

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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A Side Light on the Declaratory Act of 1892.

IF the men who left the Establishment in 1843 were told then that in thirty years the unity of the Free Church should be so shattered that preparations for another disruption would be set on foot they probably would have said: "It's incredible!" Nevertheless such was the case. It is not our intention at present, to endeavour to trace the disintegrating influences which were at work for some time and which led up to this unfortunate condition of things in the Free Church after the initial fervour began to cool down. There were elements in it which sooner or later were to bring it into deep waters. These might not have been easily traceable to begin with but by and by they could not be hid even from the least discerning. In 1870 a brilliant young student, Robertson Smith, had been appointed to the Chair of Hebrew in the Aberdeen Free Church College. He had been trained in the New College, Edinburgh, under Prof. A. B. Davidson, who is generally recognised as the father of the higher critical teaching in Scotland. In addition to this Prof. Robertson Smith got into touch with Wellhausen and it is no wonder that his brilliant vagrant intellect began to explore the barren and arid regions of the higher critical teaching to his own undoing and that of hundreds of others. Five years after his appointment two articles appeared in the *Encyclopædia Britannica* from his pen which caused considerable uneasiness in the Church. Dr. Carnegie Simpson in an attempt to justify his hero says that it was owing to Prof. Robertson Smith's "intellectual simplicity" that he was amazed at the ferment his articles caused in the Church. Prof. Smith's case came before the courts—presbytery, Synod Commission, and Assembly. In the proceedings there was full scope for the exercise of his brilliant gifts and he made full use of his opportunities though by so doing he was hardening the minds of men who may have been his inferiors in intellectual attainments but who were far in advance of him in the consistent service they had given to their Master in the vineyard. As the case went from one stage to another it was generally recognised that Prof. Robertson Smith must be dealt with by a firm hand. Dr. Rainy with his usual astuteness in the beginning of the controversy was trying to ride two restive steeds in crossing a rushing torrent. But with all his adroitness he had an element of Scottish caution in his nature and he saw full well that if the young professor was to be allowed to remain in his chair the Free Church would be rent asunder so he deter-

mined to sacrifice Robertson Smith. Those of our readers who wish to get an idea of the case from the Free Presbyterian standpoint will find an account of it in the *History of the Free Presbyterian Church* (chap. iv.). Rainy lost caste with the advance wing in the Free Church through his final attitude in the Robertson Smith case. Dr. Carnegie Simpson declares that the dismissal of Prof. Smith from his chair was a tragedy. The real tragedy, however, was his *appointment* to the chair.

The next action of the Free Church Assembly, the appointment of Dr. Dods to the chair of New Testament Greek, in 1888 showed how the tide was flowing. Rainy was not present at this Assembly being in Australia but on his return home he was quick enough to see the trend of things. A movement now began in the Free Church for the relaxation of the terms of subscription by office-bearers to the Confession of Faith. In his *Reminiscences* published in 1913, Dr. Taylor Innes throws light on a phase of this movement at its initial stages. He, himself, had refused to accept office owing to certain objections embodied in the Confession. This may explain the reason why he was approached by the student to whom he refers in his *Reminiscences*. We will allow Dr. Taylor Innes to tell his own story. "In the course of this year (1888)," he says, "I had a visit from a brilliant theological student, who has since amply fulfilled his early promise. He was in a rather desperate state of mind about the subscription demanded from him and announced to me his intention to rise on the flour of the coming Assembly (of which, of course, he was not yet a member) and claim from it the redress he could not elsewhere obtain. I told him I thought he would be morally justified in taking such a sensational step, but the scandal which it would have produced might retard rather than advance his cause—a cause which seemed to me more hopeful than he believed" (pp. 219, 220). Had this young man been fortunate in his counsellor he would have been told kindly but firmly that he had too high an opinion of himself and that instead of making such an exhibition of himself it would be wiser for him to betake him himself quietly to other fields and pastures where he might have wider scope. The new wine, however, had made both old and young heady and under its influence strange things were said and done. Unfortunately "the brilliant theological student" did not get such advice as would have placed him in a humbler position than he occupied. He was advised by Dr. Taylor Innes to lay the matter before Dr. W. C. Smith, Prof. A. B. Bruce, Prof. Lindsay, Prof. Candlish Dr. Marcus Dods, and Dr. Ross Taylor. As already noted Dr. Rainy was not at home when the Declaratory Act was hatched but on his return he readily lent his influence to get into motion the machinery for the formation of that Act which was to mar and wreck the unity and peace of the Free Church. The Act was passed in 1892 and notwithstanding all that Dr. Rainy said of its innocent nature there can be no doubt as Dr. Taylor Innes candidly admits that it was an Act which "practically cut down the Confession of his [Dr. Rainy's] Church from that of Westminster to 'the substance of the Reformed Faith' contained within it" (pp. 223-4). In a footnote to his *Reminiscences* Dr. Taylor Innes further expresses himself in regard to the Act: "The Free Church Declaratory Act as a hurried and hand to mouth measure, was not even now satisfactory. In particular, it left the Formula of subscription unchanged to be *eked out by a mental reservation founded*

on the Act, but on the part of the subscriber. I declined this; and when the Formula was tendered subscribed (irregularly, no doubt) expressly 'under the Declaratory Act.'" Dr. Warfield's estimate of the Declaratory Act may fitly conclude this article. After referring to Lord Halsbury's excursions into fields which were not familiar to him he adds: "But on the other hand, it seems hardly possible to acquit the Free Church Declaratory Act of bungling. None of our Presbyterian Churches which have passed Declaratory Acts of late can be said to have been happy in its work. . . . what they have said has assuredly not been well said, and will not be permanently held to be creditable to the clarity of theological thought or the power of theological definition of their authors. The Church of Henderson, Rutherford, Gillespie and Baillie would beyond all question as zealously as the Free Church of Scotland have asserted the privilege and duty of the free proclamation of the gospel, the responsibility of men for their reception of the gospel, the condemnation of men solely for sin. But it would have asserted these things indefinitely better than the Free Church managed to express them in its Declaratory Act. . . . It is not merely Lord Halsbury who is to blame if the Free Church has been misunderstood. And his misunderstanding is not apt to be the only evil that will come from such a bungling piece of work" (*Princeton Theological Review*, iii. 500).

Notes of a Sermon.

Preached by Rev. NEIL MACINTYRE, Edinburgh.

"And when He is come, He will reprove the world of sin, and of righteousness and of judgment." (John, xvi. 8).

