

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
Recent Sad Calamities	287
Baptism	289
The Throne of Grace	297
“Lamps in the Vale”	300
Colonel Gardiner’s Conversion	305
The late Mr. James Hymers (Elder), Halkirk	308
Suipeir an Tighearn	311
Literary Notice	313
Notes and Comments	313
Church Notes	316
Acknowledgment of Donations	317

Printed by

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

Price 5d. Post Free 6d. Annual Subscription 6/- prepaid, post free.

THE
Free Presbyterian Magazine
AND MONTHLY RECORD.

VOL. LVII.

March, 1953.

No. 11

Recent Sad Calamities.

It is with a feeling of dismay and unusual grief that we make reference to the series of unspeakably sad calamities which came upon many, especially around the coasts of Britain, during the week-end, 31st January and Sabbath, the 1st of February last. On Saturday, the 31st of January, the Stranraer to Larne steamer *Princess Victoria* foundered and sank with the loss of 128 passengers and crew between the Scottish and Irish coasts. This was the first sad news of the effects of the great storm of wind on land and on the sea which raged around our shores. Then on Saturday night and Sabbath morning high tides and powerful gales smashed open hundreds of walls protecting long stretches of the sea coast in the South-East Coast of England and the Thames Estuary. The sea inundated Canvey Island and towns and villages in Lincolnshire, Norfolk, Suffolk and Essex. At the time of writing it has been reported that over 300 people are lost principally by drowning, including, of course, men, women and children; and 30,000 at least had to leave their homes. Many homes have been completely destroyed. Then in the North-West of Scotland almost 28 fishing vessels were driven ashore in the vicinity of Lochbroom, Ullapool, but there is no report of loss of life here. And a Fleetwood trawler with a crew of 15 was lost off Barra Head; and much damage to property was done on the Banffshire coast of Scotland. And, in addition to all those grievous events, it was reported on Monday, the 3rd of February, that 39 people were believed lost, including the crew of six, in an aircraft on a transatlantic flight from Hertfordshire to Gander, Newfoundland. Then in Holland the sea broke through the dykes, with the terrible results that over 1,200 people were drowned and one-sixth of the whole country was covered by the sea. Nearly one million people are affected, and so we anxiously await news of Dutch friends.

We know that all our Church people join with the rest of the nation in a real sense of grief over the bereavements, sorrows, losses, pains and anxieties which thousands have experienced; and our deep, genuine sympathy goes out to all who have suffered here and in Holland. The Lord's praying people, we are assured, have been much at the throne

of grace pleading that all those affected by these sore and heavy adversities may be led in their distresses to turn to God, who is a refuge and a very present help in trouble. As we read repeatedly in the 107th Psalm, "Then they cried unto the Lord in their trouble, and He delivered them out of their distresses"; and so may grace be given to many out of the fullness that is in Christ Jesus, the Redeemer, and friend of needy sinners, to be thus exercised.

We who have not been personally afflicted by these heavy dispensations in the divine providence would do well to think seriously of Christ's observations upon those "whose blood Pilate mingled with their sacrifices" and as He declared, "Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Luke xiii, 1-5). Then Jesus follows with the parable of the barren fig tree in the vineyard. "Cut it down," is the command of the owner. But the dresser of the vineyard pleads, "Lord let it alone this year also, till I shall dig about it and dung it. And if it bear fruit well; and, if not, then after that thou shalt cut it down" (Luke xiii, 8-9). And now are we bearing fruit answerable to godly repentance by the operation of the Spirit of grace in our hearts? If not, what an awful event it shall be for one to be cut down into eternity by the stroke of God in their spiritual barrenness.

And further, we ought not to dismiss from our minds the solemn consideration that these lamentable happenings bear all the appearance of the hand of the Most High upon us *as a nation*, in judgment and as expressing His holy displeasure against us, because "Our iniquities testify against us . . . for our backslidings are many; we have sinned against Thee," as Jeremiah confessed on behalf of the Jews in his day (Jeremiah xiii). And as surely as Israel and the Jews, highly privileged as they were with the Word and worship of God in their midst, exposed themselves to the rod and judgment of Him who reigns from His throne on high, by their sins and heinous backslidings, as certainly are we in Britain provoking the Majesty of heaven to come forth against us with dark and devastating dispensations. And how applicable to us are the words of Psalm 106, "Many times did He deliver them, but they provoked Him with their counsel and were brought low for their iniquity." And all the subtle and erroneous views and arguments with respect to God's relationship to our national calamities, by professed ministers of religion and others, will not alter this view of these terrible events held by the discerning children of God among us, who will take second place to none in their Christian sympathy for their suffering fellow creatures.

Therefore let us "hear the rod and Who hath appointed it"; and may repentance be granted us as a nation, in sovereign mercy and for the sake of Christ Jesus, to turn from our idols of pleasure, sport

and gambling, and from our Sabbath desecration, adultery, violence, and covetousness, and our neglect of the Bible, the worship of God and the precious gospel of Jesus Christ and Him crucified. For otherwise, who knows what further strokes the Lord may bring to bear upon us. "The Lord reigneth; let the people tremble" (Psalm xcix, 1). The past year, 1952, was a year of calamities within our borders, as we pointed out in a note in our December issue. What of 1953, if the Lord continues to have reason for controversy with us? "Show us Thy mercy, O Lord, and grant us Thy salvation" (Psalm lxxxv, 7).

Baptism.*

By REV. J. MACLEOD.

IN Matthew we read—"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Mat. xxviii, 18, 20). "And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized shall be saved, but he that believeth not, shall be damned" (Mark xvi, 15, 16). Luke is silent on direct reference to baptism, but verses 46-47 in chapter xxiv intimates quite clearly the same divine commission as in Matthew and Mark to the Apostles—"And He said unto them, thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

The Confession of Faith agreed upon by the Assembly of Divines at Westminster, with the assistance of Commissioners from the Church of Scotland:—Alexander Henderson of Edinburgh, Robert Douglas of Edinburgh, Samuel Rutherford of St. Andrews, Robert Baillie of Glasgow, George Gillespie (ministers); John Earl of Cassilis, John Lord Maitland, Sir Archibald Johnstoun (ruling elders); Henry Roburgh, Adoniram Byfield, John Wallis (scribes).

