

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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“Art thou he that troubleth Israel?”

MANY kings reigned over the nation of Israel and some were outstandingly wicked, but according to the 1st Book of Kings, chapter xvi and verse 30, “Ahab the son of Omri did evil in the sight of the Lord above all that were before him,” and this is substantiated by the divine record of his history. He took a deplorable step when he married that wicked woman Jezebel, the daughter of Ethbaal, king of the Zidonians, and then went and served Baal and worshipped him (see I Kings xvi. 31). And it may be assumed, although he was not righteous himself, that the heathenish influence of this woman drew him away from acknowledging the one living and true God, to idolatry and other godless practices which did provoke the God of Israel to anger. And God’s anger was manifested toward Ahab and Israel, according to the announcement by Elijah, the Tishbite, who said unto Ahab, “As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.” This judgment came to pass, “And there was a sore famine in Samaria” (I Kings: see chapters xvii and xviii), the outcome of Ahab’s wicked conduct and example as king of Israel.

In the third year of the famine, the word of the Lord came to godly Elijah, saying, “Go, shew thyself unto Ahab; and I will send rain upon the earth” (chapter xviii. 6). So Elijah obeyed this command; and with the assistance of Obadiah, who feared the Lord and was governor of Ahab’s house, Elijah and Ahab ultimately meet again. And when they did meet, “It came to pass, when Ahab saw Elijah, that Ahab said unto him, “Art thou he that troubleth Israel?” He thus sought to fix the entire responsibility for the afflictive and distressful conditions prevailing throughout the land, upon the head of God’s prophet, in his carnal boldness, pride and hardness of heart. The true Church of God has had a like experience of the evil spirit and satanic tactics characteristic of Ahab, down through the ages.

Those who turn away in heart and conduct from the Truth, the fellowship of God's people, and the Cause of Christ, and find their troubles and miseries in the world increased thereby, are very ready to entertain bitter enmity towards those who have faithfully witnessed on the side of God's truth and against their evil doings and sins. This spirit of enmity against truth, righteousness and faithful dealing with their God-dishonouring conduct, is often at the root of further wicked procedure.

Those under the influence of the "Ahab spirit" are completely blind to the solemn and dangerous reality of their own personal violations of the divine law and their utter lack of the spirit of the gospel of the Lord Jesus Christ, for which things' sake cometh the wrath of God upon the children of disobedience. They utterly fail to recognise any relation between their thorny and miserable path and the anger of the holy One of Israel; and so must charge those who have opposed their wicked conduct with being responsible, more or less, for their afflictive circumstances.

Such enmity to the Church of God and blindness regarding sin committed, where these exist, embolden men to openly and unashamedly charge and condemn falsely those who truly fear the Lord and serve the Redeemer. "Art thou he that troubleth Israel?" was a question which carried in its bosom and its wording, an attempt to condemn Elijah as a man who was a menace to Israel and the procuring cause of all their trouble. The "off-spring" of Ahab are alive until this day, seeking to cover their guilt by accusing the innocent.

It seems when men like Ahab are hardened under their guilt and providences which indicate the anger of God against them and their companions, that they are calmly prepared to enter into argument and discussion with a view to endeavouring to prove that those who have been on the Lord's side are the infamous authors of their peculiar adversities and difficulties. And so Ahab questions the eminent Elijah to open up a discussion on the matter; when, as in the sight of God and in the light of Ahab's idolatry and much back-sliding on the part of those in Israel whom he had led astray, there was no necessity for any enquiry as to who the troubler of Israel was at this time.

The brazen-faced effrontery of the king does not in the least degree disturb the conscience or composure of the prophet of God; and neither should similar conduct on the part of unscrupulous men in these days, be permitted to disturb unduly the minds of those who have an eye to the honour of the Most High and the prosperity of His cause of truth in the world.

Elijah immediately gives his answer—the true answer—to Ahab's question, faithfully, without fear, and with a conscience void of offence toward God and men (see I Kings xviii. 18).

He repudiates the charge in these words, "I have not troubled Israel"; and thus emphasises the enmity and impudence of Ahab to his face. But the substance of his answer comes when he turns the charge of being the troubler of Israel upon Ahab himself, and declares, "but thou and thy father's house." And here the actual criminal is confronted with his wicked conduct and guilt in being the procuring cause of bringing judgments upon himself and those who followed him to idolatry. Then the prophet lays bare in a twofold manner the reasons and occasion of all the trouble, which lay in Ahab's unrighteous and godless conduct; that is, on the one hand, ". . . in that ye have forsaken the commandments of the Lord," and on the other, "and thou hast followed Baalim." And these facts Ahab could not deny; although sinners can become so sottish as to call good evil and evil good; to which perverted state of mind Ahab appears to have fallen.

And so the Church of Christ even to-day is obliged, as before God and their own consciences, to deny and disown varied and peculiar slanders published by evil and ignorant opponents of the Kingdom of God and the good name and peace thereof. But further, the Church, in the strength of grace, must not fear or fail to charge such with being a snare, and a trouble to themselves and others, in the visible Church and the world. And their departures from the Lord and His holy Word and their transgressions and sins in particular ways, must be exposed.

And in due time, the Lord Himself will answer by fire, as He did on Mount Carmel, to the condemnation of Ahab and Baal and to the upholding and encouraging of Elijah, as to his faith in and devotion to, the God of Israel. And so also will the Lord vindicate His true Church and witnesses against all their enemies.

Lamps in the Vale.

"Flee, get you far off, dwell deep" (Jer. xlix. 30).

IN view of the threatened invasion of this northern town by the armies of Nebuchadrezzar, the inhabitants of Hazor were advised to "dwell deep." These words suggest a number of applications to our conditions in the "vale" to-day, but there is one which is specially important to us, and under the guidance of the blessed Spirit we shall confine ourselves to questions arising from it alone. Later, if the Lord will, we may apply the words to other conditions.

We require to "dwell deep" in view of the materialism of these days. The world has always regarded the witness of God's Word to eternity with special hatred; yet sour, untoward and uninviting though its reception to this witness in the past has been, the truth itself has not always failed to exert a restraining and sobering influence upon even the most hardened.

We fear, however, that under the gross materialism of these days even this slight blessing is lost. It is lost because the word "eternity" itself has become almost a lost word. There was a time when we might hear the word break from the lips of the worldly with more frequency and seriousness than it is heard to-day from many pulpits. It has become a lost word even to the pages of many Church magazines. A Welfare State in politics; which makes place for this life and for that alone, a Social Gospel which makes the kingdom of God a matter of houses, health and temporal order; and the chief end of man, the filling to bursting point of his now with pleasures, excitements, thrills and money, have ousted the word "eternity" from our present usage. Eternity, however, is of God, and its reality can no more be ousted from our existence than can be the God who made us what we are.

It is under the impact of this materialism that the child of God often reels, and it is with fear and trembling that he finds the pilgrim and stranger within him stifled and silenced. The power wherewith the Holy Spirit once demonstrated the things of eternity to his fully awakened soul, he feels is no more than a memory now. This makes him sad and apprehensive of the future. Under a realisation of the "powers of the world to come," he experienced a taste of these powers which has never really left him, and he longs for the former powerful manifestation by which that taste was given. To recapture this sense of things eternal, we must "dwell deep," for it was down in the depths that the Holy Spirit began the solemn work of pressing eternity upon our attention. Well do you remember how, with effortless arms, he placed within your easy reach great armfuls of your own eternal things. You remember too, how ready was your ingathering of them, as with sure hand He directed the laying up of them in the very centre of your soul. You did not then require that any man should remind you of eternity, for the pangs and upheavings of eternal truths within you were more poignant than any witness from beyond you. From within you the light of eternity reached out, and fell on even the least important things touched and handled by you. When with uninterrupted voice the Holy Spirit witnessed to your personal eternity, how every chamber of your heart resounded with the solemn truth, and even a whisper bespeaking eternity became a voice of thunder. What did this powerful witness not keep you from? What did it not send you to? Eternity became your gauge; your only gauge for all that was reasonable and right; and you sought to use it more and more, and apply it to a wider and yet wider circle of things. In all this you were not passive nor were you laboriously active, for a gracious impulse made it easy for you to live and move in midst of these realities. And even then you felt that eternity was none too real to you, and your seeking was for a still deeper conviction of the reality of it. Your seeking was to yoke your time to your eternal state. Eternity was a reality and you loved to have it so. How far off are you now from this sanctified view of things? How tardily do your eyes turn in its direction now. How casual is the look towards it, how fleeting is the influence of it upon you? Where hot-footed your soul once ran, now it is with effort you are able to force it to one short step. Wide-eyed amazement has given place to the heavy peering of eyes dulled and glazed by the dust of earth. I do not know how far the materialism of this age has contributed towards

these sad changes, but that it has done so in some degree I am sure. The call to you is to "dwell deep." Seek your Friend, the Holy Spirit, and with Him seek the depths where reality is found. This surface dwelling is as dangerous for you as it was for Demas. "A deceived heart hath turned him aside . . . till a dart strike him through the liver . . . and he knoweth not *it is his life*." Oh, dwell deep, not only for your own sake, but for the sake of Him who in love charges you to lay up treasure in Heaven—in eternity.