(1). In the preceeding chapter Christ tells His disciples how they were to be treated in this world. They were to be hated but they need not wonder at that for it hated Him before it hated them. The reason for this was that "they were not of the world for had they been the world would love its own" (John, xv. 19). "The servant is not greater than his lord."

(2). He then goes on to tell them how the world would treat them—"They would put them out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service" (John, xvi. 2). These men were left so much to themselves that they thought they were doing God's service when they put His servants to death. This was clearly seen in the case of Saul of Tarsus. "I verily thought with myself" he said, "that I ought to do many things contrary to the name of Jesus of Nazareth" (Acts, xxvi. 9). The ignorance of persecutors did not lessen their guilt but it added to the sufferings of God's peoples. He tells them these things that when the time should come they would remember He told them of them.

(3). He then goes on to comfort and encourage them when He told them He was to leave them—sorrow filled their hearts. It was difficult enough for them to make their way when He was with them but what was to become of them should He leave them. No wonder though "sorrow filled their hearts." They could not see how it would be expedient (profitable) for them that He should leave them. "Nevertheless," He said,

"I tell you the truth: it is expedient for you that I go away: for if I go not away the Comforter will not come unto you" (John, xvi. 7). How was this to comfort them? "When He is come He will reprove the world of sin and of righteousness and of judgment." Let us now consider:—

I. The Person coming: "The Comforter."

II. What was He to do when He came? "Reprove the world of sin and of righteousness and of judgment."

I. *The Person coming; "The Comforter."*

There are three Persons in the Godhead. Father, Son and Holy Spirit. These three are one God the same in substance equal in power and glory. Though there is that order yet we are not to think that the First and Second Persons are superior to the Third. No, they are "equal in power and glory."

Many these days deny the distinct personality of the Spirit and regard Him only as an effect or influence. Such was the opinion of Mr. Moody of America, who was so much applauded in this country. Moody admitted this to Mr. Spurgeon that he did not believe in the Personality of the Spirit. But the Spirit is here described as a distinct Person, "He." The Lord gave two great gifts to men, His Beloved Son and the Holy Spirit. The one is as indispensable as the other. He gave His Son: "God so loved the world that He gave His only-begotten Son" (John, iii. 16). The Son willingly came to do the Father's will. Had He not come and given obedience and satisfaction to the claims of law and justice there could be no hope for guilty sinners. But now the Father sends the Spirit in the name of Christ. As man could not be saved without Christ giving satisfaction to the claims of God's law and justice neither can he be saved without the Spirit applying the merits of that work to him. We have God's Word which we hear and read but is it not very obvious that unless the Holy Spirit will apply effectually the purchased blessings of Christ we shall remain dead and ignorant of Him?

The Spirit is here spoken of as the "Comforter." Christ tells them that: "It is profitable for them that He should go away." But this they could not understand. It was a great comfort and strength for them to have His bodily presence but what was to become of them should He leave them? But the Holy Spirit which the Father would send in His name is omnipresent and is able to comfort His people in all their varied circumstances and trials. The coming of the Spirit to take of the purchased blessings of Christ is as necessary for our salvation as the coming of Christ to purchase them. If we take the riches of redemption, what creature man or angel can search the height, depth, length and breadth of the fulness that is in Christ. The greatest saint that ever was was only on the brink of this unfathomable ocean. But the Spirit knows the unsearchable fulness out of which He can draw to comfort and supply the needs of God's poor people. "He searcheth all things, yea, the deep things of God" (I. Cor. ii. 10). The Lord's people are at times enabled to appropriate a little of these riches whereas at other times they are in darkness and empty. What makes the difference? It is as the Spirit leads them and opens up these riches to them. All our thoughts, words, and actions are all

well known to Him. As the Psalmist said, "From thy Spirit whither shall I go or from Thy presence fly" (Ps. cxxxix. 7). Our state and desires are all known to Him. But without His gracious presence His people are in darkness and have many fears and doubts. "But when that thou O gracious God didst hide thy face from me, then quickly was my prosperous state turned into misery" (Ps. xxx. 7).

But He is spoken of as the Spirit of truth. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth" (John, xv. 26). (1). He is the Spirit of truth inasmuch as all He says is truth. Men deceive their fellow sinners with flatteries telling them that God is love, and that all are going to heaven, but the Spirit is the Spirit of Truth in that He tells plainly to men what their end will be unless they repent. He is also the Spirit of truth in inviting sinners to Christ and if they come that they shall be received and welcomed. (2). He is also the Spirit of truth because it was He who inspired Prophets and Apostles to write the Bible—"Holy men of God spake as they were moved by the Holy Ghost" (II. Peter, i. 21). Therefore, those who interfere and deny God's Word are not interfering or denying the words of men but the Word of God, and so make Him a liar.

The Spirit is here spoken of coming. "When He is come." This does not mean that the Spirit did not come until after Christ's resurrection and exaltation but that He was to be given in a richer measure. All the saints under the old dispensation were enlightened by Him. But on the exaltation of Christ the Spirit was to descend in a richer measure than ever before. This promise was partly fulfilled on the day of Pentecost when three thousand were pricked in their hearts and cried; "Men and brethren what shall we do." The Spirit will continue His work in the world until all for whom Christ died are brought into the kingdom of grace and home to glory. May we be among that blessed number.

II. The work which He was to do—"He will reprove the world of sin, and of righteousness and of judgment." 1. We have here the sphere of His labours—"The world." It is in time and not in eternity this work is to be done. The term "world" is used in several ways in Scripture. Some take the *world* in a general sense—"All men." Others again take it to mean "the elect." Now, it does not say that He will *convert* the world but *convince* it. So we may take it in a general sense. There is the greatest difference between conviction and conversion. There may be conviction without conversion but there is no conversion without conviction. We must be convicted that we are lost before we cry to be saved. We have several instances in Scripture where men were convicted who were not converted. Simon, the Sorcerer, was convicted but we are not told that he was converted. Agrippa was so convicted by Paul that he cried out: "Almost thou persuadest me to be a Christian" but he was not converted. God's Word may have such a wonderful effect on men that they may be convinced of its truth though not converted.

2. What is He to reprove them of. There are three things mentioned (1). Sin—"He will reprove the world of sin." (a). He will reprove the world of actual sin. Neither judgments nor afflictions nor the literal knowledge of God's Word will ever convince the sinner of his guilt. Men try to father their sins on others as Adam and Eve and Aaron did but when

the Spirit convinces all excuses will vanish—"Thou art the man." The sinner now finds that he is responsible and has to do with an infinite holy law which demands perfect obedience which he cannot give. "The commandment came, sin revived, and I died" (Romans, vii. 9). But now being convinced that he cannot obey the law, he is as convinced that he cannot obey the gospel which tells him to believe on the Lord Jesus Christ and thou shalt be saved." But he is as helpless regarding the gospel as he is regarding the law. Man is ready to excuse himself because of his inability but when the Spirit convinces him of his responsibility all his excuses will that day vanish—"Thou art the man."