These were our Scottish Commissioners at this assembly of divines, who sat with the English divines in framing and compiling the book known to us Presbyterians ever since as "Our Confession of Faith," or the "Confession of Faith of the Reformed Church of Scotland." The English divines who sat at Westminster were probably the most gracious and learned divines that the Church of God in England ever saw before or since! The ministers from Scotland that sat in this

* Rev. T. T. Shields, D.D., Toronto, has recently been strongly attacking infant baptism.—*Editor*.

assembly were equally eminent in piety and learning; and probably George Gillespie of Edinburgh was as learned as any of the scholars of that famous assembly. But to single out one or two of the most advanced in learning would be hardly fair as they were all eminent divines, pious and deeply taught by the Holy Spirit. "Then opened He their understanding, that they might understand the Scriptures" (Luke xxiv, 45). The true Church of God in Scotland and in other lands were satisfied that the "understandings" of the Westminster divines were truly illuminated by the Holy Spirit, as their intimate knowledge of the mind of God was so clear to them, as stated in the Confession of Faith with abundant proofs from Scriptures to clarify what might appear obscure to the unlearned.

They were not inspired or infallible men, but they were men of God, and surely that is the highest testimonial that can be given to the servants of the Lord Jesus Christ—"Moses the man of God." They were men of God. The General Assembly of the Church of Scotland and Parliament ratified the Confession of Faith and settled Presbyterian Church Government in Scotland, 7th June, 1690. It has been ever since a national calamity to the Protestant Church of England that they ever departed from the position taken up by the Westminster divines in restoring Episcopacy (Church government by Archbishops and Bishops) through the court intrigues of the Stuart Kings. What the Stuarts had in view was the restoration of the Papal religion, priests, and masses. The Church of England has been ever since divided, fighting, struggling between ritualism, Anglo-Catholics, and the Vatican! Our Confession of Faith is made up of 33 Articles, the Larger and Shorter Catechisms, Form of Church Government, etc.

What we are really concerned about just now is the serious attacks that have been made on the Confession of Faith by some Baptist ministers, especially, and in a particular sense, by Rev. T. T. Shields, D.D., of Toronto, Canada, in his magazine called the *Gospel Witness*. Many of our people read this magazine, and we deem it our duty to warn them against these subtle and unwarranted attacks which, to say the least, were uncouth, bold, and in extreme bad taste. We now charge Dr. Shields with being a sacramentarian—conversion by baptism. Dr. Shields will not like this, but if he exposed himself to this charge (as we shall prove he did) let him clear himself of the charge on Scriptural grounds and not by quoting the Word of God at random and applying it to suit his own special interpretation. Let us first of all state what the Westminster divines had to say: but before proceeding to state chapter and verse, I may say that Dr. Shields considers his own judgment, knowledge, learning and understanding above all the divines of the past generations in the Reformed Church! Calvin, John Knox, and all the Reformers "that emerged out of Romanism were never entirely free of the cobwebs of Rome," in the opinion of the Baptists! If Calvin, Dr. John Owen, Alexander Henderson, George Gillespie, Samuel Rutherford, Alexander Peden (the

covenant), Dr. William Twisse (the prolocutor), of the Westminster divines, Thomas Boston, President Edwards of New England, and Thomas Shepherd (the author of the *Ten Virgins*), if they had understood the mind of the Holy Spirit in the Word of God, "so plainly, so positively, and so evidently" as Dr. Thomas T. Shields of Toronto, Canada, never, never would they say, affirm, defend, and assert that baptism should be administered to the "infants of such as are members of the visible Church."

They were in error and committed a blunder in the bright judgment of Dr. Shields! Edwards and Boston must have been shrouded with the cobwebs of Rome, and as for Calvin and Knox, what did they know about the ordinance of baptism like Dr. Shields! What self-importance, ignorance, and pharisaical hypocrisy! In the high judgment of Dr. Shields the men of Princeton, New Jersey, Drs. Charles Hodge, A. A. Hodge, the two Alexanders were ignorant men in comparison to him. The Confession of Faith of the Church of Scotland, the Thirty-Nine Articles of the Church of England, all the Continental Confessions of the Reformed Churches and the Papal Confessions are collected into one grand heap in Jarvis Street pulpit and squelched into pulp as all unworthy of the least consideration from a theologian and Reformer of the outstanding understanding, ability and knowledge of Rev. T. T. Shields, D.D., of Toronto! Self-assurance, self-complacency, self-knowledge, and self-importance are the progeny of ignorance of spiritual values! It is often the case that spiritual pride goes before a fall! We pray that Rev. Thomas T. Shields may be mercifully and graciously protected from such a calamity! The Confession of Faith on baptism:—

CHAPTER XXVII.—OF THE SACRAMENTS.

Sacraments are holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ and His benefits, and to confirm our interest in Him; as also to put a visible difference between those that belong unto the Church and the rest of the world, and solemnly to engage them to the service of God in Christ, according to His Word. Proofs: Matt. xxviii, 19.

(2) There is in every sacrament a spiritual relation, or sacramental union, between the sign and the thing signified; whence it comes to pass that the names and effects of the one are attributed to the other.

(3) The grace which is exhibited in or by the sacraments, rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it, but upon the work of the Spirit and the Word of institution, which contains, together with a precept authorising the use thereof, a promise of benefit to worthy receivers. See proofs (in the Confession).

(4) There be only two sacraments ordained by Christ our Lord in the gospel, that is to say, Baptism and the Supper of the Lord; neither of which may be dispensed by any but a minister of the Word, lawfully ordained. See proofs.

(5) The sacraments of the Old Testament, in regard of spiritual things thereby signified and exhibited, were, for substance, the same with those of the New. See proofs.

CHAPTER XXVIII.—OF BAPTISM.

Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptised into the visible Church, but also to be unto him a sign and seal of the covenant of grace, in his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ, to walk in newness of life: which sacrament is, by Christ's own appointment, to be continued in His Church until the end of the world. See proofs (Confession of Faith).

(2) The outward element to be used in this sacrament is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the gospel lawfully called thereunto.

(3) Dipping of the person into the water is not necessary, but baptism is rightly administered by pouring or sprinkling water upon the person.

(4) Not only those that do actually profess faith in and obedience to Christ, but also the infants of one or both believing parents are to be baptized.

(5) Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated. See proofs.

(6) The efficacy of baptism is not tied to that moment of time wherein it is administered, yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belonged unto, according to the counsel of God's own will, in His appointed time. See proofs.

(7) This sacrament of baptism is but once to be administered to any person. See proofs.

Here they are: who have acted according to the mind of God in His Word—the Reformers, the Puritans of England, Covenanters of Scotland, the Presbyterians of Holland, Prussia, France, Calvin of Geneva, Knox of Scotland, the Edwards, and the Hodges of the United States of America, or the Baptists? In this matter of baptizing infants or adults only, both parties cannot be in the path of duty. What is meant by the "baptism of believers"? Who can tell! The Jarvis

Street pastor of Toronto took the Westminster Confession of Faith, the Thirty-Nine Articles of the Church of England, and some garbage he collected from the kitchen of the Council of Trent, via the Vatican, and some other rubbish he gathered from the mudheaps of the modern ritualism of idolatrous Episcopal Romanists in England, and elsewhere, and compared and contrasted them, and when he fully satisfied himself (without proof or evidence from the Word of God), and his "baptised" audience, he threw them on the same rubbish heap and gloried in the "baptism of believers" by Jarvis Street standards.

