

THE  
**Free Presbyterian Magazine**  
 AND  
 MONTHLY RECORD

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

*"Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth."—Ps. lx. 4.*

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THE .

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## Call to Humiliation.

**A**T the meeting of Synod held at Inverness last May it was resolved that Thursday, the 8th June, be held throughout the Church as a Day of Humiliation and Prayer. The reasons for appointing such a day were (1) The low state of true piety throughout our land, even after the terrible experiences of over four years of war; and (2) The apparent imminence of the opening of the Second Front. As events turned out the appointment proved to be most appropriate and timely. The Second Front did actually begin on the morning of Tuesday, the 6th June, and by Thursday the opening phases of the landing had reached their most critical stage. As far as circumstances would permit, that day was observed throughout our Church as a Day of Humiliation before God, Confession of sin and of Prayer. In 1st Peter, 5 and 6, there is a passage of Scripture which clearly indicates what is required of us in such circumstances. In it we are solemnly exhorted to humble ourselves under the mighty hand of God that we may be exalted in due time. Humility is not cowardice. It is often mistaken for it, and many look upon humility as something contemptible and therefore to be avoided. But true humility is not only consistent with the highest nobility, it is an essential element in it. We are not asked to humble ourselves under the mighty hand of Germany, nay, it is just to prevent such a calamity happening that we are called to humble ourselves, at the present time, under the mighty hand of God. There is nothing contemptible nor dishonourable in the practice of such humility; rather is the want of it greatly to be deplored, especially at such a solemn hour in the nation's history as this is.

*I. Under the Mighty Hand of God* (a) The Bible reveals to us that the hand of God is mighty in the Sovereign Purpose of Redemption, and in the irresistible manner in which that purpose has been, is being, and will be realised in the complicated history of the nations. Even now in all the terrible confusion of war "He (the Almighty) is in one mind, and who can turn Him? and what His soul desireth, even that He doeth." As we think of the inscrutable mystery of these solemn words, "Therefore hath He mercy upon whom He will have mercy, and whom He will He hardeneth." As we think of Abel on the one hand, and Cain on the other, of Isaac and Ishmael, of Jacob and Esau, of Moses and Pharaoh, etc., let us reverently and humbly bow our heads under the hand of God, mighty in His Eternal and Sovereign Purpose of Electing Love.

(b) As far as we are capable of doing so we conceive of the Living God as possessing and exercising infinite power. In the works of Creation and Providence, and in all the mighty laws by which the world of Nature is governed and controlled we see some evidence of His eternal power and Godhead. Yet in comparison with the infinite power of God what we see is but as a drop to the mighty ocean. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" "It is He that sitteth upon the circle of the earth and the inhabitants thereof are as grasshoppers." Surely it becomes us, creatures of yesterday who know nothing, to walk humbly under the hand of God, infinitely mighty in Creation, Providence and Preservation.

(c) We come now to consider more particularly the situation which calls for the observance of a Day of Humiliation and Prayer. In the Providence of the almighty we are confronted with a state of almost world-wide war. In it we recognise and acknowledge God's hand. There are many lesser causes, but supremely and ultimately there is but one First Cause, and that is the Will of God. He uses many instruments to execute His Will; war is one of those instruments, and in it His hand is mighty. The course of war, and especially the war which Britain has been engaged in for over four years, brings out two aspects of that Mighty hand—one seen in *judgment*—the other seen in *mercy*. Under the Mighty hand of God our nation has had a share of both judgment and mercy. (1) Judgment. Let us not forget that we have been called to pass through times of great adversity to suffer many serious set-backs, and to acknowledge temporary defeat. Let us not forget the disastrous defeat of the Allied armies in France, and the loss of all equipment; the defeat of our forces in Norway, China, Burma and Libya. Let us remember the fearful losses incurred by our Merchant Fleet—both in men and ships. Let us think of these things soberly and solemnly—God's hand is to be seen in them mighty in judgment, "If thou, Lord, should'st mark iniquities, O, Lord, who shall stand?"

(2) Mercy. But God's hand has also, more than once, been mighty in our favour. Let us recall Dunkirk, when over 300,000 men were safely evacuated when, by all human calculation the vast majority of them should have been a prey in our enemies' hands. Let us think again of the defeat of the mighty German Airforce when it was at the height of its arrogance, a defeat which those in authority, who are best able to judge, speak of as a miracle of Divine intervention. Following upon this is perhaps the greatest mercy of all. When the shores of France were crowded with enemy hordes threatening the very existence of our land, a land at that time, according to official reports, practically defenceless and at their mercy, God turned the mighty host eastwards, to waste its strength and spill its blood on the vast plains of Russia, and, except as prisoners of war, not one German soldier set foot on British soil. Surely there were some in Britain, who, during those days of terrible suspense, gave themselves to prayer! And God heard their prayers, and His hand was mighty in our deliverance. And shall we forget His mighty works? Surely, surely, we have good and sufficient cause to walk humbly before our God.

And now we are faced with the opening of the Second Front, with all its dread possibilities, its inevitable carnage, with issues of profound significance for present and future generations hanging in the balance. Remembering what is past, laying the lessons of these four years and more seriously and solemnly to heart, and recognising the absolute supremacy of the mighty hand of God, let us bow our heads and our hearts in deep and sincere humility in His presence, let us earnestly seek His blessing.

II. *We are to humble ourselves* under the mighty hand of God. (a) Such an attitude at least requires that we be not ashamed to recognise and publicly to acknowledge the hand of God in all these complex movements through which we as a world, and especially we as a nation, have been and are at present passing. 'There are many who ascribe these marvellous doings of God's hand to nothing higher than the working of a blind "fate" or "luck," as they call it, or to mere "chance." Such superstition and idolatry we can only deplore, while we pity those who in such testing times have no more substantial security for hope and confidence than these "refuges of lies." We as a Church, by appointing such a day as this do seek publicly to acknowledge our firm belief in the almighty and righteous government of God in all we are passing through during these momentous days. In view of all the circumstances such a service appears to be at the very least only right and fitting. "Gather My saints together unto Me . . . and call upon Me in the day of trouble: I will deliver thee and thou shalt glorify Me." (Pa. 50.)

The practice of humility and the giving of ourselves to prayer are, however, by no means to be confined to one day. These are permanent features of the Christian character, to be counted among its most beautiful and attractive evidences, and therefore, in absolute dependence upon the Spirit and Grace of God, to be diligently cultivated and developed more and more, especially in times such as these.