(b). He will convince of original sin. Man may admit that he is guilty of some actual sins but will not believe that he was born in sin. That "by the offence of one judgment came upon all men to condemnation." But when the Spirit convinces him of sin he finds that the root of all sin is within. That he has no pleasure in obeying the law. That the carnal mind is enmity against God: for it is not subject to the law of God neither indeed can be" (Romans, vii. 7). Job realised how impossible it was for him to be justified by works—"if I wash myself with snow water, and make my hands never so clean, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me" (Job. ix. 30). This is the work of the Spirit in reproving the sinner of sin—Should God cast the convinced sinner to hell the moment he came into the world, he feels that that was his desert.

(c). He will convince the sinner of the sin of unbelief. We may admit that we are guilty of some other sins but we will not confess that unbelief is a sin. This sin is particularly mentioned here by Christ—"Of sin because they believe not in me." This is the sin that will bind all other sins upon us. If we believe and accept of Christ then all other sins whatever they may be shall be freely forgiven. The law of God will never condemn the believer—"There is, therefore, now, no condemnation to them who are in Christ Jesus." Unbelief was the first sin committed by man and makes God a liar. Now, if the King offered pardon to rebels who were under sentence of death and they would spurn it, would he not be justified in punishing them according to their crimes? Now, God sent His own Son into the world to save sinners and the condemnation of the rejection of that Saviour will be greater than the condemnation of devils. "This is the condemnation that light is come into the world, and men loved darkness rather than light because their deeds were evil."

(2). He will convince the world of righteousness. What righteousness? (a). He will convince them of God's righteousness in condemning them. They once thought it would be unjust of God to condemn them, but now they see how just it would be for Him to cast them to hell. Their mouth would be closed. They see that "it is of the Lord's mercy that they are not consumed" (Lam. iii. 22). (b). He convinces them of their own righteousness. They know no other way by which they can be justified but by works. So they will begin to perform many pious duties. But the Spirit will convince them of the holiness of His laws and that "by the works of the law no flesh can be justified." So they give up hope of being justified by works.

(c). He convinces them of Christ's righteousness. They are at first concerned about escaping from the wrath which they see they deserved

in transgressing God's law. But now they are led to realise that they cannot be saved but by a righteousness in which all the claims of God's law are met and satisfied. These claims they see are met in the righteousness which Christ wrought out in His obedience and sufferings and which is offered freely to them in the gospel. But they are as helpless to obey the gospel as they were to obey the law. Faith is the gift of God. So it was, that, when they had no strength, that the Spirit enabled them to accept of Christ as "the end of the law for righteousness." In that moment they passed from a state of condemnation to a state of justification, never to be condemned—"There is, therefore, now no condemnation to them which are in Christ Jesus" (Roms. viii. 1).

(d). They are convinced of God's righteousness as Judge in justifying them. Before now they could not see nor understand how God could justify them, but now they see the claims of the law fully satisfied in Christ—that "He magnified the law and made it honourable" (Isai. xlii. 21). On the ground of that righteousness the Lord is more glorified in their salvation than He would be in their destruction. They often have much reason to condemn themselves but God will never condemn them. They are as justified in the moment they believe in Christ as they shall be when they are made perfect in holiness singing His praises in glory. Justification is an act not to be repeated.

(3). The sinner is brought to the bar of God and two parties claim him. (a) Satan, the accuser of the brethren, maintains that he is a transgressor. That he found him on forbidden ground, and that he agreed to serve him. So holds that he belongs to him. (b) But Christ, the sinner's Advocate comes forward and says; "I know he is guilty but I took his place and paid his debt—Exalted the law and made it honourable." Satan is cast out. He had no claim upon God's people but as they were guilty but when these claims were met by their Surety, Satan lost his claim forever—"If the Son, therefore, shall make you free, ye shall be free indeed" (John, viii. 36). Our eternal salvation depends on what reception we give to Christ. If we accept Him as He is freely offered to us in the gospel then we shall be free indeed. On the other hand if we reject and despise Him, He shall despise us and cast us into the place "Where there shall be weeping and gnashing of teeth." May we be made wise to accept Him.

The Sack of Rome—1527.

By Rev. D. M. MACDONALD, Portree.

HISTORY sometimes repeats itself, and in view of the situation in which the Pope finds himself now it may happen that the Vatican will suffer damage and the prestige of the Papacy will be greatly lowered if Rome is sacked and the Pope kept in bondage as happened in the year 1527. Then an army composed of Germans and Spaniards took possession of Rome and the latter showed as little respect for their head as the Germans. Being Roman Catholics they would be expected to revere the Pope and obey him. It was exactly otherwise. They took the lead with the Neapolitans in plundering the city which shows that they had little regard for their priest taught religion.

The Pope endeavoured to get Charles the Fifth to destroy Luther and Protestantism but his wicked plans were upset and recoiled on his own head. He was attacked by his own spiritual children and almost ruined. The Most High foiled his plots against the Reformers and protected them from the treachery and malignity of both Pope and Emperor. The following extract from Dr. Merle D' Aubigné's, *History of the Reformation*, gives a description of the sack of Rome in the year above mentioned:—"Then began the famous "Sack of Rome:" The papacy had for centuries put Christendom in the press. Prebends, annates, jubilees, pilgrimages, ecclesiastical graces,—she had money of them all. These greedy troops, that for months had lived in wretchedness, determined to make her disgorge. No one was spared, the imperial not more than the ultramontane party, the Ghibellines not more than the Guelfs. Churches, palaces, convents, private houses, basilics, banks, tombs,—everything was pillaged even to the golden ring that the corpse of Julius II. still wore on its finger. The Spaniards displayed the greatest skill, scenting out and discovering treasures in the most mysterious hiding places; but the Neapolitans were the most outrageous. "On every side were heard," says, Guicciardini, 'the piteous shrieks of the Roman women and of the nuns whom the soldiers dragged away by companies to satisfy their lust.' At first the Germans found a certain pleasure in making the papists feel the weight of their swords. But ere long, happy at procuring victuals and drink, they were more pacific than their allies. It was upon those things which the Romans call 'holy' that the anger of the Lutherans was especially discharged. They took away the chalices, the pyxes, the silver remonstrances and clothed their servants and camp boys with the sacerdotal garments. The campofiore was changed into an immense gambling-house. The soldiers brought thither golden vessels and bags full of crowns, staked them upon one throw of the dice, and after losing them went in search of others. A certain Simon Baptista, who had foretold the sack of the city had been thrown into prison by the Pope; the Germans liberated him and made him drink with them. But like Jeremiah he prophesied against all, 'Rob, plunder,' said he to his liberators; 'you shall however give back all, the money of the soldiers and the gold of the priests will follow the same road.' Nothing pleased the Germans more than to mock the papal court. 'Many prelates,' says Guicciardini, 'were paraded on asses through all the city of Rome.' After this procession the bishops paid their ransom; but they fell into the hands of the Spaniards, who made them pay it a second time.

