

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 is may be  
 displayed because of the truth."—Ps. lx. 4.*

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**The Covenanters.\***

THE book before us is one of the most interesting we have read for some time on a subject which it is to be hoped will ever appeal not only to Scotsmen but to all men and women who value the priceless birthright we enjoy of civil and religious liberty. Mr. Barr is a native of the parish of Fenwick (pronounced Finnick) so memorable for its many martyrs and as the parish that gave to Scotland through John Howie, of Lochgoin, Scotland's noble tribute to the men, women and boys that dared to face crowned and mitred tyranny. Mr. Barr has a wonderful story to tell and he has told it well. True, the Covenanters have had their contendings narrated in graceful English, and Dr. King Howison, in his two lordly volumes, as Dr. Hay Fleming described them, raised a noble monument to men who while they lived were hunted from place to place and when they died were often the butt of the Royalist school of historians.

Mr. Barr has gleaned from many fields and it is evident he has scarcely missed anything of interest on the subject as appears from the use he makes of his material. Mr. Barr does not allow his political light to be put under a bushel. His references to Disestablishment, the national recognition of religion, Scottish Nationalism and the political martyrs, etc.,§ make it quite clear where Mr. Barr's political faith lies. The reader may not see these matters from Mr. Barr's standpoint but he has presented his readers with sufficient instructive and interesting material to awaken a feeling of gratitude to him for the fine tribute he has paid to the Covenanters. There was a heroic fight for a noble cause and Mr. Barr has told his story well. He has the happy knack of making use of picturesque phrases and sentences coined by men who had their thoughts fixed on the crown rights of their Redeemer while they held the sword in their hand. Mr. Barr is not blind to the faults of the Covenanters, but is as one who has a warm heart to them in their noble contendings. He quotes from outstanding Covenanters on the question of using force, from which quotations it is clear that some of the best of them did not believe

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*\*The Scottish Covenanters* by Rev. James Barr, B.D. Distributed on behalf of the author by Messrs. John Smith & Son, Glasgow. Price 12/6 nett. The price may be considered too high for the purses of many our readers but when one considers the cost of materials and labour it could scarcely be less.

§It is the reviewer's opinion that the book would lose nothing by the omission of these matters.—Editor.

in a resort to arms;† though, of course, their use in self-defence is another matter. Other questions are referred to and the opinions of some of the Covenanters given such as, was it right to lie in order to allow a hiding Covenanter to escape? This is what Richard Cameron on his sermon on Hos. xiii. 9-10 said: "I confess folk are much to be pitied at this time who take a liberty to lie, especially when soldiers come to the house and ask if such a man was there. It is true ye are not bound at the very first, if you can without sin shift it, to tell them but beware of lying on any account. Rather tell them such a one was there though you and your house should be ruined by it, yea; though it should tend to the prejudice of the best ministers in Scotland. God will not give you thanks for saving one's life by a lie. Let us be strict and ungenuous both with God and man."

The book contains interesting information on the parish of Fenwick and of some of its distinguished natives who rose to eminence in other lands, particularly Sir George Fowlds, New Zealand. After what we have said, I think we may promise the purchasers and readers of the book the pleasure of enjoying fellowship with some of the noblest of Scotland's sons, who though dead are still speaking.

The book is well illustrated and is further equipped with a very full bibliography and an excellent index. The printers deserve a word of praise for the fine style in which the book has been produced in these difficult times. It is a credit to the Glasgow press.

### **Bright Ornaments of the Church of Christ: John Livingstone of Ancrum.**

It has always been the case that when the Church of God endured the greatest persecutions it produced the largest number of stalwarts who contended earnestly for the faith. This was the case in an eminent degree in Scotland, showing that when the Lord was pleased to give days of sad adversity, He balanced it by giving many witnesses who had nearness to Himself, and who were living epistles known and read of all men. Among these witnesses He raised up many who were outstanding heralds of the Cross, and who went forth as "the he-goats before the flock." Among these heralds, John Livingstone, of Ancrum, takes a very high place.

Livingstone was born at Monyabrook in Stirlingshire on 21st June, 1603, a year memorable in British history as that in which Scotland and England were united under one monarch. His father, William Livingstone, was minister, first at Monyabrook and then at Lanark, and suffered a great deal for his zeal against Episcopacy. The subject of this sketch was educated, first at home, under his father's guidance, and then at Stirling, from which he went to Glasgow where he graduated Master of Arts in 1621. In both Stirling and Glasgow he had opportunities of hearing godly ministers, such as Mr. Patrick Simpson in the former, and Messrs. John Bell and Robert Smith in the latter. He was first inclined to go to France to study medicine, but the Lord showed him that He had work for him in His vineyard. It was in Glasgow that he was privileged to witness

†Samuel Rutherford in a letter to Lord London: "I am not of that mind that tumults or arms is the way to put Christ on His throne," etc.

publicly, for the first time, against the Episcopal ceremony of receiving the communion in a kneeling posture. As he, with some other students, refused to conform to this innovation they were ordered by William Law, Bishop of Glasgow, to leave the table, which they did, but not before Livingstone testified publicly that as there was no warrant in God's Word for kneeling when receiving the communion they ought not to be excluded from the Lord's Table.

He was licensed to preach in 1625 and preached in Lanark and the neighbouring congregations for some time as a probationer. Steps were taken to settle him as minister of Torphichen, but owing to his well-known opposition to Episcopacy, the Bishop of St. Andrews put a stop to it. For nearly three years afterwards he acted as domestic chaplain to the Earl of Wigton. It was during this time that he preached his memorable sermon on the Monday of the Communion at the Kirk of Shotts. On the Sabbath night he and a number of eminent Christians were gathered together for prayer, and in view of the fact that he was engaged to preach on the Monday he left them and went out into the fields early in the morning. Through a sense of his own weakness he was seriously thinking of stealing away. However, he did not carry out his purpose, and preached from *Ezekiel xxxvi. 25, 26*: "Then will I sprinkle clean water upon you," etc. It is computed that about five hundred persons passed from death unto life under that sermon. This was the beginning of the Monday services with which the Communion seasons in Scotland used to end.