(b) But there is much more in humility than the mere acknowledgment of God. War is a scourge to all concerned in it, it matters not which side comes out victorious. In total war of the modern kind victory itself is bought only at extreme cost. We are convinced that the mighty hand of God has not been raised in this terrible scourge without good and sufficient cause in righteousness. We have sinned, the nations of the earth have sinned, and God in righteousness has watched upon our sin and has brought upon us this terrible evil. "Shall there be evil in a city and the Lord hath not done it?" The seeds of godlessness sown so plentifully and so light-heartedly in years past we now reap in a harvest of blood and tears. We but reap what we have sown. Keeping our sin in view, considering how infinitely evil a thing it is, and remembering the awful fact that every sin deserves God's wrath and curse both in this life and that which is to come, remembering also our many aggravations as a nation highly privileged, is it not a wonder of grace that we have escaped so lightly. Are we not called, humbly and thankfully to confess: "With us He dealt not as we sinned, nor did requite our ill." From this point of view, to humble ourselves under the mighty hand of God requires a real sense of guilt, shame and contrition before God, a



sincere confessing of our sin and turning from it with holy abhorrence and grief of heart, and perseverance in seeking His forgiving mercy through Jesus Christ, accompanied with a holy fear of His mighty hand lest a worse thing come upon us. How many there are who in times of crises turn to prayer in superstitious panic, and as soon as the crises passes call themselves all sorts of fools for their weakness. Scripture likens such to the dog which returns to his vomit, and to the sow that was washed, which returns to her wallowing in the mire. May the Lord in mercy deliver us from such hypocrisy. True humility is marked, among other things, by a very real consistency of conscience and conduct with God's Holy Word. When this mark begins to be seen to any great extent upon the British nation then we may look for times of refreshing from the presence of the Lord. May He hasten the coming of such a day.

In order to encourage His people in the persevering practice of humility, the promise of future exaltation is given them. In waiting upon God in times of anxiety and strain it is good to let patience have her perfect work; and here is a sweet and strengthening word for patience to feed upon—that *He may exalt you in due time*. If the exaltation came either before or after the *due time* it would be disastrous. But it will come in due time. The fixing of that time is in the wisdom and mercy of God, and the exaltation which is co-ordinated with that time may well be left to the working of His Mighty Hand.

### Exhortation to Our People.

**T**HE Synod of the Free Presbyterian Church of Scotland views with alarm and pain the serious departure of Presbyterian Scotland from the time-honoured position taken up at the Revolution Settlement of 1690. The Church of Scotland is becoming more and more ritualistic. "Scoto-Catholics" in that Church are active and aggressive in their approach towards Episcopal or Anglican orders, as demonstrated, for example, in the modern Iona Movement, in the receiving of candidates for her Communion, in such matters as those of vestments, burning of candles, praying for the dead, etc., etc.

In recent times this Church has harboured an agitation for women to assume the office of the eldership. This move is in the teeth of God's Word, and the teaching of Reformed divines both in Europe and in America.

We of the Free Presbyterian Church of Scotland repudiate the claim of the modernistic Church of Scotland to represent the Reformed Church of Scotland as the Protestant Church of this nation. It is therefore our duty to warn our people once again not to have fellowship nor religious affinity with this very corrupt branch of the Protestant Reformed Church. We have noticed in recent times that this so-called Church of Scotland has admitted into its ministry several Baptist and Free Church Ministers, and we deplore the fact of such backsliding from their profession.

We would, moreover, advise our young people when entering into marriage relations—which in themselves are lawful and scriptural—not

to enter into any union which involves or may demand becoming members of the Church of Scotland. Let such beware of everything which would not have its basis on the unerring Word of God. They will, on the other hand, perform the greatest act of kindness to their partners in life by seeking to lead them into the Church of God as that Church is represented by the branch to which we belong. This branch, Reformed, Free, and Presbyterian can bear the closest scrutiny in the light of the Bible, Confession of Faith, Government, worship, practice, and discipline.

Ritualism is attractive to the carnal mind, to unregenerate sinners. It is commonly said in the press, and by the enemies of God's Word that the Bible cannot be accepted in almost any part thereof as a statement of facts. Parents are advised to keep a watchful eye as to what they are taught in our public schools, to find out for themselves what religious instruction their children receive, especially wherever our people may happen to be situated in the cities of the southern centres.

We once again humbly declare that this Church is not opposed to union with other Protestant Churches which may come to hold and maintain in sincerity and truth the inspired Word of God in profession and practice. No union can be formed with any Church which harbours those who destroy the integrity of the Bible, and yet remain unrepentant of their great sin against God, His Word and His Church in the world.

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## **An Induction Sermon.**

By Rev. NEIL CAMERON, at Kames, on 4th May, 1931.

"Behold, I come quickly: hold fast that which thou hast, that no man take thy crown." (Rev. 3, 11.)

**W**E have brought before us in this Book of Revelation, in the way of visions given to the Apostle John in the Island of Patmos, a prophecy which covers the whole history of the Church in the world from the time of John down to the day of Judgment.

We have first brought before us the Book which John saw in the hands of Him who sat on the throne, sealed with seven seals, and no creature in heaven or on earth was found worthy to take that book and to open the seals thereof, and we are told that John wept, and no wonder when he saw that the Church was to be left in darkness down to the end of time. One of the Elders who sat before the Throne said, "Weep not, behold the lion of the tribe of Juda, the root of David, hath prevailed to open the Book, and to loose the seven seals thereof." We find that these seven seals were opened by the Lamb, and under every seal there was a further development brought to light of the Church of God in this world. Then you have the opening of the seventh seal, and you have seven angels standing before God and unto them were given seven trumpets, which they were to sound. These trumpets were alarms to the people—to the Church in the world, concerning the awful judgment God would bring upon this world on account of sins in departing from God and His truth. The development of anti-Christ is also brought before us, and

that man of sin—the Pope of Rome. After that you have the seven vials full of the wrath of God, and each one of these was to be poured on the seed of the beast, which is the seed of the papacy, until it will be exterminated and that so suddenly as a millstone being thrown into the sea. Anti-Christ will come to an end as quickly as that when God's time will come. All this was to take place before the Day of Judgment, when all nations will have to appear before Him who sitteth on the great white throne, to render their account. You will have then the one party taken to heaven, those who repented in time and were born of water and of the Spirit, and believed in Christ; and all the rest of the human race turned down into hell with Satan. That is in a few words the contents of this book.

Turning now to the words of our text, we have in them part of an Epistle, which was written to the Churches of Asia. I might mention in passing that we read in the Gospels of the death and the burial in Jerusalem of the Messiah, the Son of God, and also a record of His resurrection on the third day; and His ascension into glory, but here you have Him after He was dead and buried, writing letters to the seven Churches. When a man dies you never hear of a letter being written by him, but here is one who died for the sins of all that shall be saved, and when He had finished that work, He rose from the dead, and He is now writing to the Churches to warn them of all He sees amiss, and He is doing the same still in His Word.