One day a lansquenet named Guillaume de Sainte Belle put on the Pope's robes, and placed the triple crown upon his head; others gathered round him adorning themselves with the red hats and long robes of the cardinals: and going in procession upon asses through the streets of the city, they all arrived at last before the castle of St. Angelo, to which Clement VII. had retired. Here the soldier-cardinals alighted, and lifting up the front of their robes kissed the feet of the pretended pontiff. The latter drank to the health of Clement VII., the cardinals kneeling did the same, and exclaimed that henceforward they would be pious popes and good cardinals, careful not to excite wars as their predecessors had done. They then formed a conclave and the pope having announced to his consistory, that it was his intention to resign the papacy, all hands were immediately

raised for the election, and they cried out "Luther is pope! Luther is pope!" Never had pontiff been proclaimed with such perfect unanimity. Such were the humours of the Germans.

The Spaniards did not let the Romans off so easily. Clement VII. had called them "Moors," and had published a plenary indulgence for whoever should kill any of them. Nothing, therefore, could restrain their fury. These faithful Papists put the prelates to death in the midst of horrible cruelties, destined to extort their treasures from them; they spared neither rank, sex nor age. It was not until the sack had lasted ten days, and a booty of ten millions of golden crown had been collected, and from five to eight thousand victims had perished, that quiet begun to be in some degree restored. Thus did the pontifical city decline in the midst of a long and cruel pillage, and that splendour with which Rome from the beginning of the sixteenth century had filled the world faded in a few hours. Nothing could preserve this haughty capital from chastisement; not even the prayers of its enemies. "I would not have Rome burnt," Luther had exclaimed; "it would be a monstrous deed." The fears of Melancthon were still keener; "I tremble for the libraries," said he: "we know how hateful books are to Mars." But in despite of these wishes of the reformers, the city of Leo X. fell under the Judgment of God.

Clement VII. besieged in the castle of Saint Angelo and fearful that the enemy would blow his asylum into the air with their mines, at last capitulated. He renounced every alliance against Charles the Fifth, and bound himself to remain a prisoner until he had paid the army four hundred thousand ducats.

The evangelical Christians gazed with astonishment on this judgment of the Lord. "Such," said they, "is the empire of Jesus Christ, that the Emperor pursuing Luther on behalf of the pope, is constrained to ruin the pope instead of Luther. All things minister unto the Lord, and turn against His adversaries." The papacy survived the shock but it is steadily losing ground and will in due time be supplanted by the glorious Gospel of Christ that saves all who accept it.

The Christian's Life-long Internal Conflict.

IN these days when many true and sincere Christians are harassed by the dogmatic assertiveness of professing Christians of the Keswick Convention type, relative to "the deepening of spiritual life," "perfectionism," and "the victorious life," it will doubtless be comforting to recall what four great Christians had to say on the subject of sinful self in the true believer.

In his sermon on "The Fainting Warrior," the Rev. C. H. Spurgeon commented as follows:—"I know it is my duty to be perfect, but I am conscious I cannot be. I know that every time I commit sin, I am guilty, and yet I am quite certain that I must sin—that my nature is such that I cannot help it. I feel that I am unable to get rid of this body of sin and death, and yet I know I ought to get rid of it. It is my agonizing death struggle with my corruption that proves me to be a living child

of God. These two natures will never cease to struggle so long as we are in this world. The old nature will never give up; it will never cry truce, it will never ask for a treaty to be made between the two, What a fight is that. It were worth an angel's while to come from the remotest fields of ether to behold such a conflict."

The saintly and intellectual Jonathan Edwards solemnly stated concerning inbred corruption in the believer:—"When I look into my heart, and take a view of its wickedness, it looks like an abyss infinitely deeper than Hell, and it appears to me that, were it not for free grace, exalted and raised up to the infinite height of all the fulness and glory of the great Jehovah, I should appear sunk down in my sins below Hell itself; far below the sight of everything but the eye of sovereign grace, that alone can pierce down to such a depth. And it is affecting to think how ignorant I was, when a young Christian, of the bottomless depths of wickedness, pride, hypocrisy, and deceit left in my heart."

Rev. John Newton testified in this connection as follows:—"I have lived hitherto a poor sinner, and I believe I shall die one. Have I then gained nothing? Yes, I have gained that which I once would rather have been without—such accumulated proof of the deceitfulness and desperate wickedness of my heart as I hope by the Lord's blessing has, in some measure, taught me to know what I mean when I say 'Behold I am vile.' I was ashamed of myself when I began to seek it, I am more ashamed now."

The late Rev. Neil Cameron, Glasgow, on a Communion occasion in the Highlands, declared on this subject:—"I have such a deep and painful consciousness of my inbred corruption that if it were not written: 'The blood of Jesus Christ, His Son, cleanseth us from all sin,' I would have no hope at all in view of Eternity." There is not much room for the Keswick theology of the triumphant life in the foregoing testimonies of experienced Christians.—*J. P. MacQ.*

On True Christian Humility.

By President JONATHAN EDWARDS.

HUMILITY tends to prevent an arrogant and assuming behaviour. He that is under the influence of an humble spirit is not forward to take too much upon him; and, when he is amongst others, he does not carry it towards them as if he expected and insisted that a great deal of regard should be shown to himself. His behaviour does not carry with it the idea that he is the best amongst those about him, and that he is the one to whom the chief regard should be shown, and whose judgment is most to be sought and followed. He does not carry it as if he expected that everybody should bow and truckle to him, and give place to him, as if no one was of as much consequence as himself. He does not put on assuming airs in his common conversation, nor in the management of his business, nor in the duties of religion. He is not forward to take upon himself that which does not belong to him, as though he had power where indeed he has not, as if the earth ought to be subject to his bidding, and must comply with his inclination and purposes. On the contrary, he gives all due deference to the judgment and inclination of others, and his be-

haviour carries with it the impression, that he sincerely receives and acts on that teaching of the apostle (Phil. ii. 3), "Let nothing be done through strife and vainglory; but in lowliness of mind let each esteem others better than themselves." In talking of the things of religion, he has not the air, either in his speech or behaviour, of one that esteems himself one of the best saints in the whole company, but he rather carries himself as if he thought, in the expression of the apostle (Eph. iii. 8), that he was "less than the least of all saints."