As there were no prospects of his being settled in his native land owing to the vigilance of the Bishops, he became minister of Killinshie in Ireland in 1630, and through the influence of Viscount Clannybuie, the Bishop of Rapho permitted his ordination according to the Presbyterian manner by other Scottish ministers who had gone to Ireland before him. There were a great many of the "salt of the earth" in the North of Ireland at this time, for Livingstone in his autobiography tells us: "I do not think that there were more lively and experienced Christians anywhere than were these at that time in Ireland, and that in good numbers, and many of them persons of a good outward condition in the world. Being but lately brought in, the lively edge was not yet gone off them, and the perpetual fear that the bishops would put away their ministers, made them with great hunger wait on the ordinances." The following year he was suspended by the Bishop of Down for Nonconformity, but shortly afterwards, through the intervention of Archbishop Usher, he was restored. The enemies of the gospel, however, could not be at rest, and in a short time, at the instigation of the King upon complaints sent by the bishops in Scotland, he and Mr. Robert Blair were deposed. For some time he continued in Killinshie preaching privately, and occasionally publicly, and then returned to Scotland, where he went from place to place, preaching the gospel as he got opportunity.

During this period he, on two occasions visited Killinshie, and the people there, having decided to emigrate to New England, appointed him and another gentleman to go before them, but after all preparations had been made, various circumstances in providence prevented them from going further than London. When they returned they found that the sentence of deposition had been removed from Mr. Livingstone and other Presbyterian ministers who had been deposed, and thus he was enabled to continue preaching in Killinshie till 1635. In that year he married a daughter of



Bartholomew Fleming, merchant in Edinburgh, who proved a faithful help-meet to him, always ready to encourage him in his afflictions and trials. Shortly afterwards he was again deposed and then excommunicated, but he continued preaching in his mother-in-law's house for some time. As there did not seem to be any prospects of religious toleration being granted them in Ireland he, and another one hundred and forty persons decided to emigrate to New England. For this purpose they left Ireland and had reached a point much nearer to the banks of Newfoundland than they were to any part of Europe, when they encountered a severe storm which drove them back to Ireland. He now continued to preach in his mother-in-law's house, as formerly, until he was informed against in 1637. He and Robert Blair escaped arrest by going across to Scotland where he eagerly embraced the many opportunities for preaching which presented themselves to him.

The year 1638 became well known as the year in which the Scottish people rejected Laud's hated Service Book and banded themselves together by signing the National Covenant. In November of the same year the famous Glasgow Assembly sat and deposed the Bishops. In July of that year Livingstone was settled in Stranraer where he laboured for ten years. Some came from Ireland and dwelt in Stranraer in order to be under his ministry, and great numbers used to come to the Communion from there. At one time it was reckoned that about five hundred persons came across. During his Stranraer ministry he served for a short time as chaplain to the Earl of Cassill's regiment in England. After a fruitful ministry of ten years he was transported by the General Assembly to Ancrum where he found the people simple and ignorant but after some time his labours were blessed.

In 1650 he was sent with other ministers and elders from the Church of Scotland to accompany the Commissioners which the Scottish Parliament sent to Breda to confer with King Charles II. This service he performed much against his will, and from his own observations of the king, he found many reasons for concluding that he was far from being sincere. Later on, he was constrained to preach before the king and tender to him the oath at the time when the king took the National Covenant and the Solemn League and Covenant. About the year 1655 his old parish of Killinshie took steps to give him a call but the Synod of Merse and Teviotdale refused to allow him to go. He, however, visited them the following year but met with several things which confirmed him that it was not the Lord's mind that he should be there.

King Charles II., soon after coming to the throne, showed that he had no respect for the most solemn oaths, and very soon began to persecute the Church in Scotland. In 1662 the Privy Council summoned twelve ministers, among whom was Livingstone, before them, and ordered them to take the Oath of Allegiance, acknowledging the king as supreme in ecclesiastical as well as civil matters. The minister of Ancrum refused to take the Oath and he was sentenced to banishment from the king's dominions. So bitter was the spirit of persecution that he was even refused permission to go home to take leave of his family. He arrived at Rotterdam where he met the rest of the banished ministers, and, there being a Scots congregation in the town, he got frequent opportunities for preaching. In his exile he gave himself entirely to the study of the Bible and prepared a polygot Bible which gained the admiration and approbation

of the most learned in Holland. He also left short biographical sketches of the principal ministers who were contemporary with him.

The time at last came when all his troubles were to have an end. On 9th August, 1672, in the seventieth year of his age, the grim messenger came to him, not as the king of terrors but as a messenger of peace, to bring him home to be for ever with Christ. King Charles and the Privy Council might banish him out of Scotland but neither had power to banish him out of heaven, for there he has an eternal inheritance.—*J. C.*

### **Christ's Priestly Office.**

A Sermon by Rev. THOMAS BOSTON.

"Thou art a Priest for ever after the order of Melchisedec" (Heb. vii. 17).

It is evident from the context, that the Apostle is speaking of Christ as a Priest, applying to Him this passage from Ps. cx. 4: "Thou art a Priest for ever, after the order of Melchisedec," where two things are proposed; 1. That He is indeed a Priest whose business it is to offer sacrifices. 2. That He is so after the order of Melchisedec; noting thereby the similitude betwixt the two, the one being a notable type of the other. This likeness consists not in an unbloody sacrifice, that of bread and wine, which Melchisedec brought forth to Abraham when he returned from the slaughter of the kings who had taken Sodom and Gomorrah; but (1) In the name, Christ being the true "King of righteousness" and "King of peace," in which respect Melchisedec was only a type of Him (Heb. vii. 2). (2) In their original: ver. 3, Melchisedec is represented as without father, without mother, without descent having no beginning of days; nothing being recorded of his birth and parentage, as he is like an immortal. In this he was a notable type of Christ, who had no father as man, no mother as God, was God Himself from eternity, and His goings forth were of old, from everlasting. (3) In their continuance, because Melchisedec's death is no where recorded, ver. 8; but is represented as one who liveth. So Christ our High Priest liveth for ever, to make intercession for us. (4) In their office, Melchisedec was priest of the Most High God, and king of Salem, or Jerusalem. So Christ is a Priest, who offered Himself a sacrifice to God, and is constituted King of Zion, of the Church. (5) In respect of unity. Melchisedec is set forth as having neither predecessor, nor successor in his office. So Christ was set up to be a priest from everlasting, and is represented as a lamb slain from the foundation of the world; and the sacrifice that He offered being perfect, there is no more occasion for any other priests, and He has no successor, having an unchangeable and perpetual priesthood. (6) In respect of dignity; Melchisedec being proposed as greater than Abraham. So Christ is greater than both: for He said: "Before Abraham was, I am." Thus Christ is a Priest, and that for ever. In this office is contained the grand relief of poor souls distressed and perplexed with the guilt and burden of their sins. When all other remedies have been tried in vain, it is the blood of the sacrifice of Christ, sprinkled by faith upon the trembling conscience, that must cool and refresh, and sweetly compose and settle it. The doctrine arising from the text is—Doct. Christ executeth the office of a

Priest, in His once offering Himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us.

In discoursing from this doctrine, I shall,

I. Shew that Christ is truly and properly a Priest.

II. Explain the nature of Christ's priestly office.

III. Make some practical improvement.

I. I am to shew that Christ is truly and properly a Priest. This is evident, if we consider, 1. That the scripture holds Him forth as such, Ps. cx. 4 and Heb. v. and other places of that epistle. 2. Because He exercises the acts of the priestly office, in offering sacrifice, and praying for His people. 3. Because He was typified by such as were really priests, as all the Levitical priests, and Melchisedec. Quest. Wherein did Christ's priestly office differ from the priestly office under the ceremonial law? 1. The priests under the law were priests after the order of Aaron: but Christ is a priest after the order of Melchisedec. Who this Melchisedec was, it is in vain to enquire, and cannot possibly be known; the Holy Ghost designedly concealing his genealogy, beginning and ending, and descent, that so he might be a fitter type of Christ and His everlasting priesthood. He was like a man dropped from the clouds, and at last caught up again, and none knew how. It is said of him, Heb. vii. 3, that he was without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually.

Now Christ was a Priest after the order of Melchisedec not by a corporeal unction, legal ceremony, or the intervening act of human ordination, but by a divine and heavenly institution, and immediate unction of the Spirit of life, in that extraordinary manner, whereby He was to be both King and priest unto God, as Melchisedec was Heb. vii. 16. He was not a priest after the order of Aaron, because the law made nothing perfect, but was weak and unprofitable; and therefore was to be abolished and to give place to another priesthood. Men were not to rest in it, but to be led by it to Him who was to abolish it, Heb. vii. 11, 12. The ministry and promises of Christ were better than those of the law; and therefore His priesthood, which was the office of dispensing them, was to be more excellent too, Heb. viii. 6. For when the law and covenant were to be abolished, the priesthood, in which they were established, was likewise to die.

2. The priests under the law were sinful men, and therefore offered sacrifices for their own sins as well as for the sins of the people. Heb. v. 3. But Christ was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens, who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's, for this He did once when He offered up Himself," Heb. vi. 26, 27. He was perfectly pure and holy, and could stand before God even in the eyes of His strict justice, "as a lamb without blemish and without spot." Though He "made His soul an offering for sin," yet He "had done no iniquity, neither was there any guile found in His mouth." And indeed His sacrifice had done us no good, had He been tainted with the least sin.

3. The priests under the law were many, because they were mortal; death as a universal deluge was continually sweeping them off the stage.

But Christ as a Priest for ever, Ps. cx. 4. Heb. vii. 23, "This man continueth ever."

4. The priesthood under the law was changeable, but Christ's priesthood is unchangeable. The legal dispensation was to continue only for a time. It was like the morning star to usher in the rising sun, which as soon as he appears in our horizon, it vanishes and shrinks away, Heb. vii. 12. God confirms this priesthood with an oath, Ps. cx. 4, Heb. vii. 12, as well as a King. Those offices which were divided between two families, were both united and vested in Christ; this being absolutely necessary for the discharge of His Mediatory undertaking, and for the establishment of His kingdom, which being of another kind than the kingdoms of this world, even spiritual and heavenly, therefore needed such a King as was also minister of holy things. And the apostle tells us, Heb. vii. 24, that "this man, because He continueth ever, has an unchangeable priesthood."

5. The priests under the law offered many sacrifices, and of various kinds, as lambs, and rams, calves, and bullocks, and the blood of many beasts: but Christ offered but once, and that but one sacrifice, even the sacrifice of Himself. So it is said, Heb. ix. 25, 26, "Nor yet that He should offer Himself often, as the high priest entereth into the holy place every year, with the blood of others (for then must He often have suffered since the foundation of the world): but now in the end of the world, has He appeared to put away sin by the sacrifice of Himself." And herein He excelled and far transcended all other priests, in this, that He had something of His own to offer. He had a body given Him to be at His own disposal for this very end and purpose. It is said, Heb. x. 5, 7, 10, "Wherefore when He cometh into the world, He saith, Sacrifice and offering thou wouldst not, but a body thou hast prepared for me. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all." He offered up His body, and not only His body, but His soul was made an offering for sin, Isa. liii. 10. We had made a forfeiture both of our souls and bodies by sin. It was therefore necessary that the sacrifice of Christ should be answerable to the debt which we owed to God. And when Christ came to offer up His sacrifice He stood not only in the capacity of a Priest, but also in that of a Surety; and so His soul stood in the stead of ours, and His body in the stead of our bodies.

6. All these sacrifices the priests offered under the law were types of the sacrifice of Christ, which He was to offer in the fulness of time, they not being sufficient in themselves to purge away sin, nor acceptable to God any further than Christ was eyed in them. But Christ's sacrifice was the thing typified by all these oblations, and is efficacious in itself for the satisfaction of justice, and the expiation of sin, Heb. x. 1, 4, 14: "For the law having a shadow of good things to come, and not the very image of things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For it is not possible that the blood of bulls and goats should take away sins. For by one offering He has perfected for ever them that are sanctified." His sacrifice was invaluable, precious, and of infinite efficacy and virtue. And such it behaved to be: for it being offered as an expiatory sacrifice, it ought to be proportioned and equivalent, in its own intrinsic value, to

all the souls and bodies that were redeemed by it. So that as one rich diamond is more in worth than ten thousand pebbles, or one piece of gold than many counters, so the sacrifice of Christ's soul and body is far more valuable than all the souls and bodies of the world.

7. The priests under the law appeared before God in behalf of the people, in the temple made with hands; but Christ appeareth in heaven itself. The Levitical priests offered sacrifices and made prayers for the people in the temple; and the high priest, who was an eminent type of Christ, entered into the holy of holies, the figure of heaven once a year, and that not without blood. This was the type of Christ entering into heaven itself in the people's name, to appear for them before the throne of God. Hence it is said, Heb. ix. 24, "For Christ is not entered into the holy places made with hands, which are the figure of the true; but into heaven itself, now to appear in the presence of God for us." I. John ii. 1, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

8. The priests under the law had only the office of priesthood; but Christ is Prophet, Priest and King.

II. Let us take a view of the nature of Christ's priesthood. The office of the priest was to offer sacrifices, and to pray for the people. Hence there are two parts of Christ's priestly office, namely, oblation of the sacrifice and intercession. Of Christ's oblation. One part of Christ's priestly office was the oblation of a sacrifice. Where we may consider—

1. The import of offering. 2. What was the sacrifice. 3. How often He did offer Himself. 4. For whom He did so. 5. For what ends He did offer Himself. 6. The efficacy of His offering.

