

THE  
**Free Presbyterian Magazine**  
 AND  
**MONTHLY RECORD**

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

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*“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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**Free Presbyterian Magazine**  
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**Judgment in Inverness Manse Case.**

THE First Division of the Court of Session, consisting of the Lord President (Lord Cooper), Lord Carmont, Lord Keith and Lord Russel, on the 10th January, 1952, gave judgment in the action by our Inverness congregation against Rev. A. D. MacLeod and others, for possession of the Manse at 30 Broadstone Park, Inverness, which was occupied by the late Rev. E. MacQueen, until he died; and thereafter taken possession of by Rev. A. D. MacLeod and supporters of the late Rev. E. MacQueen. A very full report of the judgment appeared in *The Scotsman*, the Edinburgh daily paper, of the 11th January. We would advise our interested Church people and readers to endeavour to obtain a copy of this issue of *The Scotsman*, if they have not seen it, as other daily papers carrying reports of the judgment, give much briefer summaries, which are not satisfactory. We are writing this just as our February issue of the Magazine goes to print, because an official Church record of this case may be some time before it is authorised and published in the Magazine for the benefit of the people of the Church. We would expect, that in due course, the Church will publish a statement with the full text of the judgment.

Let us point out to begin with that that part of the judgment which deals with the dismissal of the action is based, by the Lord President, upon the terms of the trust. This we understand to mean, the Trust Deed, in the Titles of the Manse property. His Lordship held that the pursuers (our Inverness congregation) had failed to show that they had a right and title to the Manse *exclusive* of the defenders (Rev. A. D. MacLeod and others), according to *the constitution as defined in the trust*. (The italics are ours.) Lord Cooper stated that he regretted this result. But let our readers note that this part of the judgment does not give the Manse, in law, wholly over to the defenders, nor does it deprive the pursuers of their claim and right

and title to the Manse. A sub-headline of one paper report is as follows: "Their Lordships did not, in fact, determine who were the owners of the Manse."

Yet, we are exceedingly satisfied and heartened by the remaining terms and declarations of the judgment, which comprise at least two-thirds of the whole. We give the following extracts from *The Scotsman* :—

*Rev. E. MacQueen's Protest.*—"The initial protest of 1938 was plainly a deliberate act, firmly insisted upon in face of warning. It was immediately followed up by various steps of unambiguous import, and the use of more and more unequivocal language; and in the course of the succeeding years the cleavage had been deepened and widened until it was possible for the pursuers to allege that the defenders' congregation was an improvised hall meeting or 'Cave of Addullam,' wholly unconnected with the Free Presbyterian Church of Scotland . . ."

*The Question of Protest.*—"His Lordship had no doubt that, with the memory of famous events in Church history, the word 'protest' had acquired an ominous significance in the minds of Scottish churchmen, and the illustrations of later practice indicated that a 'protest' in the strict sense of the term fell to be distinguished from a 'dissent,' and that a 'protest' could not be received by the Court to which it was addressed."

*The Defenders.*—"The defenders stood revealed 13 years after the event as still the avowed champions of an open rebellion against their parent church, with which they had manifestly resolved to have no further dealings or association . . . They had since chosen as elders two men who in the language of bitter opprobrium had openly disclaimed the authority of the 'present subsisting Church calling herself the Free Presbyterian Church,' and they had given their authority to the appointment as their pastor of another whose attitude to the controversy had been openly expressed in equally extravagant terms."

*Synod upheld anent the Constitution.*—"Whatever the rights or wrongs of what was done in 1938, one thing was clear—that the pursuers and the organised Free Presbyterian Church, to which they belonged, and whose actings they had defended, *had not ceased to adhere to the constitution and standards of that Church* as defined in the constituent formularies."

*Lord Russel's Dissent against Dismissal of the Action.*—"Lord Russel, who dissented from their Lordships, said he confessed he was unable to understand how one who had been a Church member and who intimated, as Mr. MacLeod (Rev. A. D. MacLeod) did, that he renounced the jurisdiction of the presently subsisting Church and repudiated the authority of its existing ecclesiastical judicatories, could

claim that he adhered to the constitution of that Church. It appeared to his Lordship, that in such a situation the declarant (Rev. A. D. MacLeod) was doing much more than making a formal protest, and that his professed intention could not reasonably be interpreted as other than an avowal of out and out separation from the Church. It seemed that the defenders had terminated their own adherence to the constitution of the Church, and had become a section of the original congregation, which failed to qualify for the beneficial right to the property of the Manse in terms of the trust purpose. In the result His Lordship was of opinion that the pursuers had succeeded in showing that they had a good title and interest, that the only challenge of their adherence was unfounded, and that the defenders were a section of the original congregation which did not adhere . . .”

The headings to each quotation are ours; and we have hastened to give these extracts of this judgment as much for our people abroad as at home, who may receive inaccurate reports of the real substance of the judgment. One thing is clear, that all the defenders' averments for many years now, that the Church (the Synod, etc.) acted unconstitutionally in the case of the late Rev. E. MacQueen and matters relevant thereto, have been repelled and rejected by the First Division of the Court of Session. No doubt the Church will examine afresh the terms of the trust and the manner in which these terms define the constitution of the Free Presbyterian Church of Scotland; when the defenders, so critically dealt with by the Court, had not been made to appear that they had ceased to adhere to the constitution and standards of the Church *as defined in the trust*, embodied in the title deeds of the Manse. And finally, we would state that the Editor is solely responsible for this article upon a subject of vital concern to the Free Presbyterian Church of Scotland and of great interest to the public in general.

### Pride of Privileges.

By the REV. WILLIAM GURNALL.

THE third kind of pride (spiritual pride, I mean) is pride of privileges; with which these wicked spirits labour to blow up the Christian. To name three: First, when God calls a person to some eminent place, or useth him to do some special piece of service. Secondly, when God honours a saint to suffer for His truth or cause. Thirdly, when God flows in with more than ordinary manifestations of His love, and fills the soul with joy and comfort. These are privileges not equally dispensed to all; and therefore, when they are, Satan takes the advantage of assaulting such with pride.

First, when God calls a person to some eminent place, or useth him to do some special piece of service. Indeed it requires a great measure of grace to keep the heart low when the man stands high. The apostle,



speaking how a minister of the gospel should be qualified, saith, he must not be a novice or a young convert, "lest he should be lifted up with pride and fall into the condemnation of the devil" (I Tim. iii. 6). As if he had said, This calling is honourable; if he be not well ballasted with humility, a little gust from Satan will toss him into this sin. The seventy that Christ just sent out to preach the gospel, and prevailed so miraculously over Satan, even these, while they trod on the serpent's head, he turned again, and was like to have stung them with pride; which our Saviour perceived, when they returned in triumph and told what great miracles they had wrought; and therefore He takes them off the glorying lest it should degenerate into vain glory or bids them "not rejoice that devils were subject to them, but rather that their names were writ in heaven." As if he had said, It is not the honour of your calling, and success of your ministry that will save you; there will be some cast to the devils, who shall then say, "Lord, Lord, in Thy name we have cast out devils," and therefore value not yourselves by that; but rather evidence to your souls that ye are of mine elect ones, which will stand you more in stead at the great day than all this.

A second privilege is, when God honours a person to suffer for His truth: this is a great privilege. "Unto you it is given, not only to believe, but to suffer for His sake." God doth not use to give worthless gifts to His saints: there is some preciousness in it which a carnal eye cannot see. Faith, you will say, is a great gift; but perseverance greater: without which faith would be little worth; and perseverance in suffering, this above both honourable. This made John Careless our English martyr (who, though he died not at the stake, yet in prison for Christ) say "Such an hour it is as angels are not permitted to have, therefore God forgive me mine unthankfulness." Now when Satan cannot scare a soul from prison, yet then he will flatter him till he prides in himself. Affliction from God exposeth to impatience; for God, to pride; and therefore, Christians, labour to fortify yourselves against this temptation of Satan. How soon you may be called to suffering work, you know not; such clouds oft are not long arising. Now, to keep thy heart humble, when thou art honoured to suffer for the truth, consider.

First. Although thou dost not deserve those sufferings at man's hand (thou canst and mayest in that regard glory in thy innocency; thou sufferest not as an evil-doer) yet thou canst not but confess it is a just application from God in regard of sin in thee and this methinks should keep thee humble. The same suffering may be martyrdom in regard of man, and yet a fatherly chastising for sin in regard of God. None suffered without sin but Christ; and therefore none may glory in them but He; Christ in His own, we in His. "God forbid that I should glory save in the cross of Christ." This kept Mr. Bradford humble in his sufferings for the truth: none more rejoiced in them, and blessed God for them, yet none more humble under them than he. And what kept him in this humble frame? Read his godly letters and you shall find almost in all how he bemoans his sins, and the sins of the Protestants under the reign of King Edward:—"It was time," saith he, "for God to put His rod into the Papists' hands: we were grown so proud, formal, unfruitful, yea, so as to loathe and despise the means of grace, when we enjoyed the liberty thereof; and therefore God hath brought the wheel of persecution

on us." As he looked at the honour, to make him thankful; so to sin, to keep him humble.