Humility tends also to prevent a scornful behaviour. Treating others with scorn and contempt is one of the worst and most offensive manifestations of pride towards them. But they that are under the influence of an humble spirit are far from such a behaviour. They do not despise or look down on those that are below them with a haughty supercilious air, as though they were scarcely worthy to come nigh them or to have any regard for them. They are sensible that there is no such vast difference between themselves and their fellow-men as warrants such a behaviour. They are not found treating with scorn and contempt what others say, or speaking of what they do with ridicule and sneering reflections, or sitting and relating what others may have spoken or done, only to make sport of it. On the contrary, humility disposes a person to a condescending behaviour to the meekest and lowest, and to treat inferiors with courtesy and affability, as being sensible of his own weakness and despicableness before God, and that it is God alone that makes him differ in any respect from others, or gives him the advantage over them. The truly humble will (Rom. xii. 16) always have the spirit to condescend to men of low estate." Even if they are great men, and in places of public trust and honour, humility will dispose them to treat their inferiors in such a manner as has been spoken of, and not in a haughty and scornful manner, as vaunting themselves on their greatness.

Humility tends also to prevent a wilful and stubborn behaviour. They that are under the influence of a humble spirit will not set up their own will either in public or private affairs. They will not be stiff and inflexible, and insist that everything must go according to what they happen first to propose, and manifest a disposition by no means to be easy, but to make all the difficulty they can, and to make others uneasy as well as themselves, and to prevent anything being done with any quietness, if it be not according to their own mind and will. They are not as some that the Apostle Peter describes (II. Peter, ii. 10) presumptuous and self-willed, always bent on carrying their own points, and, if this cannot be done, then bent on opposing and annoying others. On the contrary, humility disposes men to be of a yielding spirit to others ready, for the sake of peace, and to gratify others, to comply in many things with their inclinations, and to yield to their judgments wherein they are not inconsistent with truth and holiness. A truly humble man is inflexible in nothing, but in the cause of his Lord and Master, which is the cause of truth and virtue. In this he is inflexible, because God and conscience require it; but in things of lesser moment, and which do not involve his principles as a follower of Christ, and in things that concern his own private interests, he is apt to yield to others. And if he sees that others are stubborn and unreasonable in their wilfulness, he does not allow that to provoke him to be stubborn and wilful in his opposition to them, but

he rather acts on the principles taught in such passages as Rom. xii. 19; I. Cor. vi. 7; and Matt. v. 41:—"Dearly beloved, avenge not yourselves, but rather give place unto wrath." "Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?" "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain,"

Humility tends, once more, to prevent a self-justifying behaviour. He that is under the influence of an humble spirit, if he has fallen into a fault, as all are liable at some time to fall, or if, in anything, he has injured another, or dishonoured the Christian name or character, will be willing to acknowledge his fault, and take the shame of it to himself. He will not be hard to be brought to a sense of his fault, nor to testify that sense by a suitable acknowledgment of his error. He will be inwardly humbled for it, and ready to show his humility in the manner which the apostle points out, when he says: (James, v. 16) "Confess your faults one to another." It is pride that makes men so exceedingly backward to confess their fault when they have fallen into one, and that makes them think that to be their shame which is, in truth, their highest honour. But humility in the behaviour makes men prompt to their duty in this respect, and if it prevails as it should, will lead them to do it with alacrity and even delight. And when any one shall give such a person a Christian admonition or reproof for any fault, humility will dispose him to take it kindly, and even thankfully. It is pride that makes men to be so uneasy when they are reproved by any of the neighbours, so that often they will not bear it, but become angry, and manifest great bitterness of spirit. Humility, on the contrary, will dispose them not only to tolerate such reproofs, but to esteem and prize them as marks of kindness and friendship. "Let the righteous smite me," says the Psalmist (Psalm cxli. 5), "It shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head."

Brief Meditations on Certain Passages of Scripture.

By the late MR. ANDREW CAMERON, Elder, Oban.

III.

"Come: for all things are now ready, and yet there is room" (Luke, xiv. 17-22).

IT is God's habit to have all things ready, whether for His guests or His creatures. It was so in creation. There were no cattle until there were meadows for their grazing; no birds until there were trees for their nests. When God created Adam, the garden was ready planted with all kinds of trees, the fruit was ripe for food. Again, the Ark was first built and the various creatures gathered into it with all their provender, when the Lord said to Noah, 'Come, thou and all thy house into the Ark: "Come, all things are now ready." Take another event in providence, the going down of Israel into Egypt. He sent a man before, even Joseph, who was lifted up to be ruler in the land with power to nourish them through the famine. Not into Egypt shall God's Israel go till all things are ready, and when all things are ready they will come out again.

He did not take them to the Promised Land till all things were ready. The Lord said: "The iniquity of the Amorites is not yet full: but when the tribes came to the River Jordon all things were ready and they came to a land that flowed with milk and honey.

Now in the great Gospel Supper all things are ready. All things were in His eternal covenant and purpose ere ever the earth was. Jesus, the great Sacrifice is slain, the fountain for our cleansing is filled with blood, the Holy Spirit has been given, the Word by which we are to be instructed is in our hands.

Come next to the mercy-seat in prayer, for all things are ready there. The mercy-seat is sprinkled with the precious blood of Christ. The vail also is rent in twain. "Let us, therefore, come with boldness to the Throne of Grace, because everything there is ready. No need of bringing anything with you there. Again, He says: "Behold, I stand at the door and knock." If we hear His voice and open the door, He will come in and sup with us and we with Him. Suppose there is no supper, He will provide it, He has all things ready, and if the heart will be the guest-chamber He will provide the supper,

"And yet there is room" in the great salvation wrought out and finished, so free and suitable to all. There is room in the love of the father for he ran to meet the prodigal and fell on his neck and kissed him. He welcomed him back again. "Come for all things are ready" and told his servants to bring forth the best robe and put it on him and to kill the fatted calf for him. There is room in the love of the Son, Jesus Christ, for He loved His Church and gave Himself for it. There is room in His love when, as the Good Shepherd, He went after the lost sheep until He found it and brought it back on His shoulders by power and love as well as price. There is room in the love of the Spirit to apply the redemption purchased by Christ by working faith in us and thereby uniting us to Christ in our effectual calling.