Consider the eternity of your God. To Him one day is as a thousand years and a thousand years are as one day. "The eternity of God is nothing else than his immediate, perfect and invariable possession of the whole of his unlimited life, together and at once" (Shedd). In God's eternal NOW, the thousand years and the day are alike, comparisons and contrasts have an end. Prior to and forthwith, all time and the creation which goes to maintain all within it, is the throne of the Eternal and the Ancient of Days sits thereon. "He stretches the North over the empty place and hangeth the earth upon nothing." All nations before him are less than nothing, and the sum total of all material existence is no more before him than the rapidly evaporating drop falling from a bucket. He is your God who shall change all like a garment and they shall be changed sure, and it is in this eternity of His being that he is a refuge for you. "The eternal God is thy refuge, and underneath are the everlasting arms." The eternal God—God our Saviour—has become the believers' personal eternity. The Saviourhood of Christ and your personal eternity is one in the eternal God. Dwell deep in the wounds of Christ and you dwell deep in the secret places of the Ancient of Days. Thus you are an heir of God, of the eternal God, and since He is not far from any of us, neither is your eternity far from you. Your fleeting days are lived upon the shoreless bosom of Him who is at once the "Child born," and "The everlasting Father." "Dwell deep" in this liberating, humbling, ennobling, weaning and mellowing fact. You cannot have this God without the sanctifying influence of His eternity bearing fruit in your life.

Unconverted man, dwell deep in the thought of your own eternity. Yes, your own, for your indifference hitherto is a sure token of the kind of eternity you are even now laying up for yourself. "If you believe not that I am He, ye shall die in your sins." To die in your sins is to die under the wrath of God which abideth for ever. Your personal eternity will consist of your personal contact with our God, who eternally is a consuming fire to the man of the world. "Their knowledge and sense of their misery shall be eternal and they shall know assuredly that it will be eternal . . . This shall fill them with everlasting despair . . . To see floods of wrath coming and never to cease . . . This will fill them with hate and rage against God" (Boston). As you read this, see the bosom loads of wrath you are gathering to yourself. "Dwell deep," leave forever the surface view of things. You will not find the realities of your eternity in worldly pleasures, nor in earthly schemes. Your delusion is, that what you now possess and enjoy, are things which really abide. Friend, in the nature of things only that which is eternal in its life can abide eternally. The fire of eternity, the fire of your personal eternity, will take all from you and consume it until nothing remains—except that fire, and "their worm dieth not." Oh! to escape this delusion, dwell deep. Take the

blessed Book of God, so long neglected by you, take it down beyond the sight and sound of a delusive world; begin at the beginning and dwell deep in every portion that refers to your personal eternity. Oh! for once, seek a depth of sincerity in dealing with yourself. Take paper and pencil if need be. Put down there all that you possess and all you still seek to acquire. Under the searching light of the Bible's eternity, write off every item void of eternal life. Seek the Spirit of truth that He may make you more honest with yourself than you ever have been before. Where you cannot find eternal life, you must find eternal death—eternal fire. Oh, that strong arrows of the strong might even now pierce the gross materialism which envelopes your soul. Oh! that one such arrow, searing its burning way, might stab your conscience into fiery and painful awareness of your personal eternity. The invasion is upon you, you are fighting for your eternity. Soon, very soon, you will find yourself still grabbing, grasping, gripping, and cleaving to your empty things, while under you, your footing breaks and, slipping and sliding, you sink down into the awful eternity you have prepared for yourself.

Believer, dwell deep in the view of your own personal eternity. The light from eternity bears down with a brightness intense and terrifying upon the unbeliever, but the light from the believer's eternity is mellow and inviting. "I give unto them eternal life and they shall never perish: This is eternal life that they may know thee the only true God: I go to prepare a place for you, that where I am there ye may be also: a city whose builder and maker is God: a house eternal in the Heavens: we are made to sit in Heavenly places in Christ Jesus: My beloved is mine and I am His (in Heaven)." Soon there shall be no earth and then, "My beloved is mine and I am his," will be the language of salvation's eternal now. Oh! with quiet and firm assurance, dwell deeply in this indisputable fact. Here is the end of every truth and experience relative to Christ and you. As you are in Him, one great end of his incarnation, humiliation, death, resurrection, and every other item of His Saviourhood has its end only in your occupying a place with Him in Heaven. So too with all that has been wrought in you, or for you. Your calling, justification, adoption, and every other blessing which involves believership looks out definitely and constantly on your eternity with your Lord. Elected in him, your eternal issues are bound up with Him. You can no more fail of entering upon eternal life than can any of His perfections which guarantee you this blessing, degenerate or become void. No other sinner of Adam's race can enjoy that particular life in eternity which the decree of God has ordained should be yours. The decree is absolute for Christ and for you in Him. Each promise referring to our eternity in Him and with Him, presents a depth of joy and love. They are not given with the intention of affording a momentary consolation, but rather, one deep and abiding. With the abandon of a Christ-honouring and child-like faith, commit yourself to the serenity and sweetness to be found only in their deep places, and be assured that your pleasurable anticipation of a near eternity with Him, is from all eternity, a pleasure enjoyed by Him who daily awaits your entry upon it.

Dwell deep in this interpretation of all that affects you in this life. Go down to those depths where faith finds it easy to view the firm hand of God's loving purpose; place all the odd corners in your life within

the house of many mansions. Dwell deep in those depths where you may see all the loose ends of life woven into the pattern of your personal eternity. Let the corners of your experimental theology be smoothed out by this the only satisfying interpretation of the whole round of your existence. Your round of time is contained by the wider round of your eternity, and both your time and eternity is encircled by the covenant of grace, of which your Saviour holding your eternal life is the centre. It is the surface view of life that suggests and tolerates the harassing "ifs" and "might-have-beens" which are the natural food for a querulous and repining spirit. "Underneath are the everlasting arms"; their direction is always forward and upwards, and in their movement not one fragment is lost. Seek to dwell deep in the abiding security of their ample space.

Dwell deep in the sanctifying influences of this truth. All truth is of use for our sanctification, and that of "the powers of the world to come" is potent in the hand of the Holy Spirit to this end. A mere recognition that there is an eternity, that it is a truth of our theological system, and an admission that it is important on occasions to take a look at it, are at best merely superficial reactions to the truth, and very far from that "deep dwelling" wherewith the truth dwells in us "richly." "It is good to take long looks into eternity," wrote one who was accustomed to seek this truth at depth. As thus he lived, no one was surprised when his last words related to "the weight of glory" soon to be entered on by him. Clearly he repeated, "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory"; then as one well practised in the art of projecting his faith into his eternity, with great deliberation he gave the final assessment of what he had found: "There is no comparison between the moment of time and the duration of eternity, and there is no comparison between the light affliction and the exceeding weight of glory." Take long looks, dwell deep, sit up closely to the open door; look long and far within; project your mind into the deep circles of these solemn realities; become absorbed by them; make them your constant habitation. You cannot then fail of acquiring a holy detachment, a liberty, a dignity, a spiritual poise, that will enable you to deal with all you touch and handle in that God-pleasing way which is the birthright of every true pilgrim and candidate for glory. And let it be remembered that the acquirement of this attitude is no form of mere escapism from the responsibilities of life. It is far from that. That man is the best citizen of this world, who by grace has disciplined his spirit to sit daily at the feet of his own eternity. Among the affairs of this life, no hand is so light in its touch, yet so firm in its grasp, as is the hand that finds the light from eternity a necessity to its every activity. "I heard things not lawful to be uttered," the Apostle informs us, but, it was not in spite of this, but because of it, that we find this visitant to the third heavens on occasion gathering sticks to make a fire "because of the present cold." The danger of wet clothes, the discomfort of a cold wind and the relief of himself and others from exposure, were matters of intense and sanctified interest to him. And still—"While we look not at the things which are seen, for the things seen are temporal"—was the only true side to his inner thought and feeling. It is at the depth of the eternal that we find the true and proper place of the temporal.

Dwell deep in anticipation of your soon transition to your eternal home. For a time at least Jacob seems to have been unduly influenced by the acquisition and the holding of the things of the life "that now is." That phase passed, however, and his dwelling deeply in the anticipation of his approaching eternity is manifest to all. "Few and evil have the days of my life been," held the lessons which drove him to "dwell deep." Often in flight, in harassment, in panic, in fear, in doubt, and in affliction, the patriarch comes to his last bed, and it is a beautiful bed indeed. It was there that he performed one of the most beautiful, orderly, gracious and saintly things he ever did. "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost and was gathered to his people." Take note of that man who has lived in the habit of dwelling deep, for surely the end of that man is peace. "How good when it comes to this (a death bed) to have nothing to do but die," says Bunyan. Surely good indeed. No gripping fingers to wrench open, no stiff knots to untie, no weights laboriously to lay aside. The Lord is good and He is sovereign and He may grant such an exit to such as may have neglected the habit of dying daily, but His command to "watch" indicates His desire that our living should be lived such as our dying must be. The cross once carried on His shoulders is now a key, and the sacred practice and privilege of committal can be learned only on the doorstep of eternity and with one's eye on the turning key. Dwell deep in daily dying, and through that gracious habit, your final committal will be no more than one of many thousands of such transactions between you and Him who is your life. "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." Surely, surely, a dwelling deep in this thought, has its own reward, and the man who is wise will not lose it.—*Peniel*.