This bold bombast should not go unchallenged. We are in duty bound to assert, maintain, and defend our Confession of Faith against all the attacks the devil can charge against it. The Modernists of Scotland, the Ritualists of England, as well as the Baptists, and the Papists, have challenged the Westminster Confession of Faith of the Reformed Church of Scotland, and the devil is still attacking it. The doctrines of the Confession of Faith must be painful to the carnal minds of Arminians, and Antinomians. For centuries there was no trace of the Baptists. At the Reformation they raised their loud war-cry—"The baptism of believers and only believers should be baptised. How can infants be baptized. They cannot repent, believe or accept baptism. A terrible sin, yea, sacrilege," declared the Baptists!

"Men and women who were baptised in the Church of Rome must be baptised again." The Reformers said, "No, that is not necessary. The sacrament of baptism is but once to be administered to any person, let him be old or young." From Germany the war-cry of the Baptists spread to Holland, to England, but found no place in Scotland except among some few legally minded folk. This was their idea of complete "separation" from the Papal Church. The next phase in the war-cry was that no infants should be baptised, as they believed only in the "baptism of believers." It was by faith, and by faith alone, that any person, male or female, should be baptised, and in the absence of faith no baptism. If, however, one professes faith (irrespective of the nature or kind of faith) the pastor is bound to baptise the candidate according to the rites of the Baptists. The candidate must be baptised on the profession of his faith and that is the only ground upon which he or she can be accepted ("the baptism of believers"). If the person baptised kept on his way rejoicing in his new-found blessing and privilege, like the Ethiopian eunuch, good and well, but what of him that proved by his life and conversation in the world that he was a wicked man, a hypocrite, a Judas—was his baptism valid or what was the use of his baptism to this poor, miserable hypocrite?

Let us suppose (as the Baptists are past-masters at suppositions) that this poor Judas-like fellow was later on convinced of his sins, crime, and great wickedness, pardoned and truly regenerated, "a new creature in Christ Jesus," "old things past away," would he have to go to the pastor the second time and humbly confess his hypocrisy,

wickedness, and how he trifled with the solemn ordinance of baptism on the former occasion when he came to the pastor, and was baptised on the strength of the faith that was not in him? Would he be baptised on this occasion as he had "faith" and was sincere, humble, and truly pious? or would the first stand although he had no "faith" for the Baptists believe in the "baptism of believers" and in no other form, type, or manner of baptism of old or young. As for infants they are left in a "cold-storage!" The mothers who brought their children to Jesus to bless them fortunately lived long before the Baptists were ever heard of!

Abel was a believer, Noah was a believer, and Abraham a believer before he was circumcised, but no word of the "baptism of believers." It was in the time of Abraham that circumcision was introduced into the family of Abraham, and in the days of Moses and Aaron that the Passover was introduced (see Exod. xii, 11, 27). Were Abel and Noah saved without the rite of circumcision and the Passover? They were according to God's Word! They were saved by living, saving faith in the Lord Jesus Christ wrought in their souls by the Holy Ghost. Why then was the rite of circumcision and the Passover so late in appearing in the Church of God, if it were absolutely essential to the faith of believers to be in possession of these divine ordinances of God? It had a twofold meaning to the faith of the Church of God:—(a) It was strengthening and confirming the faith of the Church in the Messiah that was to come; (b) It was a convincing evidence to their faith that only through the mercy of God could any son or daughter of the race of Adam be saved! Paul says, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost" (Titus iii, 5). What direct command (or evidence) have we (who believe in infant baptism) from the New Testament that infants of believing parents should be received as members into the visible Church of God?

Many texts of Scriptures are quoted by Protestants in support of the practice of baptising infants. The Baptists are equally courageous in quoting Scriptures in defence of their own practice. Can the Baptists give clear and convincing evidence from the Word of God that infants of believing parents should not be baptised in infancy? Absolutely none. They reject and deny that circumcision or the Passover under the Old Testament had any reference or analogy in them corresponding to the two ordinances of the New Testament, Baptism and the Lord's Supper. They virtually blot out these divine ordinances of God as of no significance, application, or the least meaning to the Church of God under the New Testament dispensation. They might as well blot out of their carnal reckoning the Aaronic priesthood, the great day of atonement, the whole worship of the Church of God under the Old Testament as to say, and try to prove by carnal reasoning, that circumcision and the Passover had no meaning, sense or use to

the faith of the Church under the present dispensation! It is no wonder John Calvin was so severe (Scripturally so) against the Baptists!

Do the Baptists themselves believe all the nonsense they teach about the "baptism" of believers"? Some do, but many don't believe in it. We know that scores of their pastors leave the fold of the Baptists and join other denominations, Presbyterians, Church of England, etc., which is an intimation to all discerning people that the noise the Baptists make is carnal and resembling the noise Papists make about their unwarranted assumptions! It is all a frothy storm. The results show, and prove, that the "faith" of the Baptist is like the "faith" of those who followed Christ for the "barley leaves."

Indeed, Rev. T. T. Shields, D.D., of Toronto, used language depicting those who differ from him and separated from his congregation in Toronto that he ought not to. Their "faith," "baptism," profession and persons were cast upon the dunghill. "The baptism of believers"! One of the finest Christian gentlemen (a late aged Baptist pastor in England), said to us in the presence of other friends "that if he were beginning his ministry again he would do so in the Free Presbyterian Church of Scotland." The Baptists are sacramentarians. Yea, more or less like the Papists: grave danger that you will never see heaven unless you are baptised after the order and rites of the "Baptist believers"!

What authority have we to baptise the infants of believing parents? What authority had Isaac to continue circumcision, Jacob and his sons in their sojourn in Egypt, Moses, Aaron, and the Church to the time the Lord Jesus commissioned His Apostles—"Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world. Amen"? The same divine authority as they had in circumcising the male population of their nation when they were eight days old! The parents of the infants were commanded by God to circumcise the infants. The Apostles were to continue the same divine ordinances under different forms, but the spiritual significance remained unchanged—a seal of the covenant—"The sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited were, for substance, the same with those of the New." (Confession of Faith.)

Did the Lord Jesus command the Apostles not to baptise infants? No. Did He command to baptise none but "adult believers"? No! What, then, did He command His Apostles to do—"Teach all nations." Were these nations made up of adults and no children? No children, according to the Baptists, only adults and "the believers" were to be baptised whatever happened to their children. Were children in the family of the Philippian jailer? We know the jailer believed and was saved.