Secondly, consider who bears thee up, and carries thee through thy sufferings for Christ. Is it thy grace or His that is sufficient for such a work? Thy spirit or Christ's by which thou speakest, when called to bear witness to the truth? How comes it to pass that thou art a sufferer and not a persecutor; a confessor and not a denier; yea, a betrayer of Christ and His gospel? This thou owest to God; He is not beholden to thee, that thou wilt part with estate, credit or life itself for His sake. If thou hadst a thousand lives, thou wouldst owe them all to Him; but thou art beholden to God exceedingly, that He will call for these in this way, which has such an honour and reward attending it. He might have suffered thee to live in thy lusts, and at last to suffer the loss of all these for them. Oh, how many die at the gallows, as martyrs in the devil's cause, for felonies, rapes and murders! Or, He might withdraw His grace, and leave this to thy own cowardice or unbelief, and then thou wouldst show thyself in thy colours. The stoutest champions of Christ have been taught how weak they are if Christ steps aside. Some have given great testimony of their faith and resolution in Christ's cause, even to come so near dying for His name as to give themselves to be bound to the stake, and fire to be kindled upon them, yet their hearts have failed; as that holy man, Mr. Benbridge, in our English martyrology, who thrust the faggots from him and cried out, "I recant! I recant!" Yet this man, when reinforced in his faith, and endued with power from above, was able within the space of a week after that sad foil, to die at the stake cheerfully: "*Qui pro nobis mortem simul vicit, semper in nobis vincit*" ("He that overcame death for us, is He that always overcomes death in us"). And who should be thy song but He that is thy strength? Applaud not thyself, but bless Him. It is one of God's names: He is called the "glory of His people's strength." The more thou gloriest in God that gives thee strength to suffer for Him, the less thou wilt boast of thyself. A thankful heart and a proud cannot dwell together in one bosom.

Thirdly, consider what a foul blot, pride gives to all thy sufferings, when it is not bewailed and resisted; it alters the case. The old saying is, that it is not the punishment but the cause makes the martyr; we may safely say further, it is not barely the cause, but the sincere frame of the heart in suffering for a good cause, that makes a man a martyr in God's sight. Though thou shouldst give thy body to be burned, if thou hast not a humble heart of a sufferer for Christ, thou turnest merchant for thyself. Thou deniest but one self to set up another; runnest the hazard of thy estate and life to gain some applause, it may be, and rear up a monument to thy honour in the opinions of men; thou dost no more in this case than a soldier, or for the name of valour will venture into the mouth of danger and death; only thou showest thy pride under a religious disguise; yet that helps it not, but makes it the worse. If thou wilt in thy sufferings be a sacrifice acceptable to God, thou must not only be ready to offer up thy life for His truth, but sacrifice thy pride also, or else thou mayest tumble out of one fire into another; suffer here from man as a seeming champion for the gospel, and in another world from God, for robbing Him of the glory of thy sufferings.

## The Death of the Cross.

By REV. THOMAS BOSTON, Scottish Divine.

(Continued from page 220.)

The place where our Lord was buried was a new sepulchre in a garden, wherein no man ever had been laid (John xix. 41). Thus our Lord was buried not in His own, but in another man's grave. As in the days of His life, He was in such circumstances, that He Himself said, "The foxes have holes, and the birds of the air have nests, but the Son of man has nowhere to lay His head;" so when He was dead, He had no grave of His own to be laid in. When He was born, He was born in another man's house; when He preached, He preached in another man's ship; when He prayed, He prayed in another man's garden; when He rode to Jerusalem, He rode on another man's ass; and when He was buried, He was buried in another man's grave. He had nothing peculiar to Himself but His cross; which no man would touch, far less take from Him, even when He was ready to faint under the weight of it, till Simon of Cyrene was compelled to bear it. The grave belonged to Joseph of Arimathea, who was a rich man; and thus there was a memorable fulfilment of the prophecy (Isa. liii. 9), "He made His grave with the wicked, and with the rich in His death." Though upon the cross He was insulted and despised, yet He was honourably laid in the grave. It was a new grave; which a wise Providence had so ordered, that the Jews might have no ground to surmise, either that some other buried before had risen, or that His resurrection was not the effect of His own power, but of virtue flowing from the body of some saint formerly interred there, as in the case of that dead man, who being let down in the grave of Elisha, and touching his bones, revived, and stood up on his feet (II Kings xiii. 21). This grave was in a garden, which Joseph contrived to have so, that it might be a memorandum to him, while living amidst all the pleasure and products of this garden, to think of death, and to be diligent in preparing for it. In a sepulchre in a garden, Christ's body was laid. In a garden of Eden, death and the grave received their power, and now in a garden are conquered, disarmed, and triumphed over. In a garden Christ began His passion, and in a garden He would rise and begin His exaltation. Christ fell to the ground as corn of wheat (John xii. 24), and therefore was sown in a garden among the seeds, for His dew is as the dew of herbs (Isa. xxvii. 19); yea, He is the fountain of gardens (Cant. iv. 15).

As to the manner of our Lord's funeral, several things may be observed.

1. Joseph, inspired with an undaunted courage, went to Pilate, and boldly asked the body of Jesus. Though while our Redeemer lived, Joseph was so far sunk under the power of fear and cowardice, that he acted only as His secret disciple, yet now when He is dead, holy boldness and courage rose to such a pitch in his spirit, that he openly asked His body of Pilate, in order to a decent interment. Though he might have formed a party to have carried it off by violence, yet he rather chose to do it in a regular and peaceable manner; and therefore made a dutiful application to Pilate, who was the proper person to be addressed on this occasion, in regard he had the disposal of the body. In things wherein the power of the civil magistrate is concerned, due regard must be had to that power, and nothing done to break in upon it.

2. Upon this application, Pilate very readily granted to Joseph the body of Jesus, in order to its being decently interred. Perhaps by this step he imagined to do something to atone towards that guilt wherewith his conscience charged him in condemning an innocent person. But whatever might be in this, it is certain, that, in Joseph's petition and Pilate's ready grant of it, honour was done to Christ, and a testimony borne to His integrity.

3. Joseph, having obtained his desire, instantly repaired to the accursed tree, from which he took down the body of Jesus; and mangled and lacerated as it was, carried it in his arms to a place proper for its being dressed. Thus did he act under the prevailing conduct of the deepest and dearest love to his Redeemer.

4. Our Redeemer's body being brought into some adjoining house, it was washed from blood and dust, and then wound in linen with spices, as the manner of the Jews was. But why did Joseph and Nicodemus make all this ado about the body of Christ? Though perhaps in this their management we may discern the weakness of their faith, for a firm belief of the resurrection of Christ the third day after would have saved them from this care and cost, and have been more acceptable than all spices; yet herein we may evidently see the strength of their love, together with the value they had for His Person and doctrine, which was no way lessened by the reproach of the cross.

5. The time of our Lord's burial was on the day of the preparation—when the Sabbath drew on; and this was the reason that they made such haste with the funeral. Though they were in tears for the death of Christ, yet they did not forget the work of an approaching Sabbath; but set themselves with all convenient speed and care to prepare for it.

6. The company who attended our Redeemer's funeral was not any of the disciples, but only the women who came with Him from Galilee, who, as they staid by Him while He hung upon the cross, so they followed Him all in tears, beholding the sepulchre where it was, which was the way to it, and how His body was laid in it: and all this they were led to not by their curiosity, but by their affection to the Lord Jesus, which was as strong as death, cruel as the grave, and which many waters could not quench.

7. The Redeemer's funeral was actually solemnized; for after all the above circumstances were over, then they acted as it is related, John xix. 41, 42: "Now in the place where He was crucified, there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There they laid Jesus therefore, because of the Jewish preparation day, for the sepulchre was nigh at hand."

"There they laid Jesus," *i.e.*, the dead body of Jesus. Some think that the calling of that Jesus intimates the inseparable union between the divine and human natures in His blessed Person. Even this dead body was Jesus a Saviour; for His death is our life. Thus, without pomp or solemnity, is the body of Jesus laid in the cold and silent grave. Here lies our surety arrested for our debt: so that if He be released, His discharge will be ours. Here is the sun of righteousness set for a while to rise again in greater glory, and set no more. Here lies a seeming

captive to death, but a real conqueror over death. Yea, here lies death itself slain, and the grave conquered: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

*Seventhly.* Our Redeemer continued under the power of death for a time. "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth" (Matt. xii. 40). For clearing the import of Christ's continuing under the power of death for a time, consider,

1. That death has a strange and strong power in the world, which invades and prevails against all the children of men. "For what man is he that liveth, and shall not see death?" This interrogation plainly imports, that no man, high or low, great or small, rich or poor, can possibly cover himself from the stroke of death. And no wonder, for the apostle tells us, "Death has reigned from Adam" (Rom. v. 14). The empire of death has made an universal spread through the face of the earth and, with an unrelenting fury, bears all the sons of men before it. And it is no way strange it be so, seeing it acts under the conduct of Heaven's irrevocable decree, "It is appointed unto men once to die" (Heb. ix. 27).

2. That the empire power, and dominion of death, was introduced into the world by sin. Rom. v. 12, "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." "The wages of sin is death." Therefore man no sooner gave in to apostasy from his Maker, but the awful sentence went forth, "Dust thou art, and unto dust shalt thou return" (Gen. iii. 19).

3. That our Lord Jesus Christ, the Prince of life, fell under the power of death, and that in its most frightful and amazing form: for He died the painful, the cursed, and shameful, and lingering death of the cross; and this He did not by restraint, but with the utmost cheerfulness.

4. That it was for the sins of His elect people that the Lord of life came under the power of death. Their sins were imputed to Him: "He was made sin for us," says the apostle, "who knew no sin." Because their sins were imputed to Him, therefore death, the punishment of sin, came upon Him. He was not only wounded for our transgression, and bruised for our iniquities, but He died for our sins. He bear the sins of many; and for the transgression of His people was He stricken, yea, stricken even unto death.

5. That though our Redeemer continued under the power of death, yet it was only for a time. Though this king of terrors brought the King of glory down to the gloomy shade of the grave, yet he could not hold Him long there. Hence the apostle says, "God loosed the pains of death, because it was not possible that He should be holden of it. Christ was imprisoned for our debt, and thrown into the hands of death; but divine justice being satisfied, it was not possible that He should be detained there, either by right or by force; for He had life in Himself, and in His own power, and had conquered the prince of death.

