

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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Printed by

N. Adshead & Son, 34-36 Cadogan Street, Glasgow.

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VOL. LVI.

January, 1952.

No. 9

Thoughts for the New Year.

At the outset of another year we would venture to suggest to our interested readers, some avenues of thought wherein may be discovered subject matter of a sober, sustaining and soul sanctifying nature. We live in difficult times, charged with much uncertainty on man's side; but times nevertheless which cannot alter the unchanging Jehovah, in any respect whatsoever. His glory, goodness and claims remain the same, yesterday, to-day, and for ever. And so let us turn our thoughts to several considerations.

Perplexity is a common experience among the children of men. Trouble and distress are frequently accompanied by perplexity, that is, confusion, embarrassment and suspense, arising from concern as to the ultimate outcome. Sinners and saints alike, and even nations as such, have known, in the season of adversity, what it means to be perplexed, while awaiting either increased trouble or relief and deliverance. The believer upon the Lord Jesus Christ is therefore no stranger to perplexity, inasmuch as he is a partaker of tribulation in this world, in his spiritual experience as also in providence. The Psalmist was indeed perplexed when as in Psalm cxlii. 4, he records, "I looked on my right hand and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul." As far as any arm of flesh is concerned, the Christian in distress has found himself alone, unaided and helpless, hardly knowing what to do, where to turn, or what was to become of him, until guided and enabled by the Holy Spirit to look anew to the Most High as his refuge, strength and present help in trouble. Further, the Church of Christ as a visible and organised body, and where a clear testimony for Truth is preserved, has its trials and perplexing problems. Sometimes these obviously emanate from Satan, at other times from the Christ-hating world, and again from unfaithful and backsliding professors of religion. But Paul writes of a similar state of affairs in his own day, thus, "We are troubled on every side, yet not distressed: we are perplexed, but not in despair" (II Cor. iv. 8).

And in our own remarkably solemn and disturbing days internationally, the words of the Saviour, in Luke xxi. 25, seem so applicable, ". . . and upon the earth distress of nations, with perplexity." And, therefore, to whom can we go in perplexity? Should not a people seek unto Him who is a strong tower in the day of trouble, the mighty God of Jacob.

The Divine Power is an ever present reality. David asserts in Psalm lxii. 11, as he does repeatedly, ". . . that power belongeth unto God;" and this is a doctrine and theme which permeates the Bible, wherein is revealed the glory of God in the exercising of His power as Creator, and in His righteousness, justice, mercy and goodness, in providence and grace. We read, ". . . through the greatness of thy power shall thine enemies submit themselves unto thee" (Ps. lxvi. 3); and again in the same Psalm, "He turned the sea into dry land; they went through the flood on foot: there did we rejoice in him" (verse 6). The Lord Jesus Christ, as God, exercises this power against the enemies of the divine Name and for the promotion of the divine glory and purposes in every respect. He has also power and authority as Mediator which He lovingly wields in the behalf of His people and Church, whom He loved, redeemed by His precious blood, and called by His grace into His fellowship. And further, the risen Lord and Saviour, now at God's right hand, announced to the Apostles prior to His ascension that, "All power is given unto me in heaven and in earth." This power delegated to the Son of God in human nature, encompasses heaven and earth, and He will exercise it till the Judgment of the Great Day. And this to the end that multitudes of sinners among all nations be saved; that believers be sustained, comforted and fitted for heaven; that all the purposes and promises of God respecting men, nations and the whole earth, be fulfilled; and that finally all His enemies be made His footstool. The Church at Pentecost laid hold of this power, by believing and united prayer in "an upper room." And we need the spirit of wrestling Jacob to-day, to obtain power in the time of perplexity, and to accompany the gospel, to heal a backsliding nation, and to cause men on the earth to turn their swords into ploughshares.

And further, *there is the precious matter of Prayer.* The spirit of prayer is implanted in the soul of every sinner regenerated by the Holy Spirit, and is a vital and blessed means of communion with God in the life and experience of such. It is, as the Shorter Catechism states, "An offering up of our desires unto God, for things agreeable to His will, in the name of Christ; with confession of our sins, and thankful acknowledgment of His mercies." And throughout the Scriptures prayer is prominently presented to us as engaged in by men and women who greatly feared God and turned to Him whose ". . . hand is not shortened that it cannot save: neither his ear heavy, that it cannot hear" (Isa. lix. 1). How varied their circumstances,

their spiritual and temporal needs, petitions, and the answers received from heaven! If, for example, we examine the "prayer cases" of Jacob, Hannah, David, Jeremiah, the publican in the Temple, the thief on the Cross, and of the Apostles in their history and epistles; what a wealth of divinely inspired information and guidance there is at the disposal of the exercised believer. These called on God and had recourse to His mercy and power. So our perplexities, and such as are impersonal, from which the Christian cannot dissociate himself, call at once for prayer and in certain cases, for importunate prayer. As Jesus says, "Men ought always to pray and not to faint." And surely the times characterised by trouble and rebuke, cry aloud for prayer, more prayer, and increased secret prayer.

And finally, *there is the obligation to praise God* from whom all blessings flow. The holy priesthood of believers involves the offering up of spiritual sacrifices, acceptable unto God, by Jesus Christ (see I Peter ii. 5); and God reminds His people that, "Whoso offereth praise glorifieth me" (Ps. l. 23). So God is worthy to be praised for what He is as a just God and a Saviour; for the revelation of His power and glory in judgment and mercy toward the children of men; for the hope of eternal life and glory in the gospel of His Son Jesus Christ, who was dead but is now alive for evermore; for past and present mercies both spiritual and temporal; and for what He promises yet to do for His people while still sojourners on this earth, and when they pass through and go beyond the valley of the shadow of death, into the everlasting Kingdom of their Lord and Saviour Jesus Christ. And so believers have need of constant and increased enlightenment by the Spirit of Truth, respecting those matters wherein God manifests His infinite worthiness of being honoured, feared and praised; that grace may be sought to address their souls thus, "Bless the Lord, O my soul, and all that is within me bless his holy name . . . and forget not all his benefits" (Ps. ciii. 102).

The South African Mission.

OUR people will be interested to know that two young men have recently offered themselves to the Foreign Mission Committee for service in the Mission Field in Southern Rhodesia. They are Messrs. D. A. MacLean, M.A., and N. Miller. The Committee gladly accepted both offers.

Mr. MacLean is a native of North Uist, and is at present undergoing a course of training in Jordanhill Teacher Training College. The course there will finish in March, 1952, when Mr. MacLean hopes to get his teaching diploma.

From information given to the Committee it appears that Mr. MacLean has had serious thoughts of serving in the Foreign Field for some years past, although it was only recently, after having finished his Arts course and taken his degree, that he felt led to come to a definite decision in

the matter and to offer his services. It is intended that Mr. MacLean should undertake the superintendence of the Mission at Ingwenya; and the teacher training course at Jordanhill will greatly help to equip him for this task. After finishing at Jordanhill, the Lord willing, Mr. MacLean will require to undergo a course in theology, after which arrangements will be made for him to proceed to his future sphere of labour, with as little delay as possible.

Miss Nicolson has been carrying a very heavy burden at Ingwenya for some years, and owing to recent events the burden has been greatly increased. Nevertheless Miss Nicolson has not faltered in her task, but has met the difficulties of the situation with a courage and patience most commendable. In the good Providence of the Lord, Mr. MacLean's arrival at the Mission will relieve Miss Nicolson of much of this burden, and will provide Ingwenya and the surrounding districts with a fresh opportunity for Gospel blessing. Our earnest prayer is that when, in the Lord's time, this opportunity does come, our people at Ingwenya may be prepared by the Holy Spirit to take advantage of it, and that the coming of Mr. MacLean among them may thus herald the dawn of a brighter day.

Mr. N. Miller is a deacon in St. Jude's Congregation, Glasgow. Some time ago, he offered himself to the Committee for service in any way which might be of use to the Mission. The Rev. James Fraser has on more than one occasion stressed the need for such help as a suitable lay missionary could give. In the view of the Committee, this is exactly the type of service Mr. Miller seems fitted for. Further, the Committee have been officially assured that the Native Education Department of Southern Rhodesia will accept Mr. Miller as a Superintendent of Kraal Schools. In such a capacity he would qualify for a Government allowance which would go far to cover his salary. Taking all these things into consideration, the Committee decided to accept Mr. Miller's offer, and it is expected, the Lord willing, that he will be ready to leave for Shangani by June, 1952. In the meantime Mr. Miller is attending a course in dentistry, which we have no doubt will be of great use to him in his future work.

Those who have read the annual reports from Mr. Fraser will often have wondered how it was possible for him to carry out his heavy and varied duties with such consistent devotion. During the last year, events have greatly added to the burden of responsibility which he was required to carry. The Church is deeply in Mr. Fraser's debt for the cheerful and courageous manner in which he has carried out his duties. We are sorry to have to inform our people that Mr. Fraser's health has not been good for some months past, although later reports are more encouraging. The coming of Mr. Miller, the Lord willing, will go far to relieve Mr. Fraser of a burden no one man could be expected to carry indefinitely. We trust that Mr. Fraser's health will steadily improve.

It will be of interest to our people to know that Mr. Miller is no stranger to Africa, nor to its people. During the last war he served as an officer in a native regiment and rose to the rank of Captain. It was part of his business to study the men under him and to know their ways. While in Africa, he spent some time at our Mission at Ingwenya, so that his knowledge of conditions and requirements is first hand. The fact that he is now prepared to leave a large business and to go out with his wife

and young child, and devote himself to a life of gospel service in the Mission field indicates the measure of his love both for his Heavenly Master and for the natives of Shangani.

We would take this opportunity of thanking those who have so generously contributed towards meeting the cost of a motor lorry. There is a considerable sum yet required to cover all the cost. We trust that this sum will soon be realised.

Mr. Macpherson will, the Lord willing, be going from Ingwenya to Shangani early in the New Year to carry out a heavy building programme of Schools and dwelling houses for missionaries and teachers.

We seek the prayers of all the Lord's people throughout the Church on behalf of those labouring in the Mission Field, that the Lord would grant them much of His gracious presence and support; and on behalf of those among whom they labour, that the Lord would graciously bring poor sinners to the knowledge of our most precious Saviour, the Lord Jesus Christ, who in His love for our guilty souls, willingly gave Himself for us; and shall we not help the poor boys and girls, men and women of our Mission Stations to know the blessed Redeemer of sinners?

JAS. MACLEOD, *Convener.*

JAS. A. TALLACH, *Clerk.*

The Death of the Cross.

By REV. THOMAS BOSTON, Scottish Divine.

"He humbled Himself and became obedient unto death, even the death of the cross" (Phil. ii 8).

HAVING discoursed of our Redeemer and His incarnation, and the several offices He executes under that character, I now come to treat of His amazing humiliation and abasement, to which He willingly submitted, in order to accomplish the redemption of elect sinners. The text holds forth His state of humiliation.

(1) The voluntariness of it: it was no matter of force or compulsion; He voluntarily humbled Himself. (2) The nature of it: it was obedience, viz., to the Father's will, which comprehends the whole of what Christ did and suffered for our redemption. (3) The depth of it: it was unto death; and He could not go lower. As for the kind of death, He humbled Himself to the basest and most humiliating kind of it, the death of the cross. Under this is comprehended His burial, and continuing for a time under the power of death. Death had our Redeemer as low as it could carry Him. (4) The continuance of His humiliation. He had a race thereof set before Him, in which He continued till He came to death, as the end of it. Christ's humiliation was a voluntary thing; He voluntarily did and suffered whatever He did and suffered for us. Ps. xl. 7: "Lo, I come," said He. Even in the deepest point of His humiliation, "He was led as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth," to oppose the humbling treatment He was exposed to. Man fell off from God by his ambition, and therefore was Christ humbled, that he might be recovered again from his misery to the favour of God, and allegiance to Him.

In discoursing further from this subject, I shall consider the several parts of our Lord's humiliation, as they are laid down in the Catechism, "His being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; as being buried, and continued under the power of death for a time." What a catalogue of humiliating circumstances is here, to which the Son of God was subjected from the cradle to the grave; the consideration of all which should excite us to hate sin, the fatal cause of all, and to endear to us the merciful Redeemer, who for our sake went through all this scene to accomplish our salvation.

First. The Son of God was born, and that in a low condition. Here is a wide step at first, a step from heaven to earth; which is a mystery of infinite condescension. Take this article in pieces, and behold humiliation in every point. The Son of God was humbled in His incarnation, His conception, His birth, and the circumstances attending it.

(1) The Son of God became man. To see a king become a slave, and the order of angels degraded into crawling worms, would be matter of wonder; but a greater is here, viz., God not become an angel, though that would have been infinitely below Him, but a man, a son of Adam, taking the likeness of sinful flesh. Hence the apostle cries out with admiration: I Tim. iii. 16, "Great is the mystery of godliness, God made manifest in the flesh." O, deep humiliation! far greater than if all the creatures had been degraded to the lowest degree of existence. (2) He was conceived in the womb of a sinful woman, the virgin Mary, who, as a daughter of Adam, was certainly infected with original sin as well as the rest of his posterity. O, the depth of the Son of God's humiliation! It would have been low, had the great God, the Creator of heaven and earth, purposing to become man, had been created as Adam, as it were at once, and in a perfect state of manhood. But to be conceived in the womb of a woman, was yet lower. He whom the heavens of heavens cannot contain as God, as a man shut up for the ordinary number of months in the womb of a woman whom He Himself had made. His body was formed not of any substance sent down from heaven, but of hers a creature (Gal. iv. 4). He was made of a woman, that is, His body was formed of a part of her substance, being of the seed of David, and of the tribe of Judah. He was born of a sinful creature, and yet without sin; the Holy Ghost having purified it from all defilement, as God alone can bring a clean thing out of an unclean, though man cannot. (3) He was born of a woman. Had there been no more about Him but that He had been born of an empress, a sovereign princess, who made a great figure in the world, it would have been very wonderful: but that He was born of any woman at all, be her rank in life what it will, may well strike us with amazement. I shall say no more of this, but that our birth is such as the due consideration of it might humble us all our life; and yet to it Christ humbled Himself. O, the depth of His humiliation! (4) He was born in a low condition. There were several circumstances of the lowest abasement about the birth of Christ. He was not born of a great princess, seated on a splendid throne, and attended by a brilliant court, but a mean woman, though of the seed royal of David, and married not to a mighty potentate, but a poor mechanic, a carpenter (Luke i. 48), and that not in her own house, but in that of another; not in the inn, the great house where the richer

and more noble company choose their lodging, there being no room there for Him who was born King of the Jews, yea, who is the Prince of the kings of the earth, but in a stable among cattle; and when born, not clothed with embroidered or costly garments, as the children of kings used to be, but swaddled in tattered clothes, rent pieces of a garment, as the original signifies; and laid not in a servant's bed in the stable, but in a manger, out of which the cattle eat their provender, instead of a cradle (Luke ii. 7). A far lower state of humiliation than most of the sons and daughters of Adam are reduced to. Well may we cry out with astonishment, How low, O Son of God, wast thou humbled in every circumstance relating to thy conception and birth! O that we might study humility!

Secondly. Our Redeemer was made under the law, though He be Lord of all, and the Lawgiver unto His rational creatures. Rebellious man had shaken off the yoke of his obedience, and Christ therefore lays His neck under it. He submitted Himself to the ceremonial law, undergoing the painful operation of circumcision on the eighth day after His birth, as there was therein enjoined; to the civil paying tribute, etc.; and to the moral law, obeying the precepts thereof, and suffering the penal sanction of it, which was added in case of transgression of man, in whose room He substituted Himself. (1) He submitted to the preceptive part of the law as a covenant of works, which man had broken: and this He fulfilled, so that He was subject to Joseph, his supposed father, and to Mary, His Mother, according to the flesh (Luke ii. 51); nay to every branch of it, in fulfilling all righteousness (Matt. iii. 15). By this His obedience, the law was magnified and made honourable, and got its full due in respect of active obedience, which it could never have got from man, though all their pieces of obedience had been accumulated into one sum. (2) He submitted to the threatening or penal sanction of the law. Though there was no guile found in His mouth, and He owed the law nothing, as being the great Lawgiver, yet the law took Him by the throat, as the undertaker of sinners, saying, "Pay me what thou owest." The threatening was enacted, and He answered it to a tittle, bearing that death in His soul and body which it had threatened on account of sin. And thus He took on the debt of elect sinners, and He paid it to the utmost farthing. O wonderful condescension in the Lord and Lawgiver, to yield obedience to His own law, that was made for creatures, in all its demands, the most rigorous not excepted! O blessed Undertaker, who has paid all the debt of bankrupt men!

Thirdly. He underwent all the miseries of this life, which was infected with the plague of sin, and thereby rendered grievous to bear; and yet He, though sinless, humbled Himself to bear the tokens thereof. As,

(1) Poverty: "Though the foxes had holes, and the birds of the air had nests, yet He, the Son of man, had not where to lay His head." Adam had reduced all his posterity to beggary, and Christ submitted to the poverty following it; not having wherewith to maintain Himself, but receiving supply from some women who ministered to Him of their substance. He was so poor that He had not wherewith to pay the tribute exacted of Him till He wrought a miracle for it. In His greatest state, when attended with the grandest cavalcade, He was mounted, not on a horse finely caparisoned, but on a silly ass, and that none of His own, but borrowed from another. (2) Sorrow: (Isa. liii. 3), He was "a man of

sorrows and acquainted with grief." There was a constant cloud of sorrow on Him. Once we read of His rejoicing in spirit, but never of His laughing; frequently of His complaints, tears, and groans. He was content to sorrow for us. (3) The indignities of the world, in the contempt, reproach, and despite poured upon Him. He was despised and rejected of men. Hence He says of Himself in this respect: Ps. xxii. 6, "I am a worm and no man: a reproach of men, and despised of the people." He was contradicted of sinners, called Beelzebub, a madman, a wine-bibber, a friend of publicans and sinners, etc. (4) The temptations of Satan. He was tempted of the devil forty days in the wilderness and elsewhere: nay, tempted to self-murder, and to the worship of that damned spirit, to whom is reserved the blackness of darkness for ever. And Satan seems to often set upon Him, though the particular times are not mentioned in the sacred records, as appears from Luke iv. 13, where it is said that "the devil departed from Him (after His grand temptation) for a season; denoting that he would attack Him again.

Fourthly. He underwent the wrath of God. Thus He humbled Himself to drink the bitter dregs of his Father's wrath for us. The curse of the law was laid upon Him, and He bore it for us (Gal. iii. 13). His soul was troubled (John xii. 27). He was beset with sorrow of the deepest sort, when He said, "My soul is exceeding sorrowful, even unto death" (Matt. xxvi. 28). He was in an agony, so that it made Him sweat great drops of blood, that trickled from His blessed body in a cold night in the open air. Whence was all this but from the load of His Father's wrath that lay on Him on account of all the sins of His elect people imputed to Him? A load, which, if laid on all the angels of heaven and men on earth, would have sunk them to the lowest hell! Compare the martyrs quietly bearing the most fearful deaths. They were supported by divine consolations flowing into their souls, without one drop of God's wrath in the cup given them to drink. But from Him all divine comforts were withheld. See that desertion of God of which He so bitterly cried out on the cross, when there was an eclipse of comfort from His holy soul as there was on the sun in his cheering beams from the earth, that He might bear that wrath in full measure. Oh, what an amazing step of humiliation was this! Who knows the power of the Lord's wrath? If fatherly anger made David to roar, and vindictive justice devils to tremble under the fearful apprehensions of the wrath to come upon them, how dreadful beloved that wrath to be which was due to the sins of all the elect, when accumulated in one sum, and all charged upon Christ at once. He was set up as a mark against which all the arrows of the divine wrath was levelled; the quiver thereof was emptied upon Him. No wonder then that He was in agony, that blood trickled from every pore of His body, and that His holy human soul recoiled, as it were, from the terrible shock it underwent under this load of wrath and the curse of the law.

Fifthly. He underwent the cursed death of the cross, being betrayed by Judas, forsaken by all His disciples, denied by the self-confident Peter, and condemned by Pilate. He was put to death on the cross. This death of Christ was, I. First most painful: "for it pleased the Lord to bruise Him." Consider here, (1) Our Lord was scourged, having His blessed back beaten with sharp rods (Matt. xxvii. 26), which was a most shameful and painful thing. (2) He was crowned with thorns; and the mad soldiers

struck Him on the head, when this prickly crown was on His head, thereby driving the thorns into it, and making them penetrate the deeper (Matt. xxvii. 29, 30), whereby it seems He was so overspread with His own blood that Pilate thought Him already an object of commiseration, and brought Him forth to the Jews, saying, "Behold the man" (John xix. 5). Add to this what He suffered from blows and cuffs laid on Him without mercy, and their compelling Him to bear His own cross, till, fainting with the heavy load, and His inward sufferings, they obliged another to drag it to the place of execution.

He was crucified; which was a most painful and excruciating death. For consider (1) The extending of His body on the cross, which lying on the ground, His body was with such force stretched out its full length, that His bones were drawn out of joint, as He Himself pathetically expresses it in prophetic language, long before the tragical event took place (Ps. xxii. 14). "My bones are out of joint." His sinews were distended, and His bones dislocated by the violent distension.

(2) The nailing of the body so extended unto the cross. These nails were driven through the hands, and the feet, the sinewy and most sensible part of the body; which could not but occasion greater pain to Christ's body, which was of a finer temperature and more acute feeling than the bodies of other men, as being entirely exempted from the corruptions and distempers these are liable to. And great indeed it seems they were; for He says, "They pierced my hands and my feet;" in Hebrew they digged them, as it were, with spades and mattocks, which could not but occasion the most excruciating and acute pain. (3) What dreadful pain behoved the lifting up of the cross, with Him nailed to it, be to His blessed body, especially done with a sudden jerk, which we may suppose to have been probably the case, considering the eagerness of His enemies to have Him dispatched; and then thrusting it down again into the ground that it might stand upright, attended no doubt with shaking from side to side? Everyone may well perceive what dreadful pain must have attended all this horrid scene.

(4) It was a longsome or lingering death. He hanged on the cross for about six hours, from nine in the morning till three in the afternoon (Mark xv. 25, 34). What pain behoved to attend such a long suspension on the cross, His blessed body hanging all the while by His hands nailed to the upper part! 2. His death was most shameful and ignominious (Heb. xii. 2), "He endured the cross despising the shame." Much shame was cast upon Him. The death of the cross was the death of bondmen, seldom for freemen, and those only of the baser sort, and for some of the highest crimes. While He was a-dying He hung naked on the cross; for they that were crucified were first stripped naked of all their clothes (Matt. xxvii. 25). He was crucified in the midst of two thieves, as if He had been the chief of them, and that without the gate, as the blasphemer was without the camp. They wagged their heads at Him. He was mocked in His prophetic office: they blind-folded Him, and bade Him prophesy who smote Him. He was mocked in His priestly office, "He saved others, but Himself He cannot save." He was mocked in His kingly office; they cried unto Him, "Hail, King of the Jews," and this title, "This is Jesus, King of the Jews," was inscribed on His cross, as giving Him out for a mock monarch.

3. It was a cursed death (Deut. xxi. 23), "He that is hanged is accursed of God." That was but a ceremonial curse, but it was a real one to Him. (Gal. iii. 13), "He was made a curse for us." There were many other kinds of deaths among the Jews; but that kind was only accursed: and therefore it behoved Christ our Surety so to die. It is thought that this crucifying of criminals was forbidden in the time of the Emperor Constantine.

Sixthly. He was buried, so that there might be full assurance given of His death, upon the reality of which the hopes and happiness of His people depend, inasmuch as thereby transgression was finished, an end put to sin, reconciliation made for iniquity, and everlasting righteousness brought in. He was buried too, that He might conquer death in its darkest and strongest hold, even in the gloomy recesses of the grave: to sanctify and sweeten it to all His friends and followers, that it may be to them a place of repose, where their bodies may rest till the resurrection; that His people may have power and strength to bury sin, so as it may never rise up against them to their condemnation; and to teach His followers to give one another's dead bodies a just and decent interment. The person who concerned themselves in our Lord's funeral were Joseph of Arimathea, and Nicodemus (John xix. 38, 42). They were rich men, senators, and counsellors in the Jewish State, and of as bright and distinguished characters as any who sat in the Sanhedrin; and yet they were so far from reckoning it a dishonour that they counted it a piece of singular glory to be employed in this last act of kindness to their dead Lord. Now, when the apostles were all fled, and none of them appeared to shew this respect to their Master, Providence stirred up these two great rich men to act a part on this occasion which was truly great and honourable. And those persons were well affected to our Redeemer. Though the weakness of their faith moved them to conceal their profession during His life, yet now, when He is dead, and none of His followers have the courage to own or concern themselves about Him, they boldly appear in acting this part of sincere friends to Him.

(*To be continued.*)

The Martyrs of the Scottish Reformation.

By the late REV. WILLIAM HANNA, LL.D., Edinburgh.

(*Free Church Tracts, October, 1854.*)

IN its earlier stages the Reformation was a purely spiritual movement. It originated in the breasts of a few saintly men, who, discovering in the Holy Scriptures, the long-buried truth of an immediate, an entire, and a gratuitous justification through Christ's finished work, embraced that truth with a living faith, and devoted themselves to its propagation. As the movement spread, questions as to the constitution, rites, and ceremonies of the church were brought into debate. The civil power was appealed to, or of its own accord interfered; actors, actuated by many different motives, appeared on the stage, till what was at first so simple became complicated,—what at first had worn only a religious, assumed more or less of a political character. The distinction and the glory of

the Reformation in Scotland consists in this, that pure in its birth as in other lands, that purity was longer and more strictly preserved. It originated with the people, and not with the State,—nor did the politician touch and defile it, till by a natural and unforced growth it had advanced to maturity, and had strength to establish itself in the land. It had early, too, to submit to the baptism of blood, and, by the fiery trial of persecution, the purity of its unsullied infancy had an additional protection thrown over it.

The first Scotchman who was honoured to seal his testimony to the reformed doctrine with his blood was Patrick Hamilton. Born in the highest walks of life, connected by birth with royalty itself, his boyhood held out to him the brightest prospects of worldly advancement. Being destined to the church, the Abbey of Ferne was conferred on him before his education was finished,—a foretaste of richer preferments that were in store. But while still at college, Christ was revealed to him as the only and all-sufficient Saviour; and, with all the ardour of a youthful and most loving heart, he embraced the doctrines of the cross. He was suspected of heresy. In order to elude the jealous eye that he felt to be fastened on him, as well as to perfect himself in the knowledge of the truth, he had no sooner taken his Master's degree at St. Andrews than he crossed over to Germany, in 1524, in the twenty-first year of his age. At Wittemberg he won at once the friendship of Luther and Melancthon. By their advice, and on the invitation of Francis Lambert, who had been placed at the head of the University, which Philip, Landgrave of Hesse, had recently erected in Marburg, he went there to assist Lambert in his important work. Here he was the first that set forth and publicly defended theses on the law and the gospel, on faith and works, in which the nature and office of each in the great scheme of redemption were enunciated with singular precision and force. Lambert became devotedly attached to him. "I can say of him most truly," such is the public testimony he bore, "that I have scarcely found another who could discourse with greater sincerity or spirituality concerning the Word of God." He did all he could to retain him as his coadjutor, but a deeper passion prevailed. Being now thoroughly founded in the faith, Hamilton was seized with an unappeasable desire to communicate the truth to his fellow-countrymen. Tearing himself away from these foreign ties, he returned in 1527 to his native land. No opportunity, public or private, was lost by him for publishing the free and full salvation that there is for every sinner in Christ. His youth, his station, his talents, his burning zeal, quickened curiosity, and lent efficacy to his words. It was but a brief period of labour that was allowed him. Summoned by the Archbishop to St. Andrews, he was examined before a large convocation of the clergy assembled there for that purpose. At the close of the conference, he was carried a prisoner to the castle, and condemned to be committed next day to the flames. Though this had been the design of the prelate from the beginning, it had been carefully concealed. The preparations for the execution of the sentence had to be hurriedly made. A stake was fixed in front of the Old College; some wood and coals were heaped around it, and a train of gunpowder was laid. Having only had a few hours' notice of his approaching doom, the faithful martyr was carried to the spot. His eye rested on the fatal pile, but his faith never failed, nor did his fortitude

for a moment forsake him. Stripping himself of his outer garments, he handed them to his faithful servant, who accompanied him, saying, "These will not profit me in the fire, but they will profit thee. After this, of me you can receive no benefit, except the example of my death, which I pray thee bear in mind, for, albeit it be bitter to the flesh, and fearful before men, yet is it the entrance into eternal life, which none shall possess that deny Christ before this wicked generation." The executioner bound him to the stake; the match was applied, the train exploded, but the wood and the coal remained unkindled; and his left side all scorched by the blaze, he had to wait till they ran for more ignitable materials to the castle, and heaped them up around him. A fire sufficient to consume at last was kindled, and through its smoke and flame, and above the noise of its crackling faggots, a clear, calm voice was heard, "Lord Jesus receive my spirit. How long shall darkness cover this land? How long shalt thou suffer this tyranny of men?" The fire burned slow; his sufferings were protracted; but at last the silver cord was loosed, and that spirit went to repeat its "How long, O Lord?" among the souls beneath the altar. So perished, in the 24th year of his age, on the 1st day of March, 1528, the proto-martyr of Protestantism in Scotland. The prelates hoped that by that prompt and terrible example they would check the progress of the truth. It spread with greater rapidity than ever. Alarmed at the unexpected result, they held many conferences. "My Lord," said one of his familiar friends to the Archbishop of St. Andrews, as he stood beside him in one of their conferences, "if ye burn any more, except ye follow my counsel, you will utterly destroy yourselves. If ye *will* burn them, let them be burnt in low cellars, for the reek of Master Patrick Hamilton has infected as many as it blew upon."

The sentence publicly pronounced against this first victim of Roman Catholic persecution has been preserved, and it may interest some of our readers to have before them the grounds upon which his judges proceeded. "We have found," say they, "that he hath affirmed, published, and taught diverse opinions of Luther and wicked heresies: that man hath no free will: that man is in sin so long as he liveth: that children after their baptism are sinners: all Christians that are worthy to be called Christians do know that they are in grace: no man is justified by works, but by faith only: good works make not a good man, but a good man doth make good works: that faith, hope, and charity are so knit, that he that hath the one hath the rest, and he that wanteth the one wanteth the rest: with divers other heresies and detestable opinions."

About six years afterwards, in the month of August, 1534, King James V, "all clothed in red," is sitting in state within the Abbey of Holyrood, with an imposing band of prelates and clergy. Two culprits stand before him for trial, accused of heresy. One of them is David Straiton, a gentleman of the house of Lauriston. Thoughtless about the real matter of dispute, he had resisted and opposed the Papacy, simply because of his detestation of the pride and avarice of the clergy. Having a boat, in which his servants carried on a lucrative fishing, when a tithe of the produce was demanded by the Bishop of Moray, he bade his servants cast each tenth fish they caught into the sea, and then told the Bishop that if he would have his tithe, he must come, and take it for himself out of the same place where the stock was. For this and such like pieces

of contempt, he was indicted to appear before the king on the charge of heresy. The charge led him to inquire; inquiry led to conviction. He sought and obtained many interviews with Erskine of Dun, whose conversation enlightened and strengthened him in the faith. His accusation was blessed to be the occasion of his conversion. The head of his own house, the young laird of Lauriston, who had embraced the doctrines of the Reformation, reading to him one day out of the New Testament, came upon the passage, "Him that denieth me before men, him will I deny before my Father and his angels,"—Straiton suddenly threw himself upon his knees, stretched up both his hands, turned his eyes steadfastly to heaven, and, after the stillness of a moment or two, broke forth with the exclamation, "O Lord! I have been wicked; justly mightest thou take away thy grace from me; but, Lord, for thy mercy's sake, let me never deny thee nor thy truth for fear of death or corporal pain." The prayer of the suppliant was heard and answered. The day of his trial has at last come,—he stands before the king and that imposing assembly,—they take all pains to induce him to recant; but all in vain. Holding fast still the profession of his faith, the sentence of condemnation is pronounced. He then throws himself on the mercy of the king. His evident sincerity, his manly bearing, strikes the monarch's heart. Willing to pardon, he turns to those haughty and cruel churchmen by him. "The king's hand is bound," they say; "he has no grace to give to such as our law has condemned." The very monarch has to bow to that stern yoke, and Straiton and his companions are led out instantly to execution, the place being chosen beside the cross of the Greenside, on a gentle eminence below the Calton Hill, "to the intent that the inhabitants of Fife, seeing the fire, might be stricken with terror and fear."

Looking from the place of Straiton's execution across the Firth of Forth, the eye rests upon the picturesque island of St. Colme's Inch, lying close in upon the Fifeshire coast. The monastery, whose ruins now grace that island, were then entire. A few years before, the quiet of the abbey had been invaded by an unseemly quarrel which had broken out between the abbot and the canons. The latter complained of their allowance being less than was their due. To discover what their rights in the matter were, they got hold of the book of their foundation. Snatching the volume from them in haste, the abbot thrust another one into their hands instead. It was a volume of St. Augustine. It came into the hands of a young canon, named Thomas Forret, at that time a fervent Papist. "Oh happy and blessed was that book!"—such was his frequent exclamation afterward. That book led him to Christ. He tried then to lead others to the green pastures that he had discovered. With some of the younger canons he succeeded. But "the old bottles," he said, "would not receive the new wine." The superior of the abbey was informed of it. "Will you," said he to him, the kindly wish to protect mingling with the official condemnation, "will you keep your mind to yourself, and save yourself?" "I thank your lordship," was the young monk's answer; "you are a friend to my body, but not to my soul. Before I deny a word which I have spoken, you shall see this body of mine blown away first with the wind in ashes." The kindly abbot winked at the delinquency, and was soon

after relieved of his charge by the appointment of Forret as vicar of Dollar. His life and labours in the new charge were distinguished by primitive simplicity and apostolic zeal. Rising at six o'clock every morning, he pursued his theological studies till mid-day. The Bible took now the place of Augustine; and so precious did the Epistle to the Romans, in particular, appear to him,—so rich in materials for argument with those who set themselves against the truth,—that he committed to memory three chapters of it daily, getting his servant to hear him rehearse them before he went to bed, holding up his hands to heaven when he had done, and thanking God that that had not been an idle day. He was sedulous in the visitation of his parish, and, in going among the houses of the poor, he carried always “bread and cheese in his gown sleeve,” with which to relieve their wants. Finding such general and profound ignorance prevailing, he drew up a little catechism for the instruction of the young; and when he had any guest with him, into whose mind he wished, by gentlest method, to insinuate the truth, he called a child in and heard it repeat the answers. Every Sabbath a portion of the Bible was read in the church, and he preached to his people regularly in their own tongue. At that time this was done only by the friars, who, through jealousy, accused him to his superior, the Bishop of Dunkeld. The bishop summoned him before him. “My joy, Dean Thomas,” said he, “I love you well, and, therefore, must give you my counsel how you shall rule and guide yourself.” *Dean Thomas*,—“I thank your lordship heartily.” *The Bishop*,—“My joy, I am informed that you preach the epistle or gospel every Sunday to your parishioners, and that you take not the cow* and the upmost cloth from them, which thing is very prejudicial to churchmen. And, therefore, my joy, Dean Thomas, I would you took your cow and upmost cloth as other churchmen do. And it is too much to preach every Sunday; for, in so doing, you may make the people think that we should preach likewise. But it is enough for you, when you find any good epistle, or any good gospel, that setteth forth the liberty of the holy church, to preach that.” *Dean Thomas*,—“My lord, I think none of my parishioners will complain that I take not the cow nor the uppermost cloth. We agree right well, and there is no discord among us. And when your lordship biddeth me preach when I find any good epistle, or a good gospel, truly, my lord, I have read the New Testament and the Old, and all the epistles and gospels, and among them all I never could find any evil epistle or evil gospel. But if your lordship will show me the good and the evil epistle, then I shall preach the good and omit the evil.” *The Bishop*, vehemently,—“I thank God that I never knew what the Old and the New Testament was! Therefore, Dean Thomas, I will know nothing but my breviary and my pontifical.” In such a jovial’s bishop hand the life of the worthy vicar was in no great danger. But David Beatoun had now become the Cardinal Archbishop of St. Andrews, and was hot in the pursuit of heresy. Forret and four others, of whom three were in orders, were tried, condemned, and executed on the Castle Hill of Edinburgh, on the 1st day of March, 1539. At the stake, addressing himself to the crowd, Forret was vindicating himself from the charge of denying Christ’s presence in

*The present of a cow, and of the uppermost cloth or coverlid of the bed, given on the death of a parishioner.

the sacrament: "I never ministered the sacrament but I said, As the bread entereth into your mouth, so shall Christ dwell by living faith in your hearts." "Away, away!" cried one of the bishop's armed servitors who stood by, "we will have no preaching here." Then another servitor, plucking the New Testament from his bosom, held it up to the crowd, crying out, "Heresy! heresy!" That crowd, but too like another that stood around a nobler victim, shouted out: "Burn him! burn him!" Ceasing from man, the good vicar turned then to God, and cried with a loud voice, first in Latin, and then in English: "God be merciful to me a sinner! Lord Jesus, receive my spirit!" And while still repeating the 51st Psalm, his gentle spirit passed into eternity.

The cardinal is not to stand alone. Other prelates must show themselves as zealous protectors of the church. The diocese of Glasgow must furnish the next victims. But Beatoun cannot trust the bishop of that diocese. When he hears, then, that during the following summer work is to be done in the west, requiring a strong, unsparing hand to it, he despatches three trusty allies of his own to aid in its execution. The day for the trial of the heretics arrives, and there stand before the court two modest youths,—the elder of the two, Jerome Russel, a grey friar; the younger, Neil Kennedy, who, though but eighteen years of age, was already known for efforts in Scottish poetry rich in the promise of genius. Both were of that meek and gentle temper with which lively intellect and fancy are so frequently combined. Kennedy, abashed before his judges, and clinging with the strong grasp of youth to life, falters for a moment. The thought of recantation enters and is entertained. It is but for a moment—the passing shadow of a cloud—next moment all is clearer, brighter, steadier within than ever. Beams of joy break from his expressive countenance, and, falling on his knees, he exclaims, "O Eternal God! how wonderful is this love and mercy! For even now, when I would have denied thee and thy Son our Lord Jesus Christ, thou by thine own hand hast pulled me out from the very bottom of hell, and made me feel that heavenly comfort which taketh from me that ungodly fear. Now I defy death. Do what you please. I praise my God that I am ready!" The cardinal had been right in his suspicions. The Bishop of Glasgow, the presiding judge, began to relent. "I think it better," he says, "to spare these men than to put them to death." His coadjutors will not let him. "What will ye do, my lord?" they vehemently exclaim. "Will ye condemn all that my Lord Cardinal, other bishops, and we have done? If so you do, you then yourself are an enemy to the church and us; and so we will report you, be you assured." Afraid, like Pilate, he gives up the innocent to the death. And now it is the time for Jerome to assist and encourage his younger and weaker companion. "Brother," he says, as they go out together to the fire, "fear not; more mighty is He that is in us than he that is in the world. The pain we shall suffer is short, and shall be light, but our joy and consolation shall never have an end. Death cannot destroy us, for it has been destroyed already by Him for whom we suffer." Alike in gentleness, alike in fortitude, alike in love, alike in the testimony they bear and the penalty they suffer, the two companion-spirits pass that day together into paradise.

The Death-Bed of John Knox.

From *The Life of John Knox*, by the late DR. McCRIE.

ON Friday, the 21st November, 1572, Knox desired Richard Bannatyne to order his coffin to be made. During that day he was much engaged in meditation and prayer. These words dropped from his lips at intervals: "Come, Lord Jesus.—Sweet Jesus, into thy hand I commend my spirit.—Be merciful, Lord, to thy church which thou hast redeemed.—Give peace to this afflicted commonwealth.—Raise up faithful pastors who will take the charge of thy church.—Grant us, Lord, the perfect hatred of sin, both by the evidences of thy wrath and mercy." In the midst of his meditations, he often addressed those who stood by, in such sentences as these:—"O serve the Lord in fear, and death shall not be terrible to you. Nay, blessed shall death be to those who have felt the power of the death of the only begotten Son of God."

On Sabbath the 23rd (which was the first day of the national fast), during the afternoon sermon, after lying a considerable time quiet, he suddenly exclaimed, "If any be present, let them come and see the work of God." Thinking that his death was at hand, Bannatyne sent to the church for Johnston of Elphinston. When he came to the bedside, Knox burst out in these rapturous expressions:—"I have been these two last nights in meditation on the troubled state of the church of God, the spouse of Jesus Christ, despised of the world, but precious in the sight of God. I have called to God for her, and have committed her to her Head, Jesus Christ. I have fought against spiritual wickedness in heavenly things, and have prevailed. I have been in heaven, and have possession. I have tasted of the heavenly joys where presently I am." He then repeated the Lord's prayer and the creed, interjecting devout aspirations between the articles of the latter.

After sermon, many came to visit him. Perceiving that he breathed with great difficulty, some of them asked if he felt much pain. He answered, that he was willing to lie there for years, if God so pleased, and if he continued to shine upon his soul through Jesus Christ. He slept very little; but was employed almost incessantly either in meditation, in prayer, or in exhortation. "Live in Christ. Live in Christ, and then flesh need not fear death.—Lord, grant true pastors to thy church, that purity of doctrine may be retained.—Restore peace again to this commonwealth, with godly rulers and magistrates.—Once, Lord, make an end of my trouble." Then, stretching his hands towards heaven, he said, "Lord, I commend my spirit, soul, and body, and all, into thy hands. Thou knowest, O Lord, my troubles: I do not murmur against thee." His pious ejaculations were so numerous, that those who waited on him could recollect only a small portion of what he uttered; for seldom was he silent, when they were not employed in reading or in prayer.

Monday, the 24th of November, was the last day that he spent on earth. That morning he could not be persuaded to lie in bed, but, though unable to stand alone, rose between nine and ten o'clock, and put on his stockings and doublet. Being conducted to a chair, he sat about half-an-hour, and

then was put to bed again. In the progress of the day, it appeared evident that his end drew near. Besides his wife and Bannatyne, Campbell of Kinyeancleugh, Johnston of Elphingston, and Dr. Preston, three of his most intimate acquaintance, sat by turns at his bedside. Kinyeancleugh asked him if he had any pain. "It is no painful pain, but such a pain as shall soon, I trust, put an end to the battle. I must leave the care of my wife and children to you," continued he, "to whom you must be a husband in my room." About three o'clock in the afternoon, one of his eyes failed, and his speech was considerably affected. He desired his wife to read the fifteenth chapter of the first Epistle to the Corinthians. "Is not that a comfortable chapter?" said he, when it was finished. "O what sweet and salutary consolation the Lord hath afforded me from that chapter!" A little after, he said, "Now, for the last time, I commend my soul, spirit, and body (touching three of his fingers), into thy hand, O Lord," About five o'clock, he said to his wife, "Go, read where I cast my first anchor;" upon which she read the seventeenth chapter of John's Gospel, and afterwards a part of Calvin's sermons on the Ephesians.

After this he appeared to fall into a slumber, interrupted by heavy moans, during which the attendants looked every moment for his dissolution. But at length he awaked, as if from sleep, and being asked the cause of his sighing so deeply, replied, "I have formerly, during my frail life, sustained many contests and many assaults of Satan; but at present he hath assailed me most fearfully, and put forth all his strength to devour, and make an end of me at once. Often before has he placed my sins before my eyes, often tempted me to despair, often endeavoured to ensnare me by the allurements of the world; but these weapons were broken by the sword of the Spirit,—the Word of God,—and the enemy failed. Now he has attacked me in another way. The cunning serpent has laboured to persuade me that I have merited heaven and eternal blessedness by the faithful discharge of my ministry. But blessed be God, who has enabled me to beat down and quench this fiery dart, by suggesting to me such passages of Scripture as these, 'What hast thou that thou hast not received?—By the grace of God I am what I am.—Not I, but the grace of God in me.' Upon this, as one vanquished, he left me. Wherefore I give thanks to my God, through Jesus Christ, who has been pleased to give me the victory; and I am persuaded that the tempter shall not again attack me, but, within a short time, I shall, without any great pain of body, or anguish of mind, exchange this mortal and miserable life for a blessed immortality through Jesus Christ."

He then lay quiet for some hours, except that now and then he desired them to wet his mouth with a little weak ale. At ten o'clock, they read the evening prayer, which they had delayed beyond the usual hour, from an apprehension that he was asleep. After this exercise was concluded, Dr. Preston asked him if he had heard the prayers. "Would to God," said he, "that you and all men had heard them as I have heard them,—I praise God for that heavenly sound." The doctor rose up, and Kinyeancleugh sat down before his bed. About eleven o'clock, he gave a deep sigh, and said, "Now it is come." Bannatyne immediately drew near, and desired him to think upon those comfortable promises of our

Saviour, Jesus Christ, which he had so often declared to others; and, perceiving that he was speechless, requested him to give them a sign that he heard them and died in peace. Upon this he lifted up one of his hands, and, sighing twice, expired without a struggle.

On Wednesday, the 26th of November, he was interred in the churchyard of St. Giles. His funeral was attended by the newly-elected Regent, Morton, by all the nobility who were in the city, and a great concourse of people. When his body was laid in the grave, the Regent emphatically pronounced his eulogium in these words, "There lies he who never feared the face of man."

In contemplating such a character as that of Knox, it is not the *man* so much as the *reformer*, that ought to engage our attention. The talents which are suited to one age and station would be altogether unsuitable to another; and the wisdom displayed by Providence, in raising up persons endowed with qualities singularly adapted to the work which they have to perform for the benefit of mankind, demands our particular consideration. We must admire the austere and rough reformer, whose voice once cried in the wilderness, who was clothed with camel's hair, and girt about the loins with a leathern girdle, who came neither eating nor drinking, but, laying the axe to the root of every tree, warned a generation of vipers to flee from the wrath to come, saying, even to the tyrant upon the throne, "It is not lawful for thee." And we must consider him as fitted for "serving the will of God in his generation," according to his rank and place, as well as his divine Master, whose advent he announced, who "did not strive, nor cry, nor cause his voice to be heard in the streets, nor break the bruised reed, nor quench the smoking flax." To those who complain, that they are disappointed at not finding, in our national Reformer, courteous manners and a winning address, we may say, in the language of our Lord to the Jews concerning the Baptist: "What went ye out into the wilderness for to see? A reed shaken with the wind? What went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in king's courts. But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet." To the men of this generation, as well as to the Jews of old, may be applied the parable of the children sitting in the market-place, and calling one to another, and saying, "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not wept." Disaffection to the work often lurks under cavils against the instruments by which it is carried on; and had Knox been softer and more yielding in his temper, he would have been pronounced unfit for his office by the very persons who now censure his harshness and severity. "But wisdom is justified of all her children." Before the Reformation, superstition, shielded by ignorance, and armed with power, governed with gigantic sway. Men of mild spirits and of gentle manners would have been as unfit for taking the field against this enemy, as a dwarf or a child for encountering a giant. What did Erasmus in the days of Luther? What would Lowth have done in the days of Wickliffe, or Blair in those of Knox? Viewing his character in this light, those who cannot regard him as an amiable man may without hesitation, pronounce him as a great Reformer.

The Plague of the Heart.

By REV. JOHN COLQUHOUN, Glendale.

THOSE who are still in a state of nature imagine, and often say, that they have a good heart. The reason, however, is, that they have not been taught by the Holy Spirit, and, therefore, are ignorant of the fact revealed in Scripture that the heart is deceitful above all things and desperately wicked. The child of God, through being taught from above, is learning, as he grows older, this solemn truth, so that his heart is a real plague to him, and is increasingly made aware of his need of the prayer of the Psalmist, "Create in me a clean heart, O God." This is a prayer which, if he consults his feelings, he does not find answered, and very often this fact causes the true Christian to write hard things against himself. When he first began to entertain a hope that Christ was his Saviour he fully expected that, as time went on, he would begin to feel better and more like his profession, but alas, it now seems to be the very reverse. Many things appear and try to assert themselves which he thought were dead long ago, so that it is very difficult for him to believe that his experiences can be consistent with being in a state of grace, and yet if he turns to the Word of God and to what is written concerning the Lord's people, he will find that these hard experiences are the same as God's people had in every age of time.

One of the plagues of the heart of a true Christian is, wandering thoughts in solemn duties. I daresay that the most of us have heard of the godly man who was promised a fine horse if he would repeat the Lord's Prayer without entertaining a vain or wandering thought. He did not go far in the duty when he began to wonder if he would get the saddle also. This is characteristic of the prayers and other duties of the Lord's people, and because of this they often address themselves in the language of Scripture, "How long shall thy vain thoughts lodge within thee." That the Psalmist was a true child of God they would never question; that he was afflicted with wandering and vain thoughts is very apparent, for he had to say, "I hate vain thoughts," which shows that he had an experience of them. The more that these vain thoughts intrude themselves into the mind and duties of a living Christian the more he hates them, and this, in itself, is a mark of growing in grace.

It is not only that vain thoughts are a plague as they intrude themselves into a Christian's solemn duties, but they are a plague when they carry him into forbidden fields. He can say with Peter, "The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries," but that is the language of the new creation. The old nature has a language of its own, and its manner of speech is to present before the mind scenes and actions of long ago, and in such a way as to insinuate themselves into one's thoughts so that at times one is carried away with them ere he is aware of it. Very often the first intimation that a Christian has of anything being wrong is when he loses the presence of God and a dead formalism settles down upon him, leaving him satisfied with the dead carcass of a mere profession. It is only when he becomes aware of this that he begins to examine himself and discovers that it was his vain thoughts that led him into forbidden fields, and there he sees reasons for adoring the goodness and mercy of God who

watched over him in such a way that these thoughts did not break out into actions. This will cause him often to pray, "Turn away mine eyes from beholding vanity; and quicken thou me in thy way."

Another matter which is a plague to the heart of the new man is how little progress he makes in the right way. God's language concerning the children of Israel was: "O that there was such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever" (Deut. v. 29). God's spiritual Israel find it part of the plague of their heart that they have not the fear which they would love to have of God, or the reverence which they should have for those things wherein He reveals Himself, and, consequently, that their knowledge of Him is much below what it should be when they consider all that has been done for them. Thus they can find no comparison for themselves but those to whom the Apostle was writing when he said, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat" (Heb. v. 12).

The plague of the heart is also bearing fruit in how little impression the Word read or preached makes on them. They compare the present with the past in their experience, and find that the former days were better than the latter ones and are constrained to cry with Job: "O that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness." They wistfully look back to times when they had a feast of fat things full of marrow, and when the Lord revealed Himself to them in His Word, and they had meltings of heart. The means of grace were then a Bethel where they met with the God of Israel face to face and were enabled to rejoice. It is different now; instead of the days of the Son of Man which they then experienced in their souls they have darkness, hardness and sorrow. They go to the Bible and it is a sealed book, the preaching of the Word seems to them to lose its point, and, in secret duties, their heavens are as brass and their earth as iron.

The source from which all the plagues of the heart of the child of God comes is the carnal mind, of which we read that it is death. It is "enmity against God; for it is not subject to the law of God, neither indeed can be." It attacks the living soul on every possible occasion, continually waiting for an opportunity to bring it into bondage and to mar all duties in which it is engaged. Being in league with Satan, it is ever ready to treat with him and to obey his suggestions, and if it possibly can, it will keep the Christian from a close walk with God and cause him to have much distraction in duties. This requires ceaseless vigilance on the part of the new creature, and as that vigilance is kept up, there is an ever increasing and painful knowledge of the presence of the enemy within the gate, causing the mournful complaint to be uttered: "Woe is me that I sojourn in Mesek, that I dwell in the tents of Keder! My soul hath long dwelt with him that hateth peace."

With all the plagues with which the carnal mind afflicts the gracious soul, full well he knows that Israel's God is without variableness or shadow of turning, and that the blame for his condition cannot be laid at God's door, and because of their love to Him none of His people will blame

Him. They smite upon their own bosoms and say, My folly makes it so. Foolishness is bound in the heart of the child of God, and there he discovers the cause of his sad condition. Can the foolish and wicked heart be improved? Will the carnal mind be changed? No! Nothing will do but a new heart, and therefore the plague of heart which the true Christian experiences sends him often with an errand to the Throne of Grace, and keeps him going there till he draws his last breath in the world, and then the plague of his heart will never trouble him any more throughout eternity.

None Like Christ.

Extract of a letter from REV. JOHN BROWN, of Haddington, to the Countess of Huntingdon, and considered to be the last he wrote to her.

“IF I never write you more, be these my last words: There is none like Christ; nothing like ‘redemption through His blood, even the forgiveness of sins, according to the riches of His grace.’ There is no learning nor knowledge like the knowledge of Christ; no life like Christ living in the heart by faith; no work like the service, the spiritual service of Christ; no reward like the free-grace wages of Christ; no riches nor wealth like ‘the unsearchable riches of Christ’; no rest, no comfort, like the rest, the consolations of Christ; no pleasure like the pleasure of fellowship with Christ. Little as I know of Christ (and it is my dreadful sin and shame that I know so little of Him), I would not exchange the learning of one hour’s fellowship with Christ for all the liberal learning in ten thousand universities, during ten thousand ages, even though angels were to be my teachers. Nor would I exchange the pleasure my soul hath found in a word or two about Christ, as, thy God, my God, for all the cried-up pleasures of creation since the world began. For what, then, would I exchange the being for ever with Christ, to behold His glory, see God in Him as He is, and enter into the joy of my Lord?”

Enduring Riches.

THERE is a time shortly coming when, if we had all the riches of India, they would do us no good. We must die, and can carry nothing with us: “For we brought nothing into this world, and it is certain we can carry nothing out” (1 Tim. vi. 7); therefore it follows, “Having food and raiment, let us be therewith content” (verse 8). Open the rich man’s grave, and see what is there: you may find the miser’s bones, but not his riches. Were we to live forever here, or could we carry our riches into another world, then, indeed, we might be discontented when we look upon our empty bags, but it is not so. We are only tenants-at-will, and we take nothing with us when we go hence. God may presently seal a warrant for death to apprehend us, and when we die, we cannot carry our estate with us. Honour and riches descend not into the grave. Why, then, are we troubled at our outward condition? Oh! lay up a stock of grace; be rich in faith and good works; these are the riches that will

follow us—"They rest from their labours and their works do follow them" (Rev. xiv. 13)—that is those who have been redeemed by the precious blood of Christ. No other coin but grace will pass current in heaven. Silver and gold will not go there. Labour to be "rich towards God" (Luke xii. 21); and, as for other things, be not solicitous, for we shall carry nothing with us.—*Watson*.

The late Mr. Alexander Mackay, Elder, Glasgow.

WHILE the separation by death makes it painful to lose the friendship and fellowship of such as were greatly beloved and highly esteemed, yet it is truly comforting when there is good cause to believe they have gone to be with Christ, who loved them and gave Himself for them.

The subject of this notice was born in Coast, Inverasdale, Ross-shire, over 79 years ago, and was privileged to have had the example and instruction of godly parents. He was the second son of a family of five, and while the family were yet young the parents removed to Strath, Gairloch, where they spent the remainder of their life.

As a young boy, Alexander was very anxious to accompany his parents to Communion, and when not allowed to go he would manifest how very keenly he felt being kept at home by the many tears he shed.

When a young man he came to reside in Glasgow, where he was employed with the Railway Company. His high sense of duty, his ability to overcome difficulties, and the uprightness of his character made a strong impression upon those with whom he came in contact.

On coming to Glasgow, he worshipped in the St. Jude's congregation, where many a young man and young woman, under the faithful ministry of the late Rev. Neil Cameron, had been given, through divine teaching, to mourn over their sins, and to behold by faith the Lamb of God that taketh away the sin of the world. In 1904 he appeared before the Kirk Session of St. Jude's congregation seeking admission to the Lord's Table for the first time. The Session, being highly pleased with his religious knowledge and experience, granted him the privilege of being a member in full communion. Mr. Mackay showed by his example on Sabbath and on week-days that his was not a mere profession. His great regard for the Lord's Day, his constant attendance at the means of grace, his faithfulness to the cause of Christ, made it evident that his aim was to glorify God and to enjoy Him for ever. He adhered whole-heartedly to the Free Presbyterian testimony, for being a man of discernment, he was seeing clearly the marked departures there were in other churches from the principles and the doctrines of the true Church of God on earth.

Over twenty years ago, he was elected and ordained an elder, and he sought, by grace, to fulfil conscientiously and faithfully the duties of his office until the end of his days. Some time ago influences were at work to dissuade him from following "the old paths," but he unswervingly adhered to his ordination vows, owning and acknowledging, among other things, that the government and discipline of the Church are founded upon the Holy Scriptures and agreeable thereto. He knew very well—if there

be any regard to discipline at all—that no one can defy the authority of the Supreme Court of the Church without either having to separate from the Church or having to undergo the discipline such defiance involves.

It is to be lamented that in many of the churches in our land, ministers, office-bearers and members go contrary to the doctrines of God's Word and to Church government without any attempt being made to exercise the authority with which the Church Courts have been invested. Our late friend knew that such glaring inconsistency is most displeasing to the Lord to whom churches and individuals are accountable, and he sought prayerfully to keep strictly to the teaching of God's Word, which will judge us all in the last day.

For three weeks before he passed away, he was confined to his bed. His mind was quite clear and he was able to have family worship up to the day before his death. On that day he wished to have the 24th Psalm read and the last four verses sung. He seemed thereafter to have had his mind entirely away from the things of time. By his removal on the 18th day of last January, the Kirk Session and congregation of St. Jude's lost a true friend and a faithful counsellor who had their best interests at heart.

To his two daughters, who nursed him lovingly and tenderly, we extend our heartfelt sympathy. We commend them to God and to the Word of His grace, which is able to build them up and to give them an inheritance among all them who are sanctified.—*D. J. M.*

Aonadh Ri Crìosd.

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

(*Air a leantuin bhò t.d. 205.*)

II. Tha mi nis a dol air adhart a chùim an dara ceann coitcheann—A dol a dh'fheorach ni's mionaidich mu nàdur agus buaidhean aonadh ri Crìosd.

(1) Cha'n e aonadh do-sheachainte a th'ann. Is e aonadh do-sheachainte a tha ann an aonadh an Athar agus an Spioraid Naoimh ri Pearsa a Mhic, ach cha'n eil aonadh na'n creidmheach ris a Mhac mar sin. Tha Pearsa an Athar shiorruidh agus Pearso an Spioraid ghlòrmhor air an aonadh ri Pearsa Crìosd air a leithid de dhòigh agus gu'm bheil iad na'n aon ris le aonadh do-sheachaint', na na aonadh ann an nàdur. Tha mar an ceudna pearachan nan creidmheach air an aonadh ris air a leithid de dhòigh agus gu'm bheil iad na'n aon ris; ach cha'n ann le aonadh do-sheachainte, ar neo bhitheadh iad na'n diathan, ann an seilbh air gach buadh dhiadhaidh a tha esan an seilbh air. Ged tha Crìosd agus na creidmheach na'n aon, agus esan agus an t-Athair na'n aon, gidheadh cha'n eil so ri bhi air a thuigsinn a thaobh nàdur an aonaidh, ach a thaobh an coslas a tha eadar an t-aon seorsa agus an seorsa eil.

(2) Cha mhitha is e aonadh pearsanta a th'ann. Is e da rìreadh aonadh phearsachan a th'ann, ach cha'n e aonadh pearsanta a th'ann. Tha aonadh

nàduir na Diadhachd agus na daonnachd ann an Crìosd pearsanta, oir tha a phearsa fathasd a mairsinn na aon; am feadh 'us nach eil creidmhiach, ged a tha iad air an aonadh ri Crìosd, a deanamh suas aon phearsa ris; cha'n eil iad ach a deanamh suas aon chorp diomhair aig am bheil Esan mar a Cheann. Mar a tha'n t-Abstol ag ràdh ris na creidmhiach ann an Corintus. "A nis is sibhse corp Chrìosd, agus is buill sibh fa leth." I. Cor. xii. 27. Na'm bitheadh aonadh Chrìosd ri creidmhiach pearsanta; na'm bitheadh iadsan agus Esan còmhla a deanamh suas aon phearsa, dh'fhaodadh iad, anns an t-suidheachadh sin, iad fein a mheas na'n eadar-mheadhonairean maille ris, agus còir a bhi aca co-ionnan ris-san air an urram a tha co-cheangailte ri cosnadh beatha shiorruidh. Cha bhitheadh a chaint ghlòrmhor, a chleachd e 's an t-seann fhàidhead-aireachd, ni b'fhaide fìor, "Shaltair mi an t-amar am aonar, agus de na slòigh cha robh aon neach mainle rium." Ach 's e toibheum a bhitheadh ann so a smuainteachadh.

(3) Cha'n e aonadh rioghail a mhàin a tha'n so. Tha bhi 'n ar n'aon ri Crìosd, n'a bhi ceangailte ris mar a tha e air a chur fo'r còmhair anns a cheann-theagaisg, a ciallachadh tuilleadh mòr 's a bhi 'n ar n'iochdarain dha mar ar ceann rioghail. Mar a bitheadh an còr ann, bhitheadh e ciallachadh gu'm bitheadh na h-uile neach neo-iompaicht', seadh agus na diabhail fein air an aonadh ris, oir tha iad uile fodh a riaghladh ard-uachdaranail mar Rìgh Shìon. "Thug thu bruid ann am braighdeanas." "Thug thu cumhachd dhà air gach feoil, na h-uile a thug thu dhà, gu'n tugadh esan dhoibh a bheatha mhaireannach." "Air dha uachdaranachdan agus cùmhachdan a chreachadh, rinn e ball-sampuil diubh gu follaiseach a deanamh buaidh-chaitheam os an ceann." Tha uachdaran agus cumhachd an dorchadais fodh a smachd, agus tha uile chloinn nan daoine fodh a cheannsal uile-chumhachdach-san. Tha iad uile aige na làimh, uile fodh a riaghladh, mar an t-Uachdaran am measg nam fineachan. Mar a bitheadh, ma ta, ach aonadh rioghail eadar Crìosd agus na creidmhiach, cha bhitheadh an sochair ni bu mhotha na sochair na'n creutairean is truaigh ann an cruthachadh Dhé.

(4) Cha mhotha 's e aonadh tre aideachadh a th'ann. 'S e sochair uile bhuill na h-eaglais fhaicsinnich a bhi ceangailte ri Crìosd mar luchd-aideachaidh an fhìor chreidimh. Tha iad uile gu faicsinneach air an aonadh ris, agus a faotainn tiodhlacan spioradail bh'uaithie, agus bacaidhean gràs-mhor. Mar sin tha iad air an toirt fodh'r comhair mar chreutirean a th'ann an Crìosd mar a gheug anns an fhìonan. "Gach uile gheug annam-sa nach 'eil a'giulain toraidh, bheir e air falbh." "Mar a fan neach annam-sa, tha e air a thilgeadh a mach mar gheig, agus air erionadh." Cha'n eil so ri bhi air a thuigsinn a thaobh fìor naoimh, oir cha bhi iad gu bràth, gu h-uile agus gu h-iomlan, air an dealachadh ri Crìosd; ach, a mhàin, a thaobh Chrìosduidhean ann an ainm, a tha gu faicsinneach ann an Crìosd, agus air an aonadh ris le banntaibh buaidhean coitheann agus creidimh neo-mhaireannach. Bithidh iadsan a tha mar so air an aonadh ri Crìosd air an toirt air falbh agus air an tilgeadh do theine shiorruidh, am feadh 's a bhitheas iadsan a tha air an ceangal ris, ann an seadh ar cinn-teagaisg, air an deanamh tearainte bho thruaigh shiorruidh.

(5) Cha'n eil againn ann an so aonadh a tha mhàin a co-aontachadh ri Crìosd a thaobh a bheachdan agus inntinn. Anns an t-seadh so tha ainglean naomh na'n aon ris. Anns an tomhas anns an urrain iad a dhol stigh ann an diomhaireachd iongantach gràs saoraidh agus Freasdal Dhé, tha iad dhe'n aon bheachd ris, agus anns an tomhas 's an urrain am buadhan eriochnaicht' bhi comasach air sin, tha iad naomh mar a tha esan naomh, iomlan mar a tha e iomlan; agus, gidheadh, cha'n eil e air a ràdh mu'n tiomhaill anns na Sgrìobhturan gu bheil iad ann an Crìosd, na ceangailte ris, anns an aon seadh ri naoimh a tha air an saoradh. Cha'n eil uime sin aon air bith dhe'n a h-aonaidhean sin a tighinn suas ris a bheachd air aonadh ri Crìosd a tha air a chiallachadh 's a cheann theagaisg; oir,

(*R'a leantuinn.*)

Notes and Comments.

Protestant Truth Society Resolution Regarding Recent Papal Pronouncement.

The following Resolution was sent to us by Mr. J. Kinsit, at the end of November, 1951:—

“The Council of the Protestant Truth Society has had under consideration the much-publicised pronouncement of the Pope in regard to the saving of the infant at birth at the expense of the mother's life whenever such vital alternative is presented.

“The Council feels strongly that the crisis decision is purely a matter for the doctor and parents, and that the Pope, who is no family man, can have no idea and no appreciation of the rights or feelings of those most concerned.

“The Papal statement imposes on public bodies the task of ensuring that neither Roman Catholic doctors nor nurses shall be in a position to carry it into effect. The Council endorses both the Dean of St. Paul's warning that the Papal rule is ‘inhuman’ and also the Bishop of Carlisle's assertion that it is a ‘wrongful interpretation of the religion of Jesus Christ.’ Moreover, the Protestant Truth Society is convinced that it goes beyond the limits of common sense, and declares that doctors, as hitherto, must exercise all their skill to see that in the eventuality, which is faced but seldom, it is the mother's life which must be saved.

“If Roman Catholic parents are to be influenced by this ruling of the head of their Church, it forebodes very much harm in social relationships, whilst the general public must be protected from any medical man or woman attempting to carry out the Pope's directions.

“This Council, therefore, hopes that the Ministry of Health, the General Medical Council, the Married Women's Association, the Central Midwives' Board, the Royal College of Obstetricians, and other such bodies will use their influence to protect families from this interference by the Vatican in the domestic life of the nation.

“Papal interference in matrimonial affairs hitherto has often caused much misery, even to the breaking up of homes, particularly by its iniquitous *Ne Temere* decree relating to mixed marriages. The imposition of celibacy upon the occupant of the Papal chair and on the priests of the Roman Church, which is both unapostolic and contrary to the Divine order of Holy Matrimony, vitiates their judgment on these matters.”

Church Notes.

Communions.

January—Fourth Sabbath, Inverness. *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.*

Ness Manse Purchase Fund.

The Ness congregation, having contracted the purchase of a manse, hereby intimate that the Ness Manse Building Fund is now called the Ness Manse Purchase Fund. They are in debt to the extent of £1,500, but are hoping with the help of friends to have it cleared in due course (D.V.). Contributions towards the same will be gratefully acknowledged in the Magazine by the Treasurer, Mr. Donald MacKay, 72 Cross, Skigersta Road, Port-of-Ness, Stornoway.

This appeal is endorsed by the Outer Isles Presbytery.

D. R. MacDONALD, Clerk.

New Clerk to Outer Isles Presbytery.

We are informed that as Rev. D. R. MacDonald, Tarbert, will (D.V.) be soon settled within the bounds of the Western Presbytery, the Rev. D. J. Macaskill, M.A., Free Presbyterian Manse, Bayhead, North Uist, has been appointed Clerk to the Outer Isles Presbytery, in place of Mr. MacDonald.

Congregational Financial Statements, Kirk Session and Deacons' Court Records.

Congregational Treasurers are reminded that Financial Statements for the year ended 31st December, 1951, are to be presented to the respective Presbyteries, duly audited, and as soon as convenient. Similarly, Kirk Session and Deacons' Court Records should be submitted to respective Presbyteries for the annual examination.

Induction of Rev. D. R. MacDonald.

On 29th November, 1951, the Western Presbytery met in Shieldaig Church for the purpose of inducting the Rev. D. R. MacDonald, late of Tarbert, Harris, to the pastoral charge of Shieldaig. Though the weather

was very stormy and wet, a good congregation gathered, including a number of strangers from a distance. The Rev. D. MacLean, Moderator of Presbytery, preached an appropriate sermon from II Tim. iv. 1, 2, the newly inducted minister was addressed by the Rev. A. Beaton, and the congregation by the Rev. M. MacSween, M.A. The call, which was a most harmonious one, was signed by 10 members and 102 adherents. In spite of efforts to alienate their minds from the Church, the Shieldaig congregation have proved faithful to the stand made by their first pastor, the late Rev. D. MacDonald, and our prayer is that they may, not only continue to do so, but that the ministry now begun among them may be richly owned of God to the reviving of the living and the quickening of the dead, and that spiritual peace and prosperity shall reign there.

JOHN COLQUHOUN, *Clerk.*

Acknowledgment of Donations.

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

Sustentation Fund.—Friends, U.S.A., £10; Mrs. N. Grant, 15 Elgol, in memory of a beloved Brother, £5; Mr. J. McL., 1570 Waldon Road, New Westminster, £2; J. C. M., £2; Nurse K. McK., 2 Sand, Laide, £1; Miss J. M., 60 Palmerston Place, Edinburgh, 10/-; A Friend, Oban, £1.

Home Mission Fund.—Friends, U.S.A., £10; Mr. J. McL., 1570 Waldon Road, New Westminster, £2; Nurse K. McK., 2 Sand, Laide, 10/-.

Aged and Infirm Ministers and Widows' and Orphans' Fund.—Friends, U.S.A., £5; Mr. J. McL., New Westminster, £2; J. C. M., £1; A Friend, Oban, 10/-.

Organisation Fund.—Friends, U.S.A., £5; Mr. J. McL., New Westminster, £1 14/-.

Publication Fund.—Friends, U.S.A., £2; Daviot Congregation, o/a Trinitarian Bible Society, £6 12/-; Staffin Congregation, o/a Trinitarian Bible Society, £11 10/-.

Jewish and Foreign Missions.—"Dwellers in the desert," Sask., Canada, £16 16/-; Friends, U.S.A., £10; Mr. D. C., Post Office, Finsbay, £20; Interested, North Uist, o/a Mission Lorry, £5; Mrs. Canty, New Zealand, per Rev. J. P. Macqueen, £5; Mrs. N. Grant, 15 Elgol, in memory of a beloved Brother, £5; Anon, Harris, £2; Lochcarron Congregation—Harvest Thanksgiving Collection, £5; Mr. J. McL., 1570 Waldon Road, New Westminster, £2; J. C. M., £2; J. C. M., o/a Mission Lorry, £2; Miss D. McC., Toward Lighthouse, Dunoon, £4; Nurse P. McL., Gogarburn Hospital, Corstorphine, £1; Nurse K. McK., 2 Sand, Laide, 10/-; A Skye Friend in London, per Rev. J. P. Macqueen, £1; Mr. J. R., 1162 Dominion Street, Winnipeg, o/a Mission Lorry, £5.

Magazine Free Distribution Fund.—A Friend, (both Magazines), per Rev. J. P. Macqueen, £3; Mr. J. A. McInnes, Fordhill, Broadford, 14/-; Friends, U.S.A., 14/1; Mr. W. Macdonald, Balintore, Fearn, 5/-; A. M., Inverness, 10/-; Mr. A. H. Campbell, 19 Scorraig, 4/-.

The following lists sent in for publication:—

Applecross Church Building Fund.—Mr. Colin Gillies, Treasurer, acknowledges with grateful thanks a donation of £11 from Mr. L. Gillanders, York Road, Midhurst, New Zealand.

Bayhead Church and Manse Repairs Fund.—Rev. D. J. Macaskill acknowledges with sincere thanks the sum of £13 11/- from Miss A. MacAulay, Inverness, per Collecting Card; from Miss McL., and J. McL., £5.

Edinburgh Manse Purchase Fund.—Mr. Hugh MacDougall, Hon. Treasurer, has much pleasure in acknowledging the following donations:—Friend, Edinburgh, £1; and Friend, New Zealand, £5.

Greenock Congregational Funds.—Mr. A. Y. Cameron, Treasurer, acknowledges with grateful thanks the sum of £34 3/9 from Mr. A. McLeod, Winnipeg.

London Congregational Funds.—Rev. J. P. Macqueen acknowledges with sincere thanks a donation of £5 from A Skye Friend in London; also £1 from A Friend, Hurstville, Australia.

Ness Manse Building Fund.—Mr. D. MacKay, Treasurer, thankfully acknowledges the following donations:—An Old Friend, £2; Mrs. McK., Kneep, £1; Mr. F. M. C., 59 Baldwin Ave., Glasgow, £2; Mr. A. M., 21 North Dell, £1; Mrs. E. McL., 116 Edgemoor, £1; Miss A. McK., 248 Great Western Road, Glasgow, £3; Miss M. McK., 6 Skigersta, Ness, £2.

Raasay Manse Building Fund.—Mr. E. MacRae, Treasurer, acknowledges with sincere thanks:—Friend, Plockton, £1 10/-; Friend, Portree, £1; Friend, N. Coast, Applecross, £1.

St. Jude's, Glasgow.—Mr. Alexander, 58 High Mains Ave., Dumbarton, gratefully acknowledges having received the following amounts during the last three months:—Per Rev. D. J. M., £1, from I. McA., Glendaruel; per A. Nicolson, £1, in memory of a loving husband, from Mrs. J. M.; Mr. and Mrs. Morrison, Paisley, £1; W. Campbell, Knightswood, £1; Mr. and Mrs. MacKenzie, Airdrie, £2; D. MacKay, £1; Anon., 2/6; Mrs. C. MacKenzie, £1; Miss M. V. Fraser, £5, plus £5 for Dumbarton; C. MacLeod, £1; Anon., £2; Mrs. Connell, £4; Sister MacCaskill, £3; Miss Fletcher, Ardrishaig, £2; Roderick MacCuish, Toward, £4; Miss Munro, Ardrishaig, £1 10/-; J. MacIntyre, Ruchill, £2; Lexy Stewart, £6; Friend, Lochinver, £2; C. and E. Cameron, 1027 Sauchiehall Street, £4; A. Nicolson, Knightswood, £5; Anon., £1; Miss C. Sinclair, £1; J. Dawson, £2; Towards African Mission Lorry—M. and B. D., £5; Friend, for Sabbath School, £5; J. MacLeod, Helensburgh, for Dumbarton, £3 10/-.

St. Jude's S.A. Mission Clothing Fund.—The Treasurer acknowledges with sincere thanks the following donations:—Miss C. McD., Netherlee, per Rev. D. J. Matheson, £1; Mrs. Connel, per Mr. Wm. Sim, £1.