the nearest Seceder Church twenty miles away.

When William was ten years old the family removed to Paisley with a view to emigrate to America, but the death of their youngest child prevented their setting foot on board ship, so they remained in Paisley. William, who, as yet, had learned no more than to read, started as an apprentice to a weaver. Long hours were the order of the day and the boy started work at six every morning. He, however, had a mind for study and during his leisure hours attended to his books to improve his meagre education. His master, on seeing his diligence, said to him one day:—"William, its clear, whatever you are meant for, it's no' weavin'." After spending four years at the weaving he started work in a bookseller's shop—a more congenial situation. Here he made the acquaint-

tance of many literary men who proved a help to him, and after a time he was encouraged to read papers at the meetings of the local Literary Society. At this Society he distinguished himself among his companions for the ability of his essays.

From the information at our disposal we cannot trace the means used in leading him to Christ but it is stated that he became a member in full communion at the age of eighteen years. At that age he took a great interest in the young as a Sabbath-school teacher. Besides, he was instrumental in opening several schools for instructing the young in religious matters.

In 1799 he removed to Glasgow where he became a clerk to an American cotton merchant and seven years later he entered into partnership with the same merchant. He became a very successful business man but not a rich one, as he gave practically all his money to help the poor and the cause of Christ. Religion was at a very low ebb in Glasgow in those days. The cold teaching of the Moderate party in the Established Church chilled the air and brought death upon the souls of men. It was about this time that Robert and James Haldane come on the scene, the former a private gentleman and the latter a retired sea captain, and began to preach the evangelical doctrines. These powerful lay preachers and their missionaries travelled to many parts and even penetrated the Scottish Highlands and Islands preaching Salvation from Sin through the blood. This roused the anger of some of the clergy of the Establishment, who were of the Moderate type, and they were opposed in every way—"brought before magistrates, fined, condemned in the General Assembly"—but the work was fearlessly carried on and greatly blessed. The evangelistic labours inaugurated by the Haldanes had for McGavin the greatest charm. As often as possible he secured a few days or weeks free from business to go on a preaching and tract-distributing tour to the West Highlands. He visited fishing hamlets and lonely shepherd cottages to tell them of the love of Christ. On his tours he met many heathen-like people while on the other hand he came across ripe Christians, some of whom were brought to the light by the preaching of the "missionaries" as the Haldane evangelists were known. He found that it was characteristic of these Christian people that they would walk any distance to hear the gospel. He met a bright trophy of grace, a woman, once in Glencroe in Argyllshire, and he tells what passed between them. When he entered the cottage she was seated in bed. One of his first salutations was "you are an old servant of Christ, I understand." "Servant of Christ!" she responded, "No, No; I am nothing but a poor sinner. It's nine and forty years since He began to serve me." "Serve you! how?" asked McGavin. "Do you not ken that?" she replied, "In the house of Christ the Master serves all the guests. Did He not Himself say I am among you as one that serveth? When He brought me home to Himself He then began to serve me and He served me ever since. None ever complained of Christ as a servant." "Well," said McGavin, "but I hope you are a servant for all that. You know it is said of the state of glory His servants shall serve Him; and what is perfected there must begin here!" "That's very true," said the old woman, "I ken that, but somehow I did not like to think much of my service to Christ, it gives me no comfort." Grace, evidently, was her sheet anchor. The change that

came about in the souls of men under the gospel of the "missionaries" in those days is indicated by the definition which Lord Breadalbane's factor gave of a "convert." His lordship had a certain man on the black list as a poacher, and his factor had told him that he had become a "convert" and that he would give him no more trouble. His lordship asked what was a "convert." The factor answered:—"A convert, my Lord, is a man who will neither steal deer, nor kill salmon, nor sell smuggled whisky." "Well then," said his lordship, "I wish all Breadalbane were 'converts.'"

