

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. ix. 4.

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“The whole Earth be filled with His Glory.”

PROPHETS, Apostles, holy men, the commissioned messengers of the Most High, when they speak of the Coming One, use expressions in referring to Him, were He not all He claimed to be, which would be blasphemy. But the acceptance of the claims fit in naturally with the tremendous claims He made. The Apostle John acclaims Him to be God. Though John's knowledge were increased a thousand fold he could not reach higher in the place he assigned to Christ, and though he will live throughout eternity, John could not give Him a higher place. To the great Apostle of the Gentiles who looked so deeply into the ocean depths of God's revealed truth, He was the “Great God and our Saviour Jesus Christ.” In all things He was to have the pre-eminence. In ascribing greatness to men we may go far beyond the mark and our ascription of praise to them may many times be idolatry. But we cannot give Christ such praise as He does not deserve. Is it not the case that every true Christian rejoices in hearing his Saviour exalted? What satisfaction and joy it gives him to hear the name of his Saviour exalted! It is such an exercise as this we have in the seventy-second Psalm. The sweet Psalmist of Israel, who was not only a poet but a prophet, is singing the praises of His Lord—and how many thousands since his day in singing the songs of the sanctuary, sang this beautiful song with all their hearts.

David's prayer is that of one who gave to his Lord a pre-eminent place. It was a noble song the angels sang—“Glory to God in the highest,” etc. That was one of the noblest songs on earth. What shall it be when the ransomed host—a thousand times ten thousand and thousands of thousands—will sing the song of the redeemed. In that day His glory will fill all heaven. For as Dr. Hugh Martin puts it: “This presence chamber of the King Eternal can afford no brighter light, ‘the Lamb is the light thereof.’” But the Psalmist's prayer is that His glory may fill the whole earth. When God arises to bless His Church, He will appear in glory, and Christ will be great in the eyes of His redeemed people. He will appear in the glory of His power, of His love and redeeming mercy to all who are to be gathered into His kingdom and to be with Him for ever; when no longer looking through a glass, they shall see Him face to face. There were days in England when He appeared in glory and there were days in Scotland when He appeared in glory, attracting men, women and children who did not hesitate to die for Him when the call came to them.

The Scripture speaks of glorious days yet to come when His Gospel will be received by men and when multitudes, not a few, will take up the Psalmist's prayer—"Let the whole earth be filled with His glory" (Ps. lxxii. 19).

"His name for ever shall endure;
Last like the sun it shall:
Men shall be bless'd in him, and bless'd
All nations shall him call.

Now blessed be the Lord our God,
The God of Israel,
For he alone doth wondrous works,
In glory that excel.

And blessed be his glorious name
To all eternity:
The whole earth let his glory fill.
Amen, so let it be."

—Psalm lxxii. 17-19 (*Metrical Version*).

Capital Punishment.

MUCH has been said and written on the vital question of the death penalty, since an amendment to a Parliament Bill, to abolish the death penalty for the crime of murder, was carried in the House of Commons recently. The House of Lords later opposed the abolition of capital punishment, even for the proposed period of five years, by a large majority. It is asserted that the Government have a large volume of opinion against them in giving place to this proposed drastic alteration of the law of the land, even with qualifying clauses to retain the death penalty for specified types of murder.

The Synod of our Church, at its meeting in May, supported a Resolution protesting against the aforesaid Amendment and its becoming law. It was declared to be contrary to the Word of God in the matter: "The murderer shall surely be put to death" (Numbers xxxv. 16, etc.), and to be anti-social.

Inasmuch as Scriptural warrant for the retention of capital punishment in the case of murder, has largely, if not altogether, been cited from the Old Testament—the question has been propounded, what warrant have we in the New Testament?

It is quite beside the point for sentimental charity to direct us to rules governing *personal* Christian practice, as laid down in Christ's sermon on the Mount or elsewhere in the New Testament. We agree that the Christian is enjoined to love his neighbour as himself and to even love his enemy and to seek his conversion and reformation. When grace reigns in the believer, then he or she will not desire "an eye for an eye," as far as they *personally* are concerned. This is not the realm in which to obtain a right opinion on the question of the death penalty.

The appointment, office and duties, etc., of the civil magistrate, are dealt with in the opening verses of the thirteenth chapter of the Epistle to the Romans. In verse 4, we read of the civil magistrate, "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

Dr. Charles Hodge, D.D., of Princeton, in commenting on the words, "He beareth not the sword in vain," writes:—"The reference is not to the dagger worn by the Roman emperors as a sign of office. . . . As the common method of inflicting capital punishment was by decapitation with a sword, that instrument is mentioned as the symbol of the right of punishment, and, as many infer from this passage, of the right of capital punishment."

Further, the New Testament records that the Lord Jesus spake a parable concerning a certain householder, who planted a vineyard, let it out to husbandmen and then went away into a far country. He sent servants to receive the fruits of it. The husbandmen beat one, stoned another and killed another. At last he sent his son. They slew him. (Matt. xxi. verses 33-39.) Now, Christ asked those listening to Him, "When the lord therefore of the vineyard cometh, what will he do with those husbandmen?" They answer, "He will miserably destroy those wicked men," etc. (verse 40). We believe this to be the verdict Christ required in answer to His question, as being in harmony with the divine Word, on the putting to death of the murderer, and as clearly stipulated in the Old Testament. The context does not give the slightest hint of any objection to this answer, on the part of Christ; but on the contrary, in His application of the parable, He substantiates the view expressed. That this testimony is taken from a parable in no way weakens it, as the parable is a recital of the literal, and probably actual, activities of men in our Lord's own day on earth.

Indirect, yet significant evidence is provided in support of capital punishment, by the Apostle Paul, when defending himself and arguing his case against the Jews before Festus at Cæsarea (Acts xxv. 7-11): "Then Paul said, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed anything worthy of death, I refuse not to die." Here Paul expresses his mind as being in agreement with that part of the Roman civil law, with which he was no doubt conversant, which declared certain things or acts by men to be worthy of death. And he goes farther and postulates that if he himself be an offender in committing anything in that category, he refused not to die. He acknowledges the death penalty in this case to be righteous and proper procedure in the administration of law and justice by men. Paul, so deeply taught by the Holy Spirit in divine doctrine, confirms what has already been adduced from Scripture.