Again, there is room in the love of Angels over one sinner that repenteth, and the Church of God on earth is ready to receive and love the repenting sinner. There is room at the King's table, as King David had room at his table for Mephibosheth, for he said: Thou shalt eat bread at my table continually. Yet Mephibosheth was lame on both his feet, and the child of God when invited to the gospel table and the Communion table feels his lameness in all his duties. But the invitation is: "Bring in hither the maimed, the halt and the blind," and when he is taken home to sit at the table above he will have no lameness then but be perfectly whole.

And yet there is room, not only in His house on earth but in the House above, for Christ says: "I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also." The time is coming regarding all His dear ones when He will say:—Arise, my love, my fair one, and come away, to the House not made with hands, eternal in the heavens. How shall we escape if we neglect so great salvation and make excuses that will not stand? Oh! come, for there is nothing that thou canst need between here and heaven but what is provided in Jesus Christ. Life for thy death, forgiveness for thy sins, cleansing for thy filth, clothing for thy nakedness, strength for thy weakness, joy for thy sorrow.

The late Mrs. Morison, Lingerby, Harris.

THE subject of this obituary belonged to the island of Bernera, Harris. There were some sympathetic to the Free Presbyterian Cause there at first, but no supply was available, and ministers were scarce, and the place was inaccessible. Her brother was a minister in another denomination, and many of her relations, but her devotion to her own church was unswerving to the end. She often spoke of her father, who seems to have been an outstanding godly man, and to have instructed his family well in the doctrines of salvation. Some parents are a blessing to their children, and will be remembered affectionately by them all their days, for their wise and heavenly counsels, whereas others deserve to be forgotten as soon as they are out of the world, on account of their godless counsels and evil ways. "The memory of the just shall be held in everlasting remembrance, but the memory of the wicked shall rot." At communion seasons she kept the ministers, and often referred to the honour conferred on her by the Most High, that she was in a position to shelter the servants of God under her roof. She was very hospitable to the Lord's people, as well as generous to the funds of the Church. Her memory for Scripture was unique, and she had extraordinary gifts of conversation, so that as a hostess she was never at a loss for a subject to entertain her guests. The writer often heard her expressing thankfulness to God for His temporal mercies to man and beast. We do not often hear exclamations of thanksgiving and praise nowadays, but more often curses, especially, if the weather is inclement, men never considering who is the Author governing the elements. On one occasion we were sitting round a meal, she being at the head of the table as usual, when she referred to the Saviour saying to His disciples; "Children have ye here any meat," after He had risen from the dead. It is not many, even of those professing, who could refer to Scriptural topics so aptly, as well as having a fund of Christian anecdotes concerning the saints, who are now in Heaven. She told of one missionary who advised the people to attend the public means of grace, although it was only to hear the people of God singing His praises. Her own attendance on the means was most exemplary, although she was advanced in years, being an octogenarian. She was not of the fair weather worshippers; although latterly dull of hearing, her place in the House of God was seldom empty. Before she obtained a conveyance she had to walk from Lingerby to Kintail, a distance of several miles, which many younger than she found it to be too much on Sabbath, although on week days, for secular purposes, it would not be so long. Mrs. Morison was not left long on a bed of illness. She knew she would never recover. When it was suggested that she should be removed down stairs she showed her strong personality to the last by declaring that she would remain where she was till they removed her remains. Her interest in natural scenery continued even on a dying bed. She wanted to see the handiworks of the Creator in the sea, and bays and creeks, visible from her window. When she came as a stranger to Lingerby she stood on an eminence, surveying the landscape, and decided it was a good place for man and beast to stay there, although not prepossessing at first sight. The last thing she asked on earth was whether the family worship had been engaged in. She is survived by two daughters and a son to whom we would extend our sympathy.—*D. J. Macaskill.*

The late Mr. Donald MacSween, Missionary, S. Harris.

DONALD MacSween belonged to Strond near Leverburgh. His father and father's brother were looked on as leaders in the religious life of the village. So it is likely he saw a good example of vital godliness in the days of his youth. He was nourished in the evangelical traditions of the Harris Blacksmith, John Morison, who is reckoned to be the most godly man that ever arose in Harris. His hymns are unsurpassed by uninspired bards. The subject of this sketch was early brought to a saving knowledge of Christ in the truth. As a young man he felt urged to abandon his work at times to go apart for secret prayer. His calling was that of a stone-mason, but like Peter, he left it to be a builder of another kind in God's Temple. For several years he served the Free Presbyterian Church in Breasclete, Lewis, where his services were highly appreciated. He was also at Uist, and then finally retired to his native place as missionary. He did not confine himself to Strond, although he was feeling the effects of old age and infirmity, but continued up to the end of his pilgrimage to travel round Harris, and supply the various stations from Geocrab to Sheilabost as occasion demanded. He was endowed with a melodious voice, and was pre-eminent in leading the praises of God in the sanctuary. He often sang by himself when alone.

As an expounder of the Word he was greatly relished by the Lord's people, as he had the faculty of entering into their feelings and expressing them suitably. He was one of the most talented laymen we had in the Church, but was not well-known outside the bounds of Lewis and Harris, as he did not go abroad much to communions outside the Islands. In disposition he was inclined to peace and goodwill. If he happened to hear any gossip he would not carry tales, so he was enabled to keep apart from quarrels. "Proverbs" tells us that "he that meddleth with strife is a fool," but "he that is slow to wrath is of great understanding."

As an elder in our session he will be missed, as his counsels were never rash or ill considered, but weighty and useful, in regard to all the interests of the congregation, and the cause of Christ in general. As regards his private, Christian experience he was not given to throwing pearls before swine, and rarely referred to his spiritual history, as some can do at great length, whose fruits are not all that could be desired. He was quite ready to discourse on any topic of Scripture. His conversation was not only of earthly things. One of the early Magazines of the Church was his favourite pocket companion. He died suddenly at Finsbay in the house of his friend, Angus Ross, where he had often enjoyed hospitality.
—D. J. Macaskill.