Now in considering these words, which we have taken as the basis of a few remarks at this time, we shall notice two things:—

- (1) The charge He gives to the Church in Philadelphia—Hold fast that which thou hast that no man take thy crown.
- (2) The special motive He holds forth to excite and move them to do this—(1) That He will come quickly; and (2) that unless they do what He commands, they will lose their crown.

First, one or two things concerning the charge He gives them—to hold fast that which they had, and in connection with that we shall notice what it really was they had, and which they were commanded to hold fast. Man may be holding fast what may be to their everlasting ruin. God never advised men to hold fast to sin; he advises men to forsake sin, and to turn to the Lord and He will have mercy on them. You find in the 10th verse of this chapter He says, "Because thou hast kept the word of my patience—". This is what they were to hold fast—'the word of God's patience'; not a place in the world; and we will consider briefly why He calls it the 'word of His patience.' You find on reading the Bible much patience exercised towards the Jews. How they dealt with His Word! How they dealt with the holy men of God sent by the Holy Ghost to reveal God's mind to them! Hardly one of them escaped persecution and death. Was there not patience exercised there? As an illustration take for instance an earthly king, were he to send an ambassador to another nation to communicate to them what he felt was really necessary for them to know, and his ambassador was ill-treated, what would he do? Would he not do as David did when he sent his servants down to the king of the children of Ammon to condole him on the death of his father and he ill-used them and David sent down

an army and destroyed them. There was no patience there, and that was a man—a godly man. But the men that God sent were shamefully entreated, and yet He sent one after another, until He gave them the whole of the Old Testament scriptures. We think that is first of all implied in “the Word of His patience.” The Jews would not turn to the Lord and forsake their evil ways but put to death those who brought this message from the God of Heaven, but God extended His patience in that He did not destroy them, and that is one reason why the Scriptures of the Old Testament deserve the name of the Word of God’s patience. He bore with them for fifteen hundred years. In one of the Parables, you have the Husbandman to whom the Lord let out his Vineyard, and when He sent His servants to collect the rent of it, these husbandmen evilly entreated them, and yet He sent another, and they did the same thing, and the third they stoned, and after that the Lord of the Vineyard said, “What will I do? I will send my Son and they will reverence my Son.” And God sent His Son in our nature into the world that He might get of the fruit of His Vineyard, but they said, “This is the Heir, come let us kill Him.”

Although all this took place; although they killed the Prophets and at last murdered the very Son of God, the Creator of Heaven and earth and all that in them is, yet God continued to give His Word to men down to the end of the Book of Revelation, and that showed how well this designation suits the Word of God—the Word of His patience. You would have thought that when men imbrued their hands in the blood of the Son of God, that God would have said, I will not communicate one word more of the Truth which I purposed to send them; but instead of that, He continued till He had given the whole of His counsel, and all that will be given to perishing men till the last day. “Be not overcome of evil, but overcome evil with good.” God was not overcome with all the evil that men committed in the world, refusing to receive His truth, and refusing to obey Him. It did not turn Him in the least degree from communicating His whole counsel, and that in this Book, the Bible. This is God’s Book, and this is what He asks them here to hold fast. This was the greatest gift that God gave to any nation, as you find it in the 147th Psalm. This was the greatest goodness that God gave to Israel, for all the honour and riches and glory that we may have is not worth a pebble on the road in comparison with God’s truth. He gave it to the Church of Philadelphia, in faithfulness to their souls and in order that they might be saved and created anew in Christ Jesus; for the Word of God is the seed of religion in the soul of man and there is no other seed that can change you or me. “Ye are born again not of corruptible seed but of incorruptible, by the Word of God—”. So to lose this Word is a greater loss than if a man were to find himself to-morrow without a penny in the world, and every man as low as a beggar. It would be nothing in comparison with losing the Word of God. All that we see here or possess or enjoy will be of very little consequence in the end, for it is just like a shadow, which we shall have to leave shortly behind us—“Behold, I come quickly”; and everything we have in the world, we must leave, and go to Eternity as naked as we came into the world. If we go into Eternity and it is true of us that we did not hold fast this Word, alas, alas! it were better that we never had a being.

When we are exhorted here to "Hold fast" it is a command and implies firstly, that you should not hold it loosely so that it might slip. Hold it fast and although you should lose the world, and even your life, don't lose your hold. Others held it so fast in Scotland that they allowed their lives to be taken rather than lose God's Word. Alas, that we should be the offspring of such men and women when we esteem the Word of God so lightly—the Word that they gave their lives for. How worthless we are when we would not say to any man, who would try to take this Word out of our hands—"Hands off, that belongs to me. It is God's Word, and He gave it to me, and commands me to hold it fast." It cannot be said that you are holding it fast if you let this and that part slip. You must hold it so that not one iota of it will slip out of your hands. It also implies that there will be some who will try to take it from you, otherwise there would be no reason to ask you to hold it fast, and it is then that you will have to show what grip you have of it, and what value you see in it, and how much you are prepared to sacrifice in order to keep it. The great enemy of God's truth down through the ages, from the days of Cain and Abel, never ceases to try and take this treasure from God's Church. Satan has done his very utmost to take this Word out of the hands of the Church, and when we look into the history of the Bible, of Cain and Abel, that is what he was trying to do there. What we have there is whether Abel would let go God's truth and hold by the opinions of his own brother, and there are many in the world who think that anything they may devise is a worship good enough for God and that He is bound to accept of it, but will He? What was the cause of all the misery that came upon the Old Testament Church? Was it not because they allowed Satan and his false prophets to take God's Word out of their hands? Satan can transform himself into an angel of light and he was doing this, and so strong was the force he had in the days of Elijah that when that prophet of God on Mount Carmel came to try and take the people back to the worship of God there was over a thousand false prophets to face one man who was holding fast by God's Word. There is nothing new in our day when you look back on the history of the past.

It is necessary for you to hold fast by God's Word, for to take an example, you see how after the Apostles were taken away there began to come into the Church changes of doctrine and worship, and then idols. Why? Because men did not hold fast by God's Word but allowed anti-Christ, the Pope, to come in — that fearful monster that caused that millions of men and women and even children were massacred and put to death because they would not bow their knees to him. We think there is no sting in that old serpent, but let the people in this country take care, there may be bloodshed in Scotland yet on account of this very thing, for it is growing like a mushroom.