How many were in that house? Were there any children? What is written? "And He took them the same hour of the night and washed their stripes and was baptised, he and all his, straightway" (Acts xvi, 33). The Baptists are so sure (without a shred of evidence) that there were no children in the jailer's house—"not one," "only believers." John Calvin, John Owen, Boston, and Edward could never have understood the nature, the proper form, who, when, and to whom baptism should be administered. Dr. Charles Hodge was a complete ignoramus in comparison to Rev. T. T. Shields, D.D., of Jarvis Street, Toronto! We warn our readers against this baptismal sacramentarian ideology of the Baptists. "And these words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes" (Deut. vi, 6-9).

The truth remains as applicable to-day as when the above was written. The children are to be received into the visible Church as members thereof as soon as possible, and godly parents are not to be denied by Baptists or Mohammedans the privilege and pleasure of bringing up their children in the fear of God, teaching them to observe what Christ commanded them to believe and respect. There are millions of Christians, and among them many Baptist parents that are not fit to receive baptism for themselves or for their poor children because of their godless life and conversation. The so-called "Baptists of Believers" savours strongly of the Popish "baptism" of infants (in some cases) before they are born into the world! For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love" (Gal. v, 6). "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. ix, 16). Nicodemus was circumcised according to the command of God (equivalent to baptism under the New Testament), but he was not "born again" when he came to Jesus. It is not baptism in infancy or in old age that changes man's state and nature but grace, the eternal power of the Holy Spirit in the soul.

The symbols, types, figures, immersed in water or sprinkled, sitting at the Lord's table, praying, going to Church—nothing will avail but the saving grace of God in the soul. If that is plain, and in the heart, in the understanding, the Baptist, the Presbyterian, the Christian believer will be saved through Jesus Christ and Him crucified, and all other isms must be blotted out, and not through any works of righteousness that we can do! While we cannot accept the "baptismal regeneration" of the Episcopalians and Romanists, neither can we accept the "baptism of believers" as preached and practised among the Baptists. It is through grace that sinners are saved. We most

sincerely believe in infant baptism as surely as we believe that infants (males) were circumcised according to God's command. We are as convinced on the other hand that circumcision, baptism and Church membership never did, and never can, save a soul.

May God hasten the day when the breaches and divisions on the walls of our Zion be healed. We love Baptists, not because they are Baptists, whether "strict," "general," "particular," "open" or "closed," but because they are the Lord's precious people. We believe our Confession of Faith is as near the truth of God as ever evolved in the Christian Church from the days and times of the Apostles.

Let our young people possess a Confession of Faith, read it, study it carefully, and, if properly versed in it, all the attacks of the Baptists, Modernists, Romanists, or Atheists can never change you to their belief.

The Throne of Grace.

By ROBERT TRAILL (London, March, 1696).

(Continued from page 270.)

II. Why is it called a *throne* and a *throne of grace*?

Passing what is said of the apostle's alluding to the mercy-seat in the tabernacle and temple of old,

1. It is called a *throne*, because of the glory and majesty of God manifested here. God's condescending to display and dispense his grace and mercy to sinners, is no debasing of God, but an advancing of his glory. When he gives grace, he acts royally, and as a king, with majesty. Araunah's offering to David, is said to be *like a king* (II Sam, xxiv, 23). He was no king, but a subject; but he had a free, noble heart. The Lord on this throne of grace, dispenseth all acts of grace with great majesty, and as a king; but not as a King Judge, and Ruler, but as a King Benefactor, and Giver. This royalty of grace shines (1) in the greatness of the gifts, grace, and mercy; vastly above all that the creation can give; (2) in the manner of giving; free, sovereignly free. Grace and mercy is his own, and he doth with them as he will. When Moses prays (Exod. xxxiii, 18), *I beseech thee, show me thy glory*, we cannot conceive what was in his holy heavenly heart. He was now just come down from the mount the first time; he is going up again to spend other forty days there, in such communion with God as never mere man enjoyed before or since out of heaven; he had prevailed with God for Israel, and hath a most gracious answer (ver. 17). *And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.* What means Moses then by this prayer? (ver. 18). Whatever he meant, the Lord's answer is much to be observed (ver. 19). *And he said, I will make all my goodness (or beauty) pass before thee, and I will proclaim the name of the Lord before thee.* (What is in this name that hath so much of glory and goodness in it, as should

satisfy such a mighty hungerer for more of God, as Moses was?) *I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.* God's glory shines highly, in his being the sovereign disposer of his own grace and mercy; and happy is the believer that adores this glorious sovereignty. Paul in Rom. ix, 15-25 makes a deep improvement of it. Jer. xvii, 12. *A glorious high throne from the beginning, is the place of our sanctuary.* See then that you, in all your pleadings for grace and mercy, remember that you are before a high stately throne. Approaches to God on the throne of grace should be managed with the deepest reverence and humility. So did the publican, when he came to it (Luke xviii, 13). *God be merciful (propitious) to me a sinner* (or *me the sinner*, the great singular sinner. So the Greek runs, as Luke vii, 37, 39). The deepest, profoundest adoration of the glorious majesty of God, is performed by a self-condemned sinner, pleading at this throne for the obtaining of the sovereign free grace of God. *Lastly*, It is called a *throne*, because grace reigns and is enthroned here (Rom. v, 21). *Grace reigns through righteousness unto eternal life, by Jesus Christ our Lord.* Blessed reign! and blessed are all that are under the reign and dominion of the grace of God. Sin reigns through the unrighteousness of the first Adam unto eternal death, if men be let alone, and if grace do not break this reign of sin. And grace reigns through the righteousness of the second Adam unto eternal life. And nothing can dethrone grace; it will prevail, and reach its end, eternal life, in all it falls upon. O that captives to Satan, and slaves to sin and the law, would long to be under the reign of this stately power, the grace of God! and that believers themselves would give a more free and large subjection to it!

2. It is called a *throne of grace*,

First, Because grace erected and reared it up (Psal. lxxxix, 2). *Mercy shall be built up for ever.* Nothing but grace and mercy framed the throne of grace. I may allude to the Lord's stately words to Job (chap. xxxviii, 4, 5, 6), speaking of the first creation (but this throne of grace was fixed before, as the King himself saith—Prov. viii, 23—*I was set up from everlasting, from the beginning, or ever the earth was*), *Where wast thou when I laid the foundations of the earth? and Who laid the corner-stone thereof?* No creature was on the council; it is a divine contrivance. But, now it is revealed, our faith, on the ground of this revelation, may, and should go back, and take a refreshing view of this eternal contrivance. The Lord builds a house of mercy, that a company of sinners may dwell in, with him, for ever. What laid the corner-stone of this throne, but grace? What brings in the inhabitants, preserves them, and perfects them, but grace? For whom is it prepared, and by whom shall this house of mercy be possessed, and with whom shall it be filled, but with *vessels of mercy, which he had afore prepared unto glory* (Rom. ix, 23).