Controversy in Defence of the Faith.*

By the late REV. PROF. J. GRESHAM MACHEN, D.D.

IF we are to have Christian apologetics, if we are to have a defence of the faith, what kind of defence of the faith should it be? In the first place, it should be directed not only against the opponents outside the Church, but also against the opponents within. The opponents of Holy Scripture do not become less dangerous, but they become far more dangerous when they are within ecclesiastical walls.

At that point, I am well aware that widespread objection arises at the present time. Let us above all, men say, have no controversy in the Church; let us forget our small theological differences, and all repeat together Paul's hymn to Christian love. As I listen to such pleas, my Christian friends, I think I can detect in them rather plainly the voice of Satan. That voice is heard, sometimes, on the lips of good and truly Christian men, as at Caesarea Philippi it was heard on the lips of the greatest of the Twelve. But Satan's voice it is, all the same.

*This is an extract from an address delivered, in England, by the late godly and scholarly Rev. Prof. J. Gresham Machen, D.D., during his last visit to this country.—*Editor*.

Sometimes it comes to us in rather deceptive ways. I remember, for example, what was said in my hearing on one occasion, by a man who is generally regarded as one of the leaders of the evangelical Christian Church. It was said at the climax of a day of devotional services. "If you go heresy-hunting for the sin in your own wicked hearts," said the speaker, as nearly as I can remember his words, "you will have no time for heresy-hunting for the heretics outside." Thus did temptation come through the mouth of a well-meaning man. The "heretics," to use the term that was used by that speaker, are, with their helpers, the indifferentists, in control of the Church within the bounds of which that utterance was made, the Presbyterian Church in the United States of America, as they are in control of nearly all the larger Protestant churches in the world. A man hardly needs to "hunt" them very long if he is to oppose them. All that he needs to do is to be faithful to the Lord Jesus Christ, and his opposition to those men will follow soon enough.

But is it true, as this speaker seemed to imply, that there is a conflict between faithfulness to Christ in the ecclesiastical world and the cultivation of holiness in one's own inner life? My friends, it is not true, but false, for a man cannot successfully go heresy-hunting against the sin in his own life if he is willing to deny his Lord in the presence of the enemies outside. The two battles are intimately connected. A man cannot fight successfully in one unless he fights also in the other.

Again, we are told that our theological differences will disappear if we will just get down on our knees together in prayer. Well, I can only say about that kind of prayer, which is indifferent to the question whether the Gospel is true or false, that it is not Christian prayer; it is bowing down in the house of Rimmon. God save us from it! Instead, may God lead us to the kind of prayer in which, recognising the dreadful condition of the visible Church, recognising the unbelief and sin which dominate it to-day, we who are opposed to the current of the age both in the world and in the professing Church, facing the facts as they are, lay those facts before God, as Hezekiah laid before Him the threatening letter of the Assyrian enemy, and humbly ask Him to give the answer. Again, men say that instead of engaging in controversy in the Church, we ought to pray to God for a revival; instead of polemics, we ought to have evangelism. Well, what kind of revival do you think that will be? What sort of evangelism is it that is indifferent to the question what evangel is it that is to be preached? Not a revival in the New Testament sense, not the evangelism that Paul meant when he said, "Woe be unto me, if I preach not the Gospel." No, my friends, there can be no true evangelism which makes common cause with the enemies of the Cross of Christ. Souls will hardly be saved unless the evangelists can say with Paul: "If we, or an angel from Heaven, preach any other Gospel than that which we preached unto you, let him be accursed!" Every true revival is born in controversy, and leads to more controversy. That has been true ever since our Lord said that He came not to bring peace upon the earth but a sword. And do you know what I think will happen when God sends a new Reformation upon the Church? We cannot tell when that blessed day will come, but when the blessed day does come, as come it must in order to the fulfilment of Scripture prophecy, I think we can say at least one result that it will bring. We shall hear nothing on that

day about the evils of controversy in the Church. All that will be swept away as with a mighty flood. A man who is on fire with a message never talks in that wretched, feeble way, but proclaims the truth joyously and fearlessly, in the presence of every high thing that is lifted up against the Gospel of Christ.

But men tell us that instead of engaging in controversy about doctrine we ought to seek the power of the living Holy Spirit. A few years ago they had in America, as I suppose you had here, a celebration of the anniversary of Pentecost. At that time our Presbyterian Church was engaged in a conflict, the gist of which concerned the question of the truth of the Bible. Was the Church going to insist, or was it not going to insist, that its ministers should believe that the Bible is true? At that time of decision, and almost, it seemed, as though to evade the issue, many sermons were preached on the subject of the Holy Spirit. Do you think that those sermons, if they really were preached in that way, were approved by Him with whom they dealt. I fear not, my friends. A man can hardly receive the power of the Holy Spirit if he seeks to evade the question whether the blessed Book that the Spirit has given us is true or false.

Again, men tell us that our preaching should be positive and not negative, that we can preach the truth without attacking error. But if we follow that advice we shall have to close our Bible and desert its teaching. The New Testament is a polemic book almost from beginning to end. Some years ago I was in the company of teachers of the Bible in the colleges and other educational institutions of America. One of the most eminent theological professors in the country made an address. In it he admitted that there are unfortunate controversies about doctrine in the Epistles of Paul; but, said he in effect, the real essence of Paul's teaching is found in the hymn to Christian love in the thirteenth chapter of 1st Corinthians; and we can avoid controversy to-day, if we will only devote the chief attention to that inspiring hymn. In reply, I am bound to say that the example was singularly ill-chosen. That hymn, to Christian love is in the midst of a great polemic passage; it would never have been written if Paul had been opposed to controversy with error in the Church. It was because his soul was stirred within him by a wrong use of the spiritual gifts that he was able to write that glorious hymn. So it is always in the Church. Every really great Christian utterance, it may almost be said, is born in controversy. It is when men have felt compelled to take a stand against error, that they have risen to the really great heights in the celebration of truth.

But in defending the faith against the attack upon it that is being made both without and within the Church, what method of defence should be used? In answer to the question, I have time only to say two things. In the first place, the defence, with the polemic that it involves, should be perfectly open and above board. I have just stated, that I believe wholeheartedly in controversy. But in controversy I do try to observe the Golden Rule; I do try to do unto others as I would have others do unto me. And the kind of controversy that pleases me in an opponent is a controversy that is altogether frank.

Sometimes I go into a company of modern men. A man gets up upon the platform, looks out benignly upon the audience, and says: "I think, brethren, that we are all agreed upon this"—and then proceeds to trample ruthlessly upon everything that is dearest to my heart. When he does that, I feel aggrieved. I do not feel aggrieved because he gives free expression to opinions that are different from mine. But I feel aggrieved because he calls me his "brother" and assumes, prior to investigation, that I agree with what he is going to say. A kind of controversy that pleases me better than that is a kind of controversy in which a man gets up upon the platform, looks out upon the audience, and says: "What is this? I see that one of those absurd Fundamentalists has somehow strayed into this company of educated men"—and then proceeds to call me by every opprobrious term. When he does that, I do not feel too much distressed. I can even endure that application to me of the term "Fundamentalist," though for the life of me I cannot see why adherents of the Christian religion, which has been in the world for some nineteen hundred years, should suddenly be made an "ism," and be called by some strange new name. The point is that the speaker at least does me the honour of recognising that a profound difference separates my view from his.

In the second place, the defence of the faith should be of a scholarly kind. Mere denunciation, right enough in its own place, does not constitute an argument; and before a man can refute successfully an argument of an opponent, he must understand the argument he is endeavouring to refute. Personalities, in such debate, should be kept in the background; and analysis of the motives of one's opponents has little place. That principle, certainly in America, has been violated constantly by the advocates of the Modernist or indifferentist position in the Church. It has been violated by them far more than by the defenders of God's Word. Yet the latter, strangely enough, have received the blame. The representatives of the dominant Modern-indifferentist forces have engaged in the most violent adjectival abuse of their opponents; yet they have been called sweet and beautiful and tolerant: the defenders of the Bible, and of the historic position of the Church have spoken courteously, though plainly, in opposition, and have been called "bitter" and "extreme." I am reminded of the way in which an intelligent American Indian is reported (I saw it in the American magazine, *The Saturday Evening Post*, a few months ago) to have characterised the terminology used in histories of the wars between the white men and the men of his race. "When you won," said the Indian, "it was, according to your histories, a 'battle'; when we won, it was a 'massacre'."