You are to hold fast by the doctrine of God's Word—that great doctrine which is over all the pages of the Bible, and which takes in first the fall of mankind in Adam. By the sin of one man many became sinners—the whole human race became lost. It matters nothing what men may say about this, God's Word will stand—yea, let God be true and every man a liar. We were noticing this that every generation who began to deny the fall of man were the ones who were giving the greatest proof of it in their conduct. It was so manifest that an idiot would see it, and

never more than in our day. They have forsaken the ways of God; parents never mention to their children that they have a soul; and that there is a God, and that they are accountable to Him. Some have told us that they never saw a Bible in the hands of their father or mother, never saw family worship, or giving thanks for food; the Sabbath day was not observed, and the reins, as it were, were thrown upon their necks. Oh, we pity the young of our day, how they have been reared by careless and godless parents, and have never been warned of the consequences of sin, not only the miseries of this life, but the miseries of eternity, in other words—Hell.

Then there is the doctrine of the atonement—God's way and the only way, through Jesus Christ upon whom He laid the iniquity of all who shall be saved, and carried away their sins, and through whom God offers forgiveness freely to the guiltiest sinner through the merits of His blood.

Then there is the doctrine of the work of the Holy Ghost, calling sinners effectually, awakening their consciences, and enlightening their understandings, changing their will, and making them a willing people. It is the Holy Ghost alone that can do it, and this doctrine among others must be held fast. This doctrine was held in Scotland but it is another gospel we have to-day, and you never hear a word about the work of the Holy Ghost at all. You are considered ignorant if you hold by it and that shows how blind men are become when they do not know the doctrines of God's Word. Don't let these doctrines go for any philosophy or learning, but hold fast. There is no proof in the world that there is one error in this Book, and such as say otherwise, are only doing the work of Satan and wicked men.

Cain departed immediately from the mode of worship God set up in the world, and we are told now that on Harvest Thanksgiving Day, you will find Churches full of turnips and that sort of thing. What does that mean? It simply means that they are going back to the worship of Cain. Nothing is to be brought into worship but what God commands. God has given you an organ wherewith to praise Him and it is a poor thing for you to allow men to set up a choir and the rest sitting like dummies there. I would not allow any man in the world to stop my mouth from praising my God, seeing He has given me an organ to praise Him. I would sooner do like the farmer in the south of Scotland who had no music, and had a very loud voice, and would be throwing the Precentor out of tune. He was asked to refrain from singing so loudly and he said, "No, I am told in the Scriptures to do so." "How can you prove it from Scripture?" he was asked. Is it not written, "Praise Him with all your might"? and although you should be as bad as that, that you would be putting the Precentor out of tune, don't allow pieces of wood and metal to praise your God instead of your lips. There is nothing else to be allowed in God's house. O but you will be considered antiquated. That does not matter, my duty is to hold fast to His mode of worship whatever names I may be called.

Again, you must have discipline in the Church. To illustrate that, see you a family, especially where there are a lot of boys, if everyone gets his own way, what sort of family will that be? Every father will have a rod and the presence of the rod itself is of great value in keeping



order. When the father or mother takes the rod in his or her hand you will hear crying and probably threatenings that when I get big I will leave the house and what will I not do. Well, don't be surprised when the Church of Christ will have to use discipline, although the same thing would happen. They are going to rebel and will not submit. They will do this and that—they will go on the Sabbath Day and trample it under their feet, and yet you will have to give them the place of Elders and Ministers, and if you will not do that, you will hear about it. We must be men in these matters and use discipline and turn them out if they will not come under God's discipline set down in His book, which is the only rule.

Our great Divines, who were worthy of the name, when they began to construct the Shorter Catechism, they just began where God began with you and me—"What is the chief end of man?" "Man's chief end is to glorify God, and to enjoy Him for ever." Then there comes in, "What rule hath God given to direct us how we may glorify and enjoy Him?" It gives the *only* rule as the Scriptures of the Old and New Testament, and this is the *ONLY* rule. We ought to be men and women in this way that we would not take from any man, learned or unlearned, what is contrary to God's revealed will in His Word. It is *THE* rule and we ought to keep to it, and to hold it fast, for we shall never glorify God in any other way and we shall never enjoy Him in time or in eternity but by this one rule; and you try otherwise and you will have long enough in eternity to mourn over it. O, dear friends, it is your soul, your soul you will destroy if you turn from this one rule, and if I knew a person here by face of whom that would be true I could not stand before you—it is terrible, terrible; and alas, alas, there are many here who will not see life unless they will turn to God's truth and believe it, and believe in their own ruined condition and apply themselves as lost sinners to Christ to be saved from sin and its consequences by His blood and His intercession.

*Secondly*, let us consider the motive. Without any promise or motive at all, this would be your duty, and God, my friends, will punish eternally all who will depart from His Word in this world. First, in the motive, there is—"Behold I come quickly."

To whom is this addressed? Surely to old men with their grey heads, some of them eighty and others not far from it. Surely He will come quickly to them. My dear friends, I have been now for about 50 years going among people, and alas, alas, how few and how far between are the graves of old people in comparison with children and young men and women! How often are the young called away in a moment to give their account! Perhaps the youngest in the house will be the first person to whom He will come; but come He will, and that quickly.

It is in order to enforce this advice—"Hold fast that which thou hast" that He says, "Behold I come quickly," and He will come quickly to you to take an account of how you dealt with His Word in the world. All of us shall have to give an account to God as individuals and it will not do for us that day that we did as other men did, it is *your* responsibility no matter what others may do. He will surely come quickly to old age for they cannot be very long in the world but, as I said already,

how many graves you will find in Kerry of little children, boys and girls, and how few you will find that were over 70 years of age. He comes quickly to the young to take them away from all the privileges that we have here now and there is no work nor device nor wisdom nor knowledge in the grave to which we are going. As the tree falleth so shall it lie, and perhaps you who promise yourself long life and are going to do great things in turning from vanities when you are old, you may be dust in the earth before that time comes, but God sets before you *To-day*—"To-day if you will hear His voice, harden not your hearts—" Do it now. Hold fast God's Word now, and, as I said already, many a young man and woman in Scotland lost their life—why? because they were found with a Bible in their possession and they would not give it away in order to save their lives, but how lightly we part with it in our day—alas, for our loss.

He will not only come quickly at death, but it will not be long till the Day of Judgment will come, when our souls and bodies will have our destinies fixed for ever. We are destined to exist as long as God will exist, and eternity will not see an end of you. There is no calculation that will reach a millionth part of the eternity that is before you and me, and we have only a short time—"Behold I come quickly." As the Lord said to Judas—"That which thou doest, do quickly." There was no time to be lost.