6. That the time of our Redeemer's being under the power of death was only till the third day. For He rose the third day after His death: which was the time He often prefixed, and He kept within it. He was buried in the evening of the sixth day of the week, and rose in the

morning of the first day of the following week, so that He lay in the grave about thirty-six or thirty-eight hours. He lay no longer to shew that He was really and truly dead, and no longer, that He might not see corruption. If it should be asked what were the reasons and ends of this amazing humiliation of the Son of God, I answer, "That Christ humbled Himself, and became obedient unto death, even the death of the cross."

1. That He might satisfy divine justice in the room and stead of an elect world. When man by sin rebelled against his rightful Lord, incensed justice called aloud for vengeance upon the atrocious offender; and had his rigorous demands been answered, all the race of mankind had perished in the depth of death and damnation for ever. But Christ, by the whole scene of His humiliation, has so fully answered all its (justice) demands of His chosen, that it can crave no more. For He by His obedience and satisfaction, as the surety of unjust sinners, has so perfectly paid all their debt, that justice is completely atoned and pacified. Hence our Redeemer drew breath on the cross with these words, "It is finished."

2. To confirm and seal His testament. He had bequeathed many great and glorious legacies to His chosen; all of which had failed for ever, if by His death He had not ratified, and confirmed this His testament, "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all whilst the testator liveth" (Heb. ix. 16, 17). Wherefore that our Lord's testament might in that respect be made good, He sealed it with His heart's blood: "This cup," says He, "is the new testament in my blood," *i.e.*, the new testament, which is ratified by my blood.

3. To conquer and subdue the devil. This malicious and subtle enemy of mankind had by his craft and power brought the whole race of Adam in subjection to his empire, reigning over and leading them captive at his pleasure. But our Lord through death destroyed him that had the power of death. It is true, the crucifying of Jesus was the devil's plot; for he put Judas upon betraying Him, the Jews upon accusing Him, Pilate upon condemning Him, and the soldiers upon executing Him. But our Lord outshot him in his own bow, and snared and took him in his own hands. Thus the devil, by plotting and pushing on the death of the Son of God, to prevent his own ruin, procured and promoted it.

4. To finish transgression, and put an end to sin, yea, to take away sin with all its direful effects. Rom. viii. 3, "For what the law could not do, in that it was weak through the flesh, God sending His own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh." For when an elect world lay sunk under the guilt of sin, captives under the power of it, and most miserable under the baneful effects of it, Jesus humbles Himself to the death on purpose to rescue and deliver them from all this. "We have redemption through His blood," says Paul, "even the forgiveness of our sins, according to the riches of His grace." And says another apostle, "The blood of Jesus Christ cleanseth us from all sin."

5. To deliver from the curse of the broken law, and the wrath of God. "Christ has redeemed us, from the curse of the law, being made a curse for us" (Gal. iii. 13). "Jesus which delivered us from the wrath to come" (I Thess. i. 10). When all the curses of the law were marching forth,

as it were in battle array, against the children of Adam, and the dreadful wrath of Almighty God was ready to pour in upon us, then our Lord steps in, and, by His deeply abased birth, life, and death, diverts the furious storm from His chosen, so that not one curse, or the least drop of wrath shall ever fall to their share.

6. Lastly. That in due time He might bring all His people to the complete possession of immortal glory. When He saw them wallowing and sinking in the depth of sin and iniquity; when He saw them exposed to eternal death and damnation by reason of sin, and when He took a view of them as absolutely unable to do anything towards their relief and deliverance, His soul pitied them, and His bowels of compassion yearned upon them; so that in their stead He satisfied divine justice, subdued their enemies, abolished sin and death, rescued them from sin and wrath, and prepared for them eternal life and glory.

I shall conclude with a few references.

1. Here see the love of Christ in its most distinguishing glory. For the deeper He debased and humbled Himself, the higher did He rise, and the more clearly did He manifest His love. What heart can conceive, what tongue can express, the greatness of this love! It is love without a precedent or parallel. It passeth knowledge.

2. Here are the awful and tremendous severity of divine justice, which no less could satisfy, than the Son of God humbling Himself, and becoming obedient unto death, even the death of the cross. Its resentment against sin swelled so high, that nothing could appease it, or remove it to let go the criminal offenders, till the Son of God fell in expiatory sacrifice to it. And when the time of its acting this bloody tragedy upon our Redeemer came on, it would not forego nor abate one tittle of its demands. It would not spare Him in one article of suffering which it could exact of Him.

3. See here the prodigious evil of sin. Though the generality of men look upon it with a very light and easy eye: though they account it a very small matter to break in upon the divine law and to transgress the bounds which the great God has fixed therein; yet whoever duly reflects upon the deep humiliation and sorrowful sufferings of Christ, will entertain other thoughts about it. Of all evils, sin is infinitely the worst. Though a holy and just God has given many severe and tangible testimonies of His displeasures against sin, yet none of them appear with such an amazing awe as that which appears in the humiliation, death, and sufferings of His dear Son.

4. Let this look the pride of our hearts out of countenance; and let us think nothing too mean or too low for us, whereby the glory of God and the good of others may be advanced. For Christ humbled Himself deeper and lower than any ever did or can do, to procure the favour of God to sinners, to magnify the divine law and make it honourable; and therein has left us an example, that we should follow His steps.

5. Let this teach you highly to prize the salvation purchased by Christ, and offered to sinners in the gospel. Say not of the sufferings of Christ, by your slighting the redemption thereby procured. What needs all this waste? Surely sin must be of a more malignant nature, the justice of God

more exact and rigorous, souls more precious, and salvation and mercy more difficult to obtain, than is ordinarily imagined. Take a view of Christ in his amazing humiliation and heavy sufferings, and see if ye can entertain those thoughts.

6. Let impenitent sinners and rejecters tremble. Was this done in the green tree, what shall be done to the dry? If Christ, when He became a sinner only by imputation, was exposed to such heavy sufferings as would have sunk millions of men, and angels, what shall be the fate of those who spurn at His love, reject the offers of His grace and mercy, and refuse to accept of His salvation? What can they expect, but that the wrath of God shall come upon them to the uttermost, and they shall undergo the sorest punishment that incensed and insulted justice can inflict?

7. Accept of Jesus Christ as He offers Himself in the gospel. He is willing to receive sinners, yea, the very worst and most abandoned of them. O be not despisers, but cheerful and willing receivers of Him who has written His love and good will to you in characters of blood!

8. Revenge the death of Christ on your lusts and idols. Give no quarter to, nor suffer them to live, that were the cause of His most humiliating and ignominious death. To cherish any sin or lust, is a high indignity done to the Son of God, and as it were crucifying Him afresh. O then fly from every sin, account it your enemy, and Christ's enemy! and shew your love to the Redeemer, who humbled Himself so deeply for you, by doing whatsoever He commands you, and avoiding all appearance of evil.

9. Lastly. Grudge not to part with anything for Christ. He left the bosom of His Father, laid aside the robes of His glory, and exposed Himself to the severest hardships, and most intolerable sufferings, that you might not perish for ever! And will you refuse anything for His sake? Ye have no reason to shift His cross, or decline to take on His yoke, when He suffered on the accursed cross to procure your deliverance from everlasting wrath and burning.

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## The Free Presbyterian Church and its Constitution.

By REV. JOHN COLQUHOUN, Glendale.

IN an Appendix to a recently published Life of Principal John Macleod, D.D., of the Free Church College, there is a sketch, from the late Principal's pen, of Mr. Archibald Crawford, Tighnabruach, under the title of *An Argyllshire Worthy*. Dr. Macleod, as a former minister of the Free Presbyterian Church of Scotland, at Kames, of which Mr. Crawford was a worthy member, had much intercourse with Mr. Crawford during the last few years of the life of the latter, and has given us many incidents in his life which, otherwise, would have been forgotten, but one part of it is decidedly coloured by the Principal's own predilections. The book itself, being published by the Free Church Publications Committee, involves them in responsibility for all its statements, including what was written by Principal Macleod during his lifetime, but which he did not see fit to publish.



When referring to the state of matters which followed the passing of the Declaratory Act in the Free Church of Scotland, Dr. Macleod says, "Mr. Crawford knew the Constitution of the Church too well to imagine for a moment that it made provision for such a revolutionary change," as that men "who had given their pledged word to maintain, assert, and defend the whole doctrine of their Church's Confession of Faith" could "release themselves to an indefinite extent from the obligations that they had voluntarily undertaken to honour," and he held that the Free Church in adopting the new legislation embraced in the Declaratory Act "had ceased to be one with the historical Free Church of Scotland." The late Principal says that this was "on the assumption that all Church legislation passed under the Barrier Act of 1697 affected *ipso facto* the Constitution of the Church" and that "it did not face the alternative that if such legislation was out of keeping with the Constitution itself, no amount of attempted alteration was anything else than null and void unless the undertaking given at admission to office, which continued to pledge to the whole doctrine of the Confession, was also altered." He gives Mr. Crawford's conviction as "that the Subordinate Standards were adopted for the very end of attaining an abiding and unchanging witness," and that it was "the reproach of Zion that a man should claim the right to abuse the position secured to him to go back on the word that he had given."

The alternative which Principal Macleod supplies seems to be a ready refuge for all Free Churchmen in order to cover the action of the minority in 1893, when they remained under the Declaratory Act. It is perfectly true that the Constitution of the Free Church, as such, could not be altered by the passing of the Declaratory Act, but the Church's relation to her own Constitution could, and indeed was, altered by that event. The late Rev. James S. Sinclair, commenting on the view expressed by the Law Lords that there was no provision in the Constitution of the Free Church for the alteration of any of its doctrines or principles, says, "The Church in which this alteration was adopted immediately ceased to be the Free Church as settled in 1843; the Free Presbyterians were, therefore, fully justified in renouncing it; and the terms of this judgment by the House of Lords, instead of condemning the course they took, supply strong confirmation of its logical consistency, and uphold our well-grounded claim to be the Free Church of Scotland in direct historical continuity" (*Free Presbyterian Magazine*, Vol. IX. 204).