Secondly, it is called *a throne of grace*, because grace hath here, and here only, a glorious display and discovery. Till men get a sight of God in Christ, they cannot tell what the grace of God is. Search heaven and earth, you can never get a view of God's grace, till ye come to this throne. You may see God's infinite power, and wisdom, and goodness, written in great characters, in the great volume of creation and providence; but till ye come to know God in Christ on this throne, you can never see that divine dainty, and saving blessing, the free grace of God; grace, as an everlasting fountain in the heart of God, pouring down, streaming forth eternal salvation on ruined unworthy sinners. Men should make a visit to the throne of grace, if they had no other errand but to get a sight of this precious thing, the grace of God. A right sight of it is saving. Believers should long to be in heaven, if they had no other errand, than to see the spring-head of that flood of grace that came down from heaven, to drag them out of hell, and to draw them up to heaven.

Thirdly, it is called *a throne of grace*, because all the acts and sentences passed at this new court, are all acts of grace. All the blessings given from this throne, are all of mere grace. Nothing is here but grace (John i, 17). *The law was given by Moses, but grace and truth came by Jesus Christ.* Was there no grace nor truth under the law? Yes, a great deal; but it all belonged to Jesus Christ. There was grace under the law, but none but what related to Jesus Christ. There was truth under the law, but only as Christ was pointed at; otherwise all were but vain and beggarly rudiments, and empty dark shadows. The Jews see nothing of Christ in the Old Testament, and therefore find neither the saving mercy nor saving truth of God in it. And it is much worse with men (Christians I cannot call them) that see as little of Christ in the New Testament. Take the chain of salvation, and all the links of it, as the apostle names them (Rom. viii, 29, 30) and all of them are of grace. We are chosen by grace; we are given to Christ by grace; redeemed by him by grace; by grace we are justified through that redemption; by the same grace we are adopted; by the same grace we are saved, *by the washing of regeneration, and renewing of the Holy Ghost*; and by grace we shall be glorified. And they that will not claim these blessings, and hold them by this tenor of free grace, I dare not say that they shall never have them (for this grace can overcome its greatest enemies); but I may say, that they have at present no part or portion in this matter; and when they come to partake of grace, and to *know the grace of God in truth* (as Col. i, 6) they will be of another mind, and count it the best tenor to hold all by, even by free grace; yea, after all the riches of grace poured forth on believers in this life, when they come to receive the crown of glory, they receive it as humbly, yea more than they did any former act of grace from this throne. The *overcomer by the blood of the Lamb*, will receive the crown from his glorious Redeemer as humbly, and with owning it as a gift of grace, as much as ever

he did receive a pardon in that blood, when his head was on the block, and the axe of law and justice lifted up to cut him off for his iniquity. There may be proud pleaders for (or rather presumers and expecters of) the crown of glory, but no proud receivers of it. We must look for the mercy of our Lord Jesus Christ unto eternal life (Jude, ver. 21). Merit and worth are only for hell; and they have no room in heaven, nor in the way to it. Justice reigns in hell, and grace in heaven. So all will find that come to heaven; and so must they all know and believe that would be there. Sinners that are for merit, will find it sadly in hell. Men's merit makes hell, and Christ's merit makes heaven (Rom. vi, 23).

Fourthly, it is called a *throne of grace*, because the glory of grace is the last and highest end of the building of this throne, and of all the acts of grace dispensed at it, and from it. That proud monarch spoke vainly and wickedly (Dan. iv, 30) and was quickly by God punished severely for his sin. If we may be allowed to allude to such words, we may say of the throne of grace, *Is it not that high throne that God hath built for the house of his kingdom, by the might of his power, and for the honour of the majesty of his grace?* Are any chosen in Christ, and predestined to the adoption of children by him? *It is to the praise of the glory of his grace* (Eph. i, 4, 5, 6). Do they believe by grace? *It is to the praise of his glory* (ver. 12). Are they sealed and at last possessed of heaven? *That is to the praise of his glory* (ver. 14). Are they quickened when dead in sin, and advanced in and by Christ Jesus? *This is to the praise of his grace* (Eph. ii, 4, 7). All the blessings in time and eternity that the heirs of grace enjoy, are all to the praise and glory of that grace they spring from. We read in the word of none of the counsels of God before the creation of all things, but of his purpose of saving a company of poor sinful men by Jesus Christ; and of no other design in this purpose, but to magnify his grace in saving of them this way. So much of the signification of this word, a *throne of grace*.

(To be continued.)

"Lamps in the Vale."

(Continued from page 275.)

In far off Midian the God of the burning bush called Moses, and there bound a forty years' service upon his shoulders; this was the divinely conditioned emancipation of His Israel. In every place, in every circumstance, and in every day God resided in that call, and required of Moses a daily rendering of his stewardship. Through the residing of God in His own call such a call is deathless; duties and services can never change nor age, but are always the living things God makes them. Now in Pisgah, God relieves Moses of his burden.

How good to enter the good land above under the benediction of Him who dwelt in the bush. "Get thee up and die in the mount." By these words Moses was relieved of all further duty, his burden was untied by God alone, who had bound it upon him, and he passed out of time under the benediction and good will of Him who dwelt in the bush. "Hold fast that which thou hast that no man take thy crown."

There is a crown for the servant who has completed service, and the perseverance behind such completion is often found in a right and sober recognition of what constitutes our call. "Who knoweth whether Thou art come to the kingdom for such a time as this. If I perish, I perish. Be thou faithful unto death and I will give thee a crown of life."

God's plan for Esther. A comparison between God's plan for Esther and Esther's plan for herself might prove instructive, and, briefly, we shall consider them. We all have the ability to plan; to seek security for the present with our eye upon the future, and it is probable that in this Esther was no exception. She found herself on a throne, with all the power, comfort and security associated with such a position. Quite naturally she might have expected to plan the retention of these good things. At a distance and only occasionally did God come into her view, and although her people's sad condition might have affected her she does not appear to have given herself over to their deliverance. She might have dropped a discreet word on their behalf at a time, but no unbroken service, calling for her all, was entered upon. The question—"Who knows . . .," along with her agonising reply changed all this, however. Her answer brought her into line with all true heroes and heroines in Israel, and the pattern of her life immediately took on the pattern of theirs. God, his people, affliction, prayer, painful effort, deliverance was now, not only the pattern of her life, but the pattern of God's plan for her.