Busy man as McGavin was he found time for writing. Besides his work in connection with the "Scots Worthies" already mentioned, he saw an edition of John Knox's history of the Church through the press. He wrote a long introduction to it "containing an historical sketch of the state of religion in Scotland from the introduction of Christianity till the time when Knox's history commences." Besides the introduction he wrote a biographical sketch of Knox which is also bound with the History. The most famous of all his writings was "The Protestant" a weekly periodical which lasted for four years. It was designed to expose the errors of the Church of Rome. In its collected form, in four volumes, it went through no fewer than seven editions in the first ten years. Robert Hall said of it: *The Protestant*, a series of periodical papers composed by Mr. McGavin, Glasgow, contains the fullest delineation of the Popish system, and the most powerful confutation of its principles in a popular style, of any work we have seen. Whoever wishes to see Popery drawn to the life in all its hideous wickedness and deformity, will find abundant satisfaction in the pages of that writer. The periodical was started in 1818 and was occasioned by the building of an R.C. chapel in the city of Glasgow. The chapel was spoken of in one of the Glasgow papers as "a building which for ages to come would adorn and ornament the city." Mr. McGavin responded that he had no objection to the city being adorned with stately buildings by those who could afford to do it, but "he asked whether that house was not built at the expense of the poor, and in some instances, a starving people, and whether money was not extorted by fear of future punishment." "The Almighty" he continued, "hated robbery for burnt offering: and if the means by which the house had been reared were inscribed upon its front it would remain for 'ages to come' a monument of Popish hardheartedness and cruelty." A hot controversy began about Popery itself and in order to give himself more scope Mr. McGavin started his periodical. The Papists started a counter periodical, *The Vindicator*, but it was crushed in the grip of the powerful controversialist.

Mr. McGavin died by an attack of apoplexy in August, 1832. We close by giving his minister's testimony concerning him quoted from the *Biographical Dictionary of Eminent Scotsmen*:—His personal disposition was that of the publican who pleaded with God for mercy when he went up into the temple to pray, and returned justified, because he that humbleth himself shall be exalted. Like Nathaniel, he was an Israelite indeed in whom there was no guile. Like Paul he was ready to call himself less than the least of all saints, and to ascribe his salvation to Jesus Christ, who came into the world to save sinners, of whom he was chief. He had, even in his natural temper, much tenderness of heart,

much sincere and generous benevolence. If conscious of any quickness, which I have heard him acknowledge, but never saw, it was guarded by the vigilance of Christian meekness, and by the genuine modesty of superior good sense. Those who knew him only from feeling of the lash of his controversial writings, may have been tempted to think of him as an austere man. In truth, however, he was the very reverse."—A.B.

Nadur an Duine 'na Staid Cheithir Fille.

Air a leantuinn bho t.-d.-58.