Commemoration Papers.*

A SYNOD Committee was appointed in 1942 to ask some of the Ministers of our Church to prepare papers to be read at the Synod of 1943 in commemoration of the Westminster Assembly, of the Disruption, and of our rise as a Church. Two of the younger ministers were approached, two of those older, and the two oldest. We have these papers before us in this booklet. It is well got up and the print is excellent. A few misplacements of type or misspellings occur, but perhaps this is

unavoidable in these days. The writers have been able to compact a great deal of relevant matter into their papers, considering the time allotted for delivery. They evidently read extensively and present what we earnestly hope will be useful for those who may not be able to study these subjects, to any great extent, at first-hand. The fifth paper is by one who is still spared in our midst. He was with Mr. Macfarlane, at the Assembly Hall, in these days of 1893, when he tabled his Protest to preserve, in fact his own constitutional position as an ordained minister of the pre-1893 Free Church, and, at the same time, to keep intact for those supporting him the constitutional position of the Church of 1843. We think that it is due to Rev. D. Beaton's paper to remark that it stands apart by itself. Both for its matter and the notes and references, it should be most edifying, and, we believe, it is already so. We need in our day a return to the faith that the "lively oracles" are the Word of God. We need His gracious coming-forth to bless souls with spiritual discernment, which just means the new birth. What a dayspring from on high, what a resurrection, souls will enjoy when men to the ends of the earth will grasp, cherish, and glory in, the Person of Christ, His Kingship over Zion and over all in heaven and on earth, for the good of His Zion, and all to the glory of God the Father!—*D. A. MacF.*

* Commemoration Papers on Westminster Assembly: Disruption, Formation of Free Presbyterian Church; and Headships of Christ.—*D.B.*

Iomradh Mu'n Urramach Dòmhnall Domhnallach Bha'n Shildeag.

THA e air innseadh mu'n Urramach Dimhnall Domhnallach bha'n Shildeag aig aon àm agus e air an rathad dhachaidh bho chomunnachadh na Còmraich gu'n d'thàinig e air dithis dhaoine a bhuineadh dhe'n a choimhthional aige fhéin agus iad na'n suidhe ri taobh an rathaid ag òl a botul uisge-beatha. Bha an dithis aca air an rathad dhachaidh bho na chomannachadh aig an robh Maighstir Domhnallach. B'e fear dhiubh Donnochadh a' mhuilleir a bha'n Aird-heisleag. An uair a rainig am ministear iad bha iad an déidh barrachd 's a choir òl as a' bhotul agus mar a ni an t-uisge-beatha daoine dana an comhnaidh 'sann a shin fear dhiubh am botul do'n a' mhinistear, aig an aon àm, ag iarraidh air dràm òl as. Ach an aite am botul a' ghabhail uaith chroanaich am ministear e gu geur ag ràdh ris, maille ri nithean eile:—"Ma chì mise thusa ris ag òl uisge-beatha air an rathad bho na h-òrduighean bheir mise ort e."

Chan 'eil fhios cinnteach cò dhe'n dithis a theirg am botul dhà ach bithidh e coltach gu'm b'e Donnochadh a rinn e: oir goirid na dhéidh sin bha coinneamh aig Maighstir Domhnallach an Aird-Heisleag agus an déidh na coinneamh thàinig Donnachadh far an robh e agus thubhairt e ris:—"Fuirichidh sibh comhla rium fhéin an nochd." "Ni mi sin," ars' am ministear ma gheallas thu dhomh nach fhaic mise ris thu mar a bha thu air an rathad bho'n a' Chomraich." Fhreagair Donnachadh ag ràdh:—"Tha mise an dochas nach fhaic sibh mise mar sud tuilleadh oir bha sud fhein searbh gu leòir dhòmhsa." Agus cha mhó na sin a' chunnaic, oir a reir a h-uile coltas bha an nì air a' bheannachadh dhà:

do bhrìgh bho sin a mach bha e na dhuine cùramach agus bha meas mòr aig Maighstir Domhnallach air. Is iomadh oidheche a chuir iad seachd cuideachd an déidh sin agus an uair a bhiodh coinneamh aig a' mhinistir an Aird-heisleag is ann an tigh Dhonnachaidh a bha e cuir seachd na h-oidheche. Mar dhearbhadh air a' mheas a bha aig Maighstir Domhnallach air Donnachadh dh' iarre gu'm biaodh a chorp air adhlacadh ri taobh corp Dhonnachaidh.

Sound Reasoning.

“WE trust possession on *our* part, more than law and the fidelity of the promise on *God's* part. *Feeling* is of more credit to us than *faith*; *sense* is surer to us than the word of faith. Many weak ones believe not life eternal, because they *feel* it not: heaven is a thing unseen, and they find no consolation and comfort, and so are disquieted. Should any buy a field of land, and refuse to tell down the money except the party should lay all the ridges, acres, meadows, and mountains on the buyer's shoulders, that he might carry them home to his house, he would be incredulously unjust. If any should buy a ship, and think it no bargain at all, except he might carry away the ship on his back, should not this make him a ridiculous merchant? God's law of faith, Christ's concluded atonement, is better and surer than your feeling. All that *sense* and *comfort* saith, is not canonic Scripture. It is adultery to seek a sign, because we cannot rest on our husband's word.”—*Samuel Rutherford*.

Notes and Comments.

A Sheriff Speaks on Scotland's Religious Conditions.—Sheriff Gordon, Edinburgh, in remarks made at a Religious and Life meeting commented on the religious condition of Scotland. Eighty per cent of the people of this country he said are outside the Church; two thirds are indifferent and the remaining third is hostile. The country to a great extent has become godless. Dishonesty, corruption and immorality abound. Thieving has reached a new record. During the last four years goods to the value of £3,000,000 an increase of £38,300 have been stolen. An Edinburgh firm said that they lost £1,000 per month by theft. There has also been a serious development in juvenile delinquency said the Sheriff. What is being sown to-day will have a terrible harvest some day unless God in His grace intervene.

The Demand for Bibles.—The demand for Bibles in Scotland, says the *Scotsman*, is most marked at the present time, and it is a gratifying feature of these war years that the Bible is so much sought after in almost all parts of the world. At the monthly meeting of the National Bible Society of Scotland, held in Edinburgh yesterday—Sheriff J. S. Mercer, K.C., in the chair—reports regarding different areas emphasised the importance of the Society's work at this time in providing supplies. One of the Society's agents had been able to travel hundreds of miles up and down the supply line to Russia, in the Near East, and had stated that

there were indications of a genuine religious revival among the Russians. In Palestine, to which supplies of Scriptures have been sent, there were also signs of remarkable spiritual revival among the Jews, and many New Testaments in Hebrew had been distributed. The provision of Scriptures for those in the Services is proving an ever-increasing blessing to many, and many chaplains have written of the great demand among the men and women for the Testaments. Over 617,000 Testaments have now been supplied.