The main purpose of the Declaratory Act, as we read from its preamble, was "to remove difficulties and scruples which have been felt by some in reference to the declaration of belief required from persons who receive licence, or are admitted to office in this Church." This meant that it was drawn up in order to afford legal scope within the Church to those who were not prepared to accept the whole doctrine of the Confession of Faith at their ordination to office, and to protect those who were already within the Church and who held heretical views. The last paragraph of the Act leaves it to the Church to determine what does, or does not, enter into the substance of the Reformed Faith, and thus the Church which accepted the Declaratory Act set up her own authority, instead of the Scriptures, as the Supreme Standard, as to what man is to believe concerning God and the duty which God requires of man. Though the

Questions and Formula were not changed, anyone who wished could answer these questions and sign the formula in the light of what was in the Declaratory Act, and he had the protection of every Court in the Church from the Kirk-session to the General Assembly, and no dissident against the Act, among the minority, could keep such a one out of office. Not only so, but by the law of the Church, as it now stood, these dissentients could be forced to take their share in the ordination or induction to office of such a person. The only straightforward course for such dissentients would have been to act as Mr. Crawford himself, as quoted by Principal Macleod, states should be done: "The Declaratory Act of 1892 altered the terms on which office was hereafter to be held, and so those who meant to preserve intact the witness of the Church and to adhere to the original terms of office were bound to separate themselves from the party who no longer adhered to the brotherly covenant which had formerly bound the whole body together, and from which they had now departed."

It was by such a separation that the witness of the Free Church of 1843 was continued in Scotland after the passing of the Declaratory Act of 1892 when those who showed themselves as anti-unionists in 1900 had no separate existence, and when there was no ecclesiastical distinction between them and those to whose "difficulties and scruples" the Declaratory Act afforded the relief which they sought. In other words, after 1893, the witness of the Church of the Disruption was extinguished in Scotland except in the body known as the Free Presbyterian Church of Scotland. The minority which appeared in 1900, in spite of the Relieving Act of 1894, were bound to obey the Courts of the Church in whose communion they were, in anything which required relief to the tender consciences of those who had difficulties and scruples about accepting the terms of the Confession of Faith in the sense in which their forefathers had accepted them.

According to Principal Macleod, Mr. Crawford held that the "wording of the authoritative Deed of Separation failed to safeguard the fixity of doctrinal testimony," and that no subsequent amendments could now deal effectively with a flaw in the foundation document. It may be remarked that the Deed of Separation was never intended as a document to safeguard the fixity of doctrinal testimony. There was no need for it for that purpose, as the Constitution of the Free Church was as fixed as it possibly could be, and as was proved clearly by the House of Lords' decision, there was no provision in the Constitution itself by which any of its terms could be altered. It was a document, giving reasons for separating from men who had misunderstood the Constitution of the Free Church and endeavoured to foist upon the Church a fluid Constitution instead of a fixed one; and, in the second place, declaring an unqualified adherence to a Constitution which no man, or body of men, had either the right or the power to alter. The second Presbytery of the Free Presbyterian Church of Scotland, following the first Presbytery which had been constituted in strict accordance with the laws of the Presbyterian Church in Scotland, adopted this document and gave it to the world as setting forth, unreservedly, their adherence to the Constitution of the Free Church of Scotland, and why they separated from a body which had adopted another Constitution.

The document on Creed Subscription, adopted by the Synod in 1904, to which Principal Macleod refers, was not drawn up with the view of correcting any fault supposed to be in the Deed of Separation, but was framed with an eye to a matter of which the Free Presbyterian Church afterwards had some very painful experiences, that is, men changing their attitude to the stand made by the Church, and, in order to draw others into their own way of thinking, use all their influence to propagate their newly adopted views, and thus spoil the peace and harmony of congregations. No one knew better than Principal Macleod that this was the end in view in adopting this document, for he was Moderator of Synod when the document was before that Court, and a member of Synod questioned him "as to whether the Resolution on Creed Subscription altered to any extent the Church's Constitution." That member was assured, presumably by the Moderator, to whom the question was addressed, "that it added nothing to the constitutional obligations already undertaken by office-bearers, and being simply a re-affirmation of the Church's present relation to its standards, was in no sense different from other resolutions of Synod" (*Free Presbyterian Magazine*, Vol. IX. p. 284).

In conclusion, one may say that, whatever was true of Principal Macleod or others who left our Church after making a profession of loyalty to the Cause of Christ, Archibald Crawford had no doubt as to his duty in separating from the Declaratory Act Free Church, for he is quoted in the *Free Presbyterian Magazine*, Vol. XV. p. 389, as saying, "I have been fighting in the Church for the last thirty years and gained nothing; so I think it is high time to come out of her. There is nothing to be gained now by staying within her pale. Judgment has indeed befallen her, when she was left to pass such a God-dishonouring Act (Declaratory Act of 1892) into a law of the Church." As he was under no cloud in connection with separating from the Declaratory Act Church, he was under no illusion as to his duty in remaining separate from the present Free Church, for he is mentioned by the late Rev. Neil Cameron in the *Reply to Rev. J. R. Mackay's Pamphlet on Union with the Free Church*, of which Mr. Cameron was joint-author, as having said to him that the truth came to his mind as to our duty towards the present Free Church, "Let them return unto thee, but return not thou unto them." These two statements were given to the world, the one forty years ago and the other over thirty years ago, and no one has dared to question them, and we believe that no genuine Free Presbyterian will be carried away with anything said at this time of day that would reflect on the attitude of Mr. Archibald Crawford, or any of the worthies of his generation, to the raising of Christ's banner in connection with the Free Presbyterian Church.

Let the present generation follow in their footsteps, for there is as much need of it to-day as then, and in following them let grace be sought to carry them through to the end. If, as Principal Macleod assures us, that his judgment was entire, and we have no reason to question it, is rather strange that, after several years of intimate acquaintance with the contendings of the Free Presbyterian Church, Mr. Crawford should make the mistake of supposing that the Deed of Separation was a document drawn up for the purpose of safeguarding the fixity of doctrinal testimony. No other person who took an active share in the Free Presbyterian movement ever indicated that he held this view attributed to Mr. Crawford,

and we have never seen or heard of the view being attributed to Mr. Crawford himself, except in the sketch under review, which would infer that he never communicated his mind to any of those who were eminent witnesses in the Free Presbyterian Church, and who shared his confidence, at least, equally as much as Principal Macleod. Principal Macleod did not make this matter public during his lifetime, and it has been left to the Publications Committee of a Church which has made repeated attempts to quench the witness of the Free Presbyterian Church, to do so. Because of these matters we are warranted in drawing our own conclusions.

### George Wishart.

By the late REV. WILLIAM HANNA, LL.D., Edinburgh.  
(November, 1854.)

IN 1543, in one of the Colleges of Cambridge, there was to be seen a tall, dark, bald, long-bearded, comely man, not much if anything above thirty years of age. His dress was always the same. He wore a black fustian doublet, a frieze gown that hung down to his feet, coarse black stockings, and a coarse canvass shirt; while on his head, and somewhat out of keeping with the rest, there was a round French cap, of newest shape and richest materials. It was obviously not poverty that made him dress so; for, the cap excepted, there was no part of his apparel that he did not part with weekly or monthly and give to the poor; and it was noticed too that the coarse new canvass sheets in which he slept, whenever needing to be changed, were in like manner given away. Among the poor the ministrations of his charity were unremitting. Among the students, his aptness to teach, and the varied stores of scholarship that he took such pleasure in communicating, made him one of the most favourite of their tutors; while among all with whom he became familiar, his loving and loveable disposition, coupled with the easy manners of one well born, well read, well travelled, made him one of the most agreeable of companions, and won towards him the tenderest attachment. And yet there was a deep shade of sadness over those comely features, and in his manner a gravity beyond his years; for in his early boyhood he had been brought under the power of the world that is to come, and for the love he bore to his Redeemer he was now an exile in a foreign land. Very little is known of George Wishart's earlier years. He was a cadet of the family of Pittarow in Kincardineshire, and must have studied at St. Andrews. Five years before the time when we get our first distinct view of him during his residence at the University of Cambridge, and when his own education must barely have been completed, he had begun to teach the New Testament in the Greek tongue at Montrose. He was immediately suspected of heresy, and summoned before the Bishop of Brechin. Rather than appear, he fled from Scotland, visiting the schools of Germany, returning then to Cambridge, and giving such a finish to his scholarship that in all branches of polite as well as theological learning, he stood almost without a rival among his countrymen. In 1544, resolved to brave all danger and to devote himself exclusively to the religious enlightenment of his native land, he returned to Scotland. His great instrument was the pulpit, and, no lover by nature of controversy, he used that instrument purely as an

evangelist. Had he lived, he would have been the Whitefield of the Reformation. As it was, the few months that he was permitted to give to his itinerant ministry exhibit the most extraordinary results. He began in Montrose, and his pathetic eloquence at once drew crowds to hear him. At Dundee, to which he next removed, he gave a course of lectures on the Epistle to the Romans; and so clear were his expositions, and so stirring and affectionate his appeals, that multitudes heard the Word gladly, and many were brought to the knowledge of the truth. From the moment, however, that he had crossed the border, the eye of the Cardinal had been on him. One day, as he had ended one of these lectures, a chief magistrate of the city stood up, and, in the Regent's name, prohibited him from again preaching, and troubling, as he called it, the city by his presence. Wishart heard the interdict, and musing on it for a little, turned sorrowfully to the people, and said,—“God is my witness that I never intended your trouble but your comfort; but sure I am that to refuse God's Word, and chase from you his messenger, shall not preserve you from trouble, but bring you to it. I have, at hazard of my life, remained among you, offering unto you the word of salvation; and now, since ye yourselves refuse me, I must leave my innocence to be declared by God; but when I am gone, God shall send you a messenger who will not be afraid either of burning or banishment.”

Leaving Dundee, Wishart went to Ayrshire. There, vast concourses of people gathered round him as he preached, and many notable conversions took place. The Cardinal urged the Archbishop of Glasgow, the weak and fickle Dunbar, to interfere. Hearing that Wishart was to preach on a certain day in Ayr, the Archbishop thought that it would be a good way to keep him out of the pulpit to occupy it himself. The day came, the crowd assembled, but, to their surprise, the Archbishop was there,—had got possession of the church, and declared it was his intention to preach himself. Some hot spirits would have used violence. “Let him alone,” said the gentle Wishart, “his sermon will not do much hurt. Let us go to the market-cross.” The sermon at the market-cross was delivered to gathered hundreds of thirsty hearers, and blessed to the spiritual benefit of many. The sermon in the church was brief and sufficiently harmless. Mounting the pulpit, and looking round on the almost empty benches, the Archbishop said,—“They say that we should preach; why not? Better late thrive than never thrive; but hold us still for your bishop, and we shall provide better the next time.” Such was the discourse, and next day it was discovered that the preacher was gone, nor was it ever known that he returned to fulfil his promise. One Lord's day afterwards, Wishart was to preach in the church at Mauchline. The sheriff of the county came the night before, and, when the parishioners assembled, they found the church in possession of a band of armed men, who denied them entrance. The spirit of the people rose, and one of the chief proprietors, putting himself at their head, would have dislodged the intruders by force. “Brother,” said Wishart, laying his hand upon him, and drawing him aside, “Christ Jesus is as mighty upon the fields as in the church, and I find that he himself preached oftener in the desert, at the sea-side, and other places judged profane, than in the temple at Jerusalem. It is the word of peace that God sendeth by me; the blood of no man shall be shed this day for the preaching of it.” And so saying, he led the

people off to the edge of a wide moor, and there, standing on a dyke, discoursed to them for three hours, the multitude hanging all the while upon his lips. He had only been a few weeks in Ayrshire, when word was brought to him that the plague had broken out in Dundee. At once, and despite of all the remonstrances of his friends, he hastened to the spot. He found the fearful malady at its height, hurrying its daily tale of victims to the grave. Those ears that had been closed before to the gospel message, they will be open now. But how can he address them without bringing together the healthy and the diseased, and so spreading the fatal contagion? The day after his arrival, he took his station at the east gate of the town, inviting the infected, or those who had been in contact with the disease, to stand or sit all without the gate, and the others to stand or sit within. He never had such audiences as those that assembled daily there, and he never preached with such effect. His first well-chosen text was,—“He sent his word and healed them.” And as the power and preciousness of God’s word was unfolded, and the free offer of the gospel thrown liberally abroad and pressed home on every sinner, and the supreme happiness of those of Christ’s people described “whom, by his own gentle visitation, God removeth from this vale of tears,” he so raised up, we are told, “the hearts of those that heard him, that they regarded not death, but judged them happier that should depart than such as should remain.” By night and day, from house to house, wherever there was a needy one to be ministered to, or a dying one to be comforted, there was Wishart, not only putting his own hand to every needful service, but so stirring up others that it was not known that a single person was left neglected. And this was the time that the Cardinal attempted his assassination. One day, as Wishart was preaching in the gate, a priest with a loose gown, beneath which his right hand was always closely kept, made his way through the crowd, and took up his position at the foot of the pulpit. The preacher’s quick eye noticed him,—perhaps had caught a glimpse of the naked weapon. Descending the steps and approaching to where he stood, before the man had time to strike, Wishart grasped the hand that held the dagger, wrenched from him the weapon, and, fixing his dark eye on him, said, “My friend, what would you have?” Caught thus, the poor wretch fell upon his knees and confessed that he had been suborned to kill him. The people now had gathered in, and, hearing of the meditated deed, demanded with the utmost vehemence that the priest should be given up instantly to their vengeance. But Wishart took him in his arms, and, crying out, “He that hurts him hurts me,” he bore him away in safety.

*(To be continued.)*

## **An Assembly Address on the Conversion of Sinners.**

By the late PROFESSOR JOHN DUNCAN, D.D.,  
at the Free Church Assembly of 1844.

PROFESSOR DUNCAN said, that in desiring and aiming at the conversion of sinners and the edification of saints, it was of great importance that they should have a distinct idea of what the conversion of a sinner really means. He thought it was, in a great measure, owing to the want of this

that a number of those disorders in practice and errors in doctrine, to which Dr. Cunningham had referred, might be traced. Next to, and closely connected with, an earnest desire for the salvation of souls, and a constant expectancy, (which cannot be too strongly inculcated) was the right and scriptural understanding of what they aimed at when they desired and expected a sinner's conversion. Conversion was not merely to be understood as a turning from one thing to another thing, but as the turning of an absolutely lost sinner to the God of free and sovereign grace. It was, therefore, of great importance in existing circumstances, and at all times, that their minds and spirits should be under the sober regulation of revealed truth. And while different suggestions had been thrown out as to the means of promoting these ends, one deeply important question for them to consider was, What was the improvement or the amelioration of those means which they were already employing under the authority of the Word of God, which ought to be adopted in their present circumstances? The question was not only, should there be *more* preaching, but should there be *better* preaching? Here he begged to refer to the earnest admonition given by Dr. Malan at the Assembly in Glasgow, to beware of Arminianism. He (Dr. D.) did not believe that Arminianism existed in their own Church. But he could not disguise from his own mind, that of late years, at least previous to the disruption,—he knew not how it may have been since, for they could not expect to get rid of all these evils in a day,—since evangelism had become more fashionable, it had become more indefinite and diluted; and if this does not amount to Arminianism, it is a rounding off the corners of that which is *called* Calvinism, but which I believe to be Jehovahism; it was a rubbing off and a smoothing down of the salient points of Calvinistic doctrine, into something which, if it was not Arminianism, was a kind of doctrine with which all who are called Calvinistic evangelicals, and Arminian evangelicals, could agree. Now this was just the beginning of the evil,—it was the letting in of waters,—the dilution of the gospel; and the dilution of the gospel would very soon lead to the *perversion* of the gospel. He remembered an anecdote of a poor man and his wife in England, who were labouring people. They attended a dissenting minister, who, in the course of his ministrations, recommended a Commentary on the Bible. These poor people accordingly laboured to be able to purchase one, and were at last able to do this. After perusing it for some time, the man asked his wife what she thought of the Commentary. "Why," said his wife, "we used to read the Bible in the evening, and it seemed to do us good; and now that we have got the Commentary,—it is very good, no doubt, but I do not think it does us so much good. The Bible did us good like a glass of wine, but the Commentary does us good like the same glass of wine in a pailful of water." Dr. D. reminded them that zeal for God's glory should be ever uppermost in the minds of his servants. When they urged sinners to repentance, the character and claims of Jehovah should be laid as the basis for it. This was the basis of all revelation—Jehovah he is God. That was a doctrine not only of the Old Testament, but set forth and explained in the New Testament, where He was set forth as working all things after the counsel of his own will. The doctrine of man's fall—his total fall, not merely from virtue and righteousness, but his total alienation from Jehovah, and the consequent loss of all internal good,—his entire separation from Jehovah God, out of which came the doctrine



that the fall was a total ruin,—ought to be much insisted on. The doctrine, too, of the Trinity ought not only to be referred to, but set forth in their whole preaching, in its relation to the manifestation of God's glory in the salvation of sinners. Their preaching should be the gospel of the Triune God. The doctrine of the Trinity should be ever taught, though not ever *formally* taught. The doctrine of the person of Christ, which gives glory and excellence to the work of Christ, should be brought forward,—not *salvation* merely, but the *glorious Saviour* himself, and that not only for the sake of guilty sinners' salvation, but for the exhibition of the Divine character—that it was worthy of God to save sinners for such a Saviour. Man's total apostasy from God—his total depravity—would lead to the exhibition of what alone can be, in an apostate's condition, any comfort or support—the love of Jehovah. It opened such a deep wound, that nothing but a Saviour—as a Saviour for an absolute sinner, dead in trespasses and sins—could heal it. God should be proclaimed as the sole Creator, Christ as the *entire* Saviour,—not the Redeemer only, but the quickener also, not the author of faith only, but the perfecter and finisher of faith. The doctrine of man's impotency—of his total inability to bring himself back to God, should be held up. The opposite doctrine—the doctrine of man's ability to convert himself, countenances the absurdity that man is to return to a dependence on Jehovah by the belief of a certain independence,—which is not only absurd, but also most dishonourable to God. It would not do to tell a man that he *may* come to Christ, but that he *must* come. Some, indeed, would have man to do all, though he could do nothing; and others would have him to do nothing, because all was done for him. As long as I am told that I must come to God,—and that I can come, I am left to suppose that some good thing, or some power of good remains in me, I arrogate to myself that which belongs to Jehovah. The creature is exalted, and God is robbed of his glory. If, on the other hand, I am told that I *cannot* come to God, but not also told that I *must* come, I am left to rest contented at a distance from God, I am not responsible for my rebellion, and God Jehovah is not my God. But if we preach that sinners *can't* come, and yet *must* come, then is the honour of God vindicated, and the sinner is shut up. Man must be so shut up that he *must* come to Christ, and yet know that he *cannot*. He must come to Christ, or he will look to another, when there is no other to whom he may come; he cannot come, or he will look to himself. This is the gospel vice, to shut up men to the faith. Some grasp at one limb of the vice and some at the other, leaving the sinner open—but when a man is shut up that he must and cannot, he is shut up to the faith—shut up to the faith, and then would he be shut up *in* the faith. God is declared to be Jehovah, and the sinner is made willing to be saved *by Him*, in his own way, as sovereign in His *grace*. Many may dislike this doctrine as harsh and severe, but it is because they view God's *sovereignty* apart from his *grace*. They spoke of the sovereign God, but why not of the *sovereignty of grace*. For himself, he felt comfort when shut up to this truth, that God was sovereign, and his grace sovereign; for though he was a sinner—an absolute sinner, Jehovah had said, “I will have mercy on whom I will have mercy.” This doctrine came like heaven's own thunder, and struck down all human dependence. It came upon man as lost, as the very chief of sinners, and depending solely on God's will; and



then, oh how blessed to know the sovereignty of grace. It struck him down when he read, "The Son quickeneth whom he will." His mind fixed on the "whom he will," and he was undone, because it did not depend on his own will, but on the will of another. But he read again and found that it was *the Son* that quickeneth whom he will, and this raised him from the dust, because the Son, on whose sovereign will his salvation depended, was the same "Jesus Christ who came into the world to save sinners, of whom I am chief." It was of importance that the truth which gave such glory to God, which alone could comfort, because it alone brought man down, he declared; that Jehovah's glory be exhibited; that men be made to feel their own emptiness; that they may see Christ's sufficiency, and Christ's yearning heart over sinners. On what had been said as to the mode of preaching, he should say not a word, as he was sure all were convinced that it was not by might nor by power, but by the Spirit of the Lord. If God gave the desire, and sent his servants forth with his glorious word impressed on the heart and conscience, he who had given his word for that very end would accompany it with demonstration of the Spirit; having appointed these means, and ordained them, he would give grace to apply them; and he believed that Jehovah had this end in view, and the more so, when they were feeling their infirmities and sins.

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### Donald Macdonald, Elder, Gairloch.

THE death of the saints deserves lamentation, because a gap is opened to let in the judgments of God upon us. It is said in Psalm cvi: "Therefore he said that he would destroy them, had not Moses, his chosen, stood before him in the breach, to turn away his wrath, lest he should destroy them." This was a metaphor from a besieged city, when a breach is made in the walls, and the enemy ready to enter; but some champion stands in the breach to defend the city: such a champion was Moses who, by his constant and fervent prayers, put a stop to the judgments of God against Israel. When the Lord by death removes men of prayer, He makes way for his anger. Hence the death of saints has been ever looked upon as a dreadful sign of ensuing judgments, as it is written: "The righteous perisheth and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come" (Isa. lvii. 1). This must be true, especially, (1) when their death falls out in the declining state of religion, (2) when their death falls out in a time when the number of godly is small, (3) when their death falls out at a time when God is not calling others; such as in our time.

In Donald Macdonald the congregation of Gairloch lost a sincere believer and a man of prayer. While death has procured for him an accession to the Church triumphant, and in this we rejoice, yet there is indeed cause for lamentation and prayer to the Lord, like David in Psalm xii, "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men." Let the God of Jacob raise up others like-minded with our departed friend to fill his place and the places of others removed to their eternal rest in recent years.

Our subject was born at Cove—where he died—a little hamlet on the shores of Lochewe, and gets its name from a commodious cave where divine services were held in past days, and contains the pulpit and some of the pews still, though in a decayed condition. Both his parents were godly. Notwithstanding the privileges of a godly upbringing, Donald continued in a state of nature till he was in his thirties, as far as can be ascertained. When the Lord's time came, He used His own means and instruments to call our dear friend. A drowning accident was signally blessed of God to him: "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." But the Word of God was the chief instrument to make an indelible impression on him at this juncture of his life. Ever after this period of Donald's life, he appeared to his fellows another man. The change was a clear one, and it was the work of the Holy Spirit. The conversion of Saul of Tarsus was evident to all when it was said: "He which persecuted us in times past, now preacheth the faith which once he destroyed," and so was Donald's. He "which" had "begun a good work" then in his soul carried it on throughout a long life of witness-bearing. The graces of the Holy Spirit that were so manifest in him shone forth to the comfort and benefit of the Lord's people. We asked an old worthy, could he tell us anything about Donald that might be suitable to place on record in his biography. "Well," he answered, "I am afraid I cannot tell you very much, but one thing I know, and that is, that he thought very little of himself." We thought this was a real description of him. Donald really was a little child in the household of faith, walking in true humility and in friendship with his God. One of the first times he was asked to speak to the "question," he slowly read the words which were given out, and then sat and whispered to the one who sat next to him, in tones of marked sincerity, "Did I read that scripture correctly?" He thought he could not do that itself right, not to speak of attempting to give a mark of grace in the soul of the believer. Such was the sense he had of his own unworthiness. As time went on, he got strength to speak to the "question"; and would speak to edification. He frequently attended the Communion on the West, and as a rule, Inverness and Dingwall on the East. This was the bent of his mind and the joy of his heart. It gladdened the hearts of the Lord's people to see and hear him at those seasons of solemnity. A good measure of his original strength continued with him, so that walking was no obstacle. He was making for the Communion at Shildaig when he took a weak turn and went unconscious when alone on the lonely by-path by the coast between Red Point and Diabaig. By the good hand of the Lord, he gained consciousness after lying on the ground for some time and made for a house—a lone house at Craig. After having some food and a little rest, he took to the hill again and arrived in Diabaig in time to get part of the Thursday evening sermon, which sermon he had in view when he left home in the morning. Next morning, he finished the rest of the journey by sea, and was none the worse of his experience on the hill the previous day.

Donald was firmly grounded in the doctrine of the Westminster Confession, which is founded on the Word of God. He showed till the end of his day that he deplored the change made in the Creed and Constitution of the Free Church by the passing into law of the Declaratory

Act by the Assembly of 1892. This God-dishonouring Act is bearing terrible fruit in the Churches of Scotland to-day, to the eternal destruction of the souls of men. Laxity is the order of the day, and clergy and laity love to have it so. Donald had spiritual discernment to see the enemy coming in like a flood, and consequently kept aloof from Churches of latitudinarian views and tendencies. That does not mean that he was not sociable, for he was both a Christian and a gentleman. He was a faithful Free Presbyterian, and in being so, it was with a view to uphold, by grace the whole doctrine of the Word of God.

Our subject was an elder in the congregation for about twenty years. He was a faithful and diligent office-bearer. He secured the confidence and affection of the godly and the respect of the ungodly. He frequently presided at meetings in his own part of the congregation with the help of the other "men." We are not going to claim that he was a man of great natural gifts, but he was a man of great grace. In this connection we quote from the celebrated Dr. Thomas Manton, the Puritan divine, to show who the best Christian is:—"He is not the best Christian that hath the most plausible gifts, that can with art and parts best perform outward duties, that hath the strongest memory, cleanest apprehension, readiest elocution; but he that hath a humble, mortified, holy, pure, and self-denying spirit; for this is a more weighty point of Christ's undertaking, to make you holy, humble, and meek, than to furnish you with gifts, and make you free in speech." All will admit that Donald had, by grace, the characteristics of the best Christian, according to this Puritan divine. His heart was in the public means of grace. During the last five years of his life he was confined to the house, and mostly to bed. He would sometimes get out of bed, and being helped into a car, would come to a service. He did a few times during that period attend on a Communion Sabbath. Few, if any, saw one so helpless come to Church. The last time he was at the Inverasdale Meeting House, he collapsed and had to be taken home before the service actually began. It was the Thursday of a Communion, and he was looking forward to commemorate the Lord's death on the Sabbath. The doctor, who was always exceedingly kind to him, happened to be at hand at the time and gave him an injection which revived him. When he did get over this turn a bit, he said to the doctor, "Do you think I will manage to Church on Sabbath, Doctor?" Such was his desire for the public ordinances. During this period of incapacitation, his senses and faculties being unimpaired, he spent his whole time reading his Bible and praying. He scarcely ever stopped praying. Day and night he was overheard thus engaged, his daughter says.

His wife predeceased him by ten years. He left five married daughters and many grand-children to mourn his loss. One of his daughters, Mrs. MacLean, tenderly nursed him in his own home. We are sure that each had a place in his prayers. His little grand-daughter, Winifred MacLean, had a special place in his affections, and in his prayers too, we believe. We trust that the prayers of a pious father and grand-father will yet get an answer for them all. It was on the 22nd March, 1950, "he fell asleep," being about five months over his ninetieth birthday. "So them also which sleep in Jesus will God bring with him" (I Thess. iv. 14).

—A. B.

## Aonadh ri Crìosd.

Leis an Urr. IAIN MAC A' CHOMBAICH, D.D., Lite.

(Air a leantuinn bho t.d. 235.)

1. Is e fìor aonadh a th'ann. Tha creidmheach air an aonadh ri Crìosd cho cinnteach agus a tha buill a chuirp nàdurra air an aonadh ris a cheann. Uime sin tha'n t-Abstol ag ràdh, "Oir is buill sinn d'a chorp, d'a fheoil, agus d'a chnàmhan-san" (Eph. vi. 30). Ged nach eil an t-aonadh so na ni a tha mothachail da'r ceud-fàthan, gidheadh cha'n eil ni ni's cinntich ànn. Tha'n t-aonadh eadar an t-anam agus an corp na ni nach mo a chithear le'r sùilean na bhrethnichear le'r mac-meanmhuin, mar a tha nithean a mhothaichear le'r ceud-fàthan, agus gidheadh cha'n urrain sinn teagamh a chur na'm firinn. Mar an ceudna, tha'n t-aonadh eadar Crìosd agus na creidmheach, ged nach gabh e fhaicinn na fhaireachadh, cho cinnteach as. Tha firinn aonaidh bheo ris an t-Slànuighear gu soilleir air fhoillseachadh, agus a thoraidhean sona gu mothachail air fhaireachadh le creidmheach. Am bheil e fìor gu'm bheil sibhse a tha na'r 'n naoimh an Tì is Airde, na'r suidhe na'r suidheachain, na a faicinn solus na greine? Tha e cheart cho fìor, cho cinnteach, gu'm bheil sibh air bhuir n'aonadh ris-san is e Grian na Fìreantachd agus Solus an t-saoghail.

2. Is e aonadh dlùth a th'ann; cho do-labhairt dlùth agus gu'm bheil e air a ràdh thaobh chreidmheach gu'm bheil iad na'n aon anns an Athair agus anns a Mhac; mar a tha'n T-Athair anns a Mhac, agus am Mac anns an Athair. Eoin xiv. 20. "Chùm gu'm bi iad uile na'n aon; chùm mar a tha thusa, Athair, annam-sa, agus mise annad-sa, gu'm bi iadsan mar an ceudne na'n aon annainne" Eoin xvii. 21. Cia cho dlùth, cia cho do-labhairt dlùth agus a tha'n t-aonadh, an aonachd, eadar an t-Athair agus aon-ghin-Mhic! Cha'n eil, ma to, an t-aonadh eadar Crìosd agus am fìor Chrìosduidh a tigbinn ni goirid air ged is e aonadh ri nàdur eile a th'ann. Tha e cho dlùth, agus cho teann, agus gu'm bheil e air a ràdh gu'm bheil Crìosd air a dheilbh anns an chreidmheach, na chòmhnuidh ann, agus ag ìmeachd ann. Ged nach eil Iosa Crìosd agus na creidmheach gu do-sheachainte na'n aon gidheadh tha iad gu dìomhair na'n aon. Cha'n eil am freumh agus a gheug cho dlùth, cha'n eil anam agus corp cho dlùth, cha'n eil fear agus bean cho dlùth agus a tha Crìosd agus an t-anam creidmheach. Tha iad air an aonadh air a leithid de dhoigh agus gu'm bheil an Eaglais air a toirt fo'r comhair mar chorp Chrìosd. Ged nach eil e a deanamh a chreidmheach na aon phearsa ri Crìosd, gidheadh is e aonadh ro dlùth a tha ann eadar a phearsa agus Pearsa Chrìosd.

3. Is e aonadh faisg air làimh a th'ann. Ged nach eil e cho faisg air làimh agus gu'm bheil e dùnadh a mach mheadhanan, gidheadh tha e cho faisg air làimh agus gu'm bheil e dùnadh a mach tomhas àrd agus iosal de fhagusgachd do Chrìosd am measg na'n creidmheach. Anns a chorp nàdurra, cha'n eil gach ball co-ionnan dlùth do'n cheann; cha'n eil a chas cho dlùth do'n cheann ris an làimh; ach ann an corp dìomhair Chrìosd tha gach ball co-ionnan faisg air-sa is e an Ceann glòrmhor; tha'n creidmheach is ìsle a thaobh a staid, cho faisg air Crìosd ris an aon is àirde. Tha cuid dhe na naoimh ni's faisg air na cuid eile, a thaobh na nithean air an d'rainig iad gu spioradail, agus a thaobh an cleachdaidhean; ach cha'n eil iad mar sin a thaobh an staid. Tha iadsan ann an eaglais Chorintus a bha'g ràdh gu'm bu le Pòl iad. No Appolus, no Cephus, air an aonadh cho dlùth air a Cheann bheo agus a bha iadsan a bha'g ràdh gu'm bu le Crìosd iad.

(R'a leantuinn.)

## Notes and Comments.

### Roman Catholic Church Controversy over Legend.

Last December during what is called the "Christmas" season, there arose quite unexpectedly a Roman Catholic campaign against the legend of Santa Claus, popularly referred to as "Father Christmas," who is supposed to bring presents to children. This R.C. attack on the unreality of Father Christmas began in Australia through a wireless broadcast talk, in which children were told there was no such person, which of course is quite right. But this caused general annoyance and consternation among parents and others. Later the matter became a centre of controversy among dignitaries of the Roman Catholic Church in France as reported in the press. Their ranks were split on the question as to whether "Father Christmas" should be abolished. The R.C. Archbishop of Paris, Maurice Feltin, said, "The Christian significance of Christmas is debased by this legend (of Santa Claus) originating in the dense Saxon forests." A Canon of Dijon, the Rev. Felix Kir, said, "I see no harm in this custom—on the contrary, since it pleases the children." There were other R.C. opinions, for and against, reported as well; but Canon versus Archbishop will suffice here. Now why this pious outburst at this late date against this legend? It may be that it originated behind the "Iron Curtain"; or that "Father Christmas" is attracting increasingly too many people, young and old, their money and their time, away from "Father Priest" and masses, during the season of the year concerned. We cannot for a moment imagine the R.C. Archbishop of Paris objecting to legend because of *being* legend. His Church's fabric is built on legend and supported by legend. The infallibility of the Pope is legend, the power of the priest to absolve from sin is legend, and along with a host of other legends the assumption of Mary is legend, being the most recent one fabricated by the R.C. Church.

### Princess to Visit Heathen Temple.

Princess Elizabeth and the Duke of Edinburgh are to make an offering of gold sovereigns at the Buddhist "Temple of Tooth" at Kandy when they visit Ceylon during this month, on their way to Australia. It is learned also that they have agreed to take off their shoes when they enter the temple. One of Buddha's teeth is among so-called relics enshrined there. With all due respect to our heir to the Throne, and her husband, this will be shameful, uncalled for and unnecessary pandering to paganism and idolatry, on the part of such exalted personages of our Christian nation, they themselves professing the Christian faith. Who are they to offer the gold sovereigns to? What kind of "holy" ground are they to tread when required to put off their shoes? The whole arrangement is obnoxious, dangerous and sinful in the view of serious Christians in this our nation. Who are the evil advisers behind our young Royal couple? What concord hath Belial with Christ? "Wherefore, my dearly beloved, flee from idolatry" (I Cor. x. 14).

### Roman Catholic Marriage Pledges.

A famous singer, Gracie Fields to name, is soon to marry a Roman Catholic in Italy. She has been nominally a Protestant. The press has published the following information regarding the marriage:—

“Rome, 3rd January, 1952.

“The priest made them sign an undertaking that (1) Any children would be brought up as Catholics; (2) the Catholic spouse would be free to practise his own religion; (3) the Catholic spouse would endeavour to convert the other partner to Catholicism; (4) they will not celebrate another wedding before a minister of another sect.—Express News Service.”

We print this to refresh the memories of our readers on the methods and requirements of Rome regarding mixed marriages.

### **An Interesting Diversion of Money.**

A Mr. Wallis, of Weybridge, England, was responsible for war-time inventions, and was awarded by the Royal Commission on Awards, £10,000. But he immediately put it into a trust fund to help educate sons and daughters of men who died in the Royal Air Force. He said he would never touch such money for himself. He was asked why, and he said: “. . . go and read your Bible. Turn up II Samuel, chapter 23.” Our readers will find there the story of David and his desire for “a drink of the water of the well of Bethlehem which is by the gate,” and how David disposed of the water when brought to him by the three mighty men. This interesting narrative came to hand in a cutting from a periodical called *John Bull*, of 1st December, 1951, given to us by a friend.

## **Church Notes.**

### **Communions.**

*February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, Portnalong, Breasclete and Stoer; second, London and Fort William; third, Greenock; fourth, Glasgow and Wick.

*Corrections in the above dates to be notified at once  
to the Editor.*

### **The Trinitarian Bible Society.**

The Annual Report for the year ended 31st March last shows a very substantial increase in contributions from Scotland. Auxiliaries and congregations of different denominations showed commendable sympathy with the work of the Society in its increasing circulation of the Scriptures in many lands. We note with special interest the support given by our friends in Australia, Canada and elsewhere overseas.

At the Annual Meeting the following Resolution was adopted:—“That this meeting of the Trinitarian Bible Society desires to record the goodness of God in maintaining the Society for another year, thereby completing 120 years of service in the distribution of the Word of God; and would reaffirm the principles upon which the Society was founded as set forth in the Laws and Regulations, looking unto the Giver of all grace for strength to witness constantly, praying that the Holy Scriptures, which are given by inspiration of God, may continue to be sent forth in increasing numbers to the glory of the great Name of our Triune God.”

We anticipate a further increase in contributions this year.

W. GRANT (Halkirk).

**Edinburgh Induction.**

In the Church, Gilmour Place, Edinburgh, and on the evening of Thursday, the 13th day of December, 1951, the Rev. Donald Campbell was inducted to the pastoral charge of the Free Presbyterian Congregation of Edinburgh.

The proceedings were presided over by the Moderator of the Southern Presbytery, the Rev. Jas. MacLeod, Greenock, who preached from the words, "Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked: it shall be ill with him: for the reward of his hands shall be given him" (Isa. iv. 10, 11).

After Mr. Campbell had answered the usual questions and signed the Formula, he was suitably addressed by the Rev. D. J. Matheson, and the congregation by the Rev. J. A. Tallach. Other ministers present were the Rev. J. P. MacQueen, London, and the Rev. J. Tallach, Oban. There was a good attendance of the public.

We trust that the blessings of the Lord will rest upon the newly inducted minister and his flock.

J. A. TALLACH, *Clerk of Southern Presbytery.*

**Acknowledgment of Donations.**

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

*Sustentation Fund.*—Mr. I. M., Gowan Brae, Strontian, £4; Mr. D. McK., Ripley, Ontario, £5; Surg.-Lt. E. McS., H.M.S. *Ocean*, £3 10/-; Mr. J. Couter, 48 St. John's Road, Wembley, £2; I. M. K., Lochbroom, £1 10/-; Mrs. C. F., Insh House, Kineraig, £1; Mr. S. C., Tighphuirst, Glencoe, £1; Anon., Argyllshire, £1 10/-; A Friend, Carr Bridge, £1; Mr. F. L., Culag Farm, Luss, £1; Mrs. W. S., 314 Old Farm Avenue, Sidecup, 10/-; Mrs. McL., Crianlarich, 5/-; Mr. W. M., 61 West Annat, Corpach, £1.

*Aged and Infirm Ministers' and Widows' and Orphans' Fund.*—Mrs. D. McK., Ripley, Ontario, £3 1/10; Mr. J. McL., 22 Diabaig, £1.

