

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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**Alexander Henderson: the Great Leader of the
Second Reformation in Scotland.**

ALEXANDER Henderson was born in the parish of Creich (Fife) in 1583. He died 300 years ago on the 19th August, 1646, in his 63rd year. He was a descendant of an old Scottish family—the Hendersons or Hendrysons of Fordell. He studied at St. Andrews (St. Salvator's College) and in 1603 took his Master's degree. From 1603-1611 he was Regent of Philosophy in the University. During this period he completed his course in divinity. In his early years Henderson was an Episcopalian and the oft-told story of how he changed his creed is well known. At the beginning of his career, as already stated, Henderson was an Episcopalian, and at his settlement in Leuchars he found the doors shut against him. Under a sermon preached by Robert Bruce from the text: "He that entereth not by the door into the sheep-fold but climbeth up some other way, the same is a thief and a robber" (John x. 1). The truth found a place in his conscience and from that day Alexander Henderson was another man.

Samuel Rutherford in a letter to him writes in his own original way: "The wind is now on Christ's face in this land and seeing ye are with Him ye cannot expect the lee-side or the sunny side of the brae." "The sunny side of the brae" was not to be his lot. It is interesting to learn how these companions in the conflict saluted and encouraged each other as they contended earnestly for the faith once delivered to the saints.

Not a few pages could be filled by the tributes paid to this notable man but we will content ourselves with two—one by a man of his own time—Robert Bailie—and the other by Prof. Masson, the well-known literary critic, whose studies for his standard work on Milton brought him into contact with the civil and religious contentings of the Westminster Assembly period. Here is Bailie's tribute paid to him in his speech at the Assembly, 1647—"That glorious soul who is now crowned with the reward of all his labours for God, and for us, I wish his remembrance may be fragrant among us so long as free and pure Assemblies remain in this land, which we hope will be to the Coming of our Lord. You know he spent his strength and wore out his days, he breathed out his life in the service of God and His Church. This binds on our back as we would not prove ungrateful to pay him his due. If the thoughts of others be conform to my inmost

sense, in duty and reason, he ought to be accounted by us and posterity the fairest ornament after John Knox of incomparable memory that ever the Church of Scotland did enjoy."

Masson's tribute to Henderson, though shorter, is no less laudatory: "The greatest, wisest and the most liberal of the Scottish Presbyterians—the greatest man in the Church after Knox—a man of super-eminent composure, comprehensiveness, and breadth of brow—a cabinet minister without office—and yet a man who has never received justice in general British history" (*Life of Milton*, vol. III.). As one runs over the names of the great leaders at different periods of the Church's history in Scotland what noble gifts Christ gave to His Church in our native land—they were indeed the messengers of the Churches and the glory of Christ.

In 1612, Henderson was presented to the church and parish of Leuchars by the patron, Archbishop Gledstones. At the Perth Assembly of 1618 he raised his voice against the Five Articles. In 1619, he was charged before the Synod of St. Andrews for not administering communion according to the rules laid down at Perth. He was exhorted to obedience and conformity.

Matters in Scotland were moving swiftly to a crisis and it was largely through his influence that the National Covenant was drawn up and signed in 1638. Henderson was chosen Moderator of the famous Glasgow Assembly of 1638 and when the High Commissioner left the Assembly, Henderson refused to close it, carrying on the business which gave the death-blow to Episcopacy as the recognised religion in Scotland. One of the acts of the Assembly was to translate their Moderator from Leuchars to St. Giles, Edinburgh.

Henderson was appointed one of the Scottish Commissioners to the Westminster Assembly. His part in connection with the drawing up of the Solemn League and Covenant which is to be distinguished from the National Covenant should not be passed over even though it be but a short notice that is given to it.

When King Charles surrendered himself to the Scots, he sent for Henderson but the great church leader was not able to break down the infatuated Stewart determination that ultimately ended on the scaffold.

Henderson died in 1646 and was buried in Edinburgh. Such in brief outline are some of details in the life of one of the greatest leaders in Scottish church history.

The Roman Political Menace.*

By the Rev. T. CHRISTIE INNES, New York.

FROM the United States I bring this message from Dr. Lehmann: "Please convey to the Annual Meeting of the Protestant Truth Society of England, the sincere good wishes of the Board of Trustees of Christ's Mission and the staff of "The Converted Catholic Magazine." We are fully aware that the centre of gravity of Roman Catholic activities is now

*An address by the Rev. T. Christie Innes at the May Meeting of the Protestant Truth Society on May 14th, 1946. Permission has been granted from the *Churchman's Magazine* to reprint this article which is now printed as a booklet by the Protestant Truth Society, 184 Fleet Street, London, E.C.4; price 4d.

shifting to our western hemisphere. I am happy to say that we at Christ's Mission are preparing to meet this new development and are already fairly well equipped to meet it. I am also happy to report a growing awareness on the part of the ministers of all Protestant denominations of the seriousness of the problem facing us. All here join me in earnest prayers to the Lord for the success of your deliberations, and His help in all our needs."

I am glad to hear that message from this important organisation on whose board I serve in New York City. I would like to read one little note from a pamphlet that Dr. Lehmann issues. Incidentally he is a Doctor of Divinity of Rome, as is Dr. J. J. Murphy, his great colleague, now both strong Protestants.

"During the last five years Dr. Lehmann has contacted more than one hundred priests who have left the Roman Church. Since the vast majority of those who do resign prefer to forget their disillusionment by losing themselves in the workaday crowds, the exact number who leave the priesthood cannot be definitely determined. However, from all the facts at hand the mission estimates conservatively that at least 75 quit annually in the United States."—*Converting Catholics*, by Leslie Flynn, p. 4.

I think that it is a matter of great importance that most of those in this Mission are actually converted Roman Catholic priests.

Let me tell you a story from Germany first. Great publishers of Berlin were the Ullstein Bros. Herr Ullstein tells us this story himself in his own words: he said that during the period Hitler was beginning his speeches—those of you who have read *Mein Kampf* will know that during the early years of Hitler's campaigning the Press was taking no notice—Hitler was driving his roots down in to the soil of German life, and amongst those who took no notice was Herr Ullstein, the Senior Director of the House in Berlin who published two million books on an average every year. And they thought there was no trouble in Hitler, that he was just a charlatan and that he would soon pass. One day, however, a trooper came into Herr Ullstein's office, and when he was about to say, "Take a seat, Sir," this man from Hitler's bodyguard spoke first and said, "Get up!" He had never been ordered in this way before and half unconsciously rose to his feet, and then when he was trying to ask him what this was about, the Nazi said, "This way," and presently, as in a flash, Ullstein discovered he was under arrest. His great publishing house was taken over by Hitler; his fortune was confiscated, but he was allowed 3,000 Marks, a sum that was really insignificant for a man who had been very wealthy. He found out presently that the only thing open to him really was to make for the frontier. He was told if he would go to a certain place he would get his papers. The clerk, just as if it were nothing at all, said, "There is a small sum to pay," and when asked what the amount was, he was told, "Just 3,000 Marks"—exactly the amount of his fortune! So he paid it and left Germany, and this is what he said, "How foolish we were! We could have stopped this dirty business; we could have entered into the fight on the very forefront, but we did nothing; now it is too late, the enemy has taken over."