Such, I suppose, is the treatment of the unpopular side in every conflict. Certainly, it is the treatment we receive to-day. Men have found it to be an effective way of making themselves popular, to abuse the representatives of so unpopular a cause as that which we Bible-believing Christians represent. Yet I do not think we ought to be dismayed. If in these days of unbelief and defection in the Church we are called upon to bear just a little bit of the reproach of Christ, we ought to count ourselves honoured, and certainly we ought not to mitigate in the slightest measure the plainness either of our defence of the truth, or of our warnings against error. Men's favour is worth very little after all, in comparison with the favour of Christ.

But certainly we should strive to keep ourselves free from that with which we are charged. Because our opponents are guilty, that is no reason why we should make ourselves guilty too. It is no easy thing to defend the Christian faith against the mighty attack that is being brought against it at the present day. Knowledge of the truth is necessary, and also clear acquaintance with the forces hostile to the truth in modern thought. At this point, a final objection may arise. Does it not involve a terrible peril to men's souls to ask them—for example, in their preparation for the ministry—to acquaint themselves with things that are being said against the Gospel of our Lord Jesus Christ? Would it not be safer to learn only of the truth, without acquainting ourselves with error? We answer, "Of course it would be safer." It would be far safer, no doubt, to live in a fool's paradise, and close one's eyes to what is going on in the world to-day, just as it is safer to remain in secure dugouts rather than to go over the top in some great attack. We save our souls, perhaps, by such tactics, but the Lord's enemies remain in possession of the field. It is a great battle indeed, this intellectual battle of to-day; deadly perils await every man who engages in that conflict; but it is the Lord's battle, and He is a great Captain in the fight.

There are, indeed, some perils that should be avoided—particularly the peril of acquainting ourselves with what is said against the Christian religion (in schools, colleges and universities) without ever obtaining any really orderly acquaintance with what can be said for it, against such adverse and false criticism and sophistry. That is the peril to which a candidate for the ministry, for example, subjects himself when he attends only one of the theological colleges where the professors, with an air of superior modern learning and scholarship, are adherents of the dominant naturalistic view. What does such a course of study mean? It means simply this, that a man does not think the historic Christian faith, which has given him his spiritual nature, to be worthy of a fair hearing, and so he remains the victim of a lop-sided infidel view of Christianity, arrogantly boastful of his modern scholarship. That is my only argument in advising a man to study, for example, at an orthodox theological institution. I am not asking him to close his eyes to what can be said against the historic faith. But, I am telling him that the logical order is to learn what a thing is before one attends exclusively to what can be said against it; and I am telling him further, that the way to learn what a thing is, is not to listen first to its opponents, but to grant a full hearing to those who believe in it with all their minds and hearts. After that has been done, after our students, by pursuing the complete course of study, have obtained something like an orderly acquaintance with the marvellous system of truth that the Bible contains, then the more they listen to what can be said against it, the better defenders of it they will probably be.

Let us, therefore, pray that God will raise up for us to-day true defenders of the Christian faith. We are living in the midst of a mighty conflict against the Christian religion. The conflict is carried on with intellectual weapons. Whether we like it or not, there are millions upon millions of our fellow-men who reject Christianity for the simple reason that they do not believe Christianity to be true. What is to be done in such a situation? We can learn, at this point, a lesson from the past

history of the Church. This is not the first time during the past nineteen hundred years when intellectual objections have been raised against the Gospel of Jesus Christ. How have those objections been treated? Have they been evaded, or have they been faced? The answer is writ large in the history of the Church. The objections have been faced. God has raised up, in time of need, not only evangelists to appeal to the multitudes, but also Christian scholars to meet the intellectual attack. So it will be in our day, my friends. The Christian religion flourishes not in darkness, but in light. Intellectual slothfulness is but a quack remedy for unbelief; the true remedy is consecration of intellectual powers to the service of the Lord Jesus Christ.

Let us not fear the result. Many times in the course of the past nineteen hundred years, men have predicted that in a generation or so the old Gospel would be forever forgotten. Yet the Gospel has burst forth again, and set the world aflame. So it will be in our age, in God's good time and in His way. Sad indeed are the present-day substitutes for the Gospel of Christ. The professing Church has been beguiled into By-path Meadow, and is now floundering and groaning in the quagmire dungeon of Giant Despair. Happy is the man who can point out to such a Church the straight high road that leads over hill and valley to the City of God.

The Last Speeches and Glorious Departure of John, Viscount Kenmure.*

NOTE.

The Last and Heavenly Speeches of John, Viscount Kenmure, are now reprinted from the first edition of the work, a quarto volume, extending to thirty pages, printed at Edinburgh, in 1649, by "Evan Tyler, Printer to the King's Most Excellent Majesty." They have appeared at different times, in various forms, and were long highly popular in Scotland.

There appears no reason to question the truth of the tradition which assigns the volume to Samuel Rutherford as its author. It bears internal evidence of being his; while the Epistle Dedicatory,—“For the whole Nobility of Scotland,” is characterized by that unflinching boldness, and rich scriptural illustration, by which Rutherford was signalized even in an age of signal men.

The nobleman whose dying speeches are here given was John Gordon of Lochinvar, who was born in 1599, and raised to the peerage with the title of Viscount Kenmure, in the year 1633. His family had existed for many generations in Galloway, and certain of his ancestors are said to have harboured some of the disciples of Wickliffe, when they visited Scotland to propagate the truth. It is certain, from *Livingstone's Characteristics*, and various other sources, that several branches of the family were conspicuous for their godliness, and helped to establish and extend the principles of the Reformation in Scotland.

We have seen, in the *Life of Welsh*, that young Kenmure was for some time an inmate of his house during his residence in France, and it may be believed, that their intercourse was the means of planting or of

*Taken from *Select Biographies*, edited for the Wodrow Society, Volume First.

strengthening the truth in his mind. At all events, he strove, for some time after his return to his native country, to promote its welfare in the highest sense.

Lord Kenmure married Lady Jane Campbell, sister to the Marquis of Argyll, beheaded in 1661; but though she was a woman of high-toned piety, and held a prominent place among the Presbyterians of her times, it appears that he did not hold fast his integrity. Ambition took possession of his mind; and while struggling to secure its object, he became less and less interested in the cause and progress of truth. He was connected with the house of Gowrie, and was anxious that its forfeited honours and earldom should be revived in his person. This allured him into paths of defection; and the "Epistle Dedicatory" which follows will exhibit his views on the subject, when he took a retrospect of his life from that spot—a death-bed—where all becomes solemn reality or dismal delusion,—where the pomps and vanities of the world are estimated at their real value, as "less than nothing,"—or where they continue to be prized, because conscience continues seared, till the victim sink into eternity. He confessed at last that "he had deserted the Parliament," where he should have stood firm in resisting the innovations that were made on the freedom and constitution of his country, and the result of that and other measures was "the fearful wrestlings of conscience" confessed in the following *Speeches*. He died on the 12th of September, 1634.

* * *

Upon the last of August, 1634, which was the Sabbath of the Lord, when this nobleman's body was much weakened, he was visited with a religious and learned pastor, who then lived in Galloway, not far distant from my Lord Kenmure's house. He rejoiced at the coming of this pastor to his house, and observed and spake of a directing and all-ruling Providence, who had sent to him such a man, who had been abroad from Galloway for other occasions, and had returned sooner than his own expectation was, or his business could permit. After supper, about eleven hours at night, my Lord drew on a conference with the said pastor, saying, "I am heavily weighted and affrighted in soul with two great burdens: The one is fear of death, the other, extreme and vehement bodily pain; but the former is heavier than the latter, for I never dreamed that death had such a sour and austere gloom, and such a terrible and grim-like countenance. I dare not die, howbeit I know I must die. What shall I do? for I dare not venture in grips with death, because I find my sins so grievous and so many, that I fear my accomplices be ragged and out of order, and not so as becometh a dying man."

The pastor answered, "My Lord, there is a piece of nature in all men, (the believers not excepted), whereby to them the first look upon death is terrible and fearful; but, my Lord, believe in him who died for you, and look the second and third time upon death's face; and if you be in Christ, you shall see Jesus hath put a white mask upon death; and I dare say, if this be the time of your dissolution, I trust in God you shall both change your mind and words; for if you have a good second in the combat, (such as is only Christ), your Lord will possibly let your conscience wrestle with the fears of death; yet he is beholding fair play, and I hope Christ

Jesus shall not be a naked beholder, and say, 'Deal it betwixt you,' as he doth in the death of reprobates, but shall lend you help, for borrowed strength is all your strength here; yea, I hope Jesus Christ shall give death the redding stroke. But, my Lord, I fear more the ground of your fear of death, which is (as you say) the conscience of your sins: for there can be no plea betwixt you and your Lord if your sins be taken away in Christ, for then death loseth its action of law against you, you being in Christ, and therefore make that sure work and fear not."

My Lord answered, "I have been too late in coming to God, and have deferred the time of my making my accompts so long, that I fear that I have but the foolish virgins' part of it, who came and knocked at the door of the bridegroom too late, and so never got in."

The pastor said, "My Lord, I have gathered by experiences, and observed in sundry, especially in your father, that when they were plunged over head and ears in the world, and had cast down old barns, and built up new again, God came in a month's space and less, and plucked them from their deceiving hopes, before they got half a bellyful, yea, or a lucky mouthful of the world; and this, my Lord, looketh like your case, for you know how deep yourself hath been in the world, in building, planting, parking, seeking honours, and now belike your summons are to a short day."