*Home Mission Fund.*—Mr. S. C., Minard Cottage, Glencoe, 14/-; Mr. I. M., Gowan Brae, Strontian, £1; Mr. D. J. G., Applecross, Arrina, £1.

*Organisation Fund.*—Mr. F. McD., Incheril, Kinlochewe, 11/-; Mrs. M. L., Arrina P.O., Strathearn, 10/-.

*Publication Fund.*—Plockton Congregation, o/a Trinitarian Bible Society, £8; Mr. A. McA., Flashadder, for Trinitarian Bible Society, £1; Mrs. M. C., Gatehouse, Gledfield, Ardgay, for Trinitarian Bible Society, 4/-; Mrs. M. McP., 50 Captain Street, Greenock, for Trinitarian Bible Society, 10/-.

*Jewish and Foreign Missions.*—A Friend, £100; Two Friends, Daviot, o/a Shangani Mission, £10; Mr. R. A. Kidd, Grafton, N.S.W., o/a Mission Lorry, £10; Mr. G. McK., Farlary, Rogart, £3; A Friend, Grand Rapids, Mich., U.S.A., 50 dollars; Mrs. J. A. R., Sheerness, Alberta, £3 2/9; Miss C. M., George Street, Halkirk, o/a Mission Lorry, £4; Mission Box, per Mrs. A. Mackenzie, Brackloch, £2 10/-; Anon., Beauly, £2; A Diabaig Friend, £2; Mr. J. McD., Tockavaig, Sleat, £1 10/-; Mr. K. C. McK., Glenvicaskill, o/a Mission Lorry, £1 10/-; Wayfarer, Lochcarron, £1;

Anon., Lochcarron, £1; A Friend, Edinburgh, £1; Mr. J. McL., Kerracher, Drumbeg, £1; Mr. R. D. N., Penefiler, Skye, £1; H. M., Beaully, £1; Mrs. C. Fraser, Insh House, Kincraig, 14/-; I. McK., Lochbroom, 10/-; Mrs. M. S., Little Urehany, Cawdor, 10/-; Interested, o/a Mission Lorry, 10/-; Mrs. M. McP., 50 Captain Street, Greenock, 10/-; Mr. J. McL., 18 Lundarva Road, Fort William, 10/-; Mr. S. C., Minard Cottage, Glencoe, 10/-; A Friend, North Coast, Applecross, for Bibles, per Rev. J. A. Macdonald, £1; Mr. I. M., Gowan Brae, Strontian, £2; Mr. N. McK., The Bungalow, Geocrab, Harris, £5; A Friend, Toronto, £3 14/9; Dingwall Congregation, o/a Clothing Fund, £20; Miss F. McL., Bayhead, Balemore, N. Uist, £5; Mrs. M. McL., Teafresh, Beaully, 10/-; Mr. D. McK., Corrary, Glenelg, £1; Mrs. A. B., Mid Clyth, £1; Anonymous Friend, o/a Rev. Jas. Fraser's House, £6; Miss M. M., Nurses' Home, Salisbury Road, Edinburgh, £1; Mrs. I. M., Myrtle Cottage, Dalchreichart, 15/-.

*Magazine Free Distribution Fund.*—Mr. A. McLeod, Tofino, Vancouver Island, £2 17/-; Miss J. McLean, Leckmelin, Garve, £1; Miss M. V. Fraser, Kirkintilloch, 10/-; Mrs. Macdonald, 6 Moorlands, Breakish, 6/-; Mr. J. Macdonald, 3 Tockavaig, Sleat, 4/6; Mr. H. A. Kitchen, 758 Fleet Avenue, Winnipeg, 7/8; Mrs. M. Mackenzie, Carnmore, Port Henderson, 6/-; Mr. J. Mackenzie, F.P. Missionary, Kishorn, 6/-; Mr. Chas. Robertson, 6 Moorlands, Breakish, 4/-; Mrs. J. Murray, 29 Keith Street, Stornoway, 4/-; Miss M. Munro, Salisbury Road, Edinburgh, 4/-; Miss G. Mackay, Farr, Bettyhill, 4/-; Mrs. M. Campbell, Tigh-na-Mara, Shieldaig, 8/-; Miss Matthew, Deanfield, Kilwinning, 8/-; Miss J. Gunn, 24 Lionel, Ness, 10/-; Anonymous Friend, 10/-; Mr. James McLean, Lower Cairnglass, Gollanfield, 10/-; Mrs. Finlayson, Queen Street, Dunoon, 4/-; Mrs. J. MacLennan, Milton, Applecross, 5/-; Miss M. J. McLean, Morar Lodge, Helensburgh, 7/-; Miss K. MacKenzie, East Fearn, Ardgay, 4/-; Mr. K. MacLennan, Tigh-na-Mara, Shieldaig, 4/-; Mrs. M. McLean, Teafresh, Beaully, 10/-; Miss B. MacRae, Ardineaskan, 4/-; Mrs. J. Forsyth, 26 Austen Road, Glasgow, 10/-; A Friend, Ross-shire, £1; Mr. G. Fletcher, Bellanoch Br., Lochgilphead, 4/-; Mrs. H. Nicolson, Braes, Portree, 2/-; Miss M. Mackenzie, 35 Egremont Place, Brighton, 8/6; Mrs. R. Byers, 16 Midmills Road, Inverness, 10/-; Mr. D. Mackenzie, Corrary, Glenelg, 10/-; Mr. E. Morrison, F.P. Missionary, Tarbert, 10/-; Mr. A. McLeod, Crona View, Clashnessie, 14/-; Vatten Congregation, £4; Portree Congregation, £10 and £6; Uig Congregation, £5.

*General Building Fund.*—Mr. D. J. G., Applecross, Arrina, 10/-.

The following lists sent in for publication:—

*Greenock Congregation.*—Mr. A. Y. Cameron, Treasurer, acknowledges with grateful thanks a donation of £34 3/9 from Mr. A. McLeod, Winnipeg, on behalf of Jewish and Foreign Missions, per Rev. Jas. McLeod.

*London Congregational Funds.*—Rev. J. P. MacQueen acknowledges with sincere thanks the following donations:—£5, from A Friend, Lancaster Gate, London, W.2; £1 10/-, from A Friend, Shepherd's Bush post-mark.

*Stornoway Congregation.*—Mr. D. J. McLeod, Treasurer, acknowledges with grateful thanks a donation of £5 from Nurse McL., Balallan, o/a Sustentation Fund.

*St. Jude's S.A. Mission Clothing Fund.*—The Committee acknowledges with grateful thanks the following donations:—Contributions amounting to



£25 12/6; A Friend, Kames, 10/-; Oban Prayer Meeting, per Mr. John Martin, £7 19/-; A Friend, Edinburgh, per Mrs. D. J. Matheson, £1.

*Bogart Congregational Funds.*—Mr. J. M. Murray, Treasurer, acknowledges with sincere thanks the following donations:—A Friend, for Foreign Missions, £1; also A Friend, £1, for Congregational Funds, per Rev. F. McLeod.

*Laide Congregational Funds.*—Mr. Jas. W. Mackenzie, Treasurer, acknowledges with grateful thanks the following donations:—A Friend, Gairloch post-mark, £1, for Church Funds; Mr. A. McP., Strathvaich, £2, o/a Sustentation Fund.

*Edinburgh Manse Purchase Fund.*—Mr. H. MacDougall, Hon. Treasurer, has much pleasure in acknowledging the following donations:—Mr. Robert W. Hymers, £15; A Friend, £5, per Mr. J. P. H. Mackay; A Friend, Edinburgh, £1 10/-, per Mr. Peter Anderson.

*Gairloch Congregational Funds.*—Mr. D. Fraser, Treasurer, acknowledges with sincere thanks the following:—From Mr. C. N., Luibmore, £5, o/a Sustentation Fund; £2, o/a Foreign Missions; and £3, o/a Gairloch Car Fund. From Mr. F. McD., Kinlochewe, £1 1/-, o/a Sustentation Fund; £1 1/-, o/a Foreign Missions. From Miss J. McN., Lochgilphead, £1, o/a Sustentation Fund, per Rev. A. Beaton. From Mr. J. Chisholm, Melvaig, in loving memory of his wife, £2, o/a S.A. Mission Lorry.

*Glendale Congregation.*—Mr. A. McLean, Treasurer, thankfully acknowledges the sum of £4 o/a Sustentation Fund, from Mr. N. Shaw, Woolongong, N.S.W., per Rev. J. Colquhoun.

*Lochcarron Manse Building Fund.*—The Treasurer gratefully acknowledges the following:—Friend, per J. McK., £2; Friend, per K. McR., 10/-; A. M. L., Brynaport, per R. McR., £1; Per Congregational Collecting Books, £50 17/6.

*Ness Manse Building Fund.*—Mr. D. Mackay, Treasurer, acknowledges with sincere thanks the following:—A Friend, Skigersta, £1; A Friend, Breaslete, £1; A Friend, Northton, £3; A Stornoway Family, £5; Mr. and Mrs. A. M., 1 Back Street, Habost, Ness, £1.

*Tain Congregation.*—Mr. A. Robertson, Treasurer, acknowledges with sincere thanks:—£1, from J. M., Clarkston; also £1, o/a Sustentation Fund, from A Friend, Ardross.

*Flashadder Congregation.*—Mr. Neil Silver, Treasurer, received with grateful thanks:—£2, from A. Chaplin, Stevenston; £1, from Mrs. L. McL., Upper Breakish, for Mission House Repairs; also from the Executors of the late Miss Isabella Stewart, the sum of £83 12/3, o/a the Arnisort Mission House.

*Wick Congregational Funds.*—The Treasurer acknowledges with sincere thanks a donation of £10 to Wick Funds, from A Friend, in memory of the late Mrs. R. S., Wick.

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