The grace of God reveals itself to His child in a series of surprises, and this planning of God is one of them. How we stand in utter amazement when in all its grace and beauty God's plan in our lot, for the first time, flashes across our view. Our shortsightedness up to this point humbles us in the dust, and when we learn something of the Lord's grand plan for us we are ready to say with David, "What can David say more." We are struck dumb before such love, grace and wisdom. For the Lord not only plans our sure salvation in Christ but within that plan he includes one of the most honourable services; service for His coming kingdom. "A seed shall service do to him." A single humble service, by the humblest, made in the humblest way, on behalf of one of the King's most humble daughters raises the servant high above the highest queenship. God's way for Esther was so loaded with heavenly honour and immortal fame that in comparison her own earth-bound plan must have appeared as rottenness itself.

Her plan, which for a moment might have secured a doubtful good, was now exchanged for that of the Ancient of days, whose goings are from everlasting. He whose ways are above our ways as the heavens are above the earth, stooped down and brought heaven and the fame of it, into the groans, fears and puny efforts of this daughter of His people. Unseen to human eyes, Esther's true path now followed in the trail of the bright and morning star. Death threatened but her body must die in any case; but Esther, her acts, her fellowship with God, her love for His people, and her self-denial for them were deathless things. He who was the centre of her plan was the Lord of life and in Him her all was immortal.

Let us pause to ask how this glorious plan reached Esther. It came to her through the usual channel—through great affliction. It came to her through a heart filled with love to God, through a heart awakened by God to a sense of sore duty, a heart broken and humbled through a sense of its own limitations and unworthiness, a heart melted down through consuming conviction. These pangs which made her fear death, were the attendants of Esther's enrichment.

From time to time the cause of Christ calls for the sacrifice of all we hold dear. There may be death of plans, prospects and hopes. There may be death through obscurity, ignomy, loneliness, forgetfulness, death by misunderstanding or worse, death through misrepresentation. There are deaths within a healthy body which make physical death welcome. But all this is of the weaving of Christ, and a glorious weaving it is. In every thread of it, the weaving is of His hands, the pattern is of His heart. Surely this should make every Christian think seriously of his place, position, work, and service under duty to God. "Is this place, position, work, service, or duty *which I shun and refuse to consider*, is it the Lord's plan for my enrichment?" The pattern of the cross on earth is the pattern of the crown in heaven. Let us seek a sanctified view of "the path of duty" and we shall soon see that it is a path made glorious through the Lord's reward in it.

"For all those that be righteous sown is a joyful light." An olive is sown, hidden, lost to view, ploughed under. A period of slow growth then the fruit bearing, followed by fruit gathering. Now are the olives bruised, and beaten, and so the best oil is expressed. The next step is there in the temple. There are the seven golden pipes, and we see the seven well trimmed lamps with their one full light. Yes, and a joyful light it is, for is it not closely identified with Him who is the light of the New Jerusalem. In its clear, mellow, and friendly light all of the new creation is filled with joy. "If I perish I perish." Is not this a ploughing under? Yet it is light sown. "The Jews had joy and gladness, a feast and a good day." Is this not a joyful light? We cannot separate the "light and gladness" from the "If I perish, I perish," both are of one hand, one heart, one plan. Esther's plan called first for suffering, as the only way by which the remainder of her plan

should be worked out in joy, pondering own paths for herself and her people. How wonderful, how glorious, how loving, how like Him who directs them through the vale of Baca and on until we appear in Zion. Around the hidden purpose of His plan for us as we turn it over, "our hands drop with myrrh, our fingers with sweet smelling myrrh upon the handles of the lock." Surely He has been a long time standing there before our tardy, sordid, brutish natures became aware of His presence or of His plan. "I was in Thy sight a beast."

Esther's encouragement. To every duty laid on His child God adds this blessing, power to call on Him for help. Such a cry is of the weak and the undone and the near-to-perish. His children are encouraged to cry unto Him for help in matters purely personal, but the encouragement to cry to Him under His cross is still greater. Esther's cross rose directly from her relationship to God and His people. It was entirely of God and for God, and consequently her encouragement in prayer was very great.

In prayer, as in all things, there are rules and conditions to be observed, but it does not appear that Esther undertook any deep study of these. Nor was there any need. The conditions of true prayer were fulfilled in her. In her special circumstances she could pray only a true prayer, and pray only in an acceptable way. Under the weight of a true cross the soul that remains true to the cross and its Lord, can pray only a true prayer. He learns that since the burden laid on him is more God's concern than his own he cannot be wrong in bringing it back to the Lord. By a sanctified and spiritual intuition the Holy Spirit teaches him this, and he finds no more reason to argue about it than a little child requires a reason to show why he should cry to his father for help.

True and successful prayer centres round two words—"Abiding and asking." In abiding and asking, "it shall be done unto you." "If ye abide on Me and My word abides in you, ye shall ask what ye will, and it shall be done unto you." Was it not from her abiding on Him, and the abiding of His word in her, that Esther's greatest trials rose? Abiding is not the simple and easy thing which we so often imagine it to be. Abiding is not merely a case of remaining without effort and conflict. Were it so, the Lord would not have prefaced His conditions with an "if." "If ye abide." Abiding then is a thing of test and trial, and if we are to abide, we must expect conflict with forces which will seek to break our union with and disrupt our abiding in Christ. Surely this is true to experience.

Hell will spare no effort to terminate our abiding in Christ and our appointed place under His cross. Oh, the wrenching, the twisting, the pressure and the straining which an abiding branch will feel, under the weight of every foul wind from hell with the soul, by grace determined to abide by Christ and His cross, this is commonplace. To Esther, the cost of her abiding was the threat of death—"If I perish,

I perish." The temptation not to abide, along with the consideration making her abiding necessary, gave rise to great labour in the deep places of her soul and brought forth groanings which cannot be uttered. "Hold me and I shall be held to thee and duty, abide Thou in me and I shall abide in Thee and Thy paths."

By grace we abide in line with His will and our duty. By grace we abide in line with the throne of grace for necessary strength, and in so abiding we may expect such wrenching and shaking as that we too will experience our own particular version of "If I perish, I perish." Be it noted for our comfort, however, such abiding in face of such opposition is of the Lord, and in it we already have a sure token of His presence and power. "Abide and it shall be done unto you . . . I will do it." That is the promise and your so painful abiding will soon see its fulfilment. "I require strength to abide." It shall be done. "I require wisdom." It shall be done. "I require a plan." It shall be done. "I require to know what to say and how to say it. The king's mind must be changed. Out in the provinces where neither my voice, nor my action can reach, things must be done. An unchangeable law must be countermanded. Enemies must be met. Wrongdoers must be punished. Justice must be vindicated. I shall need grace and forgiveness for my weakness, lack of zeal and disloyalty. All this affecting myself, my people, and a kingdom I shall require, but in all I seek to abide." "Esther, queen and daughter in Israel, take courage, the word has gone forth; in so abiding, it shall be done."