I read in the writings of that most eminent servant of God, Thomas Boston, who was giving a description of the term ETERNITY, and he made use of this illustration—supposing that the whole globe of this earth was made up of sand, and that a bird was coming one in a thousand years to take away one grain of the sand of which this globe was composed, the time would come, but who could calculate it, when it would come and take away the last grain, but in eternity it would be only as if it began yesterday when all that was over. That is what is before you and me, that Eternity, and our time is very short. Let us therefore hold fast God's Word, its Doctrines, its Worship, its Government and its Discipline—all that it contains, and not let it go for any man, or Satan, or for our own lusts.

The second motive is—That no man take thy crown. O, dear friend, if there was a prospect of your getting the crown of Great Britain, how earnest you would be that nothing would come between you and it, but what is it to the crown that is set before you here—the crown of life, which you are in danger of losing, and instead of attaining to eternal life in glory, to lose your life and be eternally weeping and wailing and gnashing your teeth on account of your folly. This crown of life is set before sinners in the world, and seek it earnestly, dear friend.

I remember having read at the time of the Pagan persecution, about twelve men, Christians, who were under sentence of death, and the jailor of the prison had a strange dream just before the execution was to take place. He saw an extraordinarily fine-looking man coming into the prison, and he had twelve crowns with him, and he went and tried the crowns on the head of the first prisoner, and the second, and right on to the eleventh, and the crown fitted the head of everyone. At last he came to the twelfth and the crown did not fit him at all, and he told the jailor

to come over and he put the crown on his head and it fitted him perfectly and he left it there in his dream. The next day the prisoners were taken away to be burned but when it came to the twelfth man he recanted and cursed Christ and when the jailor saw that he said, "That is not what Christ deserves." He was asked, "And would you recant?" "No," he said, and took that man's place at the stake and got the Crown which awaited him. And so ought you, and so ought I to see that we would not lose this crown of eternal life, for all the people of God, however contemptible they may be looked upon in the world, they are kings and shall reign with Christ on His throne. They shall be raised from the dunghill—"He will raise the poor out of the dust, and the beggar out of the dunghill, and set them with the princes of His people."

There is that before you here as a motive to enforce upon you and me to hold fast to God's Word and not to let it go in any of its doctrines and principles for the sake of any man. First, how short the time is until Christ will come—in death, and at the Great Day, and secondly that another may not take your crown, like the man of which I was reading. He certainly was not holding fast although he was in prison.

In conclusion, take you good care that another may not be wearing the crown of glory for ever, which you might have had, if you had held fast to God's Word in the World.

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### **Mr. Cameron's Address After The Induction.**

(1) I desire to point out to you as a pastor set apart, the advice that the Apostle Paul gave in the Spirit to Timothy, who was a young minister, and that was that he was to preach the Word of God. It was out of the Word of God that he was to take all that he would preach—law and gospel, and attached to that advice there is a most solemn warning—"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His Kingdom; preach the Word—" You are to preach with a view to the Great Day of Judgment and the account you will have to give then as to whether you declared the whole counsel of God to poor perishing sinners on their way to eternity. Keep yourself exclusively to the Gospel of God's truth and take good care that you will not follow the learning of every man. "Search the Scriptures—"

(2) The second advice I would give you is that you are to take heed to yourself. A minister ought to be an example to his congregation, and you ought to be so in this place both in your life and conversation, walking circumspectly before them, and shunning all appearance of evil, and knowing nothing among them save Jesus Christ and Him crucified, and having nothing to do with the big noise that is in the Churches of our day—social gatherings, concerts, etc. That is not the duty of a minister at all; your duty is to keep clear of all these works of darkness, and take heed to yourself for you are to save your own soul as well as your people.

Take heed to your doctrine what you preach from Sabbath to Sabbath, that you will preach nothing but what you can prove on the spot to be

based on the infallible Word of God, and this promise goes along with that, that by doing so you shall both save yourself and those that hear you, and surely that ought to cause us to care for nothing that men would say. We ought to preach God's Word and nothing else, and we ought to keep nothing back of the whole counsel of God for the face of any man or woman, and that is your duty and mine, and it is as a friend whom I dearly love that I advise you of your duty, and your own soul's salvation depends on it, and the salvation of the poor sinners in Kames depends on how you will carry that out, and on the example you will set before them.

"O, Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions of science falsely so called." These were among the last words of Paul to Timothy. He was now Paul the aged, and ready to be taken away, and he was appealing to Timothy whom he loved, and I appeal to you, that you will see to it that you will keep that which is committed to you, and that is the whole ministry of the grace of God, and that you will not for the sake of something new go one hair breadth from God's Word, and may He give you grace and strength of body and mind to carry out these duties.

### Marks on Saving Faith.

**W**HAT is that faith that gives a man an interest in Christ, and in all those blessed benefits and favours that come by Christ? or whether that person that experiences the following particulars may not safely, groundedly and comfortably conclude that his faith is a true, justifying, saving faith, the faith of God's elect, and such a faith as clearly evidences a gracious state, and will certainly bring the soul to heaven?

Now, in answer to this important question, we may suppose the poor believer is ready to express himself thus:—

First, upon search and sad experience, I find myself a *poor, lost, miserable and undone creature*, as the Scriptures everywhere do evidence, Eph. ii. 1, 2, 5, 12; Col. ii. 13; Rom. viii. 7; Luke xix. 10.

Secondly, *I am convinced that it is not in myself to deliver myself out of this lost, miserable and forlorn estate*. Could I make as many prayers as might be piled up between heaven and earth, and weep as much blood as there is water in the sea, yet all this could not procure the pardon of one sin, nor one smile from God, etc.

Thirdly, I am convinced that it is not in angels or men to deliver me out of my lost, miserable and undone condition. I know provoked justice must be satisfied, divine wrath pacified, my sins pardoned, my heart renewed, my state changed, etc., or my soul can never be saved; and I know it is not in angels or men to do any of these things for me.

Fourthly, I find that *I stand in absolute need of a Saviour to save me from wrath to come* I. Thess. i. 10, "to save me from the curse of the law" Gal. iii. 10, 13, and "to save me from infernal flames" Is. xxxiii. 14; so that I may well cry out with those in Acts ii. 37, "Men and brethren

what shall we do"? and with the jailer Acts xvi. 36, "Sirs, what shall I do to be saved?"

Fifthly, *I see and know, through grace, that there is an utter impossibility of obtaining salvation by anything, or by any person but by Christ alone*, according to that of the apostle, Acts iv. 12. "Neither is there salvation in any other, for there is no other name," that is, no other person, "under heaven, given among men, by which we must be saved." I know that there is no Saviour that can deliver me from eternal death and bring me to eternal life and glory, but that Jesus of whom it is said, "that He shall save His people from their sins" Matt. i. 21, and therefore I must conclude that there is an utter impossibility of obtaining salvation by any other person or things, etc.