I tell you I think that it is very possible that for the future of our beloved country and national life of the world, perhaps Protestant indifference may, in the long run, be a worse enemy even than Roman Catholic

aggression. And, of course, the most obvious reason is that, if we were a living, spiritual Church, if we were praying, believing Christians, Rome would have no chance.

I do not think I need say more at the moment about our Protestant indifference. I am afraid we are all very much aware of it; let us pray much and work much that Protestants may be awakened before the opportunity has finally gone to retrieve the situation. Revival will never come to this country until England is a net of Prayer Meetings. You and I cannot save England; this Society cannot—it may be a great instrument in God's hands, I believe it is, but God alone can intervene effectively. I almost thought of reminding you that the only lesson we get from history is that we learn nothing from history! Really, all the lessons we need are before us written in blood, and look how much we forget! "We know but we forget so rapidly," and not until the fires are lit, not until blood is spilt again do we waken up and then say, like Ullstein, "How foolish we were! We let this thing develop, and now it is too late."

One day, Thomas Carlyle was in London in a gathering of intellectuals, and they were all saying that "mere theories do not count!" Carlyle had something rugged about him, and after a while he could stand it no longer and he rose and said: "There was a man in France, called Rousseau; he wrote a book called *The Social Contract*, and it was pure theory. Gentlemen, the nobles of France thought that being mere theory it did not matter, but their skins went to bind the second edition!" Pure theory. I tell you it matters a great deal what theory you believe about God.

I take you back to the 16th century for a moment. Let me remind you that "we live to-day in the shadow of a Florentine, the man who above all others taught the world to think in terms of cold political power . . . Since his death his book has been one of the half dozen books that have done most to shape Western thought. Machiavelli wrote a grammar of power, not only for the 16th century, but for the ages that have followed." Remember that, please, when talking about *The Prince*, by Niccolo Machiavelli, which was published in 1513. Professor Fichte, of Berlin, translated it into German. He analysed Machiavelli in his *Address to the German People*, and Fichte became "the first of the goose-stepping intellectuals!" He was followed in the Chair of Philosophy—this business of theories which did not count—by Hegel, and Hegel followed Machiavelli in the cult of the State. The Prussian State was to him the highest achievement of man, and thus the two most important and influential writers on politics in the early 19th century Germany were inspired by Machiavelli to support the idea of the Absolute State. Next came Treitschke—he was called the "political Jesuit," who was followed by Nietzsche, the most extreme of state idolaters. Presently we find this strange little demoniac person—Adolf Hitler—drinking it all in, the man doomed to devastate the world. It was a long development that affected Germany; brought Germany to ruin, but it brought more than Germany to ruin—it nearly ruined us entirely. It will be a long time before we recover, and you and I cannot go on thinking ideas, and dogmas do not matter. Machiavelli's *Prince* was the handbook that shaped Hitler, that brought on this war. Lord Acton, himself a Roman Catholic and a Professor,

says "the authentic interpreter of Machiavelli is the whole of later history," and the *Encyclopædia Britannica* says, "Machiavelli founded the science of politics for the modern world."

Marshal Adams says it is a system of Statecraft, to which all considerations of right and wrong are irrelevant. It is the complete textbook for tyrants—one man rule with the lid off. Machiavelli was the forerunner of Fascism. Mussolini has acknowledged his debt to The Prince—the teaching of Machiavelli has become part of the very fibre of his mind. "The State is God, and Machiavelli His Prophet." And moreover, Max Lerner says that Machiavelli "came into his own in the 18th Century." Herr Rauschning says, "Hitler ranked Machiavelli with Wagner as an influence shaping his thoughts. Hitler kept a copy of *The Prince* by his bedside.

The *Cambridge Modern History* says, "For Machiavelli. Expediency should be the only motive, and force the sole method." That is what Machiavelli and *The Prince* stand for.

And then finally this: (this is the *Cambridge Modern History*, vol. iii., page 767), "Except the Church, of which it is a part, there is no political institution which so well repays consideration by the historical student as the Society of Jesus . . . It enshrined the principle of Machiavelli." And Hitler says specifically both in *Mein Kampf* and *My New Order*, that he learned many of the things that he practised from the Jesuits.

Who was this Machiavelli? Well, he was an Italian, and a Roman Catholic. Where did he get the idea of *The Prince*? Here it is. (I quote from *Ency. Brit.* again, 11th ed., vol. 17, p. 234.) Machiavelli conceived the strongest admiration for Cesare Borgia's combination of audacity with diplomatic prudence, for his adroit use of cruelty and fraud, and for his self-reliance, avoidance of half-measures, etc. In his letters and in *The Prince*, Machiavelli thought Borgia 'worthy of all commendation and of scrupulous imitation.' In other words, Machiavelli conceived this idea of the Prince using power without ethics—this thing that developed to the terrible, crushing catastrophe of the second World War, ultimately from a Roman Catholic Prince, Cesare Borgia (1476-1507), who was the illegitimate son of Pope Alexander V. This man was a Cardinal of Valencia; he led a profligate life at the Vatican, notorious for his violence, his ferocity and treachery. He was made Duke of Romagna by the Pope. Again I am quoting the *Encyclopædia Britannica* and the *Cambridge Modern History*, "His cruelty, his utter want of scruple, made him a terror to Italy." And this man, beginning by his illegitimacy, and going on through these desperate depths of thought and action, this man became the model of the ruler who rules by power without ethics, and gave Hitler his idea!

Some talk about all these troubles springing from the Reformation, but *The Prince* was written in 1513, years before Luther's challenge to the Papacy!

Once, when I spoke in Canada during the war, I said: "Canada is being menaced by political totalitarianism from without, directed from Berlin. We are so conscious of that, so afraid of it, we realise that if this totalitarianism wins our freedom goes, that we have mobilised from coast to coast."