First, I am to shew what the import of offering is. It signifies the voluntariness of Christ's sufferings, Eph. v. 2, "Christ has given Himself for us, an offering, and a sacrifice to God, for a sweet-smelling savour. He laid down His life of Himself, that He might take it again. He was led as a lamb to the slaughter, and as a sheep before her shearers, is dumb, so He opened not His mouth." For, 1. Though He will know His sufferings before-hand, and that dreadful storm of the divine wrath and indignation that was to fall upon Him, and all the abuse, indignities, and torments, He was to meet with from wicked men and on the cross, yet He did not withdraw from that dreadful apparatus of a violent death when His time was come; He would not suffer His disciples, could they have done it, to rescue Him from the impending danger: nay, His delivering Himself up to His blood-thirsty pursuers, after He had exhibited a remarkable instance of His divine power, in making fall to the ground with a word, John xviii. 28, was on evidence, that He was in no-wise constrained, but a hearty volunteer in His then intended offering. The cup of His sufferings was continually before His eyes; He never declined to drink of it; nay, He was pained and straitened till He drank it to the bottom.

2. The strong cry He uttered immediately before yielding up His soul on the cross, was an evidence there was more than a natural power attending Him in that important crisis. He was no criminal in the eye of God and Scripture, and could not have been put to death unless He had pleased, being the Most High God, and Sovereign of men and angels, and therefore having the whole creation at His command. The strong cry He then uttered

was not the effect of weakness or reluctance to part with His life, such as a criminal may be supposed to give, but rather a shout of triumph, proceeding from one who had spontaneously offered Himself to such a dreadful death, testifying before God, angels, and men, His joy and exultation in having performed the arduous work He had of His own proper motion engaged to achieve.

*(To be continued.)*

## **The Excellency of Christ.**

By JONATHAN EDWARDS.

*(Continued from page 15.)*

II. There do meet in the Person of Christ such really diverse excellencies, which otherwise would have been thought utterly incompatible in the same subject; such as are conjoined in no other person whatever, either divine, human, or angelical; and such as neither men nor angels would ever have imagined could have met together in the same Person, had it not been seen in the Person of Christ. I would give some instances:

1. In the Person of Christ do meet infinite glory, and lowest humility. Infinite glory, and the virtue of humility, meet in no other person but Christ. They meet in no created person; for no created person has infinite glory; and they meet in no other divine person but Christ. For though the divine nature be infinitely abhorrent to pride, yet humility is not properly predicable of God the Father, and the Holy Ghost, that exists only in the divine nature; because it is proper excellency only of a created nature; for it consists radically in a sense of a comparative lowness, and littleness before God, or the great distance between God and the subject of this virtue; but it would be a contradiction to suppose any such thing in God. But in Jesus Christ, who is both God and man, those two diverse excellencies are sweetly united. He is a person infinitely exalted in glory and dignity. Phil. ii. 3, "Being in the form of God, He thought it not robbery to be equal with God." There is equal honour due to Him with the Father. John v. 23, "That all men should honour the Son, even as they honour the Father." God Himself says to Him, "Thy throne, O God, is for ever and ever," Heb. i. 8. And there is the same supreme respect and divine worship paid to Him by the Angels of heaven, as to God the Father (ver. 6), "Let all the angels of God worship Him." But, however, He is thus above all, yet He is the lowest of all in humility. There never was so great an instance of this virtue among either men or angels, as Jesus. None ever was so sensible of the distance between, and Him, or had a heart so lowly before God as the man Christ Jesus. Matt. xi. 29. What a wonderful spirit of humility appeared in Him, when He was here upon earth, in His behaviour! In his contentment in his mean outward condition, contentedly living in the family of Joseph the carpenter, and Mary, His mother, for thirty years together, and afterward choosing outward meanness, poverty and contempt rather than earthly greatness; in His washing His disciple's feet, and in all His speeches and deportment towards them; in His cheerfully sustaining the form of a servant through His whole life, submitting to such immense humiliation at death.



2. In the person of Christ do meet together infinite majesty and transcendent meekness. These again are two qualifications that meet together in no other person but Christ. Meekness, properly so called, is a virtue proper only to the creature; we scarcely ever find meekness mentioned as a divine attribute in Scripture; at least not in the New Testament; for thereby seems to be signified a calmness and quietness of spirit, arising from humility in mutable beings that are naturally liable to be put in a ruffle by the assaults of a tempestuous and injurious world. But Christ being both God and man, hath both infinite majesty and superlative meekness.

Christ was a person of infinite majesty. It is He that is spoken of, Psalm xlv. 3, "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty." It is He that is mighty, that rideth on the heavens, and in His excellency on the sky. It is He that is terrible out of His holy places, who is mightier than the noise of many waters, yea, than the mighty waves of the sea; before whom a fire goeth, and burneth up His enemies round about; at whose presence the earth quakes, and the hills melt; who sitteth on the circle of the earth, and all the inhabitants thereof are as grasshoppers; who rebukes the sea, and maketh it dry, and drieth up the rivers; whose eyes are as a flame of fire, from whose presence, and from the glory of whose power, the wicked shall be punished with everlasting destruction; who is the blessed and only potentate, the King of kings, and Lord of lords, who has heaven for His throne, and the earth for His footstool, and is the high and lofty One who inhabiteth eternity, whose kingdom is an everlasting kingdom, and of whose dominion there is no end.

And yet He was the most marvellous instance of meekness, and humble quietness of spirit, that ever was; agreeable to the prophecies of Him. Matt. xxi. 4, 5, "And all this was done, that it might be fulfilled which was spoken by the prophet, saying, tell the daughter of Sion, Behold, the King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." And, agreeable to what Christ declares of Himself, Matt. xi. 29, "I am meek and lowly in heart." And agreeable as to what was manifest in His behaviour: for there never was such an instance seen on earth, of a meek behaviour, under injuries and reproaches, and towards enemies; who, when He was reviled, reviled not again. He had a wonderful spirit of forgiveness, was ready to forgive His worst enemies, and prayed for them with fervent and effectual prayers. With what meekness did He appear in the ring of soldiers that were condemning and mocking Him; He was silent and opened not His mouth, but went as a lamb to the slaughter. Thus is Christ as a lion in majesty, and a lamb in meekness.