Sixthly, *I see and know, through grace, that Jesus Christ is an all-sufficient Saviour, that He is mighty, yea, an almighty Saviour, a Saviour that is able to save to the utmost all them that come to Him*, as the Scripture speaks, Ps. lxxxix. 19, "I have laid help upon one that is mighty" Isa. lxiii. 1, "I that speak in righteousness mighty to save"; Heb. vii. 25, "Wherefore He is able also to save them to the uttermost, that come unto God by Him, seeing He ever liveth to make intercession for them." I know that the Lord Jesus is mighty to save me from that wrath, and from that curse, and from that hell, and from that damnation that is due to me, by reason of my sins, and that He is mighty to justify me, and mighty to pardon me, and mighty to reconcile me to God the Father, and mighty to bring me to glory, as the Scripture doth everywhere testify.

Seventhly, *I know, through grace, that Jesus Christ is the only person, anointed, appointed, and fitted, and furnished by the Father for that great and blessed work or office, of saving sinners' souls*, as the Scriptures do clearly testify. Certainly were Jesus Christ never so able and mighty to save, yet if He were not anointed, appointed, fitted and furnished by the Father for that great office of saving poor, lost sinners, I know no reason why I should expect salvation from Him.

Eighthly, *I know, through grace, that the Lord Jesus Christ hath sufficiently satisfied, as mediator, the justice of God, and pacified His wrath and fulfilled all righteousness and procured the favour of God and the pardon of sin, etc.; for all them that close with Him that accept of Him, as He is offered in the gospel of grace*, Gal. iii. 19, 20; I. Tim. ii. 5; Heb. viii. 6; Heb. ix. 14, 15, and xii. 24; Heb. x. 12, 14; Matt. iii. 15; Rom. viii. 1-4, 33, 34, and v. 8-10; Acts xiii. 39.

Ninthly, *I find that Jesus Christ is freely offered in the gospel to poor, lost, undone sinners, such as I am*. I find that the ministers of the gospel are commanded by Christ to proclaim in His name a general pardon, and to make a general offer of Him to all to whom they preach the everlasting gospel, without excluding any: Mark xvi. 15, "And He said unto them, 'Go ye into all the world, and preach the gospel to every creature.'" And what is it to preach the gospel unto every creature but to say to them as the angels did to the shepherds, Luke ii. 10-11, "I bring you good tidings of great joy which shall be to all people: for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."

Tenthly, *I know, through grace, that all sorts of sinners are invited to come to Christ, to receive Christ, to accept of Christ, and to close with Christ*: Is. lv. 1, 2; Matt. xi. 28, 29; John vii. 37; Rev. iii. 20, and xxii. 17.

Eleventhly, *through grace, I do in my understanding really assent to the blessed record and report that God the Father, in the blessed Scriptures, has given concerning Christ*, I. John v. 10-12. The report that God the Father has made concerning the person of Christ, and concerning the offices of Christ, and concerning the work of redemption by Christ, I do really and cordially assent unto, as most true and certain, upon the authority of God's testimony, who is truth itself and cannot lie. Now, though this assent alone is not enough to make a saving reception of Christ, yet it is in saving faith, one that without which it is impossible that there should be any saving faith.

Twelfthly, *I can say through grace, that in my judgment I do approve of the Lord Jesus Christ, not only as a good, but as the greatest good as a universal good, as a matchless good, as an incomparable good, as an infinite good, as an eternal good to my poor soul*, as these Scriptures do evidence, Ps. lxxiii. 25, 26; Songs v. 10; Ps. xlv. 1, 2; Phil. iii. 7-10; I. Tim. i. 15. I know that there is everything in Christ that may suit the state, case, necessities, and wants of my poor soul. There is mercy in Him to pardon me, and grace in Him to enrich me, and righteousness in Him to clothe me, etc., and therefore I cannot but approve of the Lord Jesus, as such a good as exceeds all the good that is to be found in angels and men. The good that I see in Christ doth not only counterpoise, but also excel all that real or imaginary good that ever I have met with in anything below Christ. Christ must come into the will, He must be received there, else He is never savingly received. Now, before the will will receive Him, the will must be certainly informed that He is good, yea, the best and greatest good, or else He shall never be admitted there. Let the understanding assent never so much to all propositions concerning Christ as true, if the judgment doth not approve of them as good, yea, as the best good, Christ will never be truly received. God in His working maintains the faculties of the soul in their actings, as He made them.

Thirteenthly, *so far as I know my own heart, I am sincerely willing to receive the Lord Jesus Christ in a matrimonial covenant*, according to these Scriptures Hos. ii. 19, 20; II. Cor. xi. 2; Is. liv. 5; Is. lxi. 10; Is. lxii. 5. Through grace I am *first*, sincerely willing to take the Lord Jesus Christ for my Saviour and sovereign Lord, so far as I know my own heart, I do through mercy give my hearty consent, that Christ, and Christ alone, shall be my Saviour and Redeemer. It is true, I do duties, but the desire of my soul is to do them out of love to Christ, and in obedience to His royal law and pleasure. I know my best righteousnesses are but "as filthy rags." And woe would be to me, had I no other shelter, or saviour, or resting-place for my poor soul, than rags, than filthy rags. And so far as I know my own heart I am sincerely willing to give up myself to the guidance and government of Jesus Christ, as my sovereign Lord and king, desiring nothing more in this world than to live and die under the guidance and government of His Spirit, Word



and Grace. *Secondly*, I am willing through grace to give a bill of divorce to all other lovers, without exception or reservation. So far as I know my own heart, I desire nothing more in this world, than that God would pull out right-eye sins, and cut off right-hand sins. I am very desirous through grace to have all sins brought under by the power, spirit and grace of Christ; but especially my special sins, my chief corruptions. I would have Christ alone to rule and reign in the haven of my heart without any competitor. *Thirdly*, I am sincerely willing through grace to take the Lord Jesus Christ, for better, for worse, for richer, for poorer, in sickness and in health, and in His strength I would go with Him through fire and water, resolving, through His grace, that nothing shall divide betwixt Christ and my soul. So far as I know my own heart, I would have Christ, though I beg with Him, though I go to prison with Him, though in agonies in the garden with Him, though to the cross with Him. *Fourthly*, so far as I know my own heart, I am sincerely willing first, to receive the Lord Jesus Christ presently John i. 12, secondly, to receive Him in all His offices, as king, prophet and priest, thirdly, to receive Him into every room of my soul, to receive Him into my understanding, mind, will, affections, etc., fourthly, to receive Him upon His own terms of denying myself, taking up His cross and following Him wherever He goes. *Fifthly* and lastly, so far as I know my own heart, I do freely consent (1) To be really Christ's; (2) To be presently Christ's; (3) To be wholly Christ's; (4) To be only Christ's; (5) To be eminently Christ's; (6) To be for ever Christ's.