Our Lord steps into the breach. In all the glory of His saviourhood, the majesty of His sovereignty, and the tenderness of His sheltering redeemership, Christ steps into the breach and it shall be done. The captain of our salvation, mighty to save, closes in with the powers of evil, and soon, yes, very soon, His challenging "It shall be done" will be changed into His triumphant "It is finished." Yes, it shall be done as He alone can do it, fully, finally, completely and gloriously. And the means of His choice? A weak, trembling, staggering, perishing woman, who by grace fulfils the testing condition—abiding, faint—"If I perish"—yet "I will go unto the king which is not according to law." Abide and it shall be done.

And so we have this wonderful demonstration of heaven's way in the affairs of His church on earth. "Out of weakness they are made strong by Him, "who calls those things that are not, as though they were." Human instruments can never be invested with omnipotence, but the cause of Christ, in the hands of the weakest, is so invested. From His throne in heaven He commands deliverance for Jacob, He speaks the word and done it is without delay. But is His throne in glory His nearest approach to His instruments on earth? No, for "greater is He that is *in you* than He that is in the world." He can not be closer than His own indwelling in them. He is on the battlefield, He is in the front rank. The limitations of His instruments only

make way for His omnipotence, so that their battles are his, and in His love He honours them by making His battles theirs. And so in that mystical partnership of inexhaustible strength and extreme weakness, of infinite value and profound demerit, and of never failing grace and a soul's nothingness, there is this unique meeting in the wounds of His body the church. "Fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church." No, here is no death. Some time, some way, the body must perish; but a person so united to Christ and His cause can never perish. Real power is the power to persist, and that is seen alone in ultimate things. And so from the threat of perishing, and under the promise that it shall be done, we move forward to sure preservation and success.

Christ with us, doing all for us, guarantees success. Stronger encouragement than that we cannot find, but as we close we should like to taste of encouragement which is sweet as well as strong. Spurgeon has a sermon on the words, "They shall see His face," and he names it "The Heaven of Heaven," and surely never in the vale of faith's feeble light is a soul so near that "face to face," experience of which, in wonder, it beholds the face of its yoke fellow. Then in Christ's countenance, most comely, yea in its lines, so tender, encouraging, resolute, faithful and loving, we see Him as altogether lovely. And is it not there in yoke with Him that we hear the sweetest and most engaging accents of His gracious lips? In His voice there is no hesitation, no doubt, no complaint, no fear—nothing but what is tender and reassuring. "If ye shall abide . . . it shall be done." Yes, in every province, in every city, in every village, and in every household, it shall be done. "The Jews had joy and gladness, a feast and a good day." "Only thou with thy eyes shalt see, and beholder be, the angel of the Lord did wondrously. They that knew the Lord shall wax strong and do exploits. I will go in strength of the Lord, and Thine own righteousness alone I will record." Yes, in the strength of that Lord, and in shelter of that righteousness go on to the heaviest duty, and in so going, believe that already you have a sure token that He who sent you is now with you. That in the loving purpose of His heart He intends that, along with all others like you, you too are soon to see that "It shall be done."—*Penueh*.

Colonel Gardiner's Conversion.*

Colonel Gardiner, born January 10th, 1688; died at Prestons, September 21st, 1745.

JAMES GARDINER was born in the year of the English revolution, 1688. Such was his reckless daring that he had fought three duels before he attained to the stature of a man. In the first of his country's battles

* Printed from the book *The Divine Life*, by Rev. John Kennedy, M.A., F.R.G.S.—*Editor*.

in which he was engaged, he was left among the wounded on the field of action, and his conduct in this melancholy position shows how godless and hardened his heart was. He was now in the nineteenth year of his age. His life had already been steeped in licentiousness, but he had no thoughts of repentance; his one concern was how to secure the gold which he had about him. Expecting to be stripped by the enemy, he took a handful of clotted gore, placed his gold in the midst of it, shut his hand, and kept it in that position till the blood so dried and hardened that his hand would not easily fall open if any sudden surprise overtook him. The next morning he lay faint and exhausted, through loss of blood, and overheard one Frenchman say to another, "Do not kill that poor child." And when he was able to open his fevered lips, the first thing he did was to tell a deliberate falsehood, namely, that he was nephew to the governor of Huy, a neutral town in the neighbourhood. His sufferings the following night were such that he begged those who were carrying him to Huy to kill him outright; but still he had no thoughts of God. And when his recovery was perfected, and he was restored to his country, it was only to plunge into all manner of excesses. The most criminal intrigues formed the staple of his existence from this period till the thirtieth year of his age. By his military companions he was called "the happy rake." But he was not happy. On one occasion while his profligate associates were congratulating him on his criminal successes, a dog happened to enter the room, and the young soldier (as he well remembered afterwards), could not forbear groaning inwardly, "Oh, that I were that dog!" "His continual neglect of the great Author of his being, of whose perfections he could not doubt, and to whom he knew himself to be under daily and perpetual obligations, gave him, in some moments of involuntary reflection, inexpressible remorse, and this, at times, wrought upon him to such a degree, that he resolved he would attempt to pay him some acknowledgments." Accordingly, for a few mornings he repeated some passages of Scripture, and bent his knees before the throne of God. But the remonstrances of reason and conscience soon yielded to the power of temptation; and hairbreadth escapes by sea and land only confirmed his alienation from God.

In the thirty-first year of his age, however, Gardiner became the subject of a moral change as thorough and striking as any which human history can present, while the singularity of the circumstances in which it occurred has seldom been equaled.

Towards the middle of July, 1719, he spent an evening of folly with some of his gay associates. The company broke up about eleven, and at twelve he had made a criminal appointment. The intervening hour must be bridged over by some employment. A pious mother had, without his knowledge, slipped into his portmanteau Watson's *Christian Soldier, or Heaven taken by Storm*. The title attracted him, and he expected some amusement from its military phraseology. He

took it and read, but it produced no seriousness nor reflection. While the book was yet in his hand, however, impressions were made on his mind, the fruit of which must be regarded as the best index to whence they came. Whether he was asleep or awake at the time, he felt it afterwards difficult to determine. But if asleep, so vividly was what he saw and heard impressed on his mind, that it seemed to be a waking reality. "He thought he saw an unusual blaze of light fall on the book while he was reading, which he at first imagined might happen by some accident in the candle. But, lifting up his eyes, he apprehended, to his extreme amazement, that there was before him, as it were suspended in the air, a visible representation of the Lord Jesus Christ upon the cross, surrounded on all sides with a glory; and was impressed, as if a voice, or something equivalent to a voice, had come to him to this effect, "O sinner! did I suffer this for thee? and are these the returns?" Affected as were Daniel and John by the supernatural visions they saw, "there remained hardly any life" in Colonel Gardiner, and he continued, he knew not how long, insensible, but when he opened his eyes he saw nothing more than usual.