"Canada is equally menaced, however, perhaps more menaced in the long run, by an ecclesiastical totalitarianism from within—directed from Rome! If either form of totalitarianism wins, freedom will perish." This straightforward, solemn statement of undeniable fact was met with immediate wholesale Roman Catholic abuse. And this abuse was expressed on my telephone by anonymous insulting calls, and in the Catholic press. Is abuse ever an answer? Does denial alter facts? Rome throughout her terrible history—without change—has been "authoritarian." I ask you, if Rome does not stand for ecclesiastical and political totalitarianism? What about Cardinal Pacelli, now the Pope, who was in Berlin at the time the Vatican Pact was being made with Hitler? What about the Lateran Treaty, which had already been made with Mussolini? They were both totalitarian politicians. In their book, *What to do with Italy*, Profs. Salvemini and Paviana, of Harvard University, trace, with all documents, the process by which the Vatican rescued the Fascist regime from financial bankruptcy. When Fascism would have died a natural death, the Pope deliberately saved it.

The Pope is more responsible for totalitarianism's ravages than any other living soul. But you know the facts. Mussolini, first of the modern great totalitarian leaders, was a Roman Catholic, and was to the end, and has never been excommunicated. And, when Pope Pius XI. was asked why it was he made a pact with Mussolini who was so outrageous from the beginning to the end, who was a terror, who was a veritable modern Cesare Borgia—that ecclesiastical politician actually said: "to save souls I would even make a pact with the devil" and that "Mussolini was a man sent to us by Providence."

I do not think you and I realise the implications of these things. Imagine, if the Pope says Mussolini was a man sent by Providence, what a position the Vatican is in when Mussolini is hanged by his heels and shot several times over by women who lost several sons, and spat upon and thrown out in the most ignominious fashion.

These are dreadful things to talk about, but and I live in a dreadful world. Not only was Mussolini a Roman Catholic by profession and never thrown out of the Roman Catholic Church, but so was Hitler, and Hitler was never excommunicated. When was he excommunicated? He was never denounced by the Vatican until after he was dead! Oh! If you want to make a list of Catholics who led totalitarianism almost everybody here could name someone, but among the really "big shots"—Mussolini, Hitler, Petain, Franco! Imagine; I do not understand, honestly, how the Pope has the audacity to face the modern world and still claim to be the Vicar of Jesus Christ! We know it is a record of history that he blessed the rape of Ethiopia, and that Mussolini's own son talked about the beautiful way in which, when a bomb was dropped by Pope-blessed planes on defenceless tribesmen, "it looked like a beautiful tulip opening up"! So it was with the armies of Japan. The Pope specifically blessed the armies of Japan. The Pope has, in every instance, come down during the war, on the side of totalitarianism, and if totalitarianism had won, then the Pope would have been the great world leader. Because totalitarianism did not win, you know what happened. As usual, the Vatican—which always lays some eggs in two baskets—slid over to democracy in word, and the Pope has

the colossal duplicity to claim, the other week in a world broadcast, that the Roman Catholic Church is not authoritarian at all. So all Allied leaders are gulled, and in a pathetic procession call on the Pope in turn.

We know very well in Canada, Latin America, Spain, and Italy and Southern Ireland, we know what the Pope and the Vatican are, and we know that when ecclesiastical totalitarianism is allowed sway, human freedom is gone. I could go into great detail, except for the fact the time has gone, about the manner in which the Roman Church has gained ascendancy with the present U.S. Administration. Let me give you one illustration of this totalitarianism, this utter disregard for God and Right, which is being practised at the present time. I take the "Vatican Embassy Fraud" as an illustration. Let me point out to you that President Roosevelt, in return for the Catholic vote for him as President, made promises to the Pope. To-day in Washington the Catholic Hierarchy is the largest of any "political lobby" in the national capital. President Roosevelt appointed what was called his own *personal* representative to the Vatican and then, when he had died and things developed a little further, and they got more courage, President Truman unfortunately called Myron Taylor "a representative of the President." So Roosevelt's personal representative, because of war and so on, now is the representative of the President of the U.S.A.

The President now says he appointed Taylor because of the difficulty of the times and his need for advice, and he re-appoints Taylor with the full rank of Ambassador!—deliberately flouting the opinion of the American public as well as American Constitutional law. As one Chicago paper writes:—"The illicit intrigue between our state department and the Vatican has reached a degree of scandal that ought to bring swift and overwhelming rebuke from all intelligent and patriotic Americans, whether they are Protestants, Roman Catholics or neither. This does not seem to be a time for polite and conciliatory language. The whole business has been, from the start, an insult to Protestants, an embarrassment to sensitive and fair-minded Catholics, and an affront to all citizens who have any regard for the fundamental American principle of avoiding the entanglement of our government with ecclesiastical politics and refusing to play favourites among the churches. The establishment of diplomatic relations with the Vatican began in chicanery and deceit. It has grown worse as it has continued."

The free laws of the United States require that the President "shall nominate and, with the advice and consent of the Senate, shall appoint Ambassadors and other public Ministers and Consuls," and yet this appointment has never been ratified by anybody except the President. The illegality of this action and the radical unfairness to all other religious faiths is obvious. Since Mr. Taylor's appointment the annual cost to the American Government for his travel expenses, allowances and staff, has been nearly 12,000 dollars, because, while Count Taylor—for the Pope made him a Count in the highest order of the Vatican—at first paid his own expenses, when this thing was allowed to go on something has happened surreptitiously. This is what happened: Senator George reports that for the 12 months approximately ending now, 40,000 dollars of public money has been spent "in connection with the Mission of Myron C. Taylor, personal representative of the President to the Vatican."

Now, an 1867 Act of Congress says this: "No money hereby or otherwise appropriated shall be paid for the support of an American legation at Rome (the Vatican) from and after the 30th June, 1867," yet the President has the courage, shall we call it, to say to the American people, "I have felt it necessary to have somebody there because of these distressing times," even if it is illegal and improper. The State Department officially replied when it was asked about it recently, "The Vatican is a temporal state of which the Pope is the reigning sovereign, and relations with it do not signify recognition of a religion but of an independent state whose ruler happens also to be a religious leader." Why, some of us have said all along that the Papacy is a more temporal power than a spiritual one, and here is the State Department saying it—that the ruler happens to be a religious leader, that they are sending this man because he is sovereign of an independent sovereign state, and that is one of our main reasons to fear the underhand and double standard of morality that Rome goes in for, because it is not the Church that we are opposing, it is the political system established on a political basis and beginning increasingly to obtain that political power which leads to destruction of freedom wherever it is allowed to have sufficient sway.

And therefore this evening I am not only on the side of those who speak against the Roman system, corrupt and perverted as it is from the point of view of Biblical Christianity, but you and I have reason to fear, and we ought to fear, the political state which is totalitarian, which is the biggest world corporation in existence, for it is strong supra-nationally, it speaks with one voice, and although the Pope has not secured a place in the Peace Conferences, directly, every leader on all sides has been consulting him personally before any action has been taken.

I trust that from this meeting we shall go out convinced that unless God save us we are lost, and I trust that God may pour into our hearts such measure of spiritual conviction and bring us to our knees with such sincerity that we shall become stronger Christians to profess our faith and practise our faith to the pulling down of all strongholds of iniquity. Look at them—Italy, Spain, Southern Ireland, Quebec, Latin America!