3. There met in the Person of Christ the deepest reverence towards God, and equality with God. Christ, when on earth, appeared full of holy reverence towards the Father. He paid most reverential worship to Him, with postures of reverence. Thus we read of His "kneeling down and praying," Luke xxii. 41. This became Christ, as one who had taken on Him the human nature; but at the same time He existed in the divine nature; whereby His Person was in all respects equal with the Person of the Father. God the Father has no attribute or perfection that the Son has not, in equal degree, and equal glory. These things meet in no other person but in Jesus Christ.

4. There are conjoined in the person of Christ infinite worthiness of good, and the greatest patience under sufferings of evil. He was perfectly innocent and deserved no suffering. He deserved nothing from God by any guilt of His own; and He deserved no ill from man. Yea, He was not only harmless and undeserving of suffering, but He was infinitely worthy, worthy of the infinite love of the Father, worthy of infinite and eternal happiness, and infinitely worthy of all possible esteem, love and service from all men. And yet He was perfectly patient under the greatest sufferings that ever were endured in this world. Heb. xii. 2, "He endured the cross, despising the shame." He suffered not from His Father for His faults, but ours; and He suffered from men not for His faults, but for those things on account of which He was infinitely worthy of their love and honour, which made His patience the more wonderful and the more glorious. I. Pet. ii. 20, "For what glory is it, if when we be buffeted for your faults, ye shall take it patiently, but if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that we should follow His steps: who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered He threatened not; but committed Himself to Him that judgeth righteously, who His own self bare our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes we are healed." There is no such conjunction of innocence, worthiness, and patience under sufferings, as in the person of Christ.

5. In the person of Christ are conjoined an exceeding spirit of obedience with supreme dominion over heaven and earth. Christ is the Lord of all things in two respects: He is so, as God-man and Mediator: and thus His dominion is appointed, and given Him of the Father. Having it by a delegation from God, He is as it were the Father's vice-gerent. But He is Lord of all things in another respect, viz., as He is (by His original nature) God; and so He is by natural right the Lord of all, and supreme over all as much as the Father. Thus, He has dominion over the world, not by delegation, but in His own right. He is not an under God, as the Arians suppose, but, to all intents and purposes, supreme God. And yet in the same person is found the greatest spirit of obedience to the commands and laws of God that ever was in the universe; which was manifest in His obedience here in the world, John xiv. 31, "As the Father giveth me commandment, even so I do." John xv. 10, "Even as I have kept my Father's Commandments, and abide in His love." The greatness of His obedience appears in its perfection, and in His obeying commands of such exceeding difficulty. Never any one received commands of God of such difficulty, and were so great a trial of obedience, as Jesus Christ. One of God's commands to Him was, that He should yield Himself to such dreadful sufferings that He underwent. See John x. 18, "No man taketh it from me, but I lay it down of myself. This commandment I have received of my Father." And Christ was thoroughly obedient to this command of God, Heb. v. 8, "Though He were a Son, yet He learned obedience by the things that He had suffered." Philip ii. 8, "He humbled Himself, and became obedient unto death, even the death of the cross." Never was there such an instance of obedience in man or angel as this, though He was at the same time supreme Lord of both angels and men.

6. In the person of Christ are conjoined absolute sovereignty and perfect resignation. This is another unparalleled conjunction. Christ, as He is God, is the absolute sovereign of the world; the sovereign disposer of all events. The decrees of God are all His sovereign decrees; and the work of creation, and all God's works of providence, are His sovereign works. It is He that worketh all things according to the counsel of His will, Col. i. 16, 17, "By Him, and through Him, and to Him, are all things." John v. 17, "The Father worketh thereto, and I work." Matt. viii. 3, "I will be thou clean." But yet Christ was the most wonderful instance of resignation that ever appeared in the world. He was absolutely and perfectly resigned when He had a near and immediate prospect of His terrible sufferings, and the dreadful cup that He was to drink. The idea and expectation of this made His soul exceeding sorrowful, even unto death, and put Him into such an agony, that His sweat was, as it were, great drops or clots of blood, falling down to the ground. But in such circumstances He was wholly resigned to the will of God, Matt. xxvi. 39, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Verse 42, "O my Father, if this cup may not pass from me, except I drink it, thy will be done."

7. In Christ do meet together self-sufficiency, and an entire trust and reliance on God; which is another conjunction peculiar to the person of Christ. As He is a divine person, He is self-sufficient, standing in need of nothing. All creatures are dependent on Him, but He is dependent on none, but is absolutely independent. His proceeding from the Father, in His eternal generation, or filiation, argues no proper dependence on the will of the Father; for that proceeding was natural and necessary, and not arbitrary. But yet Christ entirely trusted in God: His enemies say that of Him, "He trusted in God that He would deliver Him," Matt. xxvii. 43. And the apostle testifies, I. Pet. ii. 23, "That He committed Himself to God."

*(To be continued.)*

## Co-eigneachadh Soisgeulach.

Le TOMAS BOSTON.

*(Air a leantuinn bho t.-d. 11.)*

CUINNEAL—Ach cha robh cor neach riamh, mar tha mo chorsa. FREAGRAM—Bha iomadh droch cor ann an laimh Chrìosd, a rinn e a leighis, agus cha d' fhailig cor riamh fhathast a chuireadh na laimh. Ciod tha sibh a saòilsinn de cor Mhuire Mhagdailen, as na thilg e mach seachd deamhain † Marc xvi. 9. Nach robh cor Phoil, a bha na fhear-toibheum, agus na fhear-geur-leannmhuinn, na chor a dh' fheadas a bhi air a choimeas ri do chor sa, I. Tim. i. 13. 'S cinnteach mise gu 'n robh saoithearachadh saor ghras airsan, air a ruineachadh, chum na peacaich bu mheasa a mhisneachadh gu teachd a stigh, rann 16. Ged a bha aig Manaseh sochair eideachadh crabhadeh, o athair diadhaidh, gidheadh bha e na fhear iodhal aoraidh oilteil, neach a bha cuir a chomhairle ris an diabhol, II. Eachd. xxxiii. 6. Mortair fuilteach, II. Bìgh. xxi. 16; gidheadh thainig e stigh, agus ghabhta ris gu grasmhor, II. Eachd. xxxiii. 12-13. Agus ciod a ta sibh a smaoineachadh mu chor Adhamh, le aon bheum a mhurt a chlann uile,