My Lord answered, "It's true I have been busy that way, but my intentions were honest, and only to free myself of burdens and business."

The pastor not being content with such a naked answer in such a weighty proposition, drew the conference about again to his fear of death, and to a reckoning with his Lord; and said, "My Lord, you know that it is one of the weightiest businesses that ever you put hand to, (to die,) especially seeing judgment is at death's back: faults in your life are mendable by repentance, but one wrong footstep in death is conjoined with eternal loss; for there is neither time nor place to regret of evil and bad dying; therefore I entreat you, my Lord, by the mercies of God, by your appearance before Christ your Judge, and by the salvation of your soul, that you would here look ere you leap, and venture not into eternity without a testificate under Jesus Christ's hand, because it is the curse of the hypocrite, (Job xx. 11,) 'He lieth down in the grave, and his bones full of the sins of his youth'."

My Lord replied, "When I begin to look upon my life, I think all is wrong in it, and the lateness of my reckoning affrighteth me; therefore stay with me, and shew me the marks of a child of God: for you must be my second in this combat, and wait upon me." His Lady answered, "My heart, you must have Jesus Christ to be your second;" unto the which he said heartily, "Amen."

Then said my Lord, "But how shall I know that I am in the state of grace? for while [until] I be resolved, my fears will still overburden me."

The pastor said, "My Lord, hardly or never doth a cast-away anxiously and carefully ask the question, whether he be the child of God or not?"

Then my Lord, out of desire to be persuaded of his salvation, excepted against that mark, and said, "I do not think that there is any reprobate in hell but he would with all his heart have the kingdom of heaven."

The pastor, having differenced to him what sort of desires of salvation falleth in reprobates, my Lord said, "You never did see in me any tokens of true grace, and that is my great and only fear."

The pastor said, "My Lord, I was sorry to see you carried so fearfully away with temptations, and you know whether by word or writ I did give you warning that it would come to this that you see this night. I would wish your soul were deeply humbled for sin; but to your demand, I say, I thought you had ever a love to the saints, and even to the poorest and silliest who carried Christ's image, howbeit they could never serve nor pleasure you in any way; and John saith, (1 John iii. 14,) 'By this we know we are translated from death to life, because we love the brethren';" with that mark he was, after some objections, convinced.

The pastor asked him, "My Lord, dare you now quit your part of Christ, and subscribe an absolute resignation of Jesus Christ?"

My Lord said, "O Sir, that is too hard: I hope He and I have more to do together than so: I will be advised ere I do that."

Then my Lord asked, "What mark is it to have judgment to discern a minister called and sent of God, and an hireling?" The pastor allowed it as a good mark also, and cited to him John x. 4, "My sheep know my voice."

At the second conference, the pastor urged a necessity of a deep humiliation, and said, "My Lord, you know Christ must have sick souls to work upon, and not the whole." My Lord said, "God knoweth but that is a needful 'must.' Oh if I could get him! but sin causeth me to be jealous of his love to such a man as I have been."

The pastor said, "Be jealous of yourself, my Lord, but not of Jesus Christ; and know that there is no meeting betwixt Christ and you, except ye 'be weary and laden;' for his commission from the Father (Isa. lxi. 1, 2, 3) is only to the 'broken-hearted, to the captives, to the prisoners, and to the mourners in Zion.'"

Whereupon my Lord said, with a deep sigh and with tears, "God send me that:" and thereafter reckoned out a number of sins, which, said he, are as serpents and crocodiles before my eyes. Thereafter my Lord said, "But this hath been a sudden warning that God hath given me. What shall I do? I am afraid to die; and I can neither win through death nor about it."

The pastor said, "My Lord, death and you are strangers; you have not made your acquaintance yet with death. I hope you will tell another tale of death ere all the play be ended; and you shall think death a sweet messenger, who is coming to fetch you up to your Father's house."

Upon this he said with tears, "God make it so:" and desired the pastor to pray.

At the third conference, my Lord said, "Death bindeth me strait. O how sweet a thing it is to seek God in health, and in time of prosperity to make our accompts! for now, through bodily pain, I am so distempered that I cannot get my heart framed to think upon my accompts and the life to come."

The pastor said, "My Lord, it's a part of your battle to fight against sickness and pain, no less than against sin and death, seeing sickness is a temptation."

My Lord said, "I have taken the play very long; God hath given me five and thirty years to repent, (and, alas! I have mispent it,) and now I see an ugly sight:" then he covered his face with a linen cloth, and burst into tears and wept sore.

The pastor said, "My Lord, they be far behind who may not follow: think not your time so late. Christ's door is yet half open; you have time to throng in, and your time is not all spent as yet: it's, I grant, far after noon, and the back of the day is now, yea, the edge of your evening; but run fast that ye lie not in the fields, and miss your lodging."

Upon that my Lord said, with his eyes lifted up to heaven, "Lord, how can I run? 'Lord draw me, and I shall run'," (Cant. i.) The pastor hearing that, desired him to pray, but he answered nothing; but within one hour after he called for the pastor, and in the hearing of his Lady and him, he prayed divinely and graciously with tears. The contents of his prayer were a bemoaning to God of his weak estate, both inward and outward; for, said he, "Lord, I am oppressed with pain without, sorrow and fear within. I dare not knock at thy door: I lie at it but scraping as I may, till thou come out and take me in. I dare not speak: I look up to thee, and wait on for a smack and kiss of Christ's fair face. O! when wilt thou come?"

At the fourth conference, he calling for the pastor, said, "I charge you go to a secret place to God, and pray for me, and take help of others with you, and do it not for the fashion. I know prayer will pull Christ out of heaven."

The pastor said, "My Lord, what shall we seek from God to you? give us a commission from your own mouth."

My Lord answered, "I charge you to tell my beloved that I am sick of love."

The pastor said, "Shall we seek life and recovery to you?" He answered, "Yea, if it be God's good pleasure; for I find my fear of death now less, and I think God is loosing the roots of this deep grown tree of my soul so strongly fastened to this life."

The pastor said, "My Lord, you must swear a covenant to God, that if he restore you to this life again, you shall renew your obedience to God, and that Jesus Christ shall be dearer to your soul than your honours, pleasures, credit, place, baronies, and lands, and all that you have." He said, ere the pastor had ended, "I trow so, and all too little for him; and, by God's grace, I bind myself, under the pain of everlasting wrath, to bide by that covenant if the Lord should restore me."

The pastor said, "My Lord, our hearts are deceitful above all things. See that you be honest and stedfast to Jesus Christ in your covenant." Then he read to him the 78th Psalm, 36 verse, of a false covenant that men often make under heavy troubles; and verse 34, "When he slew them, then they sought him, and they returned, and enquired early after God;" and verse 35, "And they remembered that God was their rock, and the high God their Redeemer;" and verse 36, "Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues;" and verse 37, "For their heart was not right with him, neither were they stedfast in his covenant." My Lord, when he heard this read, said, "In despite of the devil, that's not my covenant." My Lord took the Bible,

and said, "Mark other Scriptures for me to read:" and he marked to him the 2 Cor. v.; Rev. xxi.; Rev. xxii.; Isa. xxxviii.; Psal. xxxviii.; John xiv. These places he turned over, and cried frequently, "Lord, for one of thy love-blanks! O, Son of God, one sight of thy face!"

The pastor said, "My Lord, your prayers and your tears are come up before God, and Christ hath obtained a pardon for you." My Lord took the pastor by the hand, and drew him to him, and said with a sigh and tears, "Good news indeed." Thereafter he called the pastor, and convened such as went with him to pray for him, and said, "Have you gotten any heavenly liberty and access to God in Christ for my soul?" They said they had; and he rejoiced, and said, "Then I will believe and wait on. I cannot think but my beloved is coming leaping over the mountains and skipping over the hills." When any friends or others came to visit him whom he knew to fear God, he said at the first, "Go try your power with God for me: go and pray." He sent two of them, at their first coming to him, to the wood of the Kenmure, expressly to pray for him. After some cool of a fever, (as was thought,) he said to a gentlewoman, who was a good Christian, who, at his own desire, attended him continually, "Marion, I desire one word of the pastor," who being called, came, to whom he said smiling, "Joy now, for he is come. O! if I had a tongue to tell the world what Jesus Christ hath done to my soul!"

But after this, my Lord conceiving hope of recovery, became exceeding careless, remiss, and dead, and seldom called for the pastor. For the space of two days he continued so, hoping to recover, howbeit upon no terms would he permit the pastor to go home to his kirk and flock till the Lord's day was passed. This coldness gave occasion of heaviness to my Lady, and the pastor, and other his friends and lovers, seeing his care for his soul so exceedingly slack: this made the pastor go to the physician, and ask his judgment for his life, who answered plainly that there was nothing for him but death, which would be certain if his flux returned, which in effect did return. This made the pastor go in to him, and say, "My Lord, I have a necessary business to impart unto you;" and he said, "Say on."