If you ever live any of those countries, you see the demoralisation, blackness, darkness, retrogression—everything except real democracy, everything except real progress and peace and order, everything except Christianity. May God save Britain and the United States.

The Evil of Sin.*

By Rev. JOHN JAMIESON.

(Continued from p. 96.)

Thus in the Divine Nature, which, in the full and proper sense of the words, is the only Infinite, although infinitude necessarily belongs to all its perfections, yet there is a very great difference with respect to the displays and effects of these. Infinite wisdom, power and goodness are displayed in the works of creation and providence; but all these are displayed in a more striking manner in the work of redemption. The exertions are all

*This sermon is one of the series published by The Inheritance Publishing Co., Grand Rapids, Mich., U.S.A.

infinite and so admit of no degrees. But the expressions and effects are different. There is no more infinite wisdom, power, or goodness, put forth in any one work, in which these perfections are exerted, than in another; but there is a more illustrious manifestation of these in some works than in others.

Therefore, we must distinguish between the nature and acts of sin. Although every sin is infinitely evil, yet in some particular acts, there is a greater display of this evil than in others. This is agreeable to the doctrine of our catechisms. "Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others." Some sins in themselves are so, as being more immediately opposed to the Divine being, and containing a greater degree of virulence and enmity against his glorious perfections, as being committed against the first, rather than the second table of his holy law.

Atheism and blasphemy are greater sins* than theft or covetousness. It is a higher offence against God, to murder our neighbour, than to hurt his reputation only. Thus we read of some abominations greater than others (Ezek. 8:6, 13), of greater sin (John 19:11); of sin which is unto death; and sin which is not unto death. Some sins are also more heinous than others, because of their aggravations. Sin derives its aggravations "from the persons offending; from the parties offended; from the nature and qualities of the offence; and from the circumstances of time and place."

Therefore, in urging this consideration, we do not mean to insinuate, that a man, because he is already a sinner, may indulge himself in the commission of the greatest sins, thinking that he can become no worse; for we have seen, that there are different degrees in the evil, and, therefore, in the guilt and pollution of sin. But we urge it, to warn sinners of the folly of being unconcerned about what they call little sins, because these same little sins will as certainly insure them of eternal punishment, if they continue under the guilt of them, as the greatest.

Can any sin be little, which offends and injures a God of infinite majesty and perfection? Can sin be little, which has so much guilt as to expose the subject of it to everlasting condemnation? The guilt of one sin, yea the guilt of the least sin, comparatively viewed, as really exposes to eternal wrath as that of the greatest, or of all our sins accumulated. The least sin implies in its ingratitude, unbelief, rebellion, and atheism.

And what more can be said of the greatest, save that these ingredients exist in a greater degree; as arising from the means enjoyed, the mercies received, and its immediate tendency, which subject the aggressor to a higher degree of guilt, deformity and pollution? The law saith: Cursed is every one that continueth not in All things, which are written in the book of the law to do them (Gal. 3:10). Christ, who came not to destroy the law, but to fulfil, further declares: Whosoever shall break one of these least commandments—shall be called the least in the kingdom of heaven. It was

II. Proposed to speak of the evil of Sin.

Sin is said to be an evil thing—

1. Because it is contrary to the nature of God. This is the supreme standard of truth and righteousness. Everything is good, just as it is like God, or evil, as it is unlike him. There can be no good in the world, but

that which is a resemblance of his nature, and an emanation from himself; and disconformity to him is that alone constitutes the essence of evil.

Now, sin being unlike God, must, of necessity, be evil. Men may talk as they will of moral rectitude, and the fitness of things. But these are terms without meaning, unless we understand them as relating to the perfections of the Divine Nature; for there can be no notion of rectitude, fitness, or propriety, abstracted from the nature of God. This is the standard of right and wrong which is in every man's breast. How unjust and deficient soever the apprehensions he may entertain of these, through his own disconformity to God, he naturally reduces all his ideas to this standard, and when attempting to deviate from it he acts in opposition to the dictates of conscience, which knows no other. It is impossible it can know any other: for this is the test of right and wrong, the umpire and witness that God has implanted in us, and however weak and imperfect its representations, they still refer to the nature of God; however hardened and seared the conscience itself, as it can never be altogether erased, if it has any motions at all, they are still directed to this quarter.

Even Heathens themselves, amidst all their ignorance and corruption of the means which they enjoyed, had some remaining sense of the Divine Nature, as the only standard of truth or moral rectitude. Their laborious, although unsuccessful investigations into the origin of moral evil, were a demonstrative evidence of this. For notwithstanding the gross and impious representations that the Poets gave of their Deities, their Philosophers, knowing, from the dictates of conscience, that the Divine Nature must be infinitely removed from sin, were extremely at a loss to account for its entrance into the world.

Being destitute of Revelation, and having all their traditions so corrupted, that they could learn nothing certain from them; they adopted innumerable theories for explaining this undeniable fact, which however false and fruitless, plainly discovered their sense of the nature of God as the standard of truth, and their sense of sin as being his opposite. To this purpose speaks the Apostle: For when the Gentiles, which have not the law, do by nature the things contained in the law; these, having not the law are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another.

2. Because it is contrary to his holy law. This is the exact transcript of his nature. He has delineated his own likeness in the commands and threatenings of the law. These are especially declarations of his holiness and justice, those perfections by which he cannot but hate sin, and cannot but punish it. He has manifested great kindness to man, by revealing his will in the written word; because man discovers by this means what God requires, and what he forbids. It is a beacon constantly deterring him from sin, and prompting him to duty.

We are not called to form our apprehensions of these from the nature of God, abstractly and essentially considered, but from that striking representation of it impressed on his law; because otherwise we can have no just apprehension of them. Now, the strict and proper idea of sin is, "the want of conformity to, or transgression of the law of God." We are not to consider these as two distinct ingredients in sin; for they cannot be

viewed separately. Wherever there is a want of conformity to the law, there must be a transgression of it: for sin is the transgression of the law; John 3:4.

There may be such a transgression, where no act of sin is openly committed, as in that which is secret; nay, where there is no actual sin chargeable, as in children who are transgressors from the womb. But there can be no want of conformity to the law, that does not immediately and necessarily imply transgression. For this very want is a disposition of the mind directly opposing the law, which requires holiness in heart and nature, as well as in life.

Sin can never be viewed as a bare defect; for wherever there is this want of conformity, it is inseparably attended by depravity, and a principle of opposition. This is the very meaning of the word used by the Apostle John, which is rendered transgression of the law. It means unlawfulness, such a deviation from the law as implies contrareity to it. It signifies a removal from that integrity which the law requires not only the want of original righteousness, but a propensity to all sin; yea, it is applied to the commission of the greatest sins, as in Matt. 7:23. Depart from me, ye workers of iniquity. So also Rom. 6:19, Ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity.

The formal idea of sin is said to consist in this, of its being a transgression of the law because where no law is, there is no transgression, Rom. 4:15. This notion of sin is usually illustrated by the situation of a person under a bodily disease, who, not only labours under the want of a proper temperament of humours, but has a positive disorder among them. So sin, which is a moral disease, a malady of the soul, not only implies a want of proper conformity to the law, but a real opposition to it. But it ought to be observed, that men are chargeable with sin, even when destitute of the written word; because they have the remains of the law upon their hearts.

3. It is an attempt against the moral government of God in the world. This is the necessary result of its being a transgression of the law. For God, as the Creator of the universe, has an undoubted right to act as its Supreme Ruler; and the way in which he governs his intelligent subjects is by a law, suited to the nature he has given them. Now, when this law is broken, God's moral government is denied and rejected. The sinner thus does all in his power to dethrone God.

Every sin is a denial of all the Divine Perfections. Therefore is sin so often described in the holy Scripture as rebellion. I have nourished and brought up children; and they have rebelled against me. Isa. 1:2. This is a rebellious people, lying children, that will not hear the law of the Lord. Isa. 30:9. They rebelled and vexed his holy Spirit. Isa. 63:10. In the same manner speaks the Prophet Daniel in his confession of sins: We have sinned and committed iniquity, and have done wickedly, and have rebelled by departing from thy precepts, and from thy judgments. Thus a departure from God's precepts is accounted rebellion by God himself, and by all who have a due sense of the evil of sin.

4. Sin appears to be evil, because it is abominable to God. This is the unavoidable consequence of its opposition to his nature, law, and moral government. Being contrary to his nature, it must also be the object of

his abhorrence. Sin is the very reverse of God's holiness, and therefore he must hate it. For God, being infinitely and absolutely perfect, must be the object of his own love; and therefore, sin being contrary to his own perfection, must be the object of his hatred. Could God cease to hate sin, he would cease to be God; for then he would cease to love himself, he would cease to be holy. But, in the word, he constantly declares his unchangeable hatred of sin. It is called that abominable thing which God hateth; Jer. 44:4 Oh! do not this abominable thing that I hate. Sin is not here particularly mentioned; but it is described much more emphatically. It is called the abominable thing. It is thus described by way of eminence, as denoting that it is so abominable in such a sense, as to admit of no parallel; so very abominable; that although the thing itself be not specified, there is no danger of anything else in the world being mistaken for it. Yea, it is that abominable thing that God hates.

The hatefulness of sin is doubly expressed. It is represented as abominable in its nature, and abominable to God. It is so abominable, that nothing else in the universe is the object of Divine hatred, or nothing else but on account of sin. As if it were not enough, that sin is called the abominable thing, and that which God hates; it is elsewhere spoken of as that which his soul hateth. Psalm 11:5. Him that loveth violence his soul hateth. God speaks of his soul after the manner of man; not as if he had a soul, like man; but as the soul of man is that by which he wills and acts, so also God has in himself a faculty of willing and acting; but of so superlative a nature, that it is the fountain of all being, willing and acting to his creatures.

The same word is sometimes rendered his soul, and at other times his life. When his soul is said to hate sin or wickedness; the meaning therefore is, that he has the most perfect abhorrence of it; that he hates it absolutely and essentially; that he cannot but hate it; that it is as necessary for him to hate it, as it is for him to live as the self-existent God; that he hates it with all the powers and energy of his infinite, eternal, and necessary life. When God hates with his soul or life, it denotes the most absolute and unalterable hatred; as when he swears by his life, to express the most absolute certainty, Isa. 49:18.

It is the character of mankind in general, that they do abominable works, Psalm 14:1. Man, because of his sin, is represented as abominable to God; Job 15:16. How much more abominable and filthy is man, who drinketh up iniquity like water? There is a how much more introduced here, an argument from the less to the greater. If he putteth no trust in his saints, if the heavens are not clean in his sight, if his holy angels and heavenly hosts, which are here meant, are not clean, not in respect of any positive defilement, but because of their natural imperfection, as being only derivatively holy; if they are not worthy of confidence, as being destitute of necessary perfection:—how unspeakably vile must man appear, who, not only in his best estate, is less perfect than they; but in his depraved condition, is positively defiled by sin, and so attached to iniquity, that he greedily drinketh it up, as a thirsty person drinketh water?

To declare the essential holiness of God, and the great evil of sin, it is said, that he is of purer eyes than to behold evil, and that he cannot look on iniquity, Hab. 1:13. This is a metaphor taken from a person, who has such a thorough abhorrence of any object, that he cannot look upon it,

that the very appearance or apprehension of it makes his nature shudder. The strongest metaphors that nature can afford are heaped on each other, to declare the abominable nature of sin to the holy God: which expressions are by no means to be confined to idolatry, as only denoting God's hatred of it, but to be extended to all sin whatsoever. Their vine is of the vine of Sodom, and of the fields of Gomorrah: Their grapes are grapes of gall, their clusters are bitter. Their wine is the poison of dragons, and the cruel venom of asps, Deut. 32:33. As the guilt of sin refers to the justice of God, and is the obligation of the sinner to punishment, because of the transgression of the law; so the filth of sin respects his holiness, and is that which renders the sinner abominable in the eyes of Infinite Purity.

5. That sin is an evil thing, is evident from that malignity which is in its nature. Does the Justice of God proclaim the guilt of sin? Do we learn its filth from its contrariety to Divine holiness? Its malignity also appears by its opposition to the alluring perfection of love. The first sin of man included this in it. For it was a rebellion not only against the just and holy God, but against that God who had eminently manifested his goodness and liberality to man, in giving him every thing that could tend to his temporal comfort, and that could encourage and enable him to secure his eternal happiness by obedience; especially in entering into a federal transaction with his own creature, in delivering his law in the form of a covenant containing a promise of life, when he might have simply revealed his will in the form of a law, guarded by the penalty of death.

The great and unmerited goodness of God towards his creature, appeared in making him a party with himself, in coming under an obligation to the work of his own hands, for the gifts of that which it was of his own free love to bestow. Therefore there was great malignity in the sin of Adam, as committed against such ineffable goodness. But the wickedness that is in sin is greatly increased by reason of the revelation of grace to lost mankind.

The love of man was, indeed, displayed to innocent man. But it was not displayed with such lustre, at so great an expense, and in a manner so infinitely transcendant, as in the promulgation of eternal life through the Son of God. Divine love to innocent man was undeserved; but love to fallen man is opposed to the greatest demerit. As it is the contrariety of sin to infinite holiness that constitutes its essence; opposition to infinite love constitutes its highest aggravation.

The evil of sin surpasses comprehension in all; but it is of such a superlative nature in gospel-hearers, that it cannot be surpassed. Sin against the law of nature, although it has the essence of sin, being committed against law, is yet comparatively no sin, when put in the balance with that which is committed against the light and love of the gospel. Therefore saith our Lord of the Jews: If I had not come and spoken unto them, they had not had sin, John 15:22. To represent this malignity which belongs to sin, it is declared that the carnal mind is enmity against God, Rom. 8:7. Therefore is sin in Scripture so often described under the notion of wickedness; not as if that sin only were meant, which is open and enormous, as some apprehend; but to intimate that wickedness which is essential to every sin, as committed against a God of love and mercy.

6. Because it makes man the slave of Satan. By the law of his creation, he is the subject of God. To him he owes his service, and to him only. From this argument, the Psalmist encourages others to worship God. Know ye that the Lord is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. His innumerable mercies of a temporal nature, in feeding, clothing, and protecting us, are additional motives enforcing our subjection to him. In him we live and move, and have our being. And if we live by him, we certainly ought to live to his glory. His grace in the work of redemption is a superadded tie to his service, strongly enforcing every other.

But sin alienates us from the service of God, and engages us in that of Satan, his enemy. For he that committeth sin is of the devil, for the devil sinneth from the beginning, I John 3:8. Man, as dead in trespasses and sins, walks according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, Eph. 2:1. Here the Apostle, in a beautiful and striking manner, connects two ideas, that in themselves directly oppose each other, but perfectly harmonise in man as unregenerate. These are death and life. He describes the spiritual death of man, as consisting in a life of sin and subjection to Satan, in walking according to the course, or as the expression might well be rendered, according to the *LIFE* of this world. And indeed, the life of this world is at best nothing more than a state of spiritual death. That must be evil indeed, that transforms the servants of God, those who are bound by a threefold cord to his service, into the slaves of Satan.

It was the glory of Adam, that he was the son of God, Luke 3:38. But sin makes the subjects of it the children of the devil. It changes the heir of eternal life into a child of wrath and heir of hell. It effaces the image of God, and imprints the image of the wicked one. Justly may the Lord say: They have corrupted themselves; their spot is not the spot of my children; they are a perverse and crooked generation. Do ye thus requite the Lord, O! foolish people and unwise? Is not he thy Father that hath bought thee? Hath he not made thee, and established thee? Deut. 32:5.

From what has been said on this subject, we may infer,

1. That those who have never seen sin to be evil and bitter, have no fear of God. We do not say, that all who have had this view of sin really fear Him; for this depends on the nature of the discovery obtained. But we are certain, that those who have no discovery whatsoever of the evil and bitterness of sin, have no fear of God. This is an inference native from our text; because forsaking the Lord by sin, and having no fear of him are used as expressions of the same import. It is an evil thing—that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of Hosts. This cuts off all obdurate sinners, who never had their consciences burdened by a sense of sin, whatever be their pretensions to what is called moral rectitude or virtue, from all claim to the character of fearers of God.

2. The danger of entertaining trivial thoughts of sin. This is nothing else than for a man to think lightly of his own ruin, yea, his eternal ruin; and what is unspeakably more, to condemn God, against whose being and perfections it is the most daring attack. Certain it is that all who think

little of sin in this world, will, at least in the world to come, be convinced of their extreme folly. May the Lord grant you an early discovery of it, for then it will be too late. For they that go down to the pit, do not show forth God's praise.

Those who are strangers to the evil of sin, are truly in a miserable situation. They are languishing under a dreadful disease, and know not their sickness. They are going on in a state of the most deplorable enmity; and know not, or care not, that they are adversaries to God, and that God is their adversary. Sinners, you cannot choose a worse enemy than God. You would be safe with, yea, from every other enemy, were God your friend. But his arm is strong against his adversaries. His fury shall burn to the lowest hell, towards those who go in their trespasses.

3. We may see that dreadful ingratitude that is in sin. This charge God exhibits in verse 21. Yet I had planted thee a noble vine, wholly a right seed: how then are thou turned into the degenerate plant of a strange vine unto me? What would you think of a child, who, although under God, owing his being, nourishment, education, and every temporal comfort, to his parents, would rise up against them, and seek their destruction? He that striketh his father or mother, is cursed of God, and reprobated of man. But every sinner is a parricide.

This is all the return we have made to our kind and compassionate Father in heaven; we have lifted up the heel against Him. Sin is such a miracle of ingratitude, that God appeals the justice of his complaint, even to the irrational and inanimate creatures; because these are, in their different orders, unspeakably more attentive and obedient than man, and have all fulfilled the end of their creation, but in as far as prevented by his rebellion: Hear, O heavens! and give ear, O earth! for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against me, Isa. 1:2.

4. We may infer the impossibility of delivering ourselves from sin. This is declared, verse 22. For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord of God. The stain of sin is so deep, that all the nitre and soap of our own doings or sufferings can never wash it out. They shall be as ineffectual as washing in the waters of Jordan would have been, for the removal of Naaman's leprosy, without the special command of God. All the sinner's own washing makes him only the fouler in the eye of his judge. It is but adding sin to sin, Isa. 30:1.

Finally, we may learn the necessity of washing in the blood of Christ. If every other method of purification will be unavailing, there is surely the greatest reason for applying this precious blood. This is the fountain opened for sin and uncleanness, Zech. 13:1. The virtue of this fountain corresponds, both to the evil and bitterness of sin. It is opened for sin; and thus takes away its bitterness, with respect to all the consequences of guilt. It is opened for uncleanness and so removes that abominable pollution flowing from the evil of its nature. The blood of Jesus Christ cleanseth us from all sin. It removes the dominion of sin, when applied in regeneration; its guilt in justification; its filth in gradual sanctification; and at length, its very being in the soul, in the perfection of holiness, when the believer is translated to glory.—Amen.

The late Mrs. John Campbell, Glendale.

THE subject of this brief and imperfect sketch was born in the township of Borreraig on the shores of Loch Dunvegan and was the daughter of William MacLeod, a respected elder in the Free Presbyterian congregation of Glendale. She came under the power of the Word of God about the time of the separation in 1893. It is a fact worthy of note that many of those who adhered to the testimony raised in 1893 could date the beginning of their spiritual life from that time, as if the Holy Spirit was setting His seal to it that the movement was of God and not of men. Mrs. Campbell was, for a period, visited with sharp conviction of sin. Her whole life passed in review before her eye, and she could see nothing in it but a continuous series of transgressions of the law of God in thought, word and action, and an ungrateful rejection of God's glorious remedy. We heard her say that after a while she obtained relief from these sharp convictions and that she thought that she had obtained peace, but that afterwards she discovered that it was only a false peace. The Lord's time, however, came and she was not allowed to go through life with a false peace, but was permitted to taste that peace with God through the Lord Jesus Christ which flows from justification by faith.

When the enemy of souls was foiled in his efforts to delude her with a false peace he tried hard to rob her of the real peace which she had now obtained. Often she would be cast down and in much "heaviness through manifold temptations," afraid that she had nothing better than what she had been deluded with at the beginning, but then the Lord would speak comfortably to her through His Word and her bands would be loosed. Thus she was enabled to value the Word of God as the instrument in the hand of the Spirit for bringing comfort to her soul, and would say with David, "The law of thy mouth is better unto me than thousands of gold and silver." Along with these temptations she had domestic trials. Several of her numerous family were removed by death, some in the prime of life, and these trials weighed heavily on her spirit, but, through grace, she, and her like-minded husband who was a respected elder in our congregation, were enabled to show a sweet resignation to the will of God.

For nearly the last seven years of her life she walked this wilderness without the companion of her married life, but the Lord upheld her. Her bodily strength rapidly declined but her affections were set on things above where Christ is. Over a year before the end her speech became so affected that very little of what she said could be understood, but each time we called to see her we would not be five minutes in the house when she would indicate her wish that the Bible would be brought forward so that worship should be conducted. To some it was a pleasure which they will not readily forget to conduct worship with her. The summons came suddenly and after a few days of semi-consciousness, in which it did not appear that she suffered pain, her redeemed soul took its flight to glory there to be in the presence of God for evermore. To the end she was devotedly nursed by her daughter-in-law who bestowed praiseworthy attention on her.—*J.C.*

Dutch Relief Fund.

THE response which has been made shews the great interest taken in this appeal. The large quantity of clothing, etc., and liberal financial support given by hundreds of friends appear to the Committee to be a sufficient and full response to their appeal and when the gifts now in course of collection and transit are received it is not proposed to keep the Fund open any longer.

Arrangements have been made for forwarding and shipment to Holland and it is hoped they will all be distributed among the Lord's needy people in that land before the winter sets in.

The Committee desires to express its gratitude to all who have contributed in any way to the successful issue and ask for continued prayer until every item is safely in the hands of the recipients.

A full and detailed report will be submitted later.

Notes and Comments.

Strange Teaching.—In the August issue of *Peace and Truth* which is read by a number of our readers there is a paragraph which has a strange interpretation of the divine words: "Let us make man in our image" (Gen. I. 26). Mr. Moore, of Jirel Chapel, Lewes, asserted that the above words referred to Christ as the Son of Man. Surely the words of Scripture are plain enough: "So God created man in His own image, in the image of God created He him; *male and female created He them*, and God blessed them and God said unto them, be fruitful and multiply and replenish the earth" (Gen. i. 27, 28). Again, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul" (Gen. ii. 7).

The Old Paths.—A copy of this booklet has been sent us. It consists of notes of two sermons (hitherto unpublished) by Dr. Kennedy. Copies may be had from Miss MacLean, Stationer, High Street, Dingwall, price 1/-.

Literary Notices.

Dr. Chinquy's Book. This book—*The Priest, the Woman and the Confessional* may be had from Mr. J. A. Kensit, Protestant Truth Society, 184 Fleet Street, London, E.C.4. Price 3/6; post free 3/9.

The Roman Political Menace, by Rev. T. Christie Innes, also may be had from the above address. Price 4d.

The Great Deception. By R. H. Hunter. Grand Rapids. Price \$1.50.

Mr. Hunter, the author of the above book, is the editor of the *Evangelical Christian* (Toronto)—a monthly which exposes the scheming of the Roman Church in its effort to rule Canadian politics. As a Scotsman from the land of the Covenants (Ayrshire) he has carried the witnessing spirit to

his adopted land and through the monthly which he edits he keeps his readers in touch with the workings of Romanism in the Dominion in particular and in the world at large. In the *Great Deception* we have an exposure of Romish teaching under such headings as these—Romanism or Protestantism—The Bible, the Reformation and Britain.

Price 1 dollar, 25 cents. May be ordered from Mr. A. T. Tasker, Rest Haven, Beddow Road, Danbury, Chelmsford.

Church Notes.

Communion.—October: 1st Sabbath, North Tolsta; 2nd Sabbath, Ness and Gairloch; 4th Sabbath, Wick and Lochinver. *November*: 1st Sabbath, Raasay and Oban; 2nd Sabbath, Halkirk and Glasgow; 3rd Sabbath, Edinburgh, Dornoch and Uig. *January*: last Sabbath, Inverness. *February*: 1st Sabbath, Dingwall; 3rd Sabbath, Stornoway; 4th Sabbath, Bayhead and North Uist. *March*: 1st Sabbath, Ullapool; 2nd Sabbath, Portree; 3rd Sabbath, Finsbay; 4th Sabbath, Kinlochbervie and North Tolsta. *April*: 1st Sabbath, Stoer, Portnalong and Breasclete; 2nd Sabbath, Fort William; 3rd Sabbath, Greenock; 4th Sabbath, Glasgow; last Sabbath, Wick. *May*: 1st Sabbath, Kames and Oban.

Note.—The Kirk-Session of Raasay has decided to have the dispensation of the Lord's Supper twice a year—in November and July.

Note.—Any changes or additions to the above dates of Communion should be sent to the Editor.

Many friends will learn with regret that Miss Charlotte Mackay, of Strathy, passed away at Thurso on the 17th August. A fuller notice of this worthy lady may be expected in due course.—*W. G.*

Synod Proceedings.—These are now being sent out. Price per copy is 1/-. Donations from friends will be appreciated. Any one not resident in a congregation may send to Mr. J. Grant, Treasurer, Inverness, for copies.—Robert R. Sinclair, *Clerk of Synod.*

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs. M. M., Northton—In loving memory of a dear son, £5; Friend, Glendale, o/a Glendale, per Rev. J. Colquhoun, £3; Mr. A. McK., Drumbeg, Lairg, £2; Mr. L. McK., 24 Elgoll, 10/-; Mrs. M. H., Avoch, o/a Inverness, £1; Mrs. M. H., Avoch, o/a Dingwall, £1.

Home Mission Fund.—Mr. D. L., Engineer, 58 White Street, Partick, per Mr. Ed. Morrison, £2.

China Mission Fund.—Miss E. McK., Gordon, Berwickshire, per Rev. D. J. Matheson, £1; Mr. Wm. L., Smithy House, Bonar Bridge, £1; Well-wisher, Skye, £1.

College Fund.—Mr. R. H. C., Glencairn Street, Stevenston, 10/-.

Legacy Fund.—Received with grateful thanks from the Executors of the late Mr. John Fraser, Gorthleck, Stratherrick, the sum of £400, less legacy duty, bequeathed to the Sustentation Fund.

Jewish and Foreign Missions.—Mrs. M. M., Northton, In loving memory of a dear son, £5; Mrs. M. H., Killen School House, Avoch, £1; Miss W. McL., Tomatin, 10/-; Mr. Wm. L., Smithy House, Bonar Bridge, £2 10/-; Mr. R. H. C., Glencairn Street, Stevenston, 10/-.

British United Aid to China Fund.—Collections received from the following congregations:—Finsbay, £3 17/10; Tain, £2; Strond, £3 10/-; Stornoway, £3; London, £5 4/3.

Shangani Mission—Car Fund.—Collections taken at Mr. James Fraser's Meetings:—Lochcarron Congregation, £11 10/7; Daviot Congregation, £7 11/3; Beaully Congregation, £12 11/-. The following donations per Mr. James Fraser:—Friend, Helmsdale, £5; Two Strathpeffer Friends, £7; A. G., Inverness, £1; Well-wishers, Gollanfield, £4; Halkirk, John x. 16, £2; Friend, Shieldaig, £1; Mr. D. McL., Victoria, Lochcarron, 12/6.

Dutch Relief Fund.—Collections received from the following congregations:—Portnalong, Skye, per Mrs. MacSween, £27 10/-; Finsbay, £7 11/-; Lairg, £4 2/6; Creich, £6 7/6; Portree, £7 0/4; Dingwall, £10 10/-; Beaully, £10 16/6; Tain, £3 5/-; Ness, £5 8/-; Kinlochbervie, £2 7/3. Donations:—Misses A., 74 Church Road, Bristol—"In memory of all who fled from Scotland to the kind willing friends in Holland," £15; Mr. N. McD., Cluer, Stockinish, Harris, £10; Collected in the village of Drinishadder by Miss Mary Morrison and Miss Norah Macdonald, £4 4/6; Mrs. E. McD., Moyle Park, Glenelg, £2; Miss S. A. U., Balblair, £1; Miss S. A. U., Balblair, from a Friend, 10/-; Mr. J. McK. and family, 143 Warrander Park Road, Edinburgh, £2; Misses M., Scotscaid, £3; Miss I. M., Mid Bearquhar, £2; Mrs. McK., Cnoc-na-Moine, £1; Mrs. McK., East End, Ardineaskan, 10/-; C. McL., Portree postmark, £1; Miss J. C., Carr Bridge, £1; Mr. Ian N. G., Inver, Lochinver, £1; D. McK., Sluggan, Carr Bridge, £1; Miss A. U., Bloomhill, Cardross, £1; A. C., Glasgow, £1; A Friend, Thurso postmark, £1; A Friend, Inverness, 10/-; Misses M., Rannoch Lodge, Inverness, £2 2/-; Mrs. M. McL., Oban, 10/-; C. S., Fort William postmark, £2; Nurse McL., Culbokie, per Mr. Ian Matheson, £2; Mr. J. G., Thistle Cottage, Stevenston, Ayrshire, £2; Miss K. A. R., Strath, Gairloch, £2; Mr. D. McK., per Mr. M. Campbell, Inverness, £1; Miss D. McK., 35 Charles Street, Inverness, £1; H. A. M., Ayrshire, £1; R. H., Ayrshire, £1; T. M., Ayrshire, £1; Mrs. E. L., Tigh-na-Mara, Tighnabruaich, £1; Fladda, Raasay, Friends, per Mr. Neil MacLeod, £3 10/-; Mrs. E. Y., Druid House, Kames, £2; Miss F. McL., Bayhead, Balmore, North Uist, £3; Miss G. McD., Drumin-darroch, Gairloch, 10/-; Misses A. and R. Millar, Stillage Farm, Millhouse, Bute, £1; Miss F., Douglas Cottage, Kames, 5/-; Misses M. and A. L., Auchenlochan, Kames, £1; Collected by Miss K. McLeod, 3 South Arnish, Raasay, in North and South Arnish, Torran and Brachel Castle, £3 16/-; A Friend, per Mrs. Dunbar, Inverness, £1; Mr. D. McD., Aricharnoch, Broadford, 15/-; Miss I. C., Aricharnoch, Broadford, 2/6; A Friend, Harris, £2; Miss M. McL., Kittoch Park, Dumbreck, Glasgow, £5; A Sympathising Friend, £1; A Friend, Garve, per Miss H. Finlayson, 10/-; Mr. A. M. C.,

R.N. Sick Quarters, Naval, Reading, Berks., 5/-; Mrs. H. McK., 23 Melvaig, Ross, 10/-; Mrs. M. H., Killen School House, Avoch, £1; Friend, Fort William, 10/-; the following received per Mr. R. Sinclair, London:—Mrs. W. F., Dunoon, £2; Miss C. M., Stornoway, £1; Mrs. A. M., Dormie, Ross-shire, £2; Miss K. M., Dormie, Ross-shire, 5/-; Miss M. M., Inverinate, 5/-; E. C. S., Glasgow, 10/-; Mrs. P., Tunbridge Wells, 10/-; Mr. and Mrs. G. A. M., Cobham, £2 2/-; Nurse McL., R. I., Edinburgh, £1; Collected in Tarbert, Collam and Grosebay by Misses MacRae and Macdonald, £11.

F.P. Magazine—Free Distribution.—Mrs. M. Hunter, Killen School House, Avoch, £1; Mr. A. Mackenzie, Drumbeg, Lairg, 5/-; Mr. W. M. Swanson, Clafeguoy, Thurso, 2/6; Mr. D. Mackenzie, Sand, Laide, 2/6; Miss J. MacGillivray, School House, Erroglie, 2/6; Nurse M. A. Macqueen, Mangersta, Uig, 2/6.

Literature for H.M. Forces Fund.—Mr. Geo. Mackay, Farlary, Rogart, 5/6.

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Applecross Congregation.—Rev. A. F. Mackay thankfully acknowledges the following donations o/a Sustentation Fund:—A Lochalsh Friend, £1; Skye Friend, £1.

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London Congregational Funds.—Rev. J. P. Macqueen acknowledges with sincere thanks the following donations:—Mr. N. S., Wollongong, Australia, £4; Mrs. McG., Hurstville, Australia, £2; Mrs. M., 37 Beverley Avenue, Sideup, Kent, £1; Mr. R. Sinclair, Treasurer, acknowledges with grateful thanks a donation of £3 from Mrs. W. F., Dunoon.

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Oban Congregational Funds.—Mr. J. Martin, Treasurer, acknowledges with grateful thanks a donation of £15 from "A Friend of the Cause."

Tain Congregational Funds.—Mr. D. Leitch, Treasurer, acknowledges with sincere thanks a donation of £2 from Miss McK., Gordon, Berwickshire, per Mr. A. Robertson.

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