"Open the Theatres."—Such is the heading of a leading article in the *News Chronicle* advocating the opening of theatres on the Lord's Day. The plea is supported by the usual clap trap that passes for logic by those who arrogate to themselves a more than ordinary portion of good nature and broadmindedness. There can be little doubt that the constant breach of the Lord's Day by multitudes of journalists has hardened them against any argument that strikes at their conduct. Hence one finds that the press, too often, is not on the side of the angels and is far from being a supporter of Sabbath observance. There are noble exceptions of course, but generally speaking the gentlemen of the press are Satan's shock troops to batter down, if they can, the observance of the Lord's Day.

The Morale of the Troops.—One of the pleas offered by anti-Sabbatarians for the opening of theatres and cinemas on the Lord's Day is that the morale of the troops demands it. If breach of divine law is to sustain the morale of the troops the less they have of that kind of morale the better. As well argue that because some of the men would like some of their neighbours' goods that it would be conducive to their morale to make a free use of what belongs to others. The *English Churchman* pertinently remarks: "We venture to claim that the efficiency of Servicemen depends not on encouraging them to use the Lord's Day for pleasure and excitement but on reminding them that they have souls as well as bodies and minds, and that God can and will draw nigh to them if they will draw nigh to Him." Mr. H. H. Martin of the Lord's Day Observance Society has well described the situation when he says:—"Indeed the new 'Sunday' opening agitation is nothing less than a mean and soulless attempt to exploit the troops for the sordid benefit of theatre and music-hall vested interests." The hypocritical cant of the anti-Sabbatarians is nauseating.

The Secretary of State for Scotland's Concern for Juvenile Delinquency.—Mr. Tom Johnston has called a convention "to explore the whole problem" of the increase of juvenile delinquency in Scotland since the outbreak of the War. The Convention meets on 17th January in the City Chambers, Edinburgh. The letter of invitation stated that juvenile delinquency had increased in Scotland during the war years by some thing like 25 per cent. The situation is made all the more disturbing by the fact that there was a considerable decrease in the English figures last year coincident with an increase in Scotland. "It seems to Mr. Johnston," the letter added "that a united effort on the part of all sections of the community who have responsibility for children or are interested in their welfare is required, not only to arrest this increase, but if possible to

reduce the incidence of delinquency among children and young persons." By way of emphasising the seriousness of the problem the letter pointed out that in 1942 upwards of 19,000 charges were proved in the Scottish courts against children and young persons between the ages of 8 and 16 years. We hope in next issue to call further attention to the above convention.

U.S.A. Call to Prayer.—President Roosevelt began the New Year well by calling the American nation to prayer. "It is fitting," said the President, "that we set aside a Day of Prayer to give thanks to Almighty God for His constant providence over us in every hour of national peace and national peril. May we seek strength and guidance for the problems of widening warfare, and for the responsibilities of increasing victory." It is a good way of opening the New Year and while one misses the note of humiliation it is something to know that the great American nation was called to prayer by its President. Surely, if we are to believe what our leaders, tell us about the year on which we have entered we need not only divine guidance but divine protection.

"I have been enabled to commit my soul to Him who says 'Him that cometh to me I will in no wise cast out' and 'who is able to save to the uttermost.' These two texts have been as *sheet anchors*, by which my soul has outrode many a storm when otherwise hope would have failed. 'In no wise' takes in all characters, and 'to the uttermost' goes many a league beyond all difficulties. I recommend these *anchors*; they are sure and steadfast."—*John Newton*.

Church Notes.

Communion.—*February*, first Sabbath, Dingwall; third, Stornoway; fourth, North Uist. *March*, first Sabbath, Ullapool; second, Portree and Ness; third, Finsbay; fourth, Kinlochbervie and North Tolsta. *April*, first Sabbath, Stoer, Portnalong, and Breaslete; second Fort William; third Greenock; fourth, Glasgow; fifth, Wick. *May*, first Sabbath, Kames and Oban; second, Scourie; third Edinburgh and Broadford. *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 this Month.—The Special Collection appointed by the Synod for this month is for the Aged and Infirm Ministers', Widows' and Orphans' Fund.

Commemoration Papers Read at the Synod.—Bundels of these Papers have now been sent to ministers and missionaries for distribution. Those who cannot obtain them in this way may have copies by applying to either Rev. Robert R. Sinclair, Free Presbyterian Manse, Wick, or to Mr. John Grant, 4 Millburn Road, Inverness. The price is 2/- per copy (2/1½d post free).

Acknowledgment of Donations.

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

Sustentation Fund.—J. C. M., £2; Wm. M., Inverlochry, £1; A Friend o/a Beauly Congregation, £1; R. McK. o/a Inverness Congregation, £1; F. McL., Clydebank o/a St. Jude's, £1/10/-.

Home Mission Fund.—A Wellwisher of the Cause, £2/10/-.

China Mission Fund.—From a Mantlepiece Mission Box in Assynt, £1; C. McK., Lincluden, Tighnabruich 12/6; Wellwisher, Skye, 10/-; Mrs. A. McC., Tiree, 10/-.

R.A.F. Benevolent Fund.—"A Friend," Skye, 10/-.

Jewish and Foreign Missions.—A Friend, £100 of which £50 is o/a Shangani Extension Fund and £50 o/a Rev. J. Tallach for Mission Work. A Friend, Stornoway, £20; A Friend, £10; "A Wellwisher of the Cause," £2/10/-; F. McL., Clydebank o/a St. Jude's Congregation, 10/-; From a Mantlepiece Mission Box in Assynt, £2; Anon o/a Shangani Mission, £5; Plockton Prayer Meeting Collections per Mr. Alistair Mackenzie, £4; "J. C. Achterneed," 10/-; M. McL., Stanley Cottage, Brora, 12/6; Mrs. M. McP., Greenock per Rev. N. McIntyre, 10/-; "Mac," £3; Miss B. R. Backies, Golspie, £1; Lewis Friend, £2; Stornoway Sabbath School Children per Rev. M. Gillies, £5/15/6; Miss Dewar, Collected o/a Lochgilhead Congregation, £7; D. McK., Sluggan per Mr. A. V. Dougan, 6/-; J. McP., Knockandhu per Mr. A. V. Dougan, 14/7; "A Friend" per Rev. D. Beaton, £2; "A. C." Glasgow, £1.

Literature to H.M. Forces Fund.—Friends, Shialdaig, £1; Mrs. E. MacLeod, Ness, per Mr. Wm. McLean, 6/-; Mr. D. G. Mackenzie, Stornoway, 18/-; Mr. B. Cattanaich, 7 Breadalbane Terrace, Edinburgh, 2/6; Mr. Jas. D., Inverren per Mr. A. V. Dougan, 7/6; A Friend per Rev. Wm. Grant, 10/-.

The following Lists have been sent in for publication:—

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