Air tùs, A chionn gu bheil e soilleir, nach 'eil gabhail a steach choimeasgta do rìoghachd neimh, agus nach 'eil neach a' faotainn a stigh innte, ach iadsan aig am bheil an còir air a dearbhadh gu follaiseach leis a' Bhreitheamh mhòr, agus, an deigh an dearbhaidh, a bhi air a faotainn maith agus cinnteach; tha e feumail gu 'm feuchadh agus gu 'n ceasnuic-heamaid uile sin féin gu 'n leth-bhreth a réir lagha na rìoghachd, a ta air a chur sìos anns an Sgrìobtuir naomha, ma 's urradh dhuinn ar còir a dhèanamh cinnteach do'n rìoghachd so. Tha na dòchais mu nèamh, a ta aig a' chuid as mò de dhaoine, air an togail air a leithid de bhunait ghainmhich, nach seas gu bràth ris an deuchainn; air dhoibh a bhi gun stéidh 'sam bith anns an fhocal, ach na tha 'nam barail mhealltaich féin: Fàgaidh an leithide sin de dhòchais iadsan aig am bheil iad air am mealladh gu truagh mu dheireadh. Uime sin chan e mhàin gur e ar cleasdanas, ach mar an ceudna ar buannachd, an gnothuch a chur gu deuchainn cheart ann an àm: Ma gheibh sinn a mach, nach 'eil còir chinnteach againn air nèamh, tha sinn fathast air an rathad; agus an ni nach 'eil againn, feudaidh sinn fhaotainn; Ach ma gheibh sinn a mach, gu bheil còir againn orra, bithidh an sin againn comhfhurtachd air beachd sona de shiorruidheachd; an ni as mò dh' fheudas neach a bhi aige san t-saoghal. Ma dh' fheòraicheas sibh cionnus a gheibh sibh a mach ma tha no nach 'eil còir agaibh air nèamh. Freagaram, 's fheudar dhuibh fios a bhi agaibh air sin, leis an staid 'sam bheil sibh a nis: Ma tha sibh fathast 'nur staid nàduir, tha sibh 'nur cloinn feirge, agus chan ann 'nur cloinn na rìoghachd so; oir tha 'n staid sin, dhoibhsan a ta beò agus a' bàsachadh innte, a' crìochnachadh ann an truaigh shiorruidh! Ma tha sibh air bhur toirt gu staid a' ghràis, tha còir cheart agaibh air staid na glòire! oir crìochnachaidh gràs gu cinnteach ann an glòir mu dheireadh. Tha 'n rìoghachd so na h-oighreachd, air nach 'eil còir aig neach 'sam bith, ach clann Dhé: A nis, tha sinn 'nar cloinn do Dhia, tre ath-ghineamhuin agus aonadh ri Crìosd a Mhac; agus ma 's clann, is oighreachan; oighreachan air Dia, agus comh-oighreachan maille ri Crìosd, *Rom.* viii. 17. Is iad sin 'na punca mòr, air am bheil dearbhaidhean neach air son staid na glòire an crochadh. Agus uime sin fàdaidh mi sibh gus na chaidh a ràdh mu staid nan gràs, air son bhur dèanamh soilleir a thaobh bhurr còir air glòir.