It were easy to dismiss this tale as the dream of an enthusiast, but such a proceeding would be far too summary to be worthy of inquirers after truth. If Gardiner had returned to his evil courses, we should have treated his vision as the mere offspring of an excited imagination and a disturbed conscience. And, as it is, it need not be doubted that imagination and conscience were both at work; but then, they were called to their work, and guided in the part which they performed, by some power foreign to the man's own soul. This we infer from the results. And what that power was, they will not doubt who are willing to be guided by the Book in their interpretation of spiritual changes. "It cannot in the course of nature be imagined," says his biographer, "how such a dream should arise in a mind full of the most impure ideas and affections, and, as he himself often pleaded, more alienated from the thoughts of a crucified Saviour than from any other object that can be conceived; nor can we surely suppose it should, without a mighty energy of the Divine power, be effectual to produce not only some transient flow of passion, but so entire and so permanent a change in character and conduct."

The dreamer arose from his seat, after a period of unconsciousness, and walked to and fro in his chamber under a tumult of emotions, "till he was ready to drop down in unutterable astonishment and agony of heart, appearing to himself the vilest monster in the creation of God, who had all his lifetime been crucifying Christ afresh by his sins. With this was connected such a view both of the majesty and goodness of God, as caused him to loathe and abhor himself, and to repent as in dust and ashes. He immediately gave judgment against himself, that he was most justly worthy of eternal damnation, and was astonished that he had not been immediately struck dead in the midst of his wickedness." For several months after, it was a settled point

with him that the wisdom and justice of God almost necessarily required that such an enormous sinner should be made an example of everlasting vengeance, and he dared hardly ask for pardon. His mental sufferings were now extreme, but he often testified afterwards that they arose not so much from the fear of hell "as from a sense of that horrible ingratitude he had shown to the God of his life, and to that blessed Redeemer who had been in so affecting a manner set forth as crucified before him." Those licentious pleasures which had before been his heaven, became now absolutely his aversion. "And, indeed," says his biographer, "when I consider how habitual all those criminal indulgences were grown to him, and that he was now in the prime of life, and all this while in high health, too, I cannot but be astonished to reflect upon it, that he should be so wonderfully sanctified in body as well as in soul and spirit, as that, for all the future years of his life, he, from that hour, should find so constant a disinclination to and abhorrence of those criminal sensualities, to which he fancied he was before so invariably impelled by his very constitution, that he was used strangely to think and to say that Omnipotence itself could not reform him, without destroying that body and giving him another."

At length the heavy burden fell from off this weary pilgrim, as from others, when he saw the cross. His peace came by means of that memorable Scripture, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins—that he might be just, and the justifier of him which believeth in Jesus" (Rom. iii, 25, 26). He had used to imagine that the justice of God required his eternal death. But now he saw that the Divine justice might be vindicated, and even glorified, in saving him by the blood of Jesus Christ. "Then did he see and feel the riches of redeeming love and grace in such a manner as not only engaged him, with the utmost pleasure and confidence, to venture his soul upon it, but even swallowed up, as it were, his whole heart in the returns of love, which from that blessed time became the genuine and delightful principle of his obedience, and animated him with an enlarged heart to run in the way of God's commandments."

The future life of Colonel Gardiner, from the hour of his conversion till he fell at Prestonpans in defence of the House of Hanover—a period of 26 years—was one of distinguished excellence. The "new man" was virtuous and pure and godly as the "old" had been licentious and profane. The change is a spiritual fact of deep interest; and if it be in any sense mysterious when viewed in the light of Christian truth, it would be not only mysterious, but unaccountable, if that truth be denied.

"... And suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" (Acts ix, v. 3-4).

The late Mr. James Hymers (Elder), Halkirk.

It is a solemn thing to possess a soul, and to die is an event of great solemnity. Happy are they who can in truth say, "For me to live is Christ, and to die is gain" (Phil. i, 21). We believe this unspeakable gain is now experienced by the subject of this obituary, "For the souls of believers are at their death made perfect in holiness, and do immediately pass into glory."

James Hymers was born in 1871 at Lybster, Caithness. While he was yet a boy his parents removed to the vicinity of Halkirk. He became for many years a farmer at Weydale and spent his retirement years in the village of Halkirk. The farm is to many a farmer his god, and as to the claims of higher things he says in effect as in the parable—"I pray thee have me excused." This attitude was made sin to James. About mid-life he heard the late Rev. D. Macfarlane preach in Halkirk at a communion season, and was seriously impressed by the Word. As he heard of Ephraim bemoaning himself (Jer. xxxi, 18) and crying, Turn Thou me, and I shall be turned; for Thou art the Lord my God," a cry came from his heart and a new activity followed. He later discovered that he was building on the covenant of works, but the entrance of the Word gave light and he was led to rejoice in Ephes. ii, 8-9, "For by grace are ye saved through faith and that not of yourselves; it is the gift of God. Not of works, lest any man should boast."

In 1914 he made a public profession of Christ, saying with Ruth, "Thy people shall be my people, and thy God my God." He was much encouraged by the case of Mephibosheth sitting at the king's table; lame on both legs and feeling utterly unworthy, but he was there for Jonathan's sake. James, feeling as lame spiritually as Mephibosheth was physically, found that he had an invitation to and a place at the Lord's table, altogether for the sake of another, even the Lord Jesus Christ.

In 1915 he had the painful experience of bereavement by the death of his wife after one year of married life. He was left with an infant daughter only 14 days old. In his sorrow he was given the promise, "As thy days, so shall thy strength be," and he was enabled to acquiesce in the will of the Lord. Later in life he met with tribulations which brought him with a heavy and sad heart to the throne of grace.

In 1922 he was ordained to the office of deacon, and in 1936 to that of elder. He discharged the duties of office-bearer with marked devotion, and took a very active interest in the congregation. He was in this, and as a praying man, a strength to his pastor and others. The following was related to me by a member, "On one occasion that Mr. Hymers conducted a prayer meeting his mouth was as the Lord's mouth to me. All that day I was tempted by Satan to come to the

sad conclusion that because of unfilled promises and no appearance of being fulfilled, I surely did not know the Lord's voice and was deceiving myself. In course of speaking Mr. Hymers said, 'You may be here and thinking because you cannot see the promises you thought you got can now be fulfilled that you did not get them at all, but you leave them with the Lord, and He will fulfil them in the way He means and at the time appointed, which may not be according to your mind.'

James followed with intelligent interest events concerning the cