

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.

C O N T E N T S

	page
The Free Presbyterian Movement Defamed ...	1
Reasons for Separation from the Free Church in 1893	3
By what Means may Ministers best win Souls? ...	7
Rowland Taylor—Martyr	12
Christian passes through the River	19
The Origin of our South African Mission	20
Aonadh ri Crìosd	23
Notes and Comments	24
Church Notes	26
Acknowledgment of Donations	27

Printed by

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

THE
Free Presbyterian Magazine
AND MONTHLY RECORD.

VOL. LVII.

May, 1952.

No. 1

The Free Presbyterian Movement Defamed.

RECENTLY a biography of the late Principal John MacLeod, D.D., of the Free Church of Scotland, was written by the Rev. G. N. M. Collins, B.D., and issued by the Publications Committee of that Church. In the course of handling the life of Principal MacLeod historically, Mr. Collins refers to events in the Free Church relating to the introduction of the Declaratory Act and its being passed in the Assembly of May, 1892, as an Act of the Church. He recalls that the endeavours of some to have the Act rescinded in May, 1893, were in vain. As we hold, "This Act was drawn up for the purpose of affording legal scope within the Church to those who were not prepared to accept the whole doctrine of the Confession of Faith. It cast the shield of its protection over men of erroneous views already within her fold." (The late Rev. J. S. Sinclair, *F.P. Magazine*, Vol. I). And so at that Assembly of May, 1893, the late Rev. Donald Macfarlane separated from the then Free Church by a Protest.

The author of this biography proceeds to relate that several theological students and a goodly number of people followed the Rev. D. Macfarlane out of the Free Church at that time, and that in the list of names appended to a bond drawn up by the separating students appears that of John MacLeod. This document is said to be in his handwriting and probably composed by him. Mr. Collins saw fit to have a facsimile of this highly interesting and historical document reproduced in the biography. The terms of the bond are as follows:—"A Meeting of Divinity and Art students opposed to the Declaratory Act was held in Glasgow on the evening of Wednesday, November 2. The finding of the meeting was as follows—Seeing the Declaratory Act is now an integral part of the Constitution of the Free Church of Scotland, we, the undersigned, have ceased to prosecute our studies with a view to the Ministry of that Church as now constituted—Allan Mackenzie, James S. Sinclair, Alex. Macrae, Neil Cameron, Roderick MacKenzie, John MacLeod, George Mackay, Donald Beaton, Neil MacIntyre."

But the inclusion of this appropriate document in the biography has been made an occasion to vilify the Free Presbyterian Movement from its inception, as appears from a review of the book, in the Free Church "Monthly Record" for December, 1951. In this review the following observations are made:—"We are perhaps a little surprised that it has been thought worthwhile to reproduce a facsimile of a 'deed of separation' from the Free Church drawn out and signed by nine students who entered the newly-formed Free Presbyterian body. Its significance historically is that this movement did more to embitter the religious and social life of the Highlands than anything that occurred since the Reformation."

Now, before we go further, we would enjoin upon our readers, and especially those who are not Free Presbyterians but who may be readers of our Magazine and of the "Monthly Record" of the Free Church of Scotland, to study carefully the article which follows this one in the present issue, by the late Rev. James S. Sinclair, who was one of the signatories to the aforementioned bond. Then in the light of the late Mr. Sinclair's truthful, faithful and clear assertions regarding the necessity for the Free Presbyterian movement, let readers judge the spirit and outlook manifested in this allegation regarding the embittering of the religious and social life of the Highlands by the Free Presbyterian movement. The implications of this allegation are easily discerned. The backsliders, the unfaithful and the fainthearted of the Free Church of 1892-3 and onwards, are not to be held as in any way responsible for dividing and grievously disturbing the Highlands religiously; but those who abhorred tampering with God's inspired and infallible Word, who could not tolerate the undermining of the faith and who could not continue in fellowship with those who had abandoned the Confession of Faith—they are to be besmirched with the guilt of embittering the people of the Highlands. Indeed the "Monthly Record" of the Free Church of Scotland, in our opinion, re-echoes the cry of carnal men long ago, when they cried out against the Apostles, "These that have turned the world upside down are come hither also." (Acts xvii., v. 6). The Disruption Fathers were surely not the guilty parties involved in all the division and distress occasioned by that great event. They performed their duty by divine grace, faithfully and manfully for the honour of the Lord Jesus Christ, the King of His Church, and for the conserving of His cause of Truth in Scotland. And on His account much bitterness followed throughout the land. The Free Presbyterian movement was originated in the merciful providence of God with the sole purpose of retaining the precious Word of God and the doctrines of the Confession of Faith for Scotland. Deny that who will! And there were and are Free Church of Scotland persons who would not take upon themselves to deny it.

But let us now turn to another aspect of this subject. If, as is alleged, the Free Presbyterian movement did more to embitter the Highlands than any other movement since the Reformation, then the late Principal John MacLeod, the subject of the biography in question and a signatory to the "bond of separation" mentioned, lent the whole weight of his Christian profession and outstanding talents to the originating of the Free Presbyterian movement and also to the support of the same, from 1893 until 1905, a period of twelve years at least, when the deplorable Declaratory Act was rescinded by the Free Church. Then only in 1905 did he and the late Rev. George MacKay and others return to that Church. And so the Principal, so highly esteemed by the Free Church, is stigmatised as having personal responsibility (with others) for embittering the Highlands religiously and socially for a period of twelve years. This view of Principal MacLeod is, to say the least, rather out of harmony with the character given him by the author of his biography. This, of course, is the rather unfortunate situation in which the writer of the review in the Free Church "Monthly Record" finds himself.

As to the present state of affairs religiously in the Highlands of Scotland, there is but one way of unifying and sweetening the religious and social life thereof, and that is by a penitent and gracious return to the doctrines of the Word of God and conduct that is according to godliness, under the influence of the Holy Ghost sent down from heaven. This most assuredly cannot be attained by collaboration with any branch of the professing Christian Church which is unsound in doctrine, lax in discipline, indifferent to Scriptural Sabbath observance and honeycombed with worldly and vain practices. "...Let them return unto thee; but return not thou unto them." (Jeremiah, ch. xv., v. 19).

Reasons for Separation from the Free Church in 1893.*

By the late REV. JAMES S. SINCLAIR.

At a time when the religious world abounds with periodicals it may seem superfluous to add another to their number. But seeing the majority of these are, as we think, conducted in the interests of a bad or defective theology, we trust our intention to recruit the ranks of sound periodic literature will seem justifiable. Our Magazine, as its name indicates, is published specially in the interests of the Free Presbyterian Church of Scotland, and, in presenting our first number, we think it proper to state briefly the reasons we had for our separation from the present Free Church, and the principles and doctrines for which we are especially called upon to contend. The first reason we give for our separation from the above Church is her general declension from the doctrines of divine truth. No one that is acquainted with the history of the Free Church since the

* Reprinted from Free Presbyterian Magazine, Vol. 1, No. 1, May, 1896. This article originally entitled "Introductory" is the first article in the first issue of the Free Presbyterian Magazine.—*Editor*.

Disruption of 1843 can fail to observe that a great change has crept over her. In 1843 she stood forth as one of the pillars of evangelical orthodoxy, and as a willing martyr for the doctrine of Christ's Headship over church and nation. The teaching of her pulpits and the deliverances of her Assemblies were then in harmony with the principles of the Westminster Confession of Faith, whose whole doctrine she had sworn to defend. A considerable religious revival had preceded the Disruption, and when this event took place (an event which involved not a little self-sacrifice on the part of those who left the Establishment), many thought the millennium was about to dawn. But these fair anticipations were doomed to disappointment. For the greater part of the 53 years that have elapsed since then, her history has been one of declension and departure from her original position and standards. So early as 1852, the Rev. Jonathan R. Anderson, Glasgow, withdrew from her Communion for this, among other reasons, that Arminianism was tolerated in some of her pulpits. Not many years thereafter negotiations were entered into for union with the U.P. Church, a step that involved surrender of some very important doctrines of truth, and one that was only frustrated by the strong opposition of the conservative section in the Church. The latter threatened they would separate if union with the U.P. body would take place. The willingness to make open questions of important doctrines at that time has produced its fruits in the subsequent history of the Free Church. The use of hymns and instrumental music in the worship of God has been allowed and widely practised within her pale for a number of years. The purity of New Testament worship is thus corrupted, and the presence and blessing of the Holy Spirit in the worship of God largely, if not wholly, lost. The Church also of late years, through majorities of her General Assemblies, has repeatedly passed resolutions in favour of the separation of Church and State, and, as a body, has practically abandoned her own testimony to the doctrine of the national establishment of religion. These resolutions are clearly subversive of the great truth that Christ is King of nations, and that nations, as such, are bound to recognise and support His Church. The declension and fall of the Free Church is also clearly marked out in the toleration she has extended to dangerous errors preached and published by ministers and leading professors in her Divinity Halls.

In 1888, Dr. Marcus Dods, affirmed in a paper read before the Pan-Presbyterian Council, met in London, that there were "errors, inaccuracies, and immoralities" in the Holy Scriptures. Instead of being asked by the Assembly to withdraw and renounce this unwarrantable and pernicious error, he was shortly after chosen to be Professor of New Testament Exegesis in the New College, Edinburgh. Instead of receiving excommunication, he was exalted to one of the highest positions the Church could give, and has been at full liberty ever since to teach his erroneous views of truth to the prospective ministers of the Church. He was not long a professor when he announced in a sermon on "What is a Christian?" preached in St. Giles, Edinburgh, the startling view that a man may be a true Christian and not believe in the divinity of Christ. A mild caution from the Assembly was the only discipline for this serious dishonour to Christ and injury to the souls of men. Nothing was done to prevent the further propagation of similar errors.

Professor A. B. Bruce, Glasgow, also in his book on the "Kingdom of God," charged the writers of the Gospel with imperfect narration. Luke was said to have toned down some of the severe expressions that fell from the lips of the Lord Jesus. Here was an impeachment of the infallibility of the Word of God of which the Holy Ghost is author. Dr. Bruce also attributed imperfect knowledge to Christ. The whole tone and tendency of the book was rationalistic, and instead of being adapted to convince gainsayers, was fitted to strengthen such in their infidel notions. Dr. Bruce, however, got off with a slight censure by the General Assembly.

These are cases in brief in which the Free Church failed to bear testimony to doctrines that lie at the foundation of the Christian faith. She has delighted to honour men who have cast aside the Bible as the Word of God, and who treat it as a common book. In a word, she has become known throughout the world as the pioneer of heresy, and has earned the unenviable distinction of being foremost in undermining the foundation truths of the Gospel. The continued course of defection pursued by this once sound Church grieved the minds of many within her pale and caused questions of duty to arise. At length, however, the crisis came when the case for separation seemed no longer doubtful. In 1892 the Church passed the Declaratory Act. This Act is the formal reason of our separation. Departures, innovations, and errors prevailed on all hands, but it seemed the duty of the ministry, so long as the constitution was intact, to remain in the Church, and to protest by every means in their power against the prevalent declension. When, however, the Church, through a majority of her Presbyteries, and by the vote of the Assembly in 1892, passed the Declaratory Act, we felt that now not only the innovating majority, but all who remained in their fellowship would be involved by this Act in the guilt of past and present declensions.

This Act was drawn up for the purpose of affording legal scope within the Church to those who were not prepared to accept the whole doctrine of the Confession of Faith. It cast the shield of its protection over men of erroneous views already within her fold, and opened a wide door for others like-minded who chose to enter. The Act professes to be an exposition of doctrines contained in the Confession of Faith, and also to indicate what views of truth may be held consistently with the maintenance of the Confession. This profession, we believe, is entirely misleading, for the doctrines of the Declaratory Act are not only not in the Confession, nor are consistent therewith, but are clearly subversive of its teaching.

Such doctrines as those of eternal election, the imputation of Adam's guilt to his posterity, the total depravity of man, the necessity of the almighty irresistible grace of the Holy Ghost in regeneration, and the absolute need of the declaration of the Gospel for the salvation of sinners among all nations, are virtually denied. It is also, by implication, asserted in this Act that the doctrine of national establishments of religion involves intolerant and persecuting principles. And lastly, the closing section of the Act declares that certain points of doctrine in the Confession do not enter into the substance of the Reformed Faith, that diversity of opinion is recognised on these points, and that the Church

reserves the right to determine what these points are. The infallibility of the Scriptures is evidently one of these points, as we learn by the decisions of the General Assembly in cases already mentioned, and therefore diversity of opinion is recognised in the Church in this fundamental doctrine.

The Confession of Faith has been set aside as the chief subordinate standard, and "the substance of the Reformed Faith therein set forth" is substituted in its place. The fixed doctrinal constitution of the Church has thus been overthrown, and the creed lies at "the feet of an irresponsible majority to determine the same as it will."

In a word, the Church has set itself not only above the Confession of Faith, but it has assumed a daring authority over the very Word of God, and takes the place of the latter as the supreme arbiter of appeal. This is the essence of Popery. We, in fact, find in the Declaratory Act errors of Arminianism, Pelegianism, Voluntarism, and Romanism. We are commanded by the Word of God to "Have no fellowship with the unfruitful works of darkness," and therefore we cannot have fellowship with a Church that adopts these errors as part of her creed and testimony.

We are told by many in the Church that the Declaratory Act is a dead letter because they do not approve of it. But such persons must remember that the Act received the sanction of the Church Courts in regular form, and is now a standing law and constitution in the Church. If they are not personally compelled to accept it, the Church, of which they are a component part, has already accepted it. All past protests against the Act have been declared null and void by the Church, and no office-bearer can prevent his neighbour from accepting all the doctrines of the Declaratory Act. The private opinion of individuals is utterly useless to prevent the full operation of the Act. The Church of 1843 has no existence so far as the present Free Church is concerned. It is the Church that has adopted the Declaratory Act that now lives, and it is this Church we have felt constrained to separate from.

As the Free Presbyterian Church our profession and confession are none other than those of the Church of Scotland from the beginning. We contend for all the principles of the Free Church as settled in 1843, and are, we believe, the true Free Church of Scotland. The addition of the word Presbyterian does not indicate any change in our attitude or principles as a Church. It serves, however, two purposes. It distinguishes us from the present Church calling herself Free, with which we might have justly contested the title, and it emphasises the fact that it was in consistently adhering to the principles of Presbyterianism that we were compelled to set up a separate jurisdiction. The following is a brief summary of the principles which we are called upon to emphasise at the present time:—

- (1) The perpetual obligation upon nations, and our nation in particular, to recognise, support and defend the Church of Christ, Presbyterian in doctrine, worship, and discipline;
- (2) The use of the Book of Psalms only as to the matter of praise in the worship of God; and as to the manner thereof, singing with the human voice to the exclusion of instrumental music; and
- (3) The whole doctrine of the Confession of Faith as it relates to the

infallibility, inspiration, and authority of the Holy Scriptures, the decrees of God, the atonement, man's total depravity, the work of the Holy Spirit, and the preaching of the Gospel.

In conclusion, we remark that this Magazine will exist for the maintenance of these doctrines, and for bearing testimony against the erroneous tendencies of the times in which we live. We shall endeavour to combine with the Magazine, a record of events among our own congregations, and also brief notices of current events of special religious interest taking place in Church and State. Our readers will excuse deficiencies in this number as it is our first. Above all other things, we would ask for the prayers and sympathy of all who fear the name of the Lord, that the Magazine may, by His blessing, be an agent for spiritual good, and may prove helpful in advancing the cause of the Lord in our land and generation.

By what Means may Ministers best win Souls?

A Sermon preached by ROBERT TRAILL, London, in October, 1682.

(Continued from Vol. LVI, page 303.)

II. But now we come to the second thing proposed, to *give some answer to this question from other things in the world.*

And I shall, 1. Shew some things that must be laid to heart about the end, the saving of souls; and then, 2. Shall give some advice about the means.

1. About the end, the winning of souls. This is to bring them to God. It is not to win them to us, or to engage them into a party, or to the espousal of some opinions and practices, supposing them to be never so right, and consonant to the word of God. But the winning of them is, to bring them out of nature into a state of grace, that they may be fitted for, and in due time admitted into everlasting glory.

Concerning which great end, these few things should be laid deeply to heart by all that would serve the Lord in being instrumental in reaching it.

1st, The exceeding height and excellency of this end is to be laid to heart. It is a wonder of condescendence, that the Lord will make use of men in promoting it. To be workers together with God in so great a business, is no small honour. The great value of men's souls, the greatness of the misery they are delivered from, and of the happiness they are advanced to, with the manifold glory of God shining in all, makes the work of saving men great and excellent. Preaching the gospel, and suffering for it, are services that angels are not employed in. Mean and low thoughts of the great end of the ministry, as they are dissonant from truth, are also great hindrances of due endeavours after the attaining the end.

2nd, The great difficulty of saving souls must be laid to heart. The difficulty is undoubted. To attempt to is to offer violence to men's corrupt natures; and a storming of hell itself whose captives all sinners are. Unless this difficulty be laid to heart, ministers will be confident of their own strength, and so miscarry, and be unfruitful. Whoever prospers in winning souls, is first convinced that it is the arm of Jehovah only which can do the work.

3rd, The duty of winning souls must be laid to heart by ministers. That is their principal work, and they are under many commands to endeavour it. It is a fault to look on fruit only as a reward for endeavours; so it is indeed, and a gracious one; but it should be so minded, as the end we would strive for, Col. i. 28, 29.; which, when attained, is still to his praise: yet most commonly when it is missing, it is to our reproach and danger, when it is (as, alas! it is often) through our default.

4th, The great advantage there is to the labourer by his success, is to be pondered. Great is the gain by one soul. *He that winneth souls, is happy as well as wise*, Prov. xi. 30. Dan. xii. 3. Won souls are a minister's *crown*, and *glory*, and *joy*. Phil. iv. 1. I Thess. ii. 20. How far is this account above all others that a man can give to his ministry? These things fixed upon the heart, would enliven us in all endeavours to attain this excellent end.

2. For advice about the means, I shall add these few, besides what hath been said.

1st, Let ministers, if they would win souls, procure and retain amongst a people a persuasion of their being sent of God; that they are *God's ministers*, 1 Cor. iv. 1. It is not confident asserting of it, nor justifying the lawfulness of our ecclesiastical calling, though there be some use of these things at some times: but it is ability, painfulness, faithfulness, humility, and self-denial, and, in a word, conformity to our Lord Jesus in his ministry, that will constrain people to say, and think, that we are sent of God. Nicodemus comes with this impression of Christ, John iii. 2. *A teacher come from God*. It is certain, that these thoughts in people further the reception of the gospel; Gal. iv. 14. *Ye received me as an angel of God, even as Christ Jesus*.

2nd, Let ministers, if they would win souls, purchase and maintain the people's love to their persons. And this is best done by loving of them, and dealing lovingly and patiently with them. There should be no striving with them, especially about worldly things: yea, *meekness to them that oppose themselves*, 2 Tim. ii. 24, 25, 26. It is of great advantage to have their love. How carefully doth Paul sue for it in several epistles; and condescend to intreat and make apologies, when indeed he had not wronged them, but they only did imagine he had wronged them! 2 Cor. xi.

3rd, It would further the winning of souls to deal particularly and personally with them; not always nor altogether in public, Col. i. 28. Acts xx. 20, 21. Great fruit hath constantly followed the conscientious discharge of this duty. The setting of it up in Geneva did produce incredible fruits of piety, as Calvin reports: when the ministers, and some of the elders, went from house to house, and dealt particularly with the people's consciences. And we are not without many instances of the fruit of this mean in our own time, and in these nations. Blessed be the Lord for the labourers, and their success.

4th, Ministers must pray much, if they would be successful. The apostles spent their time this way, Acts vi. 3. Yea, our Lord Jesus preached all day, and continued all night alone in prayer to God. Ministers should be much in prayer. They use to reckon how many hours they spend in reading and study; it were far better both with ourselves and the Church of God, if more time were spent in prayer. Luther's spending three hours daily in secret prayer, Bradford's studying on his knees, and other instances of men

in our time, are talked of rather than imitated. Ministers should pray much for themselves; for they have corruptions like other men, and have temptations that none but ministers are assaulted with. They should pray for their message. How sweet and easy is it for a minister (and likely it is to be the more profitable to the people) to bring forth that scripture as food to the souls of his people, that he hath got opened to his own heart by the power of the Holy Ghost, in the exercise of faith and love in prayer! A minister should pray for a blessing on the word; and he should be much in seeking God, particularly for the people. It may be this may be the reason why some ministers of meaner gifts and parts are more successful than some that are far above them in abilities; not because they preach better, so much as because they pray more. Many good sermons are lost for lack in much prayer in study.

But because the ministry of the word is the main instrument for winning souls, I shall therefore add somewhat more particularly concerning this, and that both as to the matter and manner of preaching.

1. For the subject-matter of gospel-preaching, it is determined by the apostle expressly to be *Christ crucified*, 1 Cor. ii. 2. Two things ministers have to do about him in preaching him to them that are without. 1. To set him forth to people, Gal. iii. 1.; to paint him in his love, excellency, and ability to save. 2. To offer him unto them freely, fully, without any limitation as to sinners, or their sinful state. And then Christ's law or will to be published to them that receive him, and are his, for the rule of their walk; and His promises, for the measure and foundation of all their hopes and expectations; and his grace and fulness, for their supply in every case, till they be brought to heaven. This was the simplicity of the gospel that remained but a little while in the Christian church: for ceremonies amongst the Jews, and sinful mixtures of vain philosophy amongst the Gentiles, Col. ii. did by degrees so corrupt the gospel that the mystery of iniquity ripened in the production of Antichrist. It was a sad observation of the fourth century, that it became a matter of learning and ingenuity to be a Christian. The meaning was, That too much weight was laid on notions, and matters of opinion; and less regard had unto the soundness of the heart, and holiness of the life. In the beginning of the reformation from Popery, the worthies whom God raised up in several countries did excellently in retrieving the simplicity of the gospel from the Popish mixtures. But that good work took a stand quickly, and is on the declining greatly. How little of Jesus Christ is there in some pulpits! It is seen as to success, that whatever the law doth in alarming sinners, it is still the gospel-voice that is the key that opens the heart to Jesus Christ. Would ministers win souls? Let them have more of Jesus Christ in their dealing with men, and less of other things that never profit them that are exercised therein.

2. As for the manner of successful preaching, I shall give it in a negative and positive, from these two places: 1 Cor. i. 17. and ii. 1,—4.

First, What this negative disowns, is our inquiry. The words are full: *For Christ sent me not to baptize, but to preach the Gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.*

Again, *I came not to you with excellency of speech, or of wisdom, declaring unto you the testimony of God. Again, And my speech, and my preaching was not with enticing words of man's wisdom.* These are the words of the Holy Ghost concerning a way of preaching that is unprofitable: a way that seems was in use and respect with the Corinthians; and honest Paul was despised by them, for his simple and plain way, different from theirs. I shall only instance in things that this scriptural negative doth check and reprove in the way of preaching.

1. The establishing and advancing of divine truth upon the foundation of human reason; as if there were some weakness an insufficiency in those methods and arguments of working on men's consciences, that the Holy Ghost prescribes. The great foundation of all a minister hath to say is, *Thus saith the Lord*; and a grave declaring of the testimony of God in this matter, is ministers' duty, 1 Cor. ii. 1. and will have more authority on men's consciences, than many human reasons. There is a rational preaching (as it is called) wherein men do not satisfy themselves to make use of reason as a tool and instrument (and then its use is excellent), but will establish it as a judge and dictator in all divine matters and truth; and so in effect turn all their preaching into little better things than the lectures of the philosophers of old; save that the poor Pagans were more sincere in their morals, and serious in delivering their opinions.

Let a minister therefore still think with himself, that a plain scripture-testimony is his main argument; and accordingly let him use it. When he teacheth philosophy, and when he teacheth men the will of God about salvation, he is in distinct provinces, and his management of his work therein should be very difficult.

2. It is to preach with *excellency of speech, and words of man's wisdom*, when men think to reach the gospel end on sinners by force of even spiritual reason and persuasion. This corrupt thought riseth in some, from an imagination that moral suasion is all that is needful for converting a sinner: and in some this thought rises on a better account; the light of the glory of God in the gospel shines so brightly in upon their own hearts, that they fall into this conceit, that no man can stand before that light which they can hold forth: Melanethon's mistake at first, till experience made him wiser. Hast thou a clear knowledge of gospel-mysteries, and the word of exhortation is with thee also, so that thou art qualified to urge, beseech and plead warmly with sinners on Christ's behalf? Take heed of this snare, lest thou think, that thy wisdom and gifts can promote and carry on the gospel-design on men.

3. This also is checked in the apostle's words, the setting forth the beauty of the gospel by human art. The truth of the gospel shines best in its bare proposal; and its beauty, in its simple and naked discovery. We may observe from the church-history, that still as soundness of doctrine, and the power of godliness, delayed in the church, the vanity of an affected way of speaking and of writing of divine things came in. Quotations from the fathers, Latin, and languages, are pitiful ornaments unto preaching, if a men design conversion and soul-edification. And yet more despicable are all playing on words, jinglings, and cadencies (which things are in all the rules of true eloquence justly exploded); and yet some men

reckon much on them. But would any man think his friend in earnest with him, that would accost him in any affair with such sort of language and gesture?

Secondly, The positive is, *in demonstration of the Spirit, and of power*, 1 Cor. ii. 5.

1. Paul preached so as to give a demonstration that the Holy Ghost was in him, sanctifying him. This is a plain and blessed thing. Happy is the minister that manageth his work so, that if the hearers get not a demonstration of great parts and learning, yet they have a demonstration of the sanctifying Spirit of God in the minister.

2. Paul preached so as gave a demonstration that the Spirit of God was with him, assisting and helping him in his work; even when he was amongst them *in much weakness, fear, and trembling*, ver. 3. Happy is the minister that can preach this way. He must be a depender upon assistance from the Holy Ghost.

3. Paul preached so as a demonstration of the power of the Holy Ghost was given to the hearts of the hearers. The Spirit of God so wrought on them by his power in and by Paul's preaching, (2 Cor. iv. 2. *Commending ourselves to every man's conscience in the sight of God*). This is the principle thing to be aimed at, and it is the proper source of all profitable preaching.

III. To conclude: You that are ministers, suffer a word of exhortation.

Men, brethren, and fathers, you are called to an high and holy calling. Your work is full of danger, full of duty, and full of mercy. You are called to the winning of souls; an employment near a-kin unto our Lord's work, the saving of souls; and the nearer your spirits be in conformity to his holy temper and frame, the fitter you are for, and the more fruitful you shall be in your work. None of you are ignorant of the begun departure of our glory, and the daily advance of its departure, and the sad appearances of the Lord's being about to leave us utterly. Should not these signs of the times rouse up ministers unto greater seriousness? What can be the reason of this sad observation, That when formerly a few lights raised up in the nation, did shine so as to scatter and dispel the darkness of popery in a little time; yet now when there are more, and more learned men amongst us, the darkness comes on apace? Is it not because they were men *filled with the Holy Ghost, and with power*; and many of us are only filled with light and knowledge, and inefficacious notions of God's truth? Doth not always the spirit of the ministers propagate itself amongst the people? A lively ministry, and lively Christians. Therefore be serious at heart; believe, and so speak; feel, and so speak; and as you teach, so do; and then people will feel what you say, and obey the word of God.

And, lastly, for people: It is not unfit that you should hear of ministers' work, and duty, and difficulties. You see that all is of your concernment. *All things are for your sakes*, as the apostle saith in another case.

Then only I entreat you, 1. Pity us. We are not angels, but men of like passions with yourselves. Be fuller of charity than of censure. We have all that you have to do about the saving of our own souls; and a

great work besides about the saving of yours. We have all your difficulties as Christians; and some that you are not acquainted with, that are only ministers' temptations and trials.

2. Help us in our work. If you can do any thing, help us in the work of winning souls. What can we do, say you? O! a great deal. Be but won to Christ, and we are made. Make haste to heaven, that you and we may meet joyfully before the throne of God and the Lamb.

3. Pray for us. How often and how earnestly doth Paul beg the prayers of the churches! And if he did so, much more should we beg them, and you grant them; for our necessities and weaknesses are greater than his: 2 Thess. iii. 1, 2. *Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men: for all men have not faith.*

Rowland Taylor—Martyr.*

How long Taylor's ministry lasted at Hadleigh we do not exactly know. Fox only says that he continued there "all the days of the most innocent and holy King of blessed memory, King Edward VI." We may, however, safely conclude that he was there more than ten years. When he was put in prison in Queen Mary's days, he was the father of nine children; and as it is not probable that he would marry until he left Cranmer's household and had a home of his own, it seems likely that his children were all born at Hadleigh. All this, however, is only matter of conjecture. Enough for us to know that he was evidently Rector of Hadleigh long enough to be loved and honoured by the mass of his parishioners.

Rowland Taylor's quiet days at Hadleigh were soon brought to an end when Queen Mary came to the throne. A man of his eminence and high reputation as a Protestant was sure to be marked for destruction by the Popish party, and an excuse was soon found for putting him in prison.

In the best worked parishes, and under the most faithful preaching of the Gospel, there will always be found many who hate vital religion, and remain hardened, impenitent, and unbelieving. It was so in the days of the Apostles. It is so at the present time, in our own parishes. It was so at Hadleigh, when Rowland Taylor was Rector. There were men who hated him, because his doctrine condemned their own lives and opinions; and as soon as they had an opportunity of doing him an injury, they eagerly seized it. Two of these men, named Foster and Clerke, conspired to bring the worthy Rector into collision with the higher powers, by hiring one John Avreth, Rector of Aldham, to come to Hadleigh church and celebrate the Popish Mass. The result answered their expectations. Rowland Taylor, with righteous indignation, rushed into the church as the Mass was about to begin, and protested warmly against the whole proceedings, as illegal and idolatrous. Then followed an unseemly altercation,—the forcible expulsion of the Rector of Hadleigh from his own

* Extract from "Light from Old Times," by late Bishop Ryle, D.D.—*Editor*.

church,—great excitement among the faithful parishioners,—throwing of stones into the church, and a general ferment among the people. All this was duly reported to Stephen Gardiner, Bishop of Winchester and Lord Chancellor of England; and the upshot of the affair, as the malignants had foreseen, was a summons from Gardiner to Dr. Taylor, to appear before him in London without delay. This summons the gallant Reformer promptly obeyed, and left Hadleigh, never to return till the day of his death.

When the summons arrived, Rowland Taylor's many friends tried in vain to persuade him to fly to the Continent to save his life, as many other faithful Protestants had done. But they had no more effect on the good old man than Paul's friends had on the Apostle, when they entreated him not to go up to Jerusalem. This was his reply: "What will ye have me to do? I am now old, and have already lived too long to see these terrible and most wicked days. Fly you, and do as your conscience leadeth you. I am fully determined, with God's grace, to go to this Bishop, and to tell him to his beard that he doth naught. God shall well hereafter raise up teachers of His people, which shall with much more diligence and fruit teach them than I have done. For God will not forsake His Church, though now for a time He trieth and correcteth us, and not without just cause.

"As for me, I believe before God I shall never be able to do God so good a service as I may do now, nor shall I ever have so glorious a calling as I have now, nor so great mercy to God proffered me, as is now at this present. For what Christian man would not gladly die against the Pope and his adherents? I know that the Papacy is the kingdom of Antichrist, altogether full of falsehoods; so that all their doctrine is nothing but idolatry, superstition, error, hypocrisy, and lies.

"Wherefore I beseech you and all other my friends to pray for me, and to doubt not but God will give me strength and His Holy Spirit, that all mine adversaries shall have shame of their doings."

Armed with this frame of mind, Rowland Taylor went voluntarily to London, and most manfully kept his word. The opening of his first interview with Gardiner is thus described by Fox:—

"Now when Gardiner saw Dr. Taylor, according to his common custom, he reviled him, calling him knave, traitor, heretic, with many other villainous reproaches. All this Dr. Taylor heard patiently, and at last said, 'My lord, I am neither traitor nor heretic, but a true subject, and a faithful Christian man; and I am come according to your commandment, to know what is the cause why your lordship hath sent for me.'

"Then said the Bishop, 'Art thou come thus, villain? How darest thou look me in the face for shame? Knowest thou not who I am?'

"'Yea!' said Dr. Taylor, 'I know who you are: you are Dr. Stephen Gardiner, Bishop of Winchester and Lord Chancellor, and yet but a mortal man. If I should be afraid of your lordly looks, who fear you not God, the Lord of us all? How dare you for shame look any Christian man in the face, seeing you have forsaken the truth, denied our Saviour Christ and His Word, and done contrary to your oath-taking? With what countenance will you appear before the judgment-seat of Christ, and answer to your oath made first to King Henry VIII., and afterwards unto King Edward VI., his son?'

The interview, which began in this extraordinary manner, terminated as might have been expected. After several sharp arguments and wrangles, in which the Suffolk Rector showed himself more than a match for the Bishop of Winchester, Taylor was committed to the King's Bench prison. On hearing his committal, he kneeled down, and holding up both his hands, said, "Good Lord, I thank Thee. From the tyranny of the Bishop of Rome, and all his detestible errors, idolatries, and abominations, good Lord, deliver us. And God be praised for good King Edward."

Rowland Taylor lay in prison two years, and spent most of his time in prayer, reading the Scriptures, and writing. He had also opportunities of exhorting and addressing the prisoners. How much he saw of the other Reformers who were in prison at the same time, is not quite clear. It is certain, however, that he was very often in company of the famous John Bradford, and told his friends that God had sent him to a prison, where he "found an angel of God to comfort him." It is also highly probable that he had occasional interviews with the illustrious Reformers, Hooper, Rogers, Ferrar, and Saunders, who all, like himself, were finally burned at the stake.

The end of Rowland Taylor's weary imprisonment came at last. On the 22nd of January, 1555, he was brought before the Lord Chancellor, Bishop Gardiner, and other Commissioners, and subjected to a lengthy examination. To go into the details of all that was said on this occasion would be wearisome and unprofitable. The whole affair was conducted with the same gross unfairness and partiality which characterized all the proceedings against the English Reformers, and the result, as a matter of course, was the good man's condemnation. To use his own words, in a letter to a friend, he was pronounced a heretic because he defended the marriage of priests, and denied the doctrine of transubstantiation. Never let it be forgotten in these days, that the denial of any corporal presence of Christ's Body and Blood in the elements of bread and wine at the Lord's Supper, was the turning-point which decided the fate of our martyred Reformers. If they gave way on that point they might have lived. Because they would not admit any corporal presence they died. These things are recorded for our learning.

On the last day of January, 1555, Taylor, together with Bradford and Saunders, was called to appear before the Bishops of Winchester, Norwich, London, Salisbury, and Durham. They were all three charged with heresy, and schism, and required to answer determinately whether they would submit themselves to the Bishop of Rome, and abjure their errors. On their refusal they were condemned to death. "For this," says Fox, "they gave God thanks, and stoutly said unto the Bishops, 'We doubt not but God, the righteous Judge, will require our blood at your hands, and the proudest of you all shall repent this receiving again of Antichrist, and your tyranny that ye now show against the flock of Christ.'" On the evening of this day, Taylor was sent to the Compter prison, and parted from his brethren.

On the 4th of February, Bonner, Bishop of London, came to the Compter prison, and formally degraded Taylor from the office of priest,

with many absurd ceremonies, of which Fox supplies a ludicrous description. The night after his degradation, his wife and their son Thomas were permitted to visit and sup with him, and after supper they parted, with much affection and many tears. The next day, the fifth of February, he set out on his journey to Hadleigh, in order that he might be burned in the presence of his parishioners. The circumstances of his departure from London are so touchingly described by Fox, that I think it best to let the old historian speak for himself.

“On the next morrow after that Dr. Taylor had supped with his wife in the Compter prison, which was the 5th day of February, the Sheriff of London, with his officers came to the Compter by two o’clock in the morning, and so brought forth Dr. Taylor; and without any light led him to the Woolsack, an inn without Aldgate. Dr. Taylor’s wife, suspecting that her husband should that night be carried away, watched all night in St. Botolph’s Church porch, beside Aldgate, having with her two children, the one named Elizabeth, of thirteen years of age, whom, being left without father or mother, Dr. Taylor had brought up of alms from three years old; the other named Mary, Dr. Taylor’s own daughter.

“Now when the Sheriff and his company came against St. Botolph’s Church, Elizabeth cried, saying, ‘O my dear father! Mother, mother: here is my father led away!’ Then cried his wife, Rowland, Rowland: where art thou?’ for it was a very dark morning, that the one could not see the other. Dr. Taylor answered, ‘Dear wife, I am here,’ and stayed. The Sheriff’s men would have led him forth, but the Sheriff said, ‘Stay a little, masters, I pray you, and let him speak to his wife’; and so they stayed.

“Then came she to him, and he took his daughter Mary in his arms, and he, his wife, and Elizabeth kneeled down and said the Lord’s prayer. At which sight the Sheriff wept apace, and so did divers others of the company. After they had prayed, he rose up and kissed his wife, and shook her by the hand, and said, ‘Farewell, my dear wife: be of good comfort, for I am quiet in my conscience. God shall raise up a father for my children.’ And then he kissed his daughter Mary, and said, ‘God bless thee, and make thee His servant’; and, kissing Elizabeth, he said, ‘God bless thee. I pray you all stand strong and steadfast to Christ and His Word, and keep you from idolatry.’ Then said his wife, ‘God be with thee, dear Rowland: I will, with God’s grace, meet thee at Hadleigh.’

“And so he was led forth to the Woolsack, and his wife followed him. As soon as they came to the Woolsack, he was put into a chamber, wherein he was kept, with four yeomen of the guard and the Sheriff’s men. Dr. Taylor, as soon as he was come into the chamber, fell down on his knees, and gave himself wholly to prayer. The Sheriff then, seeing Dr. Taylor’s wife there, would in no case grant her to speak any more with her husband; but gently desired her to go to his house, and take it as her own, and promised her she should lack nothing, and sent two officers to conduct her thither. Notwithstanding, she desired to go to her mother’s whether the officers led her, and charged her mother to keep her there till they came again.”

Rowland Taylor's journey from London to Hadleigh is minutely described by Fox. He travelled on horseback, according to the custom of those days, and stopped at Brentwood, Chelmsford, and Lavenham. "All the way he was joyful and merry, as one that accounted himself going to a most pleasant banquet or bridal." But we must content ourselves with the account of the closing scene in the worthy martyr's history, which shall be given in Fox's own words:—

"On the 9th February, 1555 (the same day that Bishop Hooper was burnt at Gloucester), the Sheriff and his company led Dr. Taylor towards Hadleigh; and coming within two miles of Hadleigh, he desired for somewhat to light off his horse; which done, he leaped, and set a frisk, or twain, as men commonly do in dancing. 'Why, master Doctor,' quoth the Sheriff, 'how do you now?' He answered, 'Well, God be praised, good master Sheriff, never better; for now I know I am almost at home. I lack not past two stiles to go over, and I am at even at my Father's house. But, master Sheriff,' said he, 'shall we not go through Hadleigh?' 'Yes,' said the Sheriff, 'you shall go through Hadleigh.' Then said he, 'O good Lord, I thank Thee! I shall yet once ere I die, see my flock whom Thou, Lord, knowest I have most heartily loved and most truly taught. Good Lord, bless them, and keep them steadfast in Thy Word and truth.'

"When they were now come to Hadleigh, and came riding over the bridge, at the bridge foot waited a poor man with five small children, who, when he saw Dr. Taylor, he and his children fell upon their knees and held up their hands, and cried with a loud voice, and said, 'O dear father and good shepherd, Dr. Taylor, God help and succour thee, as thou hast many a time succoured me and my poor children.' Such witness had this servant of God of his virtuous and charitable alms-given in his lifetime; for God would now the poor should testify of his good deeds to his singular comfort, to the example of others, and confusion of his persecutors and tyrannous adversaries. For the Sheriff and others that led him to death were wonderfully astonished at this, and the Sheriff sore rebuked the poor man for so crying. The streets of Hadleigh were beset on both sides the way with men and women of the town and country who waited to see him; whom, when they beheld so led to death, with weeping eyes and lamentable voices they cried, saying one to another, 'Ah, good Lord, there goeth our good shepherd from us, that so faithfully hath taught us, so fatherly hath cared for us, and so godly hath governed us. O merciful God! What shall we poor scattered lambs do? What shall come of this most wicked world? Good Lord, strengthen him and comfort him.' With such other most lamentable and piteous voices. Wherefore the people were sore rebuked by the Sheriff and the catchpoles, his men, that led him. And Dr. Taylor evermore said to the people, 'I have preached to you God's Word and truth, and am come this day to seal it with my blood.'

"Coming against the almshouses, which he well knew, he cast to the good people money which remained of that which good people had given him in time of his imprisonment, As for his living, they took it from him at his first going to prison, so that he was sustained all the time of his imprisonment by the charitable alms of good people that visited

him. Therefore the money that now remained he put in a glove ready for the same purpose, and, as is said, gave it to the poor almsmen standing at their door to see him. And coming to the last of the almshouses, and not seeing the poor that there dwelt ready at their doors as the others were, he asked, 'Is the blind man and blind woman that dwelt here alive?' It was answered, 'Yea, they are within.' Then threw he glove and all in at the window, and so rode forth.

"At the last, coming to Aldham Common, the place assigned where he should suffer, and seeing a great multitude of people gathered thither, he asked, 'What place is this, and what meaneth it that so much people are gathered hither?' It was answered, 'It is Aldham Common, the place where you must suffer, and the people are come to look upon you.' Then said he, 'Thanked be God, I am even at home'; and so alighted from his horse, and rent the hood from his head.

"Now was his head knotted ill-favouredly, and clipped much as a man would clip a fool's head; which cost the good Bishop Bonner had bestowed upon him when he degraded him. But when the people saw his reverend and ancient face, with a long white beard, they burst out with weeping tears, and cried, saying, 'God save thee, good Dr. Taylor! Jesus Christ strengthen thee; the Holy Ghost comfort thee,' with such other like godly wishes. Then would he have spoken to the people, but the yeomen of the guard were so busy about him, that as soon as he opened his mouth, one or other thrust a tipstaff into his mouth, and would in no wise permit him to speak.

"Dr. Taylor, perceiving that he could not be permitted to speak, sat down, and seeing one named Soyce, he called him, and said, 'Soyce, I pray thee come and pull off my boots, and take them for thy labour. Thou hast long looked for them, now take them.' Then rose he up, and put off his clothes unto his shirt, and gave them away; which done, he said with a loud voice, 'Good people, I have taught you nothing but God's Holy Word, and those lessons have I taken out of God's blessed Book—the Holy Bible; and I am come hither this day to seal it with my blood.' With that word, a certain yeoman of the guard, who had used Dr. Taylor very cruelly all the way, gave him a great stroke upon the head with a waster, and said, 'Is that the keeping of thy promise, thou heretic?' Then he, seeing they would not permit him to speak, kneeled down and prayed, and a poor woman that was among the people stepped in and prayed with him, but they thrust her away, and threatened to tread her down with horses; notwithstanding, she would not remove, but abode and prayed with him. When he had prayed, he went to the stake and kissed it, and set himself into a pitch-barrel, which they had set for him to stand in, and so stood with his back upright against the stake, with his hands folded together, and his eyes toward heaven, and so he continually prayed."

After some painful delay, and some miserable insults from the Popish helpers who were assisting, the fire was lighted. Then says Fox, "Dr. Taylor, holding up both his hands, called upon God, and said, 'Merciful Father of heaven, for Jesus Christ my Saviour's sake, receive my soul into Thy hands.' So stood he still, without either crying or moving,

until one struck him on the head with a halbert, so that his brains fell out, and the dead corpse fell down into the fire.”

Thus died one of the best and bravest of the English martyrs. An old rude stone still marks the spot where he was burned, in the midst of an enclosed field, which once formed part of Aldham Common. It bears the following quaint but pithy inscription:—

“1555

“Dr. Taylor, in defending that
which was good, at this
place left his blood.”

In the year 1819 another and more pretentious monument was erected on the same spot, with a long poetical inscription written by the Rector of Hadleigh. But the martyr's history is still remembered in the parish, without the aid of stones and monuments. “Being dead, he yet speaketh.”

Taylor's last parting wishes to his wife and family and parishioners were written in a book which he gave his son as a parting legacy, only five days before his martyrdom. They can hardly fail to interest the reader.

“I say to my wife and to my children, The Lord gave you unto me, and the Lord hath taken me from you and you from me: blessed be the name of the Lord! I believe that they are blessed which die in the Lord. God careth for sparrows, and for the hairs of our heads. I have ever found Him more faithful and favourable than is any father or husband. Trust ye, therefore, in Him by the means of our dear Saviour Christ's merits. Believe, love, fear, and obey Him: pray to Him, for He hath promised to help. Count me not dead, for I shall certainly live and never die. I go before, and you shall follow after, to our long home. I go to the rest of my children,—Susan, George, Ellen, Robert, and Zachary. I have bequeathed you to the only Omnipotent.

“I say to my dear friends of Hadleigh, and to all others which have heard me preach, that I depart hence with a quiet conscience as touching my doctrine, for the which I pray you thank God with me. For I have, after my little talent, declared to others those lessons that I gathered out of God's Book, the blessed Bible. ‘Therefore, if I, or an angel from heaven, should preach to you any other Gospel than that ye have received,’ God's great curse be upon that preacher!

“Beware, for God's sake, that ye deny not God, neither decline from the word of faith, lest God decline from you, and so do ye everlastingly perish. For God's sake beware of Popery, for though it appear to have in it unity, yet the same is vanity and anti-Christianity, and not in Christ's faith and verity.

“Beware of the sin against the Holy Ghost, now after such a light opened so plainly and simply, truly, thoroughly, and generally to all England.

“The Lord grant all men His good and Holy Spirit, increase of His wisdom, condemning the wicked world, hearty desire to be with God, and the heavenly company; through Jesus Christ, our only Mediator, Advocate, Righteousness, Life, Sanctification, and Hope. Amen. Amen. Pray. Pray.

“Rowland Taylor, departing hence in sure hope, without all doubting of eternal salvation. I thank God, my heavenly Father, through Jesus Christ, my certain Saviour. Amen. 5th of February, anno 1555.

“The Lord is my Light and my Salvation, whom then shall I fear? God is He that justifieth: who is he that can condemn?’ ‘In Thee, O Lord, have I trusted: let me never be confounded.’”

Does any one wish to know whether the Church of Rome is infallible? Let him carefully study the history of such martyrdoms as that of Rowland Taylor. Of all the stupid and suicidal mistakes that the Romish Church ever made, none was greater than the mistake of burning the Reformers. It cemented the work of the Reformation, and made Englishmen Protestants by thousands. When plain Englishmen saw the Church of Rome so cruelly wicked and Protestants so brave, they ceased to doubt on which side was the truth. May the memory of our martyred Reformers never be forgotten in England until the Lord comes!

Christian passes through the River.*

“Death is not welcome to nature, though by it we pass out of this world into glory.”

THE Pilgrims then began to inquire if there was no other way to the gate; to which they answered, Yes; but there hath not any, save two, to wit, Enoch and Elijah, been permitted to tread that path since the foundation of the world, nor shall, until the last trumpet shall sound. The Pilgrims then, especially *Christian*, began to despond in their minds, and looked this way and that, but no way could be found by them by which they might escape the river. Then they asked the men if the waters were all of a depth. They said: No; yet they could not help them in that case; for, said they, you shall find it deeper or shallower as you believe in the King of the place.

Then they addressed themselves to the water; and entering, *Christian* began to sink, and crying out to his good friend *Hopeful*, he said, I sink in deep waters; the billows go over my head, all his waves go over me! Selah.

Then said the other, Be of good cheer, my brother, I feel the bottom, and it is good. Then said *Christian*, Ah! my friend, *the sorrows of death hath compassed me about*; I shall not see the land that flows with milk and honey; and with that a great darkness and horror fell upon *Christian* so that he could not see before him. Also here he in great measure lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met in the way of his pilgrimage. But all the words that he spake still tended to discover that he had horror of mind, and heart fears that he should die in that river, and never obtain entrance in at the gate. Here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a pilgrim. It was also observed that he was troubled with apparitions of hobgoblins and evil spirits, for ever and anon he would intimate so much by words. *Hopeful*, therefor, here had much ado to keep his brother's head above water; yea, sometimes he would be quite

* From “*The Pilgrim's Progress*.”

gone down, and then, ere a while, he would rise up again half dead. *Hopeful* also would endeavour to comfort him, saying, Brother, I see the gate, and men standing by to receive us: but *Christian* would answer, It is you, it is you they wait for; you have been *Hopeful* ever since I knew you. And so have you, said he to *Christian*. Ah, brother! said he, surely if I was right he would now arise to help me; but for my sins he hath brought me into the snare, and hath left me. Then said *Hopeful*, My brother, you have quite forgot the text, where it is said of the wicked, *There are no bands in their death, but their strength is firm. They are not in trouble as other men, neither are they plagued like other men.* These troubles and distresses that you go through in these waters are no sign that God hath forsaken you; but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Then I saw in my dream, that *Christian* was as in a muse a while. To whom also *Hopeful* added this word, Be of good cheer. Jesus Christ maketh thee whole; and with that *Christian* brake out with a loud voice, Oh, I see him again! and he tells me, *When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee.* Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. *Christian* therefore presently found ground to stand upon, and so it followed that the rest of the river was but shallow. Thus they got over. Now, upon the bank of the river, on the other side, they saw the two shining men again, who there waited for them; wherefore, being come out of the river, they saluted them, saying, We are ministering spirits, sent forth to minister for those that shall be heirs of salvation. Thus they went along towards the gate.

Now, now look how the holy pilgrims ride,
Clouds are their chariots, angels are their guide:
Who would not here for him all hazards run,
That thus provides for his when this world's done.

Now you must note that the city stood upon a mighty hill, but the Pilgrims went up that hill with ease, because they had these two men to lead them up by the arms; also, they had left their mortal garments behind them in the river, for though they went in with them, they came out without them. They, therefore, went up here with much agility and speed, though the foundation upon which the city was framed was higher than the clouds. They therefore went up through the regions of the air, sweetly talking as they went, being comforted, because they safely got over the river, and had such glorious companions to attend them.

The Origin of our South African Mission.

By REV. W. GRANT, Halkirk.

THIS brief article relating to the late Rev. John B. Radasi and the origin of our Mission in Southern Rhodesia, is the outcome of remarks made in public by the writer in speaking of the mysterious working of divine providence. It is written at the request of friends. A full and interesting history will, we hope, be forthcoming in due course from those

who laboured in that field. This information was partly gleaned from the late Rev. Neil Cameron while I was assisting him in Glasgow and supplemented by the Rev. J. P. Macqueen, London, as he also heard him relate these things.

Mr. Radasi's parents lived at Seymour, Cape Colony. They were of the Fingoes. His father was in Government service, as a constable and mail contractor. He was also an interpreter. In a letter to one of our ministers, Mr. Radasi said, "My father was a preacher; as was also my uncle. My uncle died in 1904, and his last words were, 'I am going home. I am going to rest forever, but I cannot help but cry when I think of the mercy of the Lord to such a great sinner as I am.' " Information regarding Mr. Radasi's mother is limited but she appears to have heard, with appreciation, the Gospel preached by early missionaries.

When and where Mr. Radasi's conversion took place was not related but we understand that it was in America. He left his native country for the United States of America with a troupe of singers, but when he was brought out of darkness, into the light of the Gospel, "old things passed away and all things became new." His gift as a singer was then employed in the service of the Lord.

It was evident that he had read carefully the history of the Covenanters of Scotland, the Puritans of England, and the Pilgrim Fathers of the United States of America, and expected to find Christianity in practice in these highly-favoured countries.

He was disappointed and grieved by the ungodly lives of the mass of people in America and, hoping he would find what he longed for in Britain, he came to this country. In London he looked for the religion of the Martyrs of Smithfield, but felt discouraged. He worked his passage on a boat to Leith, and went to Edinburgh in hopes of seeing more of practical Christianity in the everyday life of the inhabitants of the city of John Knox. He came from Leith to Edinburgh a lonely, sad at heart, but praying man. He walked along Princes Street and turned into Lothian Road, where he stood by the kerb of the pavement. What was he to do now? The guiding hand of the Lord who says, "Acknowledge me in all thy ways, and I will direct thy steps," was at work. At that moment there appeared at the window of a house directly opposite a young Caithness man, Mr. H. Sinclair, who had recently returned from Africa. His eye caught sight of the lonely-looking coloured man, and being of a kind disposition he went out and addressed him in an African language. To Mr. Radasi's intense delight it was his native tongue and he was invited into his home for a meal. Looking on with much interest was Mr. Sinclair's aged mother, a member of the Free Presbyterian Church of Scotland. She observed that the stranger, before partaking of food, asked God's blessing on it. This led her into an interesting conversation with him, and she was soon satisfied that here was a god-fearing man from Africa. She remembered that the Rev. N. Cameron, and others, expressed a desire to have a Mission from our Church among the native Africans, and immediately sent a message to Mr. Cameron saying that perhaps Mr. Radasi was the person provided for this work.

Mr. Cameron replied that he was about to leave for Inverness Communion and asked that the young man be directed to a certain address in Inverness, where he would meet him. The advice was immediately acted on.

After Mr. Cameron's arrival there, Mr. Radasi was asked to come down from his bedroom to meet him for the first time. They entered into conversation but, after a little time, Mr. Radasi suddenly left the sitting-room and returned to his bedroom, much to Mr. Cameron's surprise. It was with difficulty he was persuaded to return. Evidently Mr. Radasi came to the conclusion that Mr. Cameron's keen eye was looking into his heart, discerning his thoughts. Those who remember Mr. Cameron's keen, penetrating glance can appreciate this. After a little further conversation they became deeply attached in a friendship which deepened as the years passed.

Mr. Radasi was received as a student of our Church and was, in due course, licensed to the work of the ministry. He was ordained in the hall of St. Jude's Church, Glasgow, on the 16th November, 1904, and chose as the field of his future labours Matabeleland in Rhodesia. In making this choice he was guided by two considerations. First, he thought he would understand their language, seeing the Fingoes and Isindebele are two branches of the Zulu tribe and could understand each other. Second, he desired to make known the Gospel where it was not preached before.

I here quote Mr. Cameron, "It was felt that some recognition from the Colonial Office would strengthen his position as our missionary in South Africa. The Rev. J. R. Mackay wrote Sir R. B. Finlay, Attorney-General, M.P. for the Inverness Burghs, asking his valuable help. He immediately wrote the Secretary for the Colonies, and received a reply saying they would do all they could for Mr. Radasi. Mr. Angus Fraser, who accompanied Mr. Radasi to Southampton, and Mr. Radasi himself, called on the Colonial Secretary, who received them very kindly and sent a letter to Lord Milner, and asked them to see the Secretary of the Chartered Company. This they did and he sent a copy of Mr. Radasi's certificate of licence and ordination to their office at Cape Town. He told them it would be necessary to get a letter of recommendation from some well-known public man, otherwise he would have to cancel the letter he sent. Mr. Fraser asked him if a letter from Sir R. B. Finlay would do! He assured that a letter from him would be all that was necessary. Mr. Mackay wrote Sir R. B. Finlay about this and he at once wrote the Secretary of the Chartered Company and received the following reply:—'I am directed to thank you for your letter of 1st inst., with reference to the Rev. J. B. Radasi, a native missionary of the Free Presbyterian Church of Scotland, and to say that a copy of your letter has been forwarded to the Administrator of Southern Rhodesia at Salisbury and to the Company's representative at Bulawayo, with a request that they should afford Mr. Radasi any assistance possible in carrying on his work.' We have no doubt the recognition given will be very valuable to our dear brother in his future labours in South Africa."

Mr. Radasi arrived in Cape Town on the 13th December, 1904, and reached Bulawayo after meeting many difficulties and discouragements. In one of the first letters received from him he said, "I have no place to preach in. I go to a hut or just outside." He preached in Cape Town

and other parts of Cape Province. Also in Southern Rhodesia, particularly in Gwanda, Bulawayo, Figtree, etc., before he was led to make Ingwenya our Mission Station. His labours and the labours of those who followed, were abundantly blessed there.

His experience on first visiting Gwanda, 90 miles from Bulawayo, may here be related. How could he get the natives there to listen to the Gospel Message? It happened to be a period of prolonged drought. In conversation with the people they said, "We will gladly come to hear you if your God will give us rain." This was a testing of Mr. Radasi's faith, in the exercise of which he said, "Yes, come!" When they arrived at the landmark fixed a large black snake emerged from the bush, and fearing this would frighten them away, as native superstition regarded this as an ill omen, he set about killing the snake, which he was enabled to do. He was happy to find that they listened attentively as he prayed and preached. That evening a cloud, not bigger than a man's hand, appeared on the horizon, followed by a heavy downpour of rain to the great joy of all and to the relief of man and beast. Prayer was answered.

Thus as we reflect on the wonderful movements of the wheels of providence seen in Mr. Radasi's coming to Scotland, directed to that spot in Lothian Road, Edinburgh, where it was foreordained that the young man should see him, receive him into his home, with all that followed must we not say, "This is the doing of the Lord and wondrous in our eyes." Love for the spiritual and temporal welfare of our less favoured fellow-beings in Africa, moved the Free Presbyterian Church in Scotland, Canada, and elsewhere to wholeheartedly support that movement. Through many difficulties and with much self-sacrifice, this Mission-work has continued for nearly fifty years. In carrying the Gospel Message there our Church knows no "colour-bar," but earnestly desires for all-native office-bearers, members and adherents the riches of divine grace.

The Mission Staff have our sincere and prayerful support.

"Be of good courage, and He strength unto your heart shall send;

All ye whose hope and confidence doth on the Lord defend."

(Psalm 31, verse 24).

Aonadh ri Crìosd.

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

(*Air a leanuinn Vol. LVI. t.d. 310*).

IV. B'e an ceathramh ceann coitcheann, Na foillsichidhean a tha againn air an aonadh so anns na Sgrìobtur.

(1) Tha e air fhoillseachadh anns na Sgrìobtur le coig samhlaidhean na coslasaibh.

I. Tha 'n t-aonadh eadar a bhunait agus an togail air a cleachdadh gu bhi samhlauchadh a mach an aonaidh so. "Tha sibhse mar an ceudna mar chlachaidh beo, air bhuir togail suas 'n 'ur tigh spioradail, 'n 'ur sagartachd naomh, chum iobairtean spioradail a thoirt suas, taitneach do Dhia tre Iosa Crìosd. Uime sin tha so mar an ceudna air a chur sìos anns an Sgrìobtur, Feuch cuiridh mi ann an Sion prìomh chlach-òisne thaghta, luachmhor: agus an tì a chreideas ann, cha chuirear gu nàire e."

I. Pead, ii., 5, 6. "Air dhuibh a bhi air bhur freumhachadh agus air bhur togail suas annsan, agus air bhur daingneachadh 's a' chreidimh." Col. ii., 7. Mar tha'n togail air a ceangal ris, agus air a cumail suas leis, a bhunait, mar sin tha creidmhiach air an aonadh ris, agus air an cumail suas le Iosa Crìosd, a bhunait chinnteach a leagadh ann an Sion.

2. Tha e air a choimeas ris an aonadh a tha eadar freumh agus meanglain an fhionain. "Is mise an fhionain, sibhse na geugan: an tì a dh'fhanas annam-sa agus mise ann-san, bheir esan mór-thoradh 'uaith: oir as m'eugmhais-sa cha'n urrain sibh aon ni a dheanamh." "Fanaibh annam-sa agus mise annaibh-se. Mar nach urrain a gheug toradh a thoirt uaipe fein, mar fan i 's an fhionain, cha mho is urrain sibhse, mur fan sibh annam-sa." Eoin xv., 4, 5. Nis, mar a ta aonadh dlùth eadar am meanglan agus am freumh, tre'm bheil am meanglan air a chumail suas agus a tarraig brìgh bheo agus sùgh bho'n fhreumh, mar sin tha aonadh beo eadar Iosa, Freumh Dhaibhidh, an Fhìonan fhìor, agus creidmhiach a tha fàs suas thuige-san. Mar thoradh air an aonadh so tha iad a co-phàrtachadh de bhuaidh bheo bh'uaith-san, tre'm bheil iad a fàs suas na'n craobhan fireantachd a shuidhich an Tighearn. Bu luaithe a thàirneadh meanglan air a ghearradh bho'n fhreumh beathachadh beo bh'uaith agus a dh'fhàsadh e, na cho-phàirticheadh duine nach robh air aonadh ris an f-Slànuighear de ghràs bh'uaith. Tha'n t-aonadh so, mar an ceudna, leis an fhreumh agus am meanglan a tha air a shuidheachadh ann. "Oir ma chaidh ar suidheachadh maraon," deir an t-Abstol, "ann an coslas a bhàis, bithidh sinn mar an ceudna air ar suidheachadh ann an coslas aiseirigh." Rom. vi. 5. Tha'm fìor chreidmheach air a chur, na air a shuidheachadh, ann an Crìosd, chum agus gu'n co-phàirtich e de'n àrach spioradail a tha tighinn bho lànachd-san.

(*R'a leantuin.*)

Notes and Comments.

Football Crazy Crowds.

On the morning of the 13th day of March, tickets were sold at Hampden Park, Glasgow, for the International football match between Scotland and England. Hundreds of people spent the previous night wandering the streets in the vicinity to be sure of being in place to secure tickets. By 5 a.m. in the morning there were more than 5000 outside the ticket gate, and at 7.30 a.m. there were 15,000, when tickets began to be sold. Then about 100 persons rushed to get further ahead for fear of losing the chance of obtaining tickets. Others tried to stop them. Women who were there screamed. Boys were crushed against a wall. And within seconds thousands were rushing wildly in a mad stampede. Nine mounted policemen were ordered to draw their batons and charge into the crowd to stop them, which they did with success. Otherwise there may well have been serious injury to many and even loss of life. What a picture is this of the indeed mad rush after sport and wordly pleasures to-day! A mark of perilous times is, "men shall be lovers of pleasures more than lovers of God." Further comment is unnecessary for those who view such miserable scenes in the light of the Bible.

Spain Warned of Protestants.

The Scottish daily press of 10th March reported that Spanish Roman Catholics have been warned against the dangers of "increasing Protestant activities" by Cardinal Pedro Segura, of Seville, who is noted for his anti-Protestant zeal. In a pastoral letter he said the death of King George the Sixth had been used "to create the atmosphere of benevolence towards Protestantism." The Glasgow "Bulletin" in reporting the above added "A Protestant chapel in Seville was attacked last week by a group of well-dressed young men, who assaulted those present and set on fire prayer books, hymn books and Bibles, causing damage estimated at £200." Let our readers note the true Roman Catholic Church in action against Protestantism in Spain. If they had the power, the same would happen in Scotland, England and Ulster. On the other hand, just think of the great outcry there would be in this country if a Roman Catholic chapel was entered, those present assaulted and R.C. religious books burned. What a wailing would arise from R.C. authorities against such "diabolical intolerance," well knowing the regard for the liberties of all classes in this professed Protestant realm. But the liberty in this our Country is being abused by Rome, which is the outcome of our Christian and Protestant religion and the democratic way of life. May God in His great mercy preserve us from the persecuting power of the "Man of Sin."

The Necessity for a Creed.

We were recently rather amazed at reading in a professedly evangelical Protestant magazine the statement "The average Christian does not bother his head about creeds if he has made the great surrender of his life to the Lord Jesus Christ." This plausible popular view among many professing Christians in our day is nevertheless the sheerest sophistry. The great Puritan divine, Thomas Manton, had a very different opinion regarding fundamental principles. "Some say," he states, "fundamentals are few; believe them and live well, and then you shall be saved. This is as if a man in building should be only careful to lay a good foundation, no matter for the roof, windows, or walls. If a man should come and unroof your house, and tell you—'Friend, I have left you the foundation, the main buttresses are safe, you would not take it well. Why should we be more careless in spiritual things?' Those who do not believe in being held to a printed Creed of their Christian beliefs have their own Creed all the same, although it is not in print.—J. P. MacQueen.

A Strange Turn of Events.

After writing the opening article in this issue of our Magazine, the "Monthly Record" of the Free Church of Scotland, for April, came to hand. To our surprise the opening article in this Free Church "Record" deals with observations upon the Free Church and Free Presbyterian Church, in an unsigned article in the March issue of "Life and Work," the Church of Scotland monthly Magazine. We cannot now deal with the details of this criticism of us and the Free Church by the Church of Scotland writer, but we read in the Free Church reply that he "bemoans the separation between the Church of Scotland and the Free and Free Presbyterian Churches and deprecates the unco-operative attitude of these Churches." We appreciate that the Editor of the Free Church "Monthly Record" exposes the modernistic, unspiritual, and worldly activities and criticisms of the Church of Scotland. He does so generally on the basis of worldliness, lack of a scriptural gospel, and

erroneous teaching of students in the Church of Scotland, etc. So far so good. But the purpose of this "Note and Comment" is to remind readers of the attack by a Free Church writer upon the Free Presbyterian Movement of 1893, as dealt with in our opening article in this issue. Surely the Free Presbyterian Movement and separation was essential, and originated on account of worldliness, false doctrines and an abandonment of the Confession of Faith by the Declaratory Act, Free Church of 1892-93. Yet the Free Church writer recently described it as a movement which did more to *embitter* the religious and social life of the Highlands than any other Movement since the Reformation. And so we have a situation wherein the Free Church writer bitterly attacks the Free Presbyterian Church in December, 1951, and vigorously criticises the Church of Scotland in relation to the Free Church, in April, 1952. We hold no brief for the Church of Scotland, a Church which is permeated through and through with worldly practices and false and soul-destroying doctrines. Nevertheless, in the light of what we here record, we cannot refrain from observing that the Free Church writer attacks the Free Presbyterian Movement, which adhered faithfully to the Truth, and the Church of Scotland for forsaking Truth. Now, where does the Free Church writer really stand? Where does his Church stand? And finally, why do the Courts and the people of the Free Church permit so much collaboration with the modernistic and unsound Church of Scotland, if the opening article in the April issue of the Free Church "Record" is the true voice of that Church as a whole?

Communions.

Church Notes.

May—First Sabbath, Kames and Oban; second, Scourie and Broadford; third, Edinburgh. *June*—First Sabbath, Tarbert, Applecross and Coigach; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch; fifth, Inverness. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Stornoway, Vatten and Thurso.

The Meeting of Synod.

The Synod of the Free Presbyterian Church of Scotland will meet in the Free Presbyterian Church, Inverness, on Tuesday, the 20th day of May, 1952, at 6.30 p.m., the Lord willing. The Rev. D. J. Macaskill, M.A., North Uist, the retiring Moderator, will conduct divine worship at the above hour.—Robert R. Sinclair, *Clerk of Synod*.

Fort William Debt Cleared.

In the Lord's goodness, the debt on the Fort William mission house has now been cleared. In making this announcement the congregation heartily acknowledges the kindness of the Building Fund Committee, and the many interested friends who have helped towards this pleasing state of things. After encountering many discouragements, this small congregation appears to be better established than ever before, and we commend its future to the prayerful interest of our people. "For who hath despised the day of small things."—John Tallach, *Interim Moderator*.

Acknowledgment of Donations.

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

Sustentation Fund.—Mr. and Mrs. D. McL., Cedar Rapids, Iowa, £10; M. C. M., Achnasheen, £2; Mr. W. S., Skelpick, Bettyhill, £1; K. McK., In Memory of the late John Mackenzie, Gladstone House, Stornoway, £1; Miss P. McL., Gogarburn Hospital, Corstorphine, £3; Mr. D. McK., Corrary, Glenelg, £2; Miss A. McL., Saltburn, Invergordon, £1; Mr. J. A. McC., Rockdale, Dervaig, Mull, 10/-.

Home Mission Fund.—Mr. and Mrs. D. M'L., Cedar Rapids, Iowa, £10; Mr. W. S., Skelpick, Bettyhill, £1.

Aged and Infirm Ministers' and Widows' and Orphans' Fund.—Mr. and Mrs. D. M'L., Cedar Rapids, Iowa, £5; Friend, Broadford, £2.

Dominions and Colonial Missions.—Mr. and Mrs. D. M'L., Cedar Rapids, Iowa, £10.

Organisation Fund.—Mr. and Mrs. D. M'L., Cedar Rapids, Iowa, £4; Friend, Broadford, £1.

Jewish and Foreign Missions.—"Go Forward," Oban, £5; Mr. and Mrs. D. M'L., Cedar Rapids, Iowa, £10; A Friend, Montana, o/a Mission Lorry, 50 dollars; From "Z," Ross-shire, £5; "London Friend," per Ramsay, Brown & Co., C.A. (Covenant), £5 5/-; Plockton Prayer Meeting Collection for Bibles, £3 5/-; A Friend, Diabaig, £1; Anon., Rogart, Haggai 2-8, £5; A Friend, Broadford, o/a Mission Lorry, £2; Mrs. B. G., 35 Seaforth Road, Ullapool, £1; K. M'K., In Memory of the late John Mackenzie, Stornoway, £1; From Mission Box, per Mr. A. C. Fraser, Stratherrick, £2; Miss I. M'L., 4 Seaforth Road, Ullapool, £1; Free Presbyterian, Sydney, £2; Mr. W. S., Skelpick, Bettyhill, 10/-; Sister P. M., Gogarburn Hospital, Corstorphine, £3; Miss A. M'L., Saltburn, Invergordon, £1; Mrs. C. M., Toronto, for Mission Lorry, £1.

The following lists sent in for publication:—

Bayhead Manse and Church Repairs Fund.—Rev. D. J. MacAskill acknowledges with grateful thanks the following donations:—Mr. E. M'L., Balranald, £3; Mr. M. M'D., Hougharry, £1; Miss M'A. Kyle, £1; Mr. A. L., Glasgow, 16/6; Miss R. M'L., Benbecula, £2; also £1 o/a Sustentation Fund.

Bracadale Congregation.—Rev. M. MacSween acknowledges with sincere thanks a donation of £5 from Anon., Glasgow, for Congregational purposes.

St. Jude's Congregation.—Rev. D. J. Matheson acknowledges with grateful thanks a donation of £5 from A Friend, Stornoway, o/a St. Jude's Sustentation Fund.

Mr. A. E. Alexander, 58 High Mains Avenue, Dumbarton, acknowledges gratefully having received the following:—Mrs. M'K., Luss, £6; Miss J. F., £1; Mrs. N. Balornock, 14/-, per Rev. D. J. M.; Mrs. D., Rye Crescent, Balornock, 5/-; For the Trinitarian Bible Society, per J. C., £2; Miss J. M., per J. G., £5; M. N., Portree, per J. G., 10/-; M. M., Edinburgh, per J. G., £1; Miss C. £1; M. M'L., Dumbreck, £1; Anon., 10/-; Friend (for Dumbarton), £5; Friend, £5.

Halkirk Congregation.—Rev. W. Grant gratefully acknowledges £1 from "A Friend," Midclyth, o/a Trinitarian Bible Society; also £2 from Sister M., Inverness.

Lochcarron Manse Building Fund.—The Treasurer gratefully acknowledges £100, transferred from Congregational Funds; also the following on behalf of the Sustentation Fund:—Mr. and Mrs. K. M'L., Achintie, £2; Mr. and Mrs. R. M., Achintie, £3.

London Congregational Funds.—Rev. J. P. Macqueen acknowledges with sincere thanks the following donations:—£1 from "A Friend," Shepherds Bush postmark; £2 from "A Friend," Vancouver, Canada.

Ness Manse Purchase Fund.—Mr. D. Mackay, Treasurer, 72 Cross Skigersta Road, acknowledges with grateful thanks the following donations:—Collecting Card, per Miss M. Morrison, Ness, £19 12/6; Collecting Card, per Mr. A. Morrison, Ness, £75; Collecting Card, per Mr. N. Mackay, Ness, £20; Collecting Card, per Mr. D. Mackay, Ness, £41 10/-; Collecting Card, per Mr. D. Macdonald, Ness, £52; Lionel School and Canteen Staff, £5 10/-; A Friend, Ness, £1; A Friend, Finsbay, £1; "A Friend," Ness, £1; Mr. D. M'L., Scorraig, £2; Mr. W. M'L., Strath, Gairloch, £1; Mr. N. M., 11 Borrisdale, £1; Friend, Swanibost, £2; Mr. N. M., Northton, £1; Mr. M. J. M'A., Stornoway, £2; Miss C. M. Stornoway, £2; Mrs. M. D., Stoneyfield, Stornoway, £4; Friend, Stornoway, £1; Friend, Diabaig, £1; Mrs. M'G. Ness, £1; Friend, Ness, £1; Mr. M. M'L., Back Street, Ness, £1; Miss K. A. M., Glasgow, £2; Mrs. C. M., Toronto, 10/-; Friend, Dell, £1; Mrs. J. M., Swanibost, £1; Mr. D. M'L., Gress Back, £1; Mrs. D. M'L., N. Tolsta, £1; A Friend, N. Tolsta, £1; Mr. F. S., Breascelete, £2.

North Tolsta Congregation.—Mr. John Nicolson, Treasurer, acknowledges with sincere thanks the following donations on behalf of the Sustentation Fund:—Mr. and Mrs. D. W. McLeod, Schoolhouse, Cromore, Lochs, Lewis, £2; A Friend, £2.

Shieldaig Congregation.—Mr. J. Gordon, Treasurer, acknowledges with sincere thanks £2 from Mr. J. M'K., Inverness, o/a Sustentation Fund.

Dornoch Church Building Fund.—Rev. F. M'Leod acknowledges with sincere thanks the following donations:—Mrs. G., Sask., Canada, £1 14/9; Mrs. C. M., Alberta, £3 10/1; Mrs. and Miss R., Alberta, £7 2/10; Miss S., Glasgow, £5; Mr. C., Inverness, £2; Miss M., Dornoch, £1; Four Friends, Gollanfield, £3; Mr. A. M. Rogart, £5; Miss M., Rogart, £1; Mrs. S., Rogart, £1; Miss M., Golspie, 10/-; Mrs. F. and Mr. A. F., Slamanan, £2; Miss C., Inverness, £3; A Friend, Diabaig, per Mr. J. Grant, £1; In Remembrance of the late Charles Sutherland, £5; J. G., Lairg, £1; J. R., Lairg, £1; Two Young Friends, Scorraig, £2; Mrs. M., Vancouver, £7; Mr. F. M., Sydney, £5; Mr. P. S., Portree, £5; M. N., Portree, 10/-; Miss M. V. F., Kirkintilloch, £5; C. M. B., Harris, £1; Miss S. M., Ayrshire, £1; Miss J. G., Fortrose, £5; Friend, Rogart, £1; Mr. N. M., Rosemarkie, £1; Rev. J. M., Bonar Bridge, £2; Friends Hurstville, Sydney, £8.

Applecross Church Repairs Fund.—Mr. C. Gillies, Treasurer, acknowledges with sincere thanks from "A Friend," North Raasay, £1; Mr. D. G., The Manse, Applecross, 10/6; from Congregational Collection, £74 5/-.

Greenock Congregational Funds.—Mr. A. Y.¹ Cameron, Treasurer, acknowledges with sincere thanks the sum of £17 14/2 from Anon., Grand Rapids, o/a Foreign Missions, per Rev. Jas. M'Leod; Anon., Greenock, £1, o/a Foreign Missions.

South Harris Manse Building Fund.—Mr. Alex. MacLennan, Treasurer, thankfully acknowledges the sum of £161, collected in South Harris by Mr. N. M. and J. M. L.; Mr. A. C., Finsbay, £7; Mrs. R., Portmahomach, 10/-; Mrs. J. M. L., "Mairnecag" Villa, Tarbert, £1.