Ma tha sibh 'nur n-oighreachan air glòir, "tha rìoghachd Dhé an taobh

a stigh dhibh," tre bhur n-ath-ghineamhuin agus aonadh ri Criosd. (1.) Tha caithir aig rioghachd neimh ad eridhe, ma tha còir agad air an rioghachd sin: Tha Criosd annad, agus tha Dia annad; agus air dhuit esan a roghnachadh mar do chuibhrionn, ghabh t-anam fois shiorruidh annsan, agus chan fhaigh e fois chaomh ach annsan; mar an columnan, gus an d' thàinig i do 'n airce. D' a ionnsuidh-san tha 'n t-anam a ghnàth ag aonadh, do bhrìgh an nàduir nuaidh, an nàduir dhiadhaidh d' am bheil oighreachan na glòire 'nan luchd comh-pàirt, *Salm* lxxiii. 25. "Cò th' agam anns na neamhaibh ach thusa? agus an coimeas riut chan 'eil neach air thalamh air am bheil mo dheigh." (2.) Tha reachda neimh ann an ehiridhe, ma tha thu t'òighre air nèamh, *Eabh.* viii. 10. "Cuiridh mi mo reachda 'nan inntinn, agus sgrìobhaidh mi iad air an eridheachaibh." Tha t'inntinn, air a soillseachadh ann an eòlas air reachda na rioghachd, le spiorad an Tighearna, fear-teagaisg uile oighreachan na glòire: Oir, cò air bith air am bi easbhuidh teagaisg, is cinnteach nach bi oighre crùin d' a easbhuidh; "Tha e sgrìobhta 'sna fàidhibh, Agus bithidh iad uile air an teagasg o Dhia," *Eoin* vi. 45. Uime sin, ged dh' fheadas Athair agus mathair am fàgail gu moch, no ged nach bi cùram orra mu 'm fòghlum Criosdaidh, agus ged bhitheas iad air an cur luath gu h-obair air son an arain làitheil; gidheadh cha bhi iad a dhith teagaisg. Tha do chridhe air atharrachadh, agus tha thu giùlan iomhaigh Dhé a ta comh-sheasamh ann am "fireantachd agus fìor-naomhachd, *Eph.* iv. 24. Tha t'anam ann an réite ri uile lagh Dhé, agus a' cogadh ris gach uile pheacadh aithnichte. Is diomhain dhoibhsan nach 'eil naomh 'nan eridhe agus 'nan caithe-beatht, bhi ghabhail orra bhi dol do 'n rioghachd naomh; "As eugmhais naomhachd, chan fhaic neach air bith an Tighearn," *Eabh.* xii. 14. Ma tha nèamh 'na fois, is ann air son luchd-saoithreach spioradail 's chanann air son lundairean. Ma 's buaidh shiorruidh i, chan 'eil iadsan air an rathad d' a h-ionnsuidh, a ta seachnadh a' chath spioradail, agus air nach 'eil cùram sam bith an truailidheachd a cheann-sachadh, cur an aghaidh buairidh, agus gu 'n rathad a ghearradh tre chomh-chogadh ris an diabhul, ris an t-saoghal, agus ris an fheòil. (3.) 'Se 'n t-ionmhas ann an nèamh an t-àrd nì ann ad mheas agus ann ad iarrtuis; oir is e t'ionmhas e: "Ge b'e àit am bheil bhur n-ionmhas, is ann an sin a bhios bhur eridhe mar an ceudna," *Mat.* vi. 21. Mur iad na nithe a chithear, ach na nithe nach faicear, a ta do chridhe anns a' chùram agus anns an iomagain as mò gu fhaotainn; ma tha thu ri ceannachd o nèamh, agus gu bheil t'àrd ghnòthuch an sin; is comhara e gu bheil t'ionmhas an sin, oir tha do chridhe an sin. Ach ma tha thu dhiùbhsan, air am bheil iongantais e' arson a bhiodh na h-urrad obair mu thimchioll neimh agus beatha maireannaich, mar gu'n deanamh nì bu lugha an gnothuch; tha choslas ortsa nach 'eil gnothuch idir agad ris. Tha daoine fèòlmhor a' cur an tuilleadh meas orra féin air son an ionmhasan a ta air thalamh; tha na nithe nach 'eil air am faicinn, air an cothromachadh sìos leis na nithe a chithear; agus cha laigh calldach 'sam bith cho trom orrasan ri calldach saoghalta: Ach tha oighreachan crùin na glòire 'gam meas féin na's mò air an ionmhais air nèamh, agus cha chuir iad an seilbh thalmhaidh anns a' mhéidh a chothromachadh an rioghachd; 's cha téid calldach an dara aon cho dlùth d' an eridheachan, 'sa théid smuaineachadh air calldach an aon eile. Far am faighear ceud thoraidhean sin neimh, leanaidh gu cinnteach 'nan léigh eudthrom sìor-

ruidh de ghlòir; am feadh a ta easbhuidh nan comharan 'na dhearbhadh soilleir, a réir an fhocail, air oighre feirge.

'San dara àite, *Giùlaineadh oighreachan na rioghachd iad féin freagarach d' an cliù agus àrd-inbhe*. Caithibh bhur beatha mar iadsan aig an bheil creidimh agus dòchas na rioghachd ghlòrmhor so: Bitheadh "bhur caithe-beatha air neamh," *Phil.* iii. 20. Bitheadh tlachd bhur n-anama annan comh-chomunn ri Dia am feadh a ta sibh air thalamh, a chionn gu bheil sibh ag amharc air son bhur sonais ann an comh-chomunn ris air neamh. Biodh blasad nan neamh air bhur comhradh agus air bhur gnìomhara: agus, ann bhur gné chaithe-beatha, bithibh cosmhuil ris an dùthaich gus am bheil sibh ag imeachd; chum gu feudar a ràdh umaibhse, mar mu bhràithribh Ghideoin. *Breith.* vii. 18. *Gach aon* cosmhuil ri cloinn rìgh. Biodh dimcas naomh agaibh air an t-saoghal, agus air nithibh an t-saoghail. Ged tha muinntir eile, aig am bheil an nithe talmhaidh a' suidheachadh an cridheachan orra, mar na nithe as fearr; gidheadh buinidh bhur cosan a chur orra, a chionn gu bheil bhur nithe as fearr shuas. Chan 'eil 'san t-saoghal so ach an dùthaich, tre am bheil bhur slighe gu fearann Imanueil: Uime sin, imichibh troimh mar luchd-turuis agus coigrich; agus na rachaibh s steach 'na chùramaibh 's na dhripibh, ann an rathad a bhacadh bhur n-astar. Chan bhiù do neach a ta air a bhreith gu lùchairt, a chridhe shuidheachadh air bothan, gu còmhnuidh ghabhail ann; agus do neach a ta ruith air son duais òir, dol as a rathad, a chruinneachadh clachan an t-sruthain: Ach is mò gu òr nach fìu e do oighre, rioghachd neimh, a bhi air fhòlach am measg airneis an t-saoghail so, 'nuair bu chòir dha bhi dol air aghaidh a dh'fhaotainn a chrùn. Tha 'n duais a ta air a cur mu 'r comhair, ag agradh bhur n-end ro-mhor, bhur saothair agus dìchioll: agus is maith a thig e dhoibhsan a ta ris a' chrùn a shealbhachadh, misneach naomha, rùn seasmhach, agus treubhantas-inntinn a bhi aca. Chan urradh dhuibh tighinn gus a' chrùn, gun bhur rathad a chogadh d' a ionnsuidh, tre dheuchainnean o 'n taobh a mach, agus o 'n taobh a steach! Ach is leòir an rioghachd a ta roimhibh gu 'n cothromachadh uile, ge do bhiodh sibh air bhur gairm gu seasamh eadhon gu fuil. Roghnaichibh crann-ceusaidh Chrìosd roimh chrùn an t-saoghail; agus uireasbhuidhean, ann an slighe deasnaise, roimh fhois agus saobhbheas ann an slighe pheacaidh: "Roghnaichibh àmhghar fhulang maille ri sluagh Dhé, roimh shòlas a' pheacaidh a mhealtuinn rè seal," *Eabh.* xi. 25. Ann an tigh-òsda cumanta, theagamh gu 'm faigh coigrich uidheachd na 's fearr na chlann; ach is ann an so, tha 'n t-eadar-dhealachadh, nach 'eil aig a' chloinn ni ri dhioladh air son na fhuair iad; ach gheibh na coigrich an cumantas, agus is éigin doibh làn-dioladh a dhèanamh air son na fhuair iad. Na'n smuainicheadh sinn air an ath-dhioladh a th' aig na h-aingidh ri dhèanamh air son uile shuilibhreachd an fhreasdail chumanta a ta iad a' faotainn anns an t-saoghal, cha ghearanamaid air son nan nithe maithe th' aca an so; agus cha ghabhamaid gu h-òle gu bheil Dia a' gleidheadh ar nithe as fearr dhuinne gus a' cheann mu dheireadh. Ni nèamh suas uile chall-dach nan naomh, agus bithidh gach uile dheòir air an tiormachadh o 'n suilibh ann an sin.

(*Bi leantuinne*).

Letter of the late Rev. Donald Macfarlane, Raasay (lately of Dingwall) to Miss MacRae, Rona.

FREE Presbyterian Manse, Raasay, 8th April, 1901.—Dear Miss MacRae,—As I may not be able to visit you at Rona so soon as I would wish I write you this note to express my deep sympathy with you and all the rest of your household in your recent bereavement; and my prayer is that the Lord would comfort and support you all in your sorrow. Finlay, your brother, was a Christian man for whom I had great regard, and his removal from our midst I consider a great blank in our congregation. I felt specially attached to him as we were together when we were little boys; and the renewal of my acquaintance with him since I came to Raasay intensified my love to him as I found that he was a man of God. It is a comfort in the midst of our sorrow to think that our departed friend is now past all tribulations, and enjoying his everlasting rest with Christ.

I pray that the dispensation may be blessed to you all, so that when death comes to remove you from time to eternity it may find you in Christ, the only refuge in which sinners are protected from the wrath which is to come. Then you will find that the separation which death made between you and your brother was but for a season; you will meet again to part no more for ever. With our kind regards and sympathy, Yours sincerely, D. Macfarlane.

The Guiding Hand.

THE following letter appeared in a recent issue of the *Daily Telegraph and Morning Post* and is printed through the kindly permission of the Correspondence Editor of that paper. The letter is written by Mr. A. T. Crowther, Deal:—"Mr. Herbert Johnstone's reference to the "Guiding Hand" leads me to recall that the delay in following up Dunkirk was doubtless due to the fact that the unusually fine weather preceding it had facilitated the British defeat, and the German army was in advance of time-table. The time Hitler had fixed beforehand for the invasion was September 16th to 20th, when the tides are such that the attempts to swim the Straits used to take place. The weather then is always calm and there is a harvest moon. But the Unseen Hand intervened, and gales sprang up on the 17th and continued until after the 29th. The invasion boats collected at many points on the opposite coast, had to be taken into harbours, where they made good targets for the R.A.F., but many were swamped on the way. The Germans then announced that Providence had favoured the British twice (the first time at the Miracle of Dunkirk, when the sea went flat and the tide stood still for us), and that we were totally unworthy of the favours. We had only to wait for the November or December fogs, for which the Channel is well known, to get our deserts. But, for the first time in living memory, there were no fogs that winter in the Straits.

February 15th, 1941, was another invasion date, for which we were shockingly ill-prepared. But on February 14th a submarine earthquake occurred in the Atlantic, recorded at Kew, with hurricane damage in Spain. The effects on the tidal system round these islands was naturally censored, but it was immediate and prolonged. Ships were taken as much as 80 miles off their course, and on the River Stour here it was high water overflowing the banks, at times when the river should have been low. This was the last invasion (so-called) "scare" before the German armies marched east. Such deliberate acts of God with their powerful and far-reaching effects are not to be treated to the inane stupidity of the word "coincidence."

A Great Sin.

THE neglecting of the means of grace and accounting them a common thing is one of the crying sins of our day. That sin, says Thomas Shephard the noted New England divine is next to the unpardonable sin. "Oh," he writes, "If the Spirit be glorious then is the gospel glorious. If the ministry of men could bring in, and draw with them the princes of this world, and all their wealth to serve you, angels and their ministry, nay bring Christ Himself bodily to you, how glorious were this? But what is this to bring the Spirit into a sty, into thy soul! Oh, therefore, take heed of a light esteem of the gospel as those in Matt. xxii. 3, who were shut out. Now must speak something. Take heed you that have once esteemed it, of accounting it a common thing (it is next to the unpardonable sin) of accounting the gospel ministers, truth, justification by faith, etc., common things. See them glorious. The greatest glory that ever was in the world, did once lie hid under the meanest outside, viz., Jesus Christ, and yet the Apostle beheld His glory. So the gospel is most glorious now, as being His glass, and this notwithstanding is most mean in the account of many. Paul is in the eyes of the Corinthian doctors a mean man, his presence was contemptible, his words mean also; men despised them."—*Thomas Shephard.*

Notes and Comments.

Popery on every Coin of the Realm.—The Rev. E. H. Titcombe in the *Irish Evangelical* (Belfast) has a timely critical article on Tract 61 of the Catholic Truth Society in which a claim is made that Popery is on every coin of the Realm. The reference is to the title—*Fidei Defensor*, Defender of the Faith—conferred on Henry VIII. by Pope Leo X. as a reward for Henry's attack on Luther. The above Society asserts that England should return to her Mother, the Church of Rome, which she forsook at the Reformation. On the same lines of argument Mr. Titcombe maintains that Romanism should return to Paganism as she has on her medals the title *Pontifex Maximus*. The legend on our coinage, papal

in origin though it be, was annexed Act 35 Hen. c. 3 to the Crown. It would be better that the title coming from such an unworthy source as Leo X. had been allowed to pass into well deserved oblivion both on account of the giver and the recipient.

A True Assessment of the Veracity of Certain who posed as Prophets.—In his *Memoir and Remains of Rev. D. Macdonald, Shieldaig*, the late Rev. D. Macfarlane has some pertinent remarks against certain prophetic utterances made in 1893 when our Church came into existence. "Some men thought, said, and wished, that our Church would not grow larger than its first small beginning. Dr. W. C. Smith, speaking from the Moderator's Chair in the [Free Church] General Assembly, compared our movement in defence of God's truth and cause to the steam issuing from a small teapot that would soon exhaust itself by the process of evaporation. But he was disappointed. Dr. Walker, the Editor of the *Free Church Monthly*, publicly predicted that our Church would, in the course of three or four years, become extinct, and the reason he gave was that our funds would by that time be exhausted! The wish was father to the thought. But so far as this prophecy of that rev. gentleman is concerned, all that he has for it is that he bears the mark of a false prophet (Jer. xxviii. 9). His prediction did not come to pass. Our movement was not of man, but of God, and so long as we, as a Church, faithfully adhere to, and display the banner we have been enabled to lift up for the sake of this truth in our land in a backsliding age, no weapon formed against thee shall prosper; and every tongue that shall rise against us in judgment we shall condemn. "This is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord." This was written in 1903; this is now 1943; and notwithstanding the various predictions of the greater and minor prophets of that discredited school we are still in existence. Dr. Smith and Dr. Walker made the mistake of their lives in singling out the future of the Free Presbyterian Church as a subject on which to exercise their assumed prophetic gifts, for in doing so they exposed themselves to the deserved ridicule of all men of good will who value veracity more than unfulfilled assertions and sober statement rather than reckless words. We refrain from saying anything meantime in reference to the minor and later prophets of the same bad school except that they, like their predecessors, make it quite plain that the gift they pride themselves in is the very one in which they prove to be glaringly lacking.

NOTE.—The review of the General Assemblies and other articles are held over until next issue. Owing to the Glasgow Fair Holidays this issue may be later in reaching our readers. May we remind our readers that owing to war conditions, shortage of staff, etc., the issue of the Magazine involves many more difficulties than in pre-war days to all concerned with its issue. We are sure, when thus reminded, our readers will make allowance for delays in receiving their copies and for other short comings incident to the disturbance caused by war conditions.

Church Notes.

Communion.—August, first Sabbath, Dingwall; second, Portree; third, Finsbay, Laide, Bonarbridge; fourth, Vatten; fifth, Stornoway. *September*, first Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert (Harris) and Stoer. *October*, first Sabbath, Tolsta; second, Ness. *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.

Collection for August.—The Synod appointed the Collection for the College Fund to be taken up this month.

Day of Humiliation and Thanksgiving.—Wednesday, the 8th of September, has been appointed by the Synod as a day of Humiliation for our national sins and Thanksgiving in recognition of the Lord's goodness to us notwithstanding all our abounding sins.

Synod Proceedings.—Parcels of the *Synod Proceedings* will soon be issued as formerly. The price per copy is 8d. Those receiving money from sales of copies, *please note* that the cash is to be sent this year, to Mr. John Grant, General Treasurer, 4 Millburn Road, Inverness—and not to Rev. R. B. Sinclair. Mr. Grant will acknowledge receipt of cash sent to him.—Robert B. Sinclair, Clerk of Synod.

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