So we see that the New Testament upholds the divinely authorised practice of capital punishment; and that God has placed the trial of the murderer and the administration of capital punishment in the hands of men, specially appointed and delegated with scriptural authority to attend to matters of law, order and justice in civilised and Christian society. The civil magistrate, and not the private person, is therefore to rule in this sphere. It would be indeed contrary to the spirit of Christ and Gospel piety, for one in a land such

as ours, to personally search out, say the murderer of a wife or son, and kill that person in revenge. The Christian, by the guidance of Scripture, will refer the whole serious business to the civil magistrate. The magistrate acting on God's authority shall then, on evidence, have the murderer put to death. The Christian can put his "amen" to this procedure, as we believe he ought to.

The Shorter Catechism.

This paper was written in commemoration of the Tercentenary of the Catechism. It was approved by a Committee of Synod.

THE Catechisms of the Westminster Assembly are regarded by the late Prof. Mitchell of St. Andrews as the matured fruit of all the debates of the divines of that Assembly. It is not necessary in this paper to give a detailed account of the background of the Shorter Catechism historically. Such can be got by any interested reader in such a volume as "Catechisms of the Second Reformation," with historical introduction and biographical notes, by A. F. Mitchell, D.D. We give a brief general narrative.

By January, 1647, it was ordered that a "*draught*" of two catechisms be prepared, one more large, and another more brief, as they found it "very difficult to satisfy themselves or the world . . . to dress up milk and meat both in one dish." Mitchell believes that in the method of handling their subject, the divines of the Committee followed the outline and method of some previous manual—the method being, first, to set forth what doctrines are to be believed (i.e., *credenda*), then follow the ten commandments, while the means of grace and the Lord's Prayer are left to the last. After the Larger was completed in 1646, the Shorter was put in form. The Shorter Catechism was sent up to Parliament without proofs in November, 1647, and with proofs, on 14th April, 1648. The Commissioners from Scotland took little to do with it. They were either gone home, or, as Henderson, dead before the Confession itself was completed. Baillie took a copy of it, without proofs, to Scotland. We do not take up further space at present to point out some of the differences between the Larger and Shorter Catechisms. These are told by Mitchell. When passed by Parliament, it became widely popular in England, and continued so, both among Presbyterians and other orthodox dissenters. It was translated into Latin, Greek and Hebrew, and more recently into Hebrew, Syriac, modern Greek, and most modern languages of the east and west. When Dr. Mitchell visited schools near Beyrout, about 1860, he found American missionaries teaching it, in its orthodox Arabic translation, to Druse and Maronite children.

A matter worthy of emphasis is that the guiding principle before the Committee in its composition was that the greatest care was to be taken not to frame the answer "according to the model of knowledge the child hath, but according to that the child ought to have." Dr. McCrie has well observed, according to Dr. Mitchell,—that the pupil must learn the rudiments of Latin and Greek long before he can use them as a key to unlock the treasures of ancient learning, and "experience has shown that few who have been carefully instructed in our Shorter Catechism have failed to discover the advantage of becoming acquainted in early life, even as a task, with that admirable form of sound words."

This Catechism was approved by the General Assembly of the Church of Scotland on 28th July, 1648, and ratified by the Parliament of Scotland in February, 1649. Prof. Schaff, who lived in Mitchell's time, put the Shorter Catechism before the Heidelberg one for clearness and careful wording, but viewed it as lacking the "genial warmth, freshness and child-like simplicity" of Luther's and the Heidelberg catechisms. It would well repay one to procure Mitchell's volume, were it only that one might see the references to Puritan authors who wrote on these leading doctrines, and to peruse the other catechisms published in the book.

What falls to us now, by way of commemoration of this excellent document, is to emphasise a few of its leading doctrines which are so necessary in our generation. One of these is the truth that in the Scriptures of the Old and New Testaments, we have the Word of the Lord. The word "inspiration" is not used in the Catechism, but what it means is implied. The word "inspiration" means that those led by the Lord to compose the books of the Bible were borne along, as the Apostle Peter says, by the Holy Spirit. The subject of inspiration is, of course, too great to be dealt with here, at any length,—but it means that the writers of the several books wrote as freely as if they were the sole authors of the books, and yet that the Lord divinely led and guided them, so that although they, in His love and unerring wisdom were employed, He is the supreme and holy Author. Inspiration does not mean mere dictation, as a teacher does to a class at school. And it is not the same as that enlightening which the Lord bestows on blind, lost sinners, when He opens their understandings to see the glory of God in Christ and so become believers. It was a gift by itself,—unique, a holy mystery, but a blessed reality,—whereby the human writers were divinely guided.

Another holy and blessed doctrine which we emphasise is that of the glory of Christ. This implies and enfolds in it all going before it, and all related to it in the spheres of creation, providence, and redemption. Christ has a two-fold glory,—that of His eternal godhead and Sonship, when He is regarded in the essential aspect. He has also His glory as Mediator, in His humiliation and exaltation. This brings before us all in the Catechism bearing on His being for eternity the Prophet, Priest and King of His spiritual kingdom,—also the Person and Work of His Holy Spirit, with "the sure mercies of David" bestowed on sinners who are effectually called. The other parts of the Catechism fall in good order into their own places,—such as, the nature and uses of the Moral Law, with the means of grace and the Lord's Prayer. The sum and substance of this prayer is evidently, "Thy will be done," or otherwise, "The whole earth let His glory fill, Amen, so let it be."

It would be both profitable and pleasant to refer to many of these questions and answers in the Catechism, but this paper is not the place for any such endeavour.

Were the truth of the glory of the Saviour, on whose exalted Head is the mitre with the golden plate of the everlasting priesthood,—and who wears the crowns of creation, providence, grace and glory,—prized in our day, and His untraceable riches esteemed by men,—how God's name would be hallowed!—how the Lord's Day as the memorial of the resurrection would be lovingly observed! and how the Spirit of the eternal sanctuary would be manifest in the personal, family and national life of our nation!

Would that these priceless truths of the Shorter Catechism were with godly sincerity and simplicity, received and cherished in this land and to the ends of the earth! Let the people of the Lord wrestle that this be so, for thereby a change would, in the kindness of God, come over the views and ways of men. "Behold," brother would say to brother, "the winter is past, the rain is over and gone; the flowers appear on the earth, —the time of the singing of birds is come, and the voice of the turtle is heard in our land."

The Bible.

By the late Rev. JOHN BROWN, Haddington.