a sgrios anamaibh a chinne-daoine gu leir, agus a pheacaich an aghaidh solus bu dealraich, na b-urrainn sibhse a dheanamh a chaoidh? Ach an deigh na h-uile chaidh a radh thoiream a stigh dhuit, nach robh cor neach riamh mar tha do chor-sa, agus abrainn, nach bi cor neach eile gu brath coslach ris, tha e co ro ole, uime sin tha mi a saolsinn gu 'm bheil agad mar bha aig a ghaduich aithreachail air a chrann-cheusaidh, aobhar a bhi gloireachadh ar Fear-saoraidh mor ann an doigh sonruichte dhuit fein, anns nach do chopairtich aon do shoithichean na gloire riamh riut-sa, agus nach co-pairtich. Thig a stigh mata thusa aig am bheil do chor gun susbainn air bith, cor a ta gun choimeas, tha cothrom agad air bhi cuir onair air Crìosd le bhi leigheas cor co an-earbsach 's nach robh a leithid do chor 'na laimh riamh roimhe. "Na cuimhnichibh na nithe a bh-ann roimhe, agus na nithe a bh' ann o shean na tugaibh fainear," Isaiah xliii. 18, thigibh a stigh gu Crìosd le 'ur cor nuadh, "agus feuch," deir an Tighearna, "ni mi ni nuadh," rann 10. Cha deachaidh eifeachd fhola fhathasd co fada sa ta na comas. Na maoidheabh air neamhnad nuadh na chrùn grais, a dhealruicheas ni s' lionnrich na h-aon a chaidh ann fathast. Thig a stigh mata, agus gabh an t-aite a chaidh a chomharrachadh do cheann-feadhna na 'm peacach, a 's doimhne ann am feich saor ghras, ma tha e fathast falamh. Innseam dhuibh, gu bheil iadsan a thainig a stigh a cheana a saolsinn nach eil, ach gur iad fein a lion e. Ach ma tha chuis mar tha thusa ag radh, tha iadsan air a' mealladh, thig-sa stigh, agus bithidh an t-aite agadsa.

CONNUL—Ach mo thruaigh cha n'urrainn mi creidsinn, cha 'n urrainn mi teachd gu Crìosd. FREAGRAM—Chum bhur slighe shoilleireachadh anns a chuis so; feuch gun suidhich sibh, sibh fein air teachd gu Crìosd anns a ghealladh. Tha Crìosd air a chumail a mach do pheacaich ann an geallana an t-soisgeul, Isa. lv. 1; Eoin vi. 37; Taisb. iii. 20; agus caib. xxii. 17. Na 'm b-aill leibh a theachd chum a chaithir-san, thigibh chum na geallana, a ta esan anns a ghuth chaol chiuin; gheibh sibh an naoidhean annsa bhrat-speillidh so. Iadsan tha sealtuinn thairis air a ghealladh, agus a feuchainn ri creidsinn agus teachd gu Crìosd, tha iad dol air obair san rathar dhochair; tha sin coslach ri boireannach a dh' aontaicheadh fear a phosadh, nach tug gealladh riamh dhi gu 'm posadh e i. Ach 'se gealladh an t-soisgeul a bhannchordaidh chuireadh a nuas o neamh le ainm an Fhir-nuadh-phosda sgrìobhta oirre; gabh thusa agus leubh i, cair t-ainm rithe, le do chridhe a' cuir t-aonta rithe; an sin as leatsa Crìosd, agus as leis-can thusa. Duinibh ri Crìosd anns a ghealladh, mar ghealladh saor, mar gun teagamh tha e, Isa. lv. 1; Taisb. xxii. 16. Tha moran a crannadh dorsa gealladh an t-soisgeul le crannaibh de 'n deanamh fein, agus an sin glao dhaidh, agus gearanaidh iad nach comasach iad air a dhol a steach air na dorsan sin. Ol' their cuid, na 'm biodh agamsa na h-uiread so do ghradh, do aithreachas, agus do bhriseadh cridhe, an sin b-urrainn mi creidsinn. Ach si mo chomhairle dhuibh creidsinn, chum 's gu 'm faigh sibh na nithe sin, Sech. xii. 10; Griomh. v. 31. Nis, ged is ann anns a Bhiobull a mhain ta an gealladh sgrìobhta, tha e co einnteach gur e sin aonta Crìosd a bhi do chuidsa, agus ge do thigeadh guth o neamh mu thiomchioll, seadh agus ni 's einntich. Ach their thusa, cha dana dhomh-sa beantuinn ris a ghealladh. FREAGRAM—Mar dana na gabh gnothuich ri Crìosd, ach rach a dhith; oir cha 'n eil e comasach gnothuich a bhabhail ri Crìosd, 'ach ann an gealladh an t-soisgeul. Ach

e 'uime a tha duine a ta bathadh co eagallach, agus nach dana leis greim a dheanamh air a chòrd, eadhon air a chòrd airgid, a tha air a thilgeadh a mach chum a tharruing gu tìr ? Nì h-eadh a mhuinntir mo ghraidh, na bithibh cho amaideach; ged a bhiodh an gealladh 'nur sealladh-sa mar bha slat Mhaois, air a tionndaidh gu nathair; gidheadh glac air earbull i, agus tionndaidhidh i gu slat 'na do laimh, Hos. xi. 10. "Criothaichidh na mic o 'n aird an iar." Mar chrìothnaich na Israelich an deigh Shaul, se sin, lean iad e a criothnachadh, I. Sam. xiii. 7. Mar sin feudaidd ceile Chrìosd a h-ainm a chuir ris a cheangal posaidh, le laimh air chrith, a Tighearna a ghradhachadh le cridhe air chrith, agus a leantuinn e cosan air chrith. Agus O na 'n abradh sibh uile, ged a b-ann le guth air chrith, "Feuch tha sinn a teachd do t-ionnsuidh, oir is tu an Tighearn ar Dia." Na 'm b-ann mar sin a bhiodh, cha b-ann gu diomhain a cho-eignicheadh sinne sibh gu teachd a steach.

(*Ri leantuinn.*)

### The late Mr. Donald Mackenzie.

MR. Donald Mackenzie, who died at the Home of Rest, Inverness, on the 17th day of June, 1944, was nearly 79 years of age at the time of his death, having been born in October, 1867. He was born at Clashmore, Stoer, his father being a crofter there. When he was four years old, the family removed to another part of the same district, called Achnacarnin.

We have no means of ascertaining how this faithful servant of Christ came to a saving knowledge of the truth, but that he did so was evident, as he was for a long period of his life a living epistle of the Saviour, known and read of the many who knew him. He appears to have been blessed by the Lord with spiritual discernment when he was a young man. There are two parts of a diary which he left which at any rate show his exercises of soul when serving as a steward on the S.S. "Scot," which was sailing in those days to South Africa. He was then about thirty-three years of age. He told once and again of how he was disliked, and, as far as men dared, ill-treated on account of refusing to do unnecessary work on board ship on the Lord's Day. As far as we recollect, he was at last reported to the captain. It was arranged that Donald was given a post in the hospital part of the ship, where, to a great extent at least, he was free from all work except what was needful and of mercy on the Sabbath. As the portions left in his diary show, as far as they go, his exercises of mind, we quote some of them here. From a pretty full account of a voyage in 1900 to Capetown, we take the following:—" . . . On entering the Bay of Biscay, each had sufficient to do to hold on by his bed. I was thrown out of bed twice by the tossing of the ship . . . Being still getting weaker, the thought turned up if this should be the time of my departure, and pondering over it for a time how to appear before the great White Throne, having nothing to justify myself with for a while I was in deep waters, but blessed be the Holy One who has called the light to shine out of darkness. He has shined a ray of the light of His infallible truth in my heart, by which I was enabled to see in some measure the Beloved

of the Father making intercession for us at His right hand. After draining up the cup of the Father's wrath due to us by the fall of our first parents, I thought that I saw the wounds in this Adorable One's hands and feet and His side,—while He pled with the Father, 'Father, I will that they whom Thou gavest me be with me where I am, that they may see the glory which Thou gavest me,' and a glimpse of the Father's delight in redeeming those for His beloved One's sake. The glory of being with Him where He is made me cry out, 'Not my will, but Thy will be done,'—seeing nothing in the world worth looking after. . . . Very early on the 29th, I rose and scrambled up to the boat deck to view the dreary scene . . . the waves lashing over the hurricane deck . . . to my surprise I heard a cock crowing, with which my mind was much taken up. Everything looked dismal, dark and dreary, yet the cock was crowing that the day is coming. To my mind it appeared so like a poor soul in the depth of affliction. On every side there was darkness,—there was danger of being swept into eternity with one wave any moment, and so it is with the awakened soul. But God's Word is crowing aloud that the day is coming. So, O gracious soul, rest satisfied that the day is coming in which you will be set free from all the waves that may surround you while you are sailing on the sea to the shore of Zion. . . . On my entering among the passengers, I could only hear blaspheming talk against the sea and ship, but none recalling to mind the might of Him who ruleth over sea and land."

In another portion of July, 1901, he describes a dream which he had in which he saw "the late godly elder, James McKenzie, and his late grandson, John McKenzie." They all sang Psalm cv. and in the dream Donald was "melted down with the power of love into a flow of tears of joy."

James McKenzie said to his grandson John and to Donald that both of them would yet enjoy it in glory, but John replied that he was already doing so (being already there), but "through a deep sense of my depravity, I kept silent, hoping yet fearing—when a messenger came and handed me a registered and sealed letter, and in opening the letter, I awoke out of my sleep. . . . The truth sung gave me sweet meditation all day. Blessed be His Holy name."

He left, in addition, many portions of the truth which were evidently made precious to him by the Holy Spirit. He did not refer to his own thoughts upon these portions, but has quotations interspersing them from Bunyan, Boston, S. Rutherford and others, from whose writings he evidently derived some comfort. We note a few of those quotations:—"Where sin lies heavy, afflictions lie light." "If you fled from Satan's kingdom, you will soon hear from him. Those whom he cannot destroy, he is determined to distress." "A family without regular government is a nursery for Satan's kingdom." "Death is the carriage which God sends for His people, lined with the blood of Christ, and the angels drive it." "They who have bastard holiness are like common boatmen, who serve themselves with their own oars, whereas the ship bound to Immanuel's Land sails by the blowing of the Divine Spirit." "Things which are bitter to Christians in the passing through are very sweet in the reflection of them." "Humility qualifies for the accomplishment of



the promises. Faith sucks the breast of it, and patient waiting hangs by the breast till milk comes abundantly" (Boston). "The Christian's life here is designed to be a life of faith, and though faith may act more easily that it has some help from sense, yet it certainly acts more nobly when it acts over the belly of sense. Then it is pure faith when it stands only on its own native legs,—the power and the word of God" Rom. iv. 19-20 (Boston).

Donald Mackenzie was clearly a man of God-given experience in the work of the Holy Spirit, and knew deeply the evil and unbelief of man's heart. He served for many years as a Missionary of the F.P. Church in Lochinver and Stoer, in Kinlochbervie, Plockton and Laide. He was a man who grasped well the constitutional position of our Church,—that the late Mr. Macfarlane, by the upholding hand and guidance of the Lord, was enabled to keep intact the constitution of the Free Church as laid down in 1843, when it was shattered by Dr. Rainy and his followers.

For a number of years, the late Mr. Mackenzie was laid aside from public usefulness through weakness. He lived, and was kindly attended to, in the home of his life-long friend, Mr. James Mackay, Edinburgh. Latterly he came to the well-known Home of Rest in Inverness where he remained, and got all the treatment suitable for him in his state of ill-health, to the end. He was regularly visited in Inverness as the elders of the congregation there conduct a weekly meeting at the Home, and many friends, having occasion to be in Inverness, visited him.

As it is needless to alter anything in the following, I here insert what Mr. F. Beaton, elder, Inverness, wrote to me on the closing period of Mr. Mackenzie's life.

During the last four years or so of his life, Donald Mackenzie resided at the Inverness Christian Home of Rest. For the first two years there, he was able to attend Church services fairly regularly and to pay occasional visits to friends in town. Later, however, the periodic attacks of his trouble confined him more indoors, but, whenever able, he took part in the exercises of the weekly prayer-meeting held at the Home by our Inverness elders. After the meeting, the elders accompanied him to his room to listen to his edifying conversation or to be entertained to their delight, with his rich fund of notes and anecdotes of the worthies of the past, many of whom he knew, or to hear some of his own experiences. These visits always concluded with worship when Donald was regularly required to lead in prayer, which he did with affecting, humble, holy boldness.

He greatly enjoyed being visited by the Lord's people, and they found it profitable to visit him. During his last eighteen months here his mind was remarkably bright and uplifted. He enjoyed much of the Lord's presence, the adversary was kept at a distance and the carnal mind held in check by his gracious Lord. His friends noted that he was rapidly ripening for the "rest that remaineth to the people of God." He suffered a stroke. During the last three weeks he could scarcely speak and passed gently to where "the inhabitant shall not say, I am sick."

We take leave to quote a few lines from a letter written by Mr. Alex. Mackay, Staffin, and also from one written by Mr. James Mackay. Mr. Mackay, Staffin, wrote to a friend: "I still well remember, when first hearing

about him, I was then called to my present calling as a Missionary, and I was hearing that Donald was a much experienced Christian and an able speaker in public. I, feeling so altogether backward in these qualifications, had a sense of dread in my mind to meet him, but it happened that I went to the Applecross Communion, and was told that Donald was there. He was among those first called to speak to the question, and I had my ears well trimmed for listening. The first remark that he made was that those referred to, as to the question, had a day in which sin was a sweet morsel to them, and when I heard that remark, all the sense of dread that I was under, relative to Donald, melted away as the sun melts the snow in summer. I felt bold enough to go to speak to him after we got out, and it was seldom I have been any time in his company ever afterwards, without finding some edifying."

Mr. James Mackay remarks:—" . . . I always held him as a man deeply taught of the Holy Ghost, and faithful in his calling as Missionary. We can see some things he solemnly warned us of, taking place in the present troubles in the Church. Donald Mackenzie was a true friend in time of trouble. May the Lord raise others like-minded to warn this poor generation."

We conclude with one of Donald's own notes regarding John Bunyan:—"John Bunyan's comfort in prison was drawn from II Pet. i. 16; John xiv. 1-4; xvi. 33; Col. iii. 3-4; Heb. xii. 22-24. Strengthened by these he feared neither the horse nor his rider." And Donald Mackenzie is for ever beyond the horse and his rider.

## **South African Mission.**

FROM reports received from the Mission in South Africa it becomes evident that the work there among the natives has been greatly blessed of the Lord. In order to accommodate the increasing numbers of people attending both church and school an extensive building programme has become **necessary**. The building of a new and enlarged school and church at Ingwenya are contemplated, and the opening of a new Mission Station at Shangani will necessitate the erection of several buildings there.

Such work will require to be superintended by a European who has some knowledge of building. There is here an opening for a young man with some practical knowledge of bricklaying and/or carpentry. Besides undertaking the general supervision of the building programme, the services of such a man would be useful in teaching the native school-boys the elements of building. There would also be ample opportunity for evangelistic work.

Among our people there are surely some young men sufficiently interested in the work of Christ in the mission field and possessing the necessary qualifications, to consider seriously such service. Any young man who feels that he could undertake this work now, or is willing to equip himself for it, should apply to the Convenor of the Foreign Missions Committee—Rev. J. MacLeod, 59 Campbell Street, Greenock.

### Notes and Comments.

*The Shorter Catechism among the Philistines.*—This sturdy little document is once again under fire. At a meeting of Edinburgh Education Committee held on 22nd April, it was pointed out that the Syllabus of Religious Instruction for the schools did not include the Shorter Catechism. The spirit of the age certainly has no liking for the doctrines taught in the Catechism any more than it has for the doctrines in the Bible. Many causes may be assigned to the desuetude of the Catechism but we think the root cause is the aversion to the distinctive scriptural doctrines taught within its covers. We might quote the opinions of men eminent as theologians and well versed in theology as to the pre-eminent place the Catechism had in their estimation. But another race has arisen in the Church and who have influenced the people by their flabby teaching. The plea advanced against the Catechism that its teaching is too profound for young minds and is therefore more harmful than otherwise. What that teaching did to generations of Scottish children since the 18th century gives a knockout blow to this argument so often advanced without taking historical facts into account. The *Scotsman*, true to its attitude is, of course, with the Philistines.

*Evolution Protest Movement.*—It may interest some of our readers to know that there is a vigorous anti-evolution movement on foot in England. Pamphlets are published by this movement against the evolution hypothesis exposing its fallacies and showing how widespread its ramifications are. The B.B.C. deservedly comes under criticism. There is one booklet to which we would desire to call attention:— *Evolution: A Handbook for Teachers and Students* prepared for the National Christian Crusade by a Medical Scientist with the Co-operation and Advice of a number of Workers in Biology and the related sciences." In its 92 pages there is packed an almost incredible amount of scientific information combating the evolutionary hypothesis. It is specially useful for ministers, students and pupils in higher grade classes. It may be had from Douglas Dewar, Almora, Park Avenue, Camberley, Surrey, price 6d. (post free, 7d.) or 4/6 per dozen, post free. Those who wish more literature on the subject may have a parcel of booklets and leaflets suitable for distribution by sending a P.O. for 2/6 to Mr. W. E. Filmer, B.A., 78 North End, Croydon, Surrey. It is scarcely necessary to remind our readers of the menace to the Christian faith by this insidious movement in the name of science. It has invaded every realm of human knowledge— theology, biology, anthropology, comparative religion, zoology, history, etc. It has swept over the scientific world like a tidal wave and threatens to submerge all that is vital in Christianity. Every movement, therefore, which has as its aim the exposure of the unscientific nature of the hypothesis deserves the support of all that wish well to Sion and the preservation of the faith of the rising generation in the great fundamentals of the Christian faith. It is a true estimate of the booklet, "Evolution," referred to above, that it contains "a tremendous amount of authoritative information."

## Literary Notice.

*The Goodness and Severity of God.* By G. N. M. Collins, B.D. Price 1/-.  
London Intervarsity Fellowship, 39 Bedford Square, London, W.C.1.

Mr. Collins has handled this difficult subject with care and insight, shunning the pitfalls of mere sentimentalism and basing his arguments on the bedrock of Scripture. The pamphlet will be useful in steadying the faith of many weak ones who find it hard at times to see through the dark clouds that so often surround the providence of God in His moral government of the world. We cannot see the end from the beginning and are so ready to judge God and His ways by feeble sense which is sure to err when we put our trust in it.

## Church Notes.

*Communion—June.* First Sabbath, Applecross, Tarbert (Harris), Coigach; second, Shieldaig and Thurso; third, Helmsdale, Lochcarron, Glendale, Uig (Lewis), and Dornoch; fourth, Gairloch and Inverness. *July*, First Sabbath, Laing, Beaully and Raasay; second, Tain, Staffin and Tomatin; third, Daviot, Halkirk, Flashadder and Rogart; fourth, Plockton, Bracadale, North Uist and Achmore. *August*—Second Sabbath, Stratherrick.

*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.

## Acknowledgment of Donations.

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

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