"My Lord, you are not aware of a deep and fearful temptation of the devil, by the which your soul is dangerously ensnared: you have conceived hope to return back again to this life, but I tell you, my Lord, ere it be long, you shall be presented before the Judge of quick and dead, to receive doom and sentence according to your works. I have warrant for me to say this; therefore, I beseech you, my Lord, as you tender your own soul's salvation, be not deceived. Ere it be long, time will be no more with you: eternity is drawing on: your glass is shorter than you are aware of; Satan would be glad to steal your soul out of this life sleeping."

The physician likewise seconded these speeches, and faithfully gave him warning of the danger of his disease, and told him, for the salvation of his soul, it was his wisdom to be prepared; and told him plainly, that he thought his time should not be long. After these words, he took the pastor by the hand, and said that he "found faithful and plain dealing. This man and I will not sunder till death sunder us. Now I will set aside all things. I know one thing is needful: it was but the folly of my deceiving heart to look back over my shoulder to this life when I was fairly on once in my journey towards heaven;" and, therefore, he caused all men to

go out of the chamber save only the pastor, and caused him close the doors and confer with him anent the state of his soul.

The pastor, after prayer, said, "My Lord, I perceive I have been deceived and your Lordship also, for your joy I fear hath not been well rooted, neither your humiliation so deep as need were. We must dig deeper again, and seek a lower foundation; for when I bethink me of your coldness in devotion, and your untimely relenting in the necessary work of making your reckoning with your Judge, upon vain conceived hope of recovery of health, I see certainly the work is not sure: one pin is loose. Your Lordship knoweth this church and country have been grievously offended at many gross and open sins in you, both against the first and second table of the Law:" and upon this the pastor burdened him with sundry particulars, and told him plainly, and said, "My Lord, my mistake of the case of your soul hath been from hence, that you have never cleared yourself of many predominant and bosom sins, whereof I both spake and writ to you; and you may remember how malcontent you were at a sharp letter of many particulars that I writ to your Lordship, and how at your house of Rusco you made half a challenge of it to me; for I found you always witty to shift and cover any thing whereof you were rebuked. Howbeit, at my first coming to this country, when you sided too much with a gentleman of your name who killed a man vilely, you promised willingly to receive and take in good part what I freely told your Lordship was amiss."

Whereupon my Lord reckoned out a number of fearful sins, which, because Jesus Christ hath covered, the pastor will never discover; but amongst all, he ingenuously and freely confessed his sin in deserting the last Parliament, and said, "God knoweth I did it with the fearful wrestlings of my conscience, my light paying me home within, when I seemed to be glad and joyful before men; yet I did [it] for fear of incurring the indignation of my prince, and the loss of farther honour, which I certainly expected; but woe, woe be to honours, or any thing else, bought with the loss of peace of conscience and God's favour!"

(To be continued.)

Krummacher's Interview with a King.

THE following letter was written by Krummacher (the author of books on Elijah, etc.) to his brothers, and is dated 23rd October, 1858. Krummacher was appointed Court Chaplain at Potsdam to King Frederick William IV in 1853, and in this position enjoyed relations of the greatest intimacy with the king.

"If, as you say, a tone of sadness pervades my last letter, there is reason for that in the heavy, heavy trial that has fallen upon our dear king, and, in him, on the land, the Church, and the kingdom of God, and on me also. On the day before his departure from Sans-Souci, I spent half-an-hour with him in the queen's cabinet. He came forward to me,

as I entered, with a firm step, almost quite to the door, stretched out his hand to me, and said, 'I am glad, dear Krummacher, that before my departure for Meran, whither I have been ordered by the doctor, though I would much rather remain here, I have again the opportunity of seeing you.' And, approaching nearer to me, he continued, disclosing the feelings of his heart: 'Krummacher, you find me very sad.' And what a view I had into that heart! The deepest sorrow he felt was, that he had not been able to accomplish so many things as he had intended for the welfare of his people. But there was yet perfect resignation to God his Lord. He often repeated to me the humble question, 'Krummacher, do you believe that the Lord will have mercy upon me?' Then, on my uttering comforting words to him, which poured out from my heart like a stream, what a look he directed heavenward, with loud weeping and sighing! Again with calm, yea, joyful words, he said, 'I resign myself into the hands of the Lord; let Him do with me as seems good in His own sight.' On my saying, 'The Lord has always been with your Majesty; He has crowned your reign with great and numberless blessings,' he seized my hand and said, 'Yes, I will hope in Him. He will receive me graciously.' He afterwards asked me respecting the condition of the congregation at Potsdam, and then about the proceedings of the Hamburg Kirchentag . . . My separation from him was very affecting. 'Bear me still on your heart in prayer,' said the king as he stretched out his hand to bid me farewell. And now, while addressing to him words of comfort, I almost forgot that I stood before my king. He was to me a brother! Oh, how dear the king is to me!"

The late Mrs. Macdonald, Stornoway.

MRS. MACDONALD, "Englewood," Stornoway (better known to her friends as Deenie Bain), was born in the town of Stornoway on 28th October, 1860, and died in the same town on 7th January, 1950, thus attaining to the good old age of ninety years. Nevertheless, of her mother in particular, she could say like Jacob, "The days of the years of my life have not attained unto the days of the life of my fathers in the days of their pilgrimage."

Mrs. Macdonald's father, Kenneth Bain, was a well-known building contractor in the town. Her mother, Catherine Morrison, was a most pious woman: she and Mrs. Dannie Maciver, Laxdale (grandmother of the Rev. D. J. MacAskill, North Uist), were often together and devoted much of their time ministering to the temporal and spiritual needs of the poor of the flock. For this they earned for themselves the title of "deaconesses" from Mrs. Macdonald, with whom her mother lived during the latter part of her life and whom she affectionately nursed to the end.

The Bain family, of which Mrs. Macdonald was the only daughter, were well-known in the town of Stornoway. Of her four brothers, three predeceased her, and the only surviving member of the family is Mr. John Bain, Chicago, U.S.A. Mrs. Macdonald was married in 1896 to Mr. Murdo Macdonald, Cooper, and—to use the words of one who knew her well—she was happy and contented in her married life.

We are not able to say when a saving change took place in the life of Mrs. Macdonald, but none of the Lord's people would doubt that such a change did take place. It must surely have been when she was a comparatively young woman, as she often spoke of visits to communions in the neighbouring parishes. Of special interest was her account of her first visit to a communion in Ness. Not knowing the way very well, she and her companion decided to follow a man with horse and cart who happened to be going there. When they arrived, after walking a distance of over 30 miles, they were introduced to friends there by the driver of the cart who referred to them as those who were in quest of the gospel.

From an experience she once related to the present writer, it would appear that, for some considerable time after she enjoyed the liberty of the gospel, she seemed to be more sensible of the love of Christ than of the fears and doubts to which, in common with more matured Christians, she was subjected in the latter years of her pilgrimage. The experience referred to concerned an incident at a Fellowship meeting in North Tolsta. One of the "men," when speaking, enlarged on the trial which the corruption of his nature was to the believer. On that way she had not yet been taken, and so was saying within herself, "What kind of a man is that?" But she had not long to wait, however, until she could well understand what the experienced Christian meant, and the exercises of that day proved afterwards to be useful to her when, as often she was, tossed and tempted by manifold temptations.

Mrs. Macdonald was apparently a member in the old Free Church and adorned her profession with a consistent life. She had a very affectionate regard for her late pastor, Rev. M. Gillies, because her soul was fed under his preaching; and, like many others, she felt keenly his unexpected death. On the last Sabbath Mr. Gillies preached, she was in Church, although it was a stormy day, and on the way home a friend said to her, "We are not sorry we went out to-day." "Oh," she said, "Cha chumadh an t-Arm Dearg mise stigh an diugh" (the Red Army could not keep me in to-day). That shows how much she enjoyed the services of the day, which will long be remembered by others also who were present. She got in that service, at least in a measure, what was her aim in life and constant portion in the beginning of her pilgrimage: namely, a sense of the Lord's gracious presence. The impression made by the text and the sermon never left her mind; and, only a few days before she passed away, she asked her daughters to read to her the thirty-fifth chapter of Isaiah, the tenth verse of which was the text from which Mr. Gillies preached on the day referred to. On her death-bed, the words of the fortieth Psalm were constantly on her lips.

Mrs. Macdonald was of a cheerful disposition and very witty. She preferred to make her troubles known to the Lord alone, although she loved to exchange Christian experiences with the Lord's people whom she knew. To hear her thus engaged was both edifying and pleasant. She did not like to hear the Lord's people evil-spoken of, and when she heard anything adverse said concerning them she would quote from Psalm 147: "He gathereth together the outcasts of Israel." This did not mean that she connived at wrong-doing: she would not hesitate to express her mind when she deemed it her duty to do so, even although it would cause resentment. The writer recalls an occasion when the late Neil Nicholson

and himself called on her. The conversation soon turned to the subject of "perseverance unto the end." The older a believer grows the more convinced he becomes that it is by grace alone we can be saved. By the time the discussion had ended, these two aged Christians confessed that, despite their own spiritual barrenness, they could not go back to the world but their desire was to press forward to the mark of the high calling of God in Christ Jesus. They were tired of themselves: they longed to be with Christ: and they are with Him now.

Mrs. Macdonald was a very industrious person, yet she made it her business to "seek first the Kingdom of God and His righteousness," believing the promise of the Master that "all these things will be added unto you." So far as creature comforts were concerned, she lacked for nothing, and was given to hospitality. Those she particularly liked to receive into her home were the Lord's people: to them she extended a warm welcome. By her attendance on the public means of grace, she set a noble example to others: she would be there when one wondered how she had the physical strength to come. Latterly, she did as little work as possible to conserve her strength in order that she might be able to attend the Prayer meeting and Sabbath services.

By the removal of Mrs. Macdonald, the cause of Christ generally, and the Stornoway congregation in particular, has lost a true friend. The departure, however, has been to a better country, even an heavenly. The end was marked by a hope which was founded on the Rock against which the gates of hell cannot prevail.

To her two daughters who dutifully nursed her, and to her brother overseas, we offer our sympathy. May her God be their God.—D. C.

Searmon.

Leis an Urr. IAIN LOVE, D.D.

(*Air a leanuinn bho. t.d. 97.*)

Ach tha beachdachadh air comhairle agus teagasg mhaiseach Chrìosd ga'r treorachadh gu sealladh air a ghlòir, ris nach gabh ni bhi air a choimeas, agus fàileadh mìlseachd agus cùbhraidheachd do-labhairt a a ghnìomharan sagartail. Feuch Uan Dhe a tha toirt air falbh peacadh an t-saoghail; Lili nan Gleann, làn mòralachd ann an ioraslachd, glòrmhor ann an staid iorasal, mìlis ann am fulangais; Ròs Shàroin, macanta, ag ath-bheothachadh, a tarraig le sealladh de bhàine agus de bhallaibh corcur a chroinn-cheusaidh. Ar neo faic e a dìreadh bho'n duslaich a dh'ionnsuidh an ionad is ro-naoimh, a dealradh ann am maise agus a dòrtadh tre na h-ionadan neamhaidh boltraichean nuadh iobairt dhe'n robh fàileadh cùbhraidh agus tùis a tha'g aobhrachadh aoibhnis.

Ar neo, faigheadh ar n'anamaibh taitneachas na mhòrachd rioghail agus na chùbhraidheachd, 'n uair a tha e, bho rìgh-chathair a tha àrd 'os ceann rìgh-chathraichean àrd-inglean agus seraphaim ann an glòir, a buileachadh maitheanas agus aithreachas air anamaibh cionntach, a toirt am bruid am braighdeanas, a cur air theicheadh an naimhdean, a treorachadh agus a cumail suas an ceumaibh critheanach, a fosgladh dholbh geatachan

phàrrais, agus ga'n tarraig a chùim a bhroilleach fein. Is sona thu, O chèile Imanuel, a chionn gu'n do ghràdhaich Dia t-Athair thu le gràdh mòr agus siorruidh, thug e dhuit a leithid a dh'fhear-pòsda, anns am faod do chridhe fois a ghabhail le suaimhneas neo-chriochnach, a faotainn ann ceanglaichean de dh'oidheirceasan, nithean ion-mhiannaicht' de mhaire agus de ghràdh; làidir gu bhi toirt buaidh ort le tlachd siorruidh.

III. Ann an co-chur a chinn-theagaisg so chi sinn ann dà ni. (1) Dhoibh-san a fhuair beagan de cheud-thoisichidhean eòlas slàinteil air an Fhear-shaoraidh. Smuaintichibh, mo bhràithrean, le taingealachd anns am bheil aoradh, air cìod a rinn trècàir àrd-uachdaranail ann a bhi ga'r toirt a dh-ionnsuidh fìor eòlas air leithid de Shlànuighear. Aig aon àm cha robh sibh a creidsinn gun robh a leithid de dh'oidheirceasan ann am bith. Cìod e'm pàrras de tlachd, nach b'aithne dhuibh, da'm bheil sibh a nis air dol a stigh. Cia cho milis agus iongantach a bha na ceud ghathan maidne de ghloir. Imanuel! Cha'n eil ar n'eòlas air, gidheadh, ach na leanabachd. Tha cuspair bhuir muinghinn, tobar bhuir sòlais, neo-chriochnach agus do-rannsaicht' na uile iomlanachd.

Cha'n eil an còr agam r'a ràdh, ach bithibh taingeal air son na fhuair sibh; cuiribh gu buil e gu glic; leanamh an Tighearn; iarraibh Spiorad a ghliocais agus an eòlais a chum gu'm bi bhuir 'n eòlas 'air Criosd ga chàradh fein ri 'ur n-uile fhaireachdaidhean agus shuidhichidhean. 'N uair a bhitheas truailidheachd ghràineil bhuir nàdur salach ga nochdadh fein, 'n uair a bhitheas an saoghal mu'n cuairt dhuibh agus coltas fàsach iargalt' air, deanadh maise agus cùbhraidheachd Ròs Shàroin agus Lili nan Gleann, bhuir beothachadh agus bhuir misneachadh. Ann an làithibh an t-soirbheachaidh agus an aoibhnis deanadh a mhilseachd agus oidheirceas gach ni a tha sibh a sealbhachadh a chrùnadh. Ann am meadhon gach fannachadh a tha co-cheangailt' ri dlùthachadh air crìche bhuir turais, na h-eagalan agus na pianntan a tha co-cheangailt' ri dealachadh anam agus corp, uamhasan breun na h-uaghe, bitheadh boladh gràidh agus maise Iosa Criosd dhuibh mar oladh ùngaidh a tha'm fagus, agus a tha dhuibh mar earlas air buaidh, neo-bhàsmhorachd, agus aoibhneas.

(2) Tha suspainn a chinn-theagaisg so ag amharc le liomb agus le feirg a tha làn mòralachd air naimhdean an Fhirshaoraidh bheannaicht'. Am b'urrain e bhi air a smuainteachadh gu'n dearbhadh creutairean bàsmhor iad fein a bhi nan naimhdean le bhi leantuinn ann an naimhdeas thogarrach agus cheannairceach an aghaidh a leithid de Shlànuighear. Anamaibh neo-bhàsmhor, c'uime am bheil e nach eil aig co-chruinneachadh nan uile oidheirceasan Diadhaidh agus daonnachdail buaidh air bith oirbhe? C'uime a bheil e gu bheil sibh a deanamh a rithisid gnìomh cionntach nan Iudhach mhortail sin a thubhairt, "Cha'n eil sgeimh no grinneas aig, gu'n amhairceamaid air; ni mo tha maise aig gu'n iarramaid e?" Nach fheum an galair a tha na'r nàdur a bhi domhain agus na chùis eagail? Ma tha sibh ga fhaireachadh tha tras againn dhìbh agus ag aonadh ribh na'r glaoth air son leaghas agus saorsa.

Ach ma tha sibh a deanamh gloir anns an ni sin is e bhuir nàire,—bhuir dealachadh aingidh bho Uan Dhe,—tha sinn a deanamh tàir oirbh, tha sibh gràineil leinn, tha sinn a toirt dùlan dhuibh. Gidheadh, cha toir sinn dùil dhe bhuir n'aiseag air ais. An cluinn thu, O pheacaich, an tàirneanach torunnach fad as, "Ma tha neach sam bith nach gràdhaich an Tighearn

Iosa Criosd, bitheadh e'n a Anatema Maranata?" Gheibh thu mach oirdheirceas an Tì sin air am bheil do chridhe salach a deanamh tàir. 'N uair a bhitheas stoth pronnasgach an loch theine a dol a stigh do'd chuinneanabh, aithnichidh tu, le cràdh, gu'm bheil cuid eil ann am pàrras le Aon Naomh so Dhe. Agus a reir mar a tha glòir oirdheirceasan a Dhiadhachd agus a dhaonnachd, mar sin bithidh dol a mach a chorruich neamhaidh ortsa. Ach car son a bhàsuicheadh tu? Ciod a tha tarruig dòruinn gun dòchas? Pill fathasd a chum an daingnich, O phriosanaich an dòchais. A pheacaich dhoill, tog aon ghlaodh mas dùinn sgàilean a bhàis shiorruidh ort; agus do na ghlaodh sin gu'n deonaicheadh cluas tràcair neo-chriochnach eisdeachd. A Mhic Dhaibhidh, dean tràcair orm, fosgail na sùilean dallas so, foillsich do ghlòir, thoir ann am bruid braighdeanas a chridhe thruagh cheannairceach so. Amen.

Eadar-theangaicht' le Iain Mac a Chòmbaich.

(A' chrìoch.)

Notes and Comments.

Member of Parliament and Teaching of Bible in Schools.

Mr. T. G. D. Galbraith, Unionist Member of Parliament for Hillhead, Glasgow, at the Scottish Grand Committee at Westminster on Thursday, 12th July, opened a debate on certain aspects of Scottish education. He made timely, and, no doubt, much needed criticism respecting the teaching of the Bible in Scottish schools. Probably the areas covered by Mr. Galbraith's strictures are in the South and especially the cities, where he is conversant with the prevailing state of affairs, and it was dutiful on his part to speak out as he did. He, according to press reports, pleaded that, "Bible knowledge ought to be the subject of examination in schools." This is a question in which we have been deeply interested in the North of Scotland, and we heartily support Mr. Galbraith. Examination of schools as to the Bible instruction being given, used to be performed by local ministers as arranged by County Education Committees. In one North of Scotland county, that of Caithness, this has been stopped, following the policy of the Educational Institute of Scotland, supported especially by Church of Scotland ministers. Ministers now act as chaplains throughout the year in each school; but the teacher's instruction of the children in Bible knowledge is never brought under personal review, nor are the scholars examined. One argument *against* ministers of religion being permitted to examine the children is that they are not trained or qualified for this work. Of course, there is in view the training of personnel who will devote their whole time to Bible instruction and examination in the schools; but this is a long while in coming. Mr. Galbraith also declared that the teaching of the Bible in Scottish schools was not as thorough as it ought to be. This undoubtedly applies to many schools, although not all, and Mr. Galbraith is to be commended for exposing this deficiency in the costly education of Scottish children. Scottish History and Shakespeare are not neglected by any means. This Member of Parliament also rightly asserted, "Now that there were so many destructive forces attacking our faith, it became more important than ever that the Bible

should be studied in its original form, and not in children's story books, as suggested in the Advisory Council's Report.' It would be well if this advice will be followed in schools where necessary. It is in effect, "Back to the Bible narrative itself." It is to be hoped that other Members of Parliament will follow Mr. Galbraith's example and speak out publicly and fearlessly on the side of what concerns the religious and moral good of our country and children. The press reported that Mr. Malcolm MacMillan, M.P. for the Western Isles, accused Mr. Galbraith of exaggeration in his criticisms of Scottish education. This was not amplified, but taken in the light of the context, it appears to us that this criticism was levelled at Mr. Galbraith's observations on Bible teaching. If this was so, Mr. MacMillan could be better employed.

Service Grants for Unmarried "Wives."

The following appeared in the press on 20th July, 1951:—

"SERVICE GRANTS FOR UNMARRIED 'WIVES.'"

"A member of the R.A.F. Reserve or Auxiliary Forces called up for three months' or eighteen months' service may apply for a National Service grant for an unmarried dependant living as his wife, said Mr. Arthur Henderson, Secretary of State for Air, in a written reply yesterday. Applications will be considered on their merits."

Any member of H.M.'s Forces living in the relationship described above, is living an immoral life in violation of the Seventh Commandment; and yet in certain cases the woman is recognised as a *bona fide* dependant by the Government, for whom application may be made for a National Service grant. Thus the Government of a professed Christian nation condones heinous sin and uses the money of the taxpayers to sustain a relationship condemned by God and His holy law. This procedure is, to say the least, most reprehensible, whatever human and ill-directed charity may judge to be right and proper.

America Approaches Spain for Bases.

During the month of July last, the American Government approached General Franco, the ruthless dictator of Spain, for naval and air bases in Spain, to assist in the defence of U.S.A. and Western Europe. The British Government intimated objections to these intimate approaches to Franco, not on military, but political grounds; and they were right in this attitude. One does not need to be a Communist to abhor the unbending rule of the dictator of Spain, who is the willing servant of the Pope and the Roman Church in that country where religious liberty and democratic freedom are conspicuous by their absence. Liberty there may be of a kind for Roman Catholics, but not for Protestants who dare to publicly profess their religious faith. American senators with Irish names, have been loud in their denunciation of what they have called "British interference in the negotiations at Madrid between the American and Spanish Governments." The fact is, that influential Roman Catholics in the U.S.A., as elsewhere, are all out to strengthen Spain as a remaining stronghold of the Vatican, said to be religiously more Romish than Rome itself. Admiral Sherman, U.S. Chief of Naval Operations, who was conducting the negotiations with Franco from their beginning, died suddenly at the

age of 54, aboard a warship at Naples, on Sabbath, the 22nd July, the day he was to have again flown to Madrid for further talks with Franco. And so the Most High by such providences, speaks solemnly to families, nations and governments.

Church Notes.

Communions.

September—First Sabbath, Ullapool and Breascleite; second, Strathy; third, Tarbert and Stoer. *October*—First Sabbath, North Tolsta and Lochearron; second, Gairloch and Ness; third, Applecross; fourth, Greenock and Lochinver; fifth, Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

Any corrections to be notified at once to Editor.

Collections for Trinitarian Bible Society.

Such of our fallen race as have realised, under the effectual teaching of the Holy Spirit, that the purpose of human life in this world is not to please ourselves, in doing our own will and finding our own pleasure, but to serve the living God, are often anxious to know how this blessed object can be attained. In other words, they are often at a loss to know how best to serve the Lord in their day and generation. It is characteristic of a truly regenerated soul to seek the salvation, and thus the supreme welfare, of others, regardless of their nationality, race, language, social status, or colour, while, at the same time, it is obvious that all true Christians cannot be ordained ministers of the Gospel. All Christians, however, can pray for the coming, extension, and establishment of Christ's kingdom on earth, and as saving faith comes by hearing and reading the Word of God, all can participate in extending world-wide the knowledge of the letter of the truth as it is in Jesus, by circulating the Scriptures, watering with their prayers this sowing of the good seed, that the Holy Spirit might make the Word an effectual means of salvation and edification. One of our own worthy ministers declared at a Synod meeting that from the time he earned his first wages he devoted a portion of it annually to a subscription to a Bible Society. This is an excellent example for all to follow, and we all ought to be annual regular subscribers to a Bible Society. Since, in this connection, the National Bible Society of Scotland has violated its own original constitution by proposing to publish other versions in English than the Authorised Version, the Trinitarian Bible Society, London, has become unique in that it is to-day the only Bible Society in the world that is bound by its own constitutional rules to publish only the Authorised Version of the Bible in English. For this reason, our Synod commended the Trinitarian Bible Society to our people for their prayerful and financial support. The address is:—The Secretary, Trinitarian Bible Society, 7 Bury Street, London, W.C.1. Where auxiliaries cannot be formed, individual congregations have been sending their substantial contributions to the Secretary at the foregoing address, and all congregations of our Church would be well advised to do likewise. In addition to this, individual persons wishing to qualify as members, with the right to elect persons to membership of the General Committee of the

T.B.S., can do so by giving a minimum subscription of £1 annually, the pre-war minimum annual subscription of 10s. 6d. being inadequate in view of the rising present-day costs of materials. Thus, subscribers become instrumental in circulating the means of extending the Kingdom of Christ in the world—the noblest and most blessed life-time activity in which anyone can engage. Let the whole earth be filled with His glory.

—J. P. MacQ.

Synod Proceedings.

The Synod Proceedings are ready. Parcels with the required number of copies have been sent out to congregations as formerly. The price per copy will be 1s 6d; Australia and New Zealand, 1s 8d; Canada and U.S.A., 32 cents per copy. Cash from sales should be sent to Mr. John Grant, General Treasurer, as soon as possible; and unsold copies should be returned to Mr. Grant, 4 Millburn Road, Inverness. An effort should be made to sell as many copies as possible.—R. R. S., *Clerk of Synod*.

Inverness Manse Case.

As our Church people and other readers of the Magazine may have learned from the public press, Lord Guthrie, who heard the case *anent* the Manse, 30 Broadstone Park, Inverness, which the Free Presbyterian Church of Scotland claims (on principle), has now delivered an opinion on the matter. This opinion is not a final decision; and more will be heard of this business. So let our Church people wait for further developments. —ROBERT R. SINCLAIR, *Clerk of Synod and Church Interests Committee*.

Acknowledgment of Donations.

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

Sustentation Fund.—Miss B. McK., Seaforth R.R.4, Ontario, £3; G. B., Helensburgh, £1; A Sutherlandshire Friend, in memory of two beloved sisters, 15/-.

Aged and Infirm Ministers' and Widows' and Orphans' Fund.—Mr. R. H. C., Glencairn Street, Stevenston, £1.

Jewish and Foreign Missions.—Two Ross-shire Friends, £50; Raasay Sabbath School Collection, per Miss Tallach, £11 1/3; A Friend, Scorraig, Ross-shire, £10; Anon., Argyllshire, £5; Mr. R. A. K., 16 Mary Street, Grafton, N.S.W., £5; A Friend, Stornoway, o/a Mission Lorry per Rev. Jas. McLeod, £3; A Friend, Ross-shire, £1; Miss A. D., West Lodge, Firrhill, Edinburgh, 10/-; Mr. N. S., Mt. Ousley Road, Fairy Meadow, Wollongong, £4; Mr. T. R. K., Rosebank, via Lismore, N.S.W., £10; Mrs. C., Ario, Te Kinti, New Zealand, £5; Mrs. J. R., 9 Park Avenue, Dunfermline, £2; Miss B. McK., Seaforth, Ontario, £3.

Home Mission Fund.—Mrs. McL., Hermitage School House, Hawick, £3.

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