I CANNOT conceive one single character of a divine revelation, but that I find the writings of the Bible marked with. The divine authority, majesty, wisdom, holiness and goodness discovered therein; the depth, sublimity, purity and benevolence of their matter; their scope, to render all to the glory of God, and crush the corrupt inclinations of man; the transcendent loftiness of their style, even when suited to the capacity of the weak; the obvious candour of the writers, in relating the weakness and faults of themselves and their nation; their amazing harmony, though of very different stations and ages, and publishing things contrary to the natural inclinations of men; the attestation of these writings by vast numbers of important, public, and incontestable miracles; the joyful sufferings of millions, for their stedfast adherence thereto; the marvellous preservation of them, and the signal strokes of vengeance on such as attempted to destroy them; their amazing success, prevailing over the lusts of men, and furious opposition of worldly power, to the civilising of nations, and to convince, convert, and comfort the hearts of millions, the most obstinate; the exact fulfilment of the numerous, the particularly circumstantiated predictions thereof; are infallible documents that they *only* are the Word of God, able to make us wise unto salvation, and convey to us eternal life (II. Tim. iii. 15-17).

The great design of revelation is to answer the most interesting question to man, which he has ever uttered: "What must I do to be saved?" When conscience speaks, when the terrors of the Almighty take hold on man, where can he find relief? To bring this relief, God has set forth His way of saving sinners by the death, resurrection, and exaltation of His own Son. This is *the truth* emphatically so called in Scripture; *this truth* no human knowledge could discover, no learning unfold, and without the knowledge of this, all who profess themselves wise become fools. There never was, there is not, nor shall be, any other name given under heaven, among men for salvation, but that of Jesus.

Deep convictions of sin will not spring from rational consideration. No man can work them in his own soul; they are the arrows of the Holy Ghost. And when He sends them they stick fast: they can neither be drawn out by human skill, nor the wounds healed by human balms, such as self-righteousness, business, or diversions.—*Berridge*.

Letter from late Rev. Neil Cameron to a Young Man.

4 Shaftesbury Terrace, Glasgow, 23rd December, 1909.

Dear Mr. ———, I beg to thank you for your kindness to me while I was in London.

I had it in my mind to speak to you about the concerns of your soul; but came away without saying one word to you in private about this important matter.

You will agree with me that the Word of God speaks most plainly about the need of being born again, as, without this change, both of state and nature, we cannot enter into the Kingdom of God. You also know that this great change is effected by the Holy Spirit and by the reading and hearing of God's Word as the means. Do you, my dear friend, make the diligent use of the means that you ought even as a rational being to make? I pray you to come out of the world and be separate from it; for every one who will continue in the ways of the world shall be lost eternally. Be often at your Bible in private and at the means of grace in public and plead with the Lord that He would bless them to your soul. "Seek ye the Lord while He may be found; call ye upon Him while He is near."

I do not write this because I heard any complaint from any one there about you, but as a matter of duty which I feel I should have done by word of mouth.

I felt your kindness in coming to the station to see me away very much, and write this in real friendship to you.

With kindest regards, Yours sincerely, NEIL CAMERON.

The Ninth Commandment.

THE Ninth Commandment is "Thou shalt not bear false witness against thy neighbour." The duties *required* by the Commandment according to the Westminster Divines are as follows: "The preserving and promoting of truth between man and man, and the good name of our neighbour, as well as our own; appearing and standing for the truth; and from the heart, sincerely, freely, clearly, and fully, speaking the truth and only the truth in matters of judgment and justice and in all other things whatsoever; a charitable esteem of our neighbours; loving, desiring, and rejoicing in their good name; sorrowing for, and covering of their infirmities; freely acknowledging of their gifts and graces, defending their innocency; a ready receiving of a good report, and unwillingness to admit of an evil report, concerning them; discouraging talebearers, flatterers, and slanderers; love and care of our own good name and defending it when need requireth; keeping of lawful promises; studying and practising of whatsoever things are true, honest, lovely, and of good report."

The Commandment *forbids*: "All prejudicing the truth, and the good name of our neighbours, as well as our own, especially in public judicature; giving false evidence, suborning* false witnesses, wittingly appearing and pleading for an evil cause, out-facing and overbearing the truth; passing

* *Suborn*, to induce by bribery or otherwise to commit perjury.

unjust sentence, calling evil good and good evil; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked; forgery, concealing the truth, undue silence in a just cause, and holding our peace when iniquity calleth for either a reproof from ourselves, or complaint to others; speaking the truth unseasonably, or maliciously to a wrong end, or perverting it to a wrong meaning or in doubtful or equivocal expressions to the prejudice of truth or justice; speaking untruth, lying, slandering, backbiting, detracting, talebearing, whispering, scoffing, reviling, rash, harsh, and partial censuring; misconstructing intentions, words and actions; flattering, vain-glorious boasting, thinking or speaking too highly or too meanly of ourselves or others; denying the gifts and graces of God; aggravating smaller faults; hiding, excusing, or extenuating of sins, when called to a free confession; unnecessary discovery of infirmities; raising false rumours, receiving and countenancing evil reports, and stopping our ears against just defence; evil suspicion; envying or grieving at the deserved credit of any, endeavouring or desiring to impair it, rejoicing in their disgrace and infamy; scornful contempt, fond admiration; breach of lawful promises; neglecting such things as are of good report, and practising or not avoiding ourselves, or not hindering what we can in others, such things as procure an ill name." (Larger Catechism: Answers to Questions 144 and 145.)

A Wonderful Organ: the Heart.

HUNDREDS of years ago the sweet Psalmist of Israel testified that he was fearfully and wonderfully made. Since that utterance was made hundreds of the acutest minds have been studying the human body and have brought to their aid marvellous instruments which have greatly helped them in their studies and yet after all the discoveries they have made they need not like Alexander sit down and weep because they have no more worlds to conquer. In a work written by a doctor who has been profoundly impressed by his study of the human body, he says: "One thing the contemplation should make us sure of, and that is, it is not the outcome of blind development, but the handiwork of a Designer of supremest skill, knowledge and intelligence. . . . For intricacy of structure, or perfection of function, and for durability, there is not a man-made machine of to-day or yesterday which can even approach to rivalry with it."

It would be impossible to give a description of more than one of the organs of the human. We have selected the heart with the purpose of calling attention to some of the wonders of this organ. Of course, it is to be clearly understood that our article deals with the physical organ and not with "the heart" in its Biblical or religious sense.*

It is the heart that pumps the blood stream through the body. In order to perform its task it is said that the heart beats 100,000 times in 24 hours and the work it does has been computed as equal to raising 50 tons one foot from the ground. Think of this wonderful organ working night and day from birth to death. Sometimes even for 100 years in a few cases.

* Perhaps the best and soberest treatment of these Biblical terms will be found in Prof. Laidlaw's *Bible Doctrine of Man*.—Editor.

If the heart beats 100,000 times in 24 hours, how often approximately will it beat in 100 years? These figures are not the same for old and young. When this organ ceases to beat not only is its work done but ours also.

This is how one has summed up some of the points mentioned: "There is no greater or more splendid worker in creation than your heart. Although no bigger than our closed fist, and weighing little more than half a pound, or on the average 1/150th of the whole body weight, yet in 24 hours the work it does is equivalent to raising one ton fifty feet from the ground. Nor does it sleep as the man or brain does, but, sleepless, it resumes its work next morning like a giant refreshed. Verily, it is the strong man of the body! Let me show you in various ways the enormous work it does. Feel your pulse when it beats. Suppose it is in the average of 75 per minute. How many times is that in 24 hours? One hundred thousand times—and how many per year? Forty million times. So in an average life the heart's muscular pump beats nearly 300,000,000 times. and each time it pumps out 3 ounces of blood, which is 80 gallons or more of blood in one hour, or over 2,000 gallons in 24 hours. The heart has only 15 pints of blood to play with, that means the blood must be pumped over again. Why should it be? Because every minute or so, day and night, the blood cells must be fed with not only foodstuffs from the bowel but also with oxygen, which must be carried as often from the lungs.

Now divide the 24 hourly 2,000 gallons into 15 pints and the answer—1000 is the number of times the job of feeding and purifying is done between sunrise and sunrise. If you don't wonder, I do. . . . The heart of a centenarian in good health, as many are, would be pumping its 3,000 millionth time. And this by a tiny muscular sac no bigger than one's fist! The thought staggers one. Where are the metal machines that could weather 100 years?" and this is but one of the marvels of the human body and by no means the most marvellous. It was after the Psalmist acknowledged: "I will praise thee for I am fearfully and wonderfully made (Ps. cxxxix. 14), that he was moved to make the confession—"Marvellous are thy works."

The Good Earl of Shaftesbury.*

It has pleased God in His over-ruling providence to raise up men in all ages of the world to overthrow oppression. Some of these were men occupying humble positions but who became famous by the nobility of the causes they advocated. Others again were born to wealth and high rank; among these may be included the 7th Earl of Shaftesbury who during a long lifetime fought for the poor and oppressed and the outcasts, in the face of tremendous and unaccountable opposition from the vested interests involved, in his noble drive against a condition of things which seem now to be incredible in this so-called Christian land and at a period only about a hundred years removed from us. It is interesting to note that, in the great majority of cases, the driving force behind the great philanthropic

* He is not to be confused with the author of *Characteristics of Men, Manners, Opinions and Times* (1711) the third Earl of Shaftesbury.

movements and their advocates whose names are written forever on the roll of fame was religion. The Countess of Huntingdon thanked God that while it was written that not *many* noble are called that the Apostle did not say not *any* and the Earl of Shaftesbury might well say the same. He was an outstanding example of the sovereignty of God. Brought up in a cold, irreligious, hard home, the memory of which he never forgot, he was placed under the care of a God-fearing nurse who led his young feet to walk in the way of God's commandments. Maria Millis died while he was but young but he never forgot the debt he owed, under God, to his nurse—she was the only mother he ever really knew. "The history of our father and mother," he puts on record in his diary, "would be incredible to most men, and perhaps it would do no good if such facts were recorded." Yet out of such a home God made choice of a man who was destined to do such noble work for the oppressed among men, women and children. It is said that the incident which decided his course in public life was a pauper's funeral which he met. The shock given to his sensitive heart made him resolve to devote his life in the interests of the poor. During his father's lifetime he bore the courtesy title of Lord Ashley and it is under this title he did some of his finest work. He entered Parliament in 1831 and the House of Lords in 1851 with the title, Earl of Shaftesbury, in succession to his father. During his parliamentary career he set about alleviating the conditions prevailing in the treatment of lunatics and backed up by his station and influence efforts were made to improve the conditions of miners and the workers in factories—men and women—and also agricultural labourers. It would take more space than we can afford to describe the noble work done in these connections—our main purpose for the present is to call attention to the work he did in the interests of the children. The conditions prevailing in connection with children employed in the mines and in the factories give one a shock. We have no desire to harrow the feelings of our readers by bringing to their notice the cases referred to in the Reports of Royal Commissions but it will be necessary to give a few of these.

The Earl of Shaftesbury did not confine his energies to the amelioration of the children in the mines and in the factories—he was also an energetic supporter of what was termed the Ragged School Movement. When the English Education Act of 1870 came up for consideration he gave it but a chilly reception and his reason for doing so may be gleaned from these words in a speech delivered by him when distributing prizes at Exeter Hall: "Never was I more touched, never more sorrowful. It is probably the close of these Christian and heart-moving spectacles. The godless non-Bible system is at hand; and the Ragged Schools, with all their divine polity, with all their burning and fruitful love for the poor, with all their prayers and harvests for the temporal and eternal welfare of forsaken, heathenish, destitute, sorrowful, and yet innocent children must perish under the all-conquering march of intellectual power. Our nature is nothing, heart is nothing, in the estimation of these zealots of secular knowledge. Everything for the flesh, and nothing for the soul; everything for time, and nothing for eternity." From these words and from similar sentiments expressed in other speeches it is evident that he dreaded a Bibleless education. The problem of religious education in the State Schools of England is, of course, different from what it is in Scotland. The long history of Scottish education since the Reformation tells of the

prominent place which was given to Bible teaching in the school curriculum, though in recent times there has been a tendency to ignore and disparage its usefulness. As one who believed with all his heart in the infallibility of God's Word, he longed to see its truths taught to the children in the State Schools. Along with his love for the Bible was his strong distaste to everything that savoured of ritualism.

Though born in the lap of luxury he did not scorn the poor outcasts of London. He went down among the tough criminals and thieves seeking their welfare. We have read a story somewhere that on one of these occasions his motley crowd of London's criminals were so pleased with the visit that they expressed themselves in the ardour of their feelings: "He is like one of ourselves," much to the amusement of the kind-hearted nobleman.

The Earl of Shaftesbury passed to his rest in 1885, and on his memorial stone, erected in 1893, there is the following inscription:—"During a public lifetime of half a century he devoted the influence of his station, the strong sympathies of his heart and the great powers of his mind, to honouring God by serving his fellow-men, an example to his order, a blessing to his people and a name to be by them ever gratefully remembered."

William Hunter, the Martyr Boy.

IN the year 1554, soon after the accession of "Bloody" Mary to the throne of England, there lived a lad about 19 years of age, apprenticed to a silk weaver. His soul had been illumined by divine grace during the controversies of the preceding reign, and he had learned to abhor the falsities of the papal church.

When the edict requiring the people to attend mass was published in the name of the bigoted Queen, William's master ordered him to comply and to go with him to the church. But the boy replied that he dared not, for he believed it would be a sin against God for him to countenance such idolatries, and the master drove him from his house.

William walked to the house of his father at Bruntwood, and was kindly received, for his parents loved the boy, feared God, and abhorred Popery. He sat one day at the door of his father's cottage, pouring over a well-worn copy of Tyndale's Bible, which his father had laboured long to purchase, and his soul was feeding with joyous relish upon its precious truths, when a priest passed by the door. William, absorbed, did not observe him until he softly approached, looked over his shoulder, and saw the hated volume. The boy started and closed the book. But it was too late. The priest uttered never a word, but scowled portentously, and walked on.

That night William Hunter was thrust into a dungeon. The next day he was taken before Mr. Justice Brown, who questioned him closely concerning his faith. William did not lie, nor would he conceal what he believed. He confessed that he was in heart and soul a Protestant, and that he dared not in conscience attend the mass. He was sent back to his dungeon. His pious father and mother visited him, and encouraged him to persevere in his good confession even unto death. "I am glad, my son,"

said his mother, "that God has given me such a child, who can find it in his heart to lose his life for Christ's sake."

"Mother," he replied, "for the little pain I shall suffer, which is but a short space, Christ has promised me a crown of joy. May you not be glad of that, mother?"

Then they all kneeled together on the hard floor of the cell, and prayed that his strength might not fail; that his faith might be victorious. His parents, as far as they were permitted, supplied his wants and ministered to his comfort. A few of the faithful came to see him, and encouraged him to hold out faithful to the end and prayed to God with and for him. Others of his acquaintance came and urged him to recant his opinions, to profess or pretend submission to the priest, and not to provoke them to deal more harshly with him. But William, in his turn, exhorted them to come out from the abomination of popish superstition and idolatry. The priests, too, expostulated with him, and promised and threatened, but all to no purpose; he would not abandon his faith in Jesus as a sufficient and only Saviour.

In a few days he was tried, and condemned to be burnt to death as an heretic. They took him back to his dungeon, and after long communion with God in prayer, he lay down and slept. He dreamed that the stake was set and the faggots piled around it at a place that had been familiar to him from his boyhood at the Archery Butts, in the suburbs of the town, and that he stood beside prepared to die, and there came to him in his dream, a robed priest, and offered him life if he would recant and become a faithful son of the papal church. But he thought he was compelled to send him away as a false prophet, and to exhort the people to beware of being seduced by such false doctrines.

He awoke from his dream encouraged and strengthened, believing that grace would aid to do in reality as he had done in his vision. With the morning dawn, the sheriff came and bade him prepare for the burning, and when his father had gone, the sheriff's son approached him and threw his arms around his neck and wept. "William," said he, "do not be afraid of these men with their bows and bills, who have come to take you to the stake." "I thank God," said William, "I am not afraid, for I have cast my count what it will cost me already."

As he passed cheerfully out of the prison he met his father. The tears were streaming down his face, and all the old man could utter amid his choking sobs was, "God be with thee, William, my son; God be with thee, my son." And William answered, "God be with thee, dear father! Be of good comfort, for I hope we shall soon meet again where we shall be happy."

So they led him to the place where the stake was prepared and he kneeled upon a faggot and read aloud from the Bible the 51st Psalm. As he read the words, "The sacrifice of God is a contrite spirit, a contrite and a broken heart thou wilt not despise," William Tyrell, of the Bratches, interrupted him and said, "Thou liest, thou readest false; the words are, A humble spirit." "Nay, but the translation saith, A contrite spirit." "The translation is false," quoth Mr. Tyrell; "Ye translate books as ye list yourselves, ye heretics." "Well, there is no great difference in the words," said William, and continued his reading.

Then came the sheriff and said to him, "Here is a letter from the Queen offering thee life if thou wilt yet recant." "No!" said William, "God help me, I cannot recant."

The executioner passed a chain round his body, and fastened him to the stake. "Good people, pray for me," said William. "Pray for thee!" said a priest, "I would as soon pray for a dog." "Well, you have that which you have sought for; I pray it may not be laid to your charge at the Last Day. I forgive you." "Ah!" said the priest, "I ask no forgiveness from you." "Well, if God forgive you not my blood will be required at your hands." And then the lad raised his eyes to heaven and prayed, "Son of God, shine upon me." And as he spoke, the sun over which a dark cloud had floated, suddenly burst as from a veil, and beautifully illumined his countenance.

Then came the priest, whom he had seen in his dream, with a book in his hand to urge him to recant. But the boy, whose soul was nerved to the endurance of martyrdom, waved him away, saying, "Away thou false prophet. Beware of these men, good people, and come away from their abominations lest ye be partakers of their plagues." "Then," said the priest, "As thou burnest here, so shalt thou burn in hell." But William answered, "Nay, thou false prophet, I shall reign with Jesus in heaven."

And while a voice in the crowd exclaimed, "God have mercy on his soul," and many voices responded, "Amen, Amen," they kindled the fire and the brave Christian boy prayed, "Lord, Lord, receive my spirit"; his head fell into the smouldering smoke, and his soul fled to the loving embrace of the Redeemer, who had purchased it with His own blood.

The late Mr. Donald Beaton, New Zealand.

It is with feelings of sincere regret that we have received the news of the death of Mr. Donald Beaton, Matiere, King Country, New Zealand. Though over eighty-eight years of age, he was so healthy, strong, and active, that it would not have surprised those who knew him if he had lived many more years. His hour, however, had come, for "He hath determined the times before appointed, and the bounds of their habitation" (Acts xvii. 26). Up till the end of his earthly pilgrimage, our late friend was a living witness to the fact that a faithful ministry in a community is a precious blessing, especially when it is made an effectual means of salvation to immortal souls. Donald Beaton left his native district of Shildaig, Ross-shire, with his young wife and three little daughters, for New Zealand, in 1902, but not before the spiritual and faithful ministry of the late Rev. Donald MacDonald had made an indelible impression on his life, walk, and conversation. Naturally enough, Rev. Donald MacDonald, of Shildaig, had a place of his own in the heart and estimation of Donald Beaton, so that it afforded him peculiar delight and pleasure to speak of his minister's life, character, preaching, and sayings. He seemed never to tire of speaking of his spiritual hero and benefactor.

It will recall truly happy memories to some still left in our Church, when we relate that Rev. Donald MacDonald baptized Mr. Beaton's first

child, Rev. J. R. MacKay, M.A., his second, and Rev. Alexander MacRae, Portree, his third child. Seven more children were born in New Zealand, three sons and four daughters. These, with twelve grand-children, were baptized by the present writer, during his visit to New Zealand in December, 1935, as Mr. Beaton would not agree to the local nominally-Protestant ministers baptizing any of his offspring, as their lives proved that they knew nothing about the new birth.

It was at the pressing invitation of a near relative, living in Auckland, New Zealand, that Mr. Beaton decided to emigrate. She, however, though having the same privileges in her native Sheldalig district, developed, religiously, in a totally different direction, with a broad-mindedness that scarcely knew any bounds—a popular broad-mindedness, which is a euphemistic name for sheer indifference to doctrinal truths and vital godliness.

When he reached Auckland he told his friend that he would not accept the situation as it involved unnecessary Sabbath labour. When she angrily told him that he would have to leave that narrow-minded bigotry in Scotland if he wanted to get on in New Zealand, he replied that it was the same God who ruled New Zealand as ruled Scotland, and that His commandments were as binding in the one place as in the other. She made two further attempts to find a situation for him, but with the same result, as Sabbath work of an unnecessary character was involved in each. She then abandoned him to the mercy of an unknown land, but his God did not forsake him. He went on to Wellington, where a fellow-Scotsman employed him, only to be told on Friday (pay-day) that if he would not work "Sunday" (the common pagan name for the Lord's Day), he would be dismissed. He was told the same the following Friday, but, strangely enough, he was not molested again while there. After that, he applied for a large piece of virgin territory, which had been offered by the Land Settlement Council, to such as would undertake the herculean task of clearing their prospective farms of dense gigantic virgin bush. What Mr. and Mrs. Beaton experienced of hardships on their way on horseback, through primeval swamps and bush, before they reached their destination, makes truth sound stranger than fiction. Here Mr. Beaton set about felling the primeval forest that covered what is now a fertile farm, and his namesake, our worthy Editor, Rev. D. Beaton, Oban, can bear testimony to the diligence, hard work, and unremitting assiduity that turned acres of barren unproductive wasteland to verdure and fertility—a sure proof that real Christianity has never been an excuse for indolence.

The writer regrets that on his return journey from Australia, when he stayed for days with Mr. Beaton, that he did not ask him the time and place where he had passed from death to life, especially as Mr. Beaton, otherwise reticent regarding these matters, freely spoke of his experience of Law-work and conviction of sin, together with his experience of the liberty wherewith Christ makes His people free, through the application, by His Word and Spirit, of the atoning blood of the cross. He also made delightfully and edifyingly free with narratives of instances of periods of the realized presence of the Lord, thus making up for what was otherwise denied in his isolated circumstances, reminding one of such blessed and precious periods in the life of Jonathan Edwards, when on horseback in the backwoods of America.

Lack of space prevents us giving further details and narratives of our worthy friend, but we must relate that when he heard the writer preaching in the Oddfellows' Hall in Auckland, he said after the meeting: "I have now the fulfilment of what I prayed to the Most High for from the first day I came to New Zealand in 1902, that He would not take me away till I would hear a Free Presbyterian minister preaching on New Zealand soil." He had come all the way from Matiere to Auckland to be present, but his prayer was fully realised when on my return journey all his children and grand-children were baptized, as he had prayed might be the case.

He was an uncompromisingly staunch Free Presbyterian, and there was only one thing that made him uneasy with regard to the home Church, that is, funeral services. He said that the late Rev. Donald MacDonald never took a service at the house, in this connection, unless, for some reason, no family worship had been observed that morning. In that case, he took family worship, but no more, with the bereaved family. When I assured him that while newspaper reporters called such worship "funeral services" we meant no more by it than family worship, he felt relieved. His daughter, Mrs. Dixon, has written to say that he gave strict orders that there would be no funeral service at the house or grave at his burial, and she adds, "probably never before was there such a funeral in Matiere, perhaps not in the whole of New Zealand." It reminds one of the strict orders given by the scholarly God-fearing Scottish historian, Dr. Hay Fleming, regarding his own funeral.

Mr. Beaton always held services for his own household, but since Rev. D. Beaton was in Matiere he had held regular services on Sabbath for his own family, and grand-children, and for any neighbours who liked to come to hear him. For some months he was confined to the house, but his voice was strong to the end, so that he addressed his audience from his chair. He lost one son in the Second World War, so that, like Samuel Rutherford, he could say: "With mercy and with judgment my web of time He wove." May his mantle fall on his sons and grandchildren. We take this opportunity of extending our sincere sympathy to his widow, his family, and grand-children.—*J. P. MacQueen.*

Literary Notice.

A Plea for Joseph. This is a 10-page pamphlet, by Mr. S. Caddick, 97 Clifton Street, Hurst Hill, near Bilston, Staffs., who is a Strict Baptist. Mr. Caddick deals with the question of some believers being separated from their Christian brethren, after the manner of Joseph, who was "an outstanding example of one who was separated from his own brethren, not because of his own choice or sin." The main subject matter of the pamphlet in the above connection, sets forth the fact that there are Strict Baptists who are almost in everything *one* with the Gospel Standard Strict Baptists, yet differ from them on the basis of doctrinal assertions in the Articles of Faith of the Gospel Standard Churches. The differences are not widespread, but apparently limited to Article 26, in particular, which concludes, "We reject the doctrine that men in a state of nature should be exhorted to believe in or turn to God." Mr. Caddick avers that this assertion is not in accordance with the Scriptures, but at variance with

portions which he quotes, such as Acts iii. 19: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." He quotes even J. C. Philpot and J. K. Popham in support of his argument, which argument appears to be in line with the views held by the Free Presbyterian Church of Scotland on the point in question.—Copies are obtainable from the author, price 6d. each, 7d. post free.

Notes and Comments.

Inspired Psalms and Uninspired Hymns.—An article in the June issue of the *Free Presbyterian Magazine* dealing with the subject of Inspired Psalms and Uninspired Hymns in the public worship of God, included some references to a review by the Editor of the *Gospel Standard*, of a booklet entitled, "The Exclusive Use of Psalms in Public Worship." The Editor of the *Gospel Standard* has written us a friendly letter, explaining that he has never placed their hymns on an equality with the Psalms, nor suggested that they are inspired as is all of Holy Scripture. He states his appreciation of the use of the metrical version of the Psalms in public worship, although the congregations of his denomination (Gospel Standard—Strict Baptists) have never used them, a fact which he regrets. He also fully recognises that the alteration of words to preserve rhythm leaves the substance of the Psalms intact. The Editor further states, that personally he cannot but feel that their hymns have been blessed to godly worshippers, although not for one moment claiming infallible inspiration for them. Having given expression to the terms of this letter received, we would leave the matter by reminding readers that the exclusive use of the Psalms in public worship is, of course, a *fundamental* principle held by the Free Presbyterian Church of Scotland.

The Iona Community.—Dr. George MacLeod must have felt disappointed with the reception given by the General Assembly of the Church of Scotland to his earnest pleading for the Community scheme which he sponsors. People are suspicious that the scheme savours more of monasticism than Presbyterianism. Concerning it, it may be said, to use the words of the worthy Rev. John Davidson when an attempt was made to introduce Episcopacy into the Church of Scotland: "Busk [dress] it, busk it out as bonnilie as ye may, I see the horns of its mitre." Sad to think that there is need again in Scotland for Andrew Melvilles, Alexander Hendersons, and John Davidsons.

Religion in the Schools.—At a meeting of the Educational Institute held in Edinburgh recently, the retiring President, Mr. William Barry, Kirkintilloch, made the following comment: "The secularists are on the war-path all over Europe and they are determined to abolish religion from the schools. The fight is on—God in the schools or not. Scotland has always had a religious tradition in its schools," he declared. "To-day we are grateful for that religious freedom and its safeguards. We are confident that, no matter what happens to the schools on the Continent, it will not affect us here to the extent of endangering our Christian practice and heritage." Mr. Barry has done well to speak thus plainly to his fellow-teachers of Scotland. We are, however, not so confident as Mr. Barry that the continental wave of secularism will not affect Scotland. What it did during the French Revolution it may do again.

Church Notes.

*Communion*s—*August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonarbridge; fourth, Thurso. *September*—First Sabbath, Ullapool and Uig, Lewis; second, Strathy; third, Tarbert (Harris) and Stoer. *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 alteration of, the above dates should be sent to the Editor and not to the printers.

Synod Proceedings.—Parcels of Synod Proceedings will (D.V.) soon be sent out as formerly. The price is increased this year to 1/6d. Will those to whom parcels are sent, kindly return cash from sales and unsold copies, as soon as possible, to Mr. John Grant, Treasurer, 4 Millburn Road, Inverness.

Mr. D. MacLean, Student, Licensed.—At a meeting of the Southern Presbytery, held at Glasgow, on the 29th day of June, 1948, Mr. Donald MacLean, divinity student, was licensed to preach the Gospel.—*J. A. Tallach, Clerk of Southern Presbytery*.

Miss J. Nicolson, M.A., and Mrs. Nicolson leave for Africa.—Miss J. Nicolson, M.A., our former head teacher at Ingwenya, Africa, and her mother, Mrs. Nicolson, left Glasgow by train, on Wednesday, the 7th July, for Southampton; from whence they sailed, on the 8th of July, for Capetown, on board the "Stirling Castle." The Church friends at home trust they will be safely carried to their destination—the Mission at Ingwenya—in the good providence of the Lord. A welcome and work undoubtedly await them in the Mission Field.

Acknowledgment of Donations.

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

Sustentation Fund.—Mr. and Mrs. J. R. McL., Hillside, Michigan, U.S.A., £4; Mr. R. McC., Toward Lighthouse, Dunoon, £2; A.M., North Uist, £1.

Home Mission Fund.—S. J., Skye, per Mr. A. Mackay, Staffin, £1; A Friend, £1.

China Mission Fund.—A Friend, Breakish, 5/-.

Organisation Fund.—Mr. and Mrs. J. R. McL., Hillside, Michigan, U.S.A., £3.

Free Distribution Fund.—Mrs. G. Anderson, 11 West Tingard Street, Carnoustie, 7/6; Mr. J. Matheson, 2 Bank Street, Plockton, 6/6; Mrs. H. Matheson, Badnaban, Lochinver, 2/6; Mrs. E. MacLeod, 116 Cross, Skigersta Road, Port of Ness, 4/-.

Jewish and Foreign Missions.—Mr. and Mrs. J. R. McL., Hillside, Mich., U.S.A., £6; Plockton Prayer Meetings, Collections for Bibles for the South African Mission Schools, per Mr. A. Gollan, £10; A Free Presbyterian in Canada (half-yearly), £9 7/6; Mr. and Mrs. L., Arrina P.O., o/a

(Continued on p. 80.)

Tabular View of Sustentation Fund and Special Collections of the Free Presbyterian Church of Scotland.

FOR PERIOD FROM 1st APRIL, 1947, TO 31st DECEMBER, 1947.

PLACES.	MINISTERS and MISSIONARIES.	Sustentation Fund.	Home Mission Fund.	Jewish and Foreign Missions.	Aged & Infirm Ministers' and Widows' Fund.	College Fund.	Organisation Fund.	General Building Fund.	TOTALS.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Northern Presbytery—									
1. Creich	Elders	81 0 0	14 1 6	15 12 0	...	2 0 0	3 15 9	...	116 9 3
2. Daviot	...	43 15 0	10 0 0	4 3 6	...	4 0 0	3 7 0	4 0 0	69 5 6
3. Dingwall	D. A. Macfarlane, minister	212 9 0	31 2 9	75 6 2	...	10 0 0	10 0 0	3 0 0	341 17 11
4. Dornoch	F. MacLeod, minister	45 0 0	10 0 0	12 0 0	...	...	...	...	67 0 0
5. Farr	...	7 10 0	2 15 0	1 15 0	...	...	...	...	12 0 0
6. Fearn	...	25 0 0	5 0 0	1 10 0	1 10 0	1 10 0	1 10 0	1 0 0	37 0 0
7. Helkirk	Wm. Grant, minister	126 0 0	21 14 2	17 13 0	...	7 16 1	4 18 7	5 11 4	183 13 2
8. Helmsdale	Do. do.	65 0 0	3 0 0	6 0 0	1 0 0	1 0 0	1 0 0	1 0 0	78 0 0
9. Inverness	A. F. Mackay, minister	182 0 0	37 10 10	29 15 6	...	27 0 10	9 3 0	17 0 0	302 10 2
10. Kinlochbervie	D. M. Campbell, missionary	27 0 0	12 10 0	7 0 0	...	4 10 0	3 4 0	2 10 0	56 14 0
11. Kilmorack	D. A. Macfarlane, minister	109 0 0	25 0 0	35 0 0	...	9 4 3	10 0 0	6 19 6	195 3 9
12. Lairg	Elders	53 17 6	12 14 7	15 2 0	...	5 10 9	5 11 2	5 18 11	98 14 11
13. Moy	...	46 10 7	19 16 0	8 16 0	...	5 1 0	4 10 6	4 6 6	89 0 7
14. Rogart	F. MacLeod, minister	20 0 0	10 0 0	10 0 0	...	1 10 0	1 10 0	1 0 0	44 0 0
15. Stratherrick	F. Beaton, missionary	30 0 0	6 10 0	4 0 0	...	3 0 0	3 10 0	2 0 0	49 0 0
16. Strathly	...	15 18 0	39 7 0	22 14 6	...	4 15 0	4 10 0	3 0 0	90 4 6
17. Scourie	D. M. Campbell, missionary	...	19 10 6	14 14 0	...	3 16 3	3 0 0	2 12 0	43 12 9
18. Tain	A. Robertson, missionary	25 0 0	11 0 0	9 0 0	...	2 12 11	2 4 6	1 18 0	51 15 5
19. Thurso	Wm. Grant, minister	28 0 0	...	2 0 0	...	...	2 0 0	...	32 0 0
20. Wick	R. B. Sinclair, minister	71 11 6	9 7 10	13 17 6	...	5 0 0	2 9 9	2 10 0	104 16 7
		1214 11 7	301 0 2	305 19 2	2 10 0	98 7 1	76 4 3	64 6 3	2062 18 6
Southern Presbytery—									
21. Clydebank	...	...	...	...	...	...	...	...	...
22. Dumbarton	Students and Elders	9 0 0	0 10 0	3 10 0	...	0 10 0	0 10 0	...	14 0 0
23. Dunoon	Do.	...	...	...	...	...	...	...	...
24. Edinburgh	N. Macintyre, minister	159 1 9	15 5 0	46 15 6	...	7 0 0	4 10 0	4 0 0	236 12 3
25. Fort William	Elders	...	...	15 0 0	...	...	...	2 0 0	17 0 0
26. Glasgow	...	...	...	...	...	...	...	...	...
27. St. Jude's Ch	D. J. Matheson, minister	516 17 9	89 18 2	16 2 6	1 10 0	27 7 6	35 18 9	36 14 9	724 9 5
28. Stockton-on-Tees	J. MacLeod, minister	100 0 0	10 0 0	30 0 0	2 0 0	2 0 0	2 0 0	2 0 0	148 0 0
29. Greenock	Jas. A. Tallach, minister	200 0 0	17 10 3	...	...	14 18 0	15 9 4	...	247 17 7
30. Kames	J. Macdonald, missionary	...	...	...	...	...	...	...	...
31. Lochgilphead	D. Beaton, minister	200 0 0	11 15 8	21 4 7	...	7 0 0	4 9 5	5 4 0	249 13 8
32. Oban	J. P. Macqueen, minister	195 0 0	10 0 0	25 0 0	2 0 0	2 0 0	2 0 0	2 0 0	238 0 0
32. London	...	...	...	...	...	...	...	...	...
		1379 19 6	154 19 1	157 12 7	5 10 0	60 15 6	64 17 6	51 18 9	1875 12 11
Outer Isles Presbytery—									
33. Achmore	...	36 10 6	7 2 6	2 0 0	...	...	...	...	45 13 0
34. Bayhead	...	37 0 0	3 5 6	13 12 0	...	...	3 10 0	2 11 0	59 18 6
35. Breasclete	Elders	37 10 6	14 8 6	10 0 0	...	3 0 0	2 0 0	...	66 19 0

(Continued from p. 77.)

Shangani Schools, per Rev. W. Grant, £10; Mr. R. MacC., Toward Light-house, Dunoon, £1; Mrs. R., 9 Park Avenue, Dunfermline, £2 4/-; A Friend, Lochcarron, o/a Shangani Schools, £1; A Friend, £1; Ian F., per Mr. A. Mackay, Staffin, £1; Mrs. T. MacC., 16 Croft Road, Dunstovffnage, o/a Clothing Fund, £2; A Friend, Miami, Florida, U.S.A., o/a South African Mission Clothing Fund, per Mr. J. Mackay, Dunvegan, £2; A.M., North Uist, o/a Clothing Fund, £1; From "A dweller in the desert," Sask., Canada, £24 13/8.

The following lists have been sent in for publication:—

Daviot Section Manse Building Fund.—Miss I. M. Cameron, Farr P.O., acknowledges with sincere thanks the following donations:—A Friend, £2, and from a Daviot Friend, £1 13/6, per Mr. J. Grant.

Edinburgh Manse Fund.—The Hon. Treasurer, Mr. Hugh MacDougall, S.S.C., 58 Grange Loan, has much pleasure in acknowledging the following donations:—"Interested," 10/-; Mr. Wm. Elliot, C.A., £25.

Halkirk Congregation.—Rev. Wm. Grant gratefully acknowledges £1 for Sustentation Fund; 10/-, Home Mission Fund, from A Friend; 10/- from A. M., Portgower, and 10/- from Mrs. McD., for Literature (South Africa).

London Congregational Funds.—Rev. J. P. Macqueen acknowledges with sincere thanks the following donations:—From A Friend, Acton post-mark, £1; "Two Inverness Friends," £2; "A Friend of the Cause, Psalm xviii. 1-2," £2 10/-, o/a London Church Building Fund.

Ness Manse Building Fund.—Mr. D. Mackay, Treasurer, acknowledges with grateful thanks the following donations:—Friends, Errdale, Ness, £2; A Friend, Stornoway, per Mr. Wm. McLean, £5; Mr. N. M., Uig, £1; Mr. N. M., 74 Cross, Ness, £2.

North Tolsta Manse Building Fund.—Mr. John Nicolson, Treasurer, acknowledges with sincere thanks the following donations:—Mrs. M. M., Aird, Uig, £1; M. McR., 11 Ardvoil, Uig, £2; A Friend, Ardvoil, Uig, 10/-; N. M., 39 Cliff, Uig, £1; A Friend, Uig, £5; A Friend, Applecross, per Rev. D. Campbell, £1; A Friend, Stornoway, 10/-; A Friend, Stornoway, £3; Mrs. J. MacL., School House, Hawick, £2.

Watnish Congregation.—Mr. A. Campbell, Treasurer, acknowledges with sincere thanks a donation of £1 from "A Well-wisher," o/a Sustentation Fund.

Wick Congregational Funds.—Rev. R. R. Sinclair gratefully acknowledges the following donations from Mr. and Mrs. G. S., Mid Clyth, £3, o/a Sustentation Fund; £1 10/- o/a Foreign Missions Fund, and 10/- o/a Aged and Infirm Ministers and Widows Fund.

St. Jude's South African Clothing Fund.—The Committee acknowledges with grateful thanks contributions amounting to £19 15/-, and the following donations per Treasurer:—Mrs. W., Glasgow, 10/-; Mrs. I. H., Pollok-shields, £1.

South African Mission—Ingwenya.—Miss J. Mackay, Ingwenya Mission Schools, thankfully acknowledges the sum of £28 from "F.P. Teachers, Skye," on behalf of Ingwenya Mission, per Miss Macdonald, Portree.