Certainly that Christian that has and does experience these particulars may safely, groundedly, boldly and comfortably conclude that his faith is a true, justifying, saving faith, the faith of God's elect, and such a faith as clearly evidences a gracious state, and will never leave his soul short of heaven.

—THOMAS BROOKS (Puritan Divine).

### Resigning All to God.

**A**N acquiescence in the Lord's will, founded in a persuasion of His wisdom, holiness sovereignty, and goodness. This is one of the greatest privileges and brightest ornaments of our profession. So far as we attain to this we are secure from disappointment. Our own limited views and short-sighted purposes and desires may be, and will be, often overruled; but then our main and leading desire, that the will of the Lord may be done must be accomplished. How highly does it become us, both as creatures and as sinners, to submit to the appointments of our Maker, and how necessary is it to our peace! This great attainment is too often unthought of, and overlooked; we are prone to fix our attention upon the second causes and immediate instruments of events; forgetting that whatever befalls us is according to His purpose, and therefore must be right and seasonable in itself, and shall in the issue be productive of good. From hence arise impatience, resentment, and secret repinings, which are not only sinful, but tormenting; whereas, if all things are in His hand; if the very hairs of our head are numbered; if every event, great and small, is under the direction of His providence

and purpose; and if He has a wise, holy, and gracious end in view, to which everything that happens is subordinate and subservient—then we have nothing to do, but with patience and humility to follow as He leads, and cheerfully to expect a happy issue.

The path of present duty is marked out, and the concerns of the next and every succeeding hour are in His hands. How happy are they who can resign all to Him, see His hand in every dispensation, and believe that He chooses better for them than they possibly could for themselves.

—NEWTON.

### **Letter Written by Marion Laird, of Greenock, to Mr. Thomas Graham, in Paisley, January 18th, 1770.**

**I** would very gladly speak a word to you, Sir, were the Lord pleased to back it with power, life, and liberty.

I would mention some Scriptures that occurred to me on your behalf: Isaiah xlv. 22 "Look unto me, all ye ends of the earth, and be ye saved." This is a very extensive call, from the ends of the earth. Look unto me, glorious Me! that speak in righteousness, mighty to save.

The next Scripture that occurred was Ezekiel xxxvi. 25 "I will sprinkle you with clean water, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you." O, Sir, here God pronounces the blood of Christ to be clean. The heavens are not clean in his sight; and he chargeth his angels with folly. Here Christ's blood cleanseth from all sin. Are your sins and guilt so heavy that they are like to press you down to hell? and you are made to wonder at the divine patience of God, that keeps you so long out of hell, notwithstanding all your provocations? Do you see the law pursuing you for the debt of perfect obedience?

Send the law to Christ: Christ is the end of the law for righteousness, to every one that believeth. Christ hath a righteousness to fulfil the law; and he hath paid the utmost farthing of the debt to the law and justice of God: upon the cross He said, "It is finished: and" gave up the ghost." He hath strength to give you to perform duties, for work and warfare. O love Him who loved you from eternity, who is altogether lovely. He is the beauty of the Godhead. Had you the eye of faith but opened to see Christ's ravishing beauty, His excellency and glory, you would be ready to wonder why the world were not all running after Him.

The third Scripture was John xi. 44 "Jesus said, loose him and let him go." What need hath a sinner to put the work into Christ's glorious hand? "He was bound about with grave cloths." Ye cannot walk one foot in the way of the Lord, until ye be loosed, and let go. He 'is bound about with the chain of unbelief: he is bound about with the chain of self: he is bound about with the chain of pride: with the chain of atheism: with the chain of formality: with the chain of carnality: with the chain of enmity against God. The heart is not subject to the law of God, neither indeed can be, while in a natural state. He

thinks he has some duty or other to present to the Lord: prayers, tears or the like. It is supernatural power that will bring a sinner out of himself, to rely upon Christ Jesus, for righteousness and strength.

Be not overmuch troubled with those hellish blasphemous thoughts of the devil: they are like lightning thrown into a room: they are not of the room, yet they are thrown into the room: so are these blasphemous thoughts thrown into your heart. Let Satan answer for them unto God, they are his, and not yours. A carnal wandering thought, in time of prayer, is more sinful than they are. When you go to the minister, or to a Christian acquaintance, to complain, neither think these thoughts over again, nor yet name them over to them, but tell them that you are troubled with blasphemous thoughts of the devil: they will understand you very well. Satan would have all convictions to come to nothing; thereby he gains his point, to keep poor sinners away from Christ. Believe not Satan, though he tell you that ye have the external call of the gospel, ye will never get the internal call of the Spirit of God; he is a liar from the beginning, and the truth is not in him.

Another Scripture that occurred was Isaiah xlv. 3 "I will pour waters upon him that is thirsty, and floods upon the dry ground." If you are not thirsty, you are exceeding dry. Are you athirst for this or the other vanity, or lust, or idol? But I expect better things of you, even that you are thirsting for a drink of Christ's water which He has to give, which is to them that receive it, a well of water, springing up unto everlasting life. If this be the thirst that you are longing for, He will satisfy your desires, and fill the hungry with good things. He will answer your prayers in his own time.

He is the merciful Samaritan that comes over the sinner's weakness: he pours wine and oil into his wounds. Those that are broken in their hearts, and grieved in their minds. He healeth; He tenderly binds up their painful wounds. When the sinner is come this length, that he cannot believe more than he can remove mountains, it is the breaking of the day with him; there is room in his heart to work faith in it: and O that Christ may work faith, and bear all the glory. To whom be praise, glory and honour, for ever and ever.

The grace of our Lord Jesus be with you.

—MARION LAIRD.

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### Notes and Comments.

The Synod met at Inverness on the evening of Tuesday, the 23rd of May, and was well attended. This was the Fourth Annual Meeting in war-time conditions. It is matter for profound thankfulness to God that in His good providence the Supreme Court of the Church has been able to meet during these years without interference. The retiring Moderator, the Rev. J. P. MacQueen, preached an eloquent and impressive sermon on Acts v. 13, "And of the rest durst no man join himself unto them." The sermon is to be published in a later issue.

## Church Notes.

*Communion.*—July, first Sabbath, Raasay, Lairg and Beaully; second, Tain, Staffin and Tomatin; third, Daviot, Halkirk, Flashadder and Rogart; fourth, Bracadale and Plockton; fifth, Achmore, North Uist and Thurso. August, first Sabbath, Dingwall; second, Portree and Stratherrick; third, Finsbay, Laide and Bonarbridge; fourth, Vatten and Stornoway. *September*, first Sabbath, Ullapool and Breaslete; second, Strathy; third, Tarbert (Harris) and Stoer. *October*, first Sabbath, Tolsto; second, Ness.

*Correction.*—In the May issue of the Magazine the date of North Uist Communion was incorrectly given as the fourth Sabbath of July. The correct date is the fifth Sabbath of July.

*Cause for Thanksgiving.*—Our readers will be glad to learn that in the good providence of the Lord the Rev. D. Beaton has recovered his health to a considerable extent, and still continues to improve. We trust that in the near future he will be quite fit to resume his duties as Editor. Mr. Beaton's recovery, so far, is cause for sincere thankfulness to God.

*Proceedings of Synod.*—As in former years the *Proceedings of the Synod* will be published separately. A further notice regarding the publication will be given later when particulars are available.

*Synod Statement.*—Early this year a statement upon the subject of "Protest" was prepared and issued by the Rev. R. MacKenzie, Glasgow. The views therein stated are not the accepted views of the Synod upon this subject. For the information and guidance of our people the Synod of last May thought it advisable to prepare a statement dealing with this subject. This statement is being printed and due notice will be given as soon as it is available.

## Acknowledgment of Donations.

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

*Sustentation Fund.*—Mr. J. F. Carnoch, Ardgour, £2; Mrs. I. McD., Craighead of Banff, Alyth, £1 5/6; Mrs. A. McL., Dallas, Forres, £1; Miss K. McK., E. Fearn, Ardgay, 4/-; Mrs. W. P., 2 Park Place, Stirling, £1; Mr. N. McK., The Bungalow, Geocrab, Harris, £2; Mrs. M. McR., Achduart, Achiltibuie, £1; D. McD., Aros, Mull, 10/-; A Friend, Skye, £1; A Friend o/a Lochbroom Congregation per Rev. D. N. MacLeod, £6; "Two Friends," Glasgow postmark, £6 10/-; Misses McK., Uig Cottage, Kirkcolum, £2; Miss M. G., 26 Argyle Street, Lochgilphead, £1.

*Home Mission.*—Mrs. H. Henderson, Ailsa Craig, Ontario, £3 7/6; Friend, Glasgow, o/a Inverness Congregation, £1; Miss M. G., 26 Argyle Street, Lochgilphead, 10/-.

*Organisation Fund.*—Two Friends, Inverness o/a Synod Expenses per Rev. R. R. Sinclair, £5.

*China Mission.*—Miss G. Coop, 273 Meade Street, Glen Innes, N.S.W., £1; Miss D. C. McLeish, Ailsa Craig, Ontario, £2; Friend, Glasgow, £1; N. McK., Geocrab, Harris, £1; Mrs. M. McA., Lyndale, Arnisort, Skye, 5/6; Lieut. N. Miller, 74a Thornton Road, Clapham Park, London, £2; Mrs. M. G., Springfield, Cullicudden, £1.

*R.A.F. Benevolent Fund.*—Miss K. McK., E. Fearn, Ardgay, 3/6.

*Jewish and Foreign Missions.*—Mr. Thos. McD., Brock, Sask., Canada, £4 15/6; A Wellwisher, £4; A Friend, Beaulieu, £1; Miss J. McK., Scotsburn, Kildary o/a Shangan, £2; Mrs. H. Coop, 273 Meade Street, Glen Innes, N.S.W., £1; Miss G. Coop, 273 Meade Street, Glen Innes, N.S.W., £2 10/-; Mrs. H. Henderson, Ailsa Craig, Ontario, £3 7/6; Miss D. C. McLeish, Ailsa Craig, Ontario, £2 9/-; Friend, Glasgow, o/a Inverness Congregation, £1; N. McK., Geocrab, Harris, £2; A Friend, Herts, 10/-; M. M., W. G. Street, in Memory of M., o/a Schools, £1; M. M., W. G. Street, in Memory of M., o/a Medecine, £1; A. J. S., P.S., Applecross, 10/-; Mrs. Canty, Aria, King Country, New Zealand, £4 12/6; Mrs. I. McL., 5 Skindin, Skye, 2/6; Bloor St. Presbyterian Church, Toronto, being their Fourth War-time Contribution on behalf of South African Mission, £63 17/6; Lieut. N. Miller, 74a Thornton Road, Clapham Park, London, £3; A Friend, Raasay, 10/-; A Friend—"The wish of one who loved the Cause," per Rev. N. McIntyre, £4; Portree Sabbath School, per Rev. D. M. Macdonald, £8.

*Lochdroom Congregational Funds.*—Rev. D. N. MacLeod acknowledges with sincere thanks a donation of £5 from "A Friend," Leckmeln, for Congregational purposes.

*Helmsdale Congregation.*—Rev. Wm. Grant gratefully acknowledges receipt of ten dollars for Sustentation Fund from Mrs. E., Carloo, Alberta.

*Raasay Manse Building Fund.*—Mr. E. MacRae, Treasurer, acknowledges with grateful thanks the following donations:—N. McL., Dingwall, £1; In Memory of Raasay Friends—postmark, Cambridge Street, Glasgow, per Mr. Macrae, £6; J. McK., Point, Gairloch, 10/-; K. McL., Portree House, per Rev. D. Campbell, £1; A Friend, Inverness postmark, £1; "K. G.," H.M.S. Bideford, £1; J. C., Glasgow, o/a Sustentation Fund, £1; Collecting Cards, Flashadder, Skye, per Mr. D. MacSween, £10.

*South Harris Manse Building Fund.*—Mr. Peter MacLeod, Borrisdale, thankfully acknowledges a donation of £1 from F.P., Raasay.

*Uig Church Building Fund.*—Mr. D. Matheson, Treasurer, acknowledges with sincere thanks the following collections:—Collected in Ardrrie, Stockinish, £7; Kyles, Harris, £16 2/-; Tarbert, £15 10/-; Cluer, £8 15/6; Goosebay, £10; Sandwick, Stornoway, £5 15/-; Lower Sandwick, £12.

*St. Jude's South African Clothing Fund.*—The Committee acknowledge with grateful thanks contributions amounting to £16 18/6, and the following amounts direct per Treasurer:—Friend, Oban, £1 4/-; Miss C. McK., Manchester, 10/-; Anon, Sutherlandshire, £1; Mrs. E. Y., Kames, 10/-.

The following lists have been sent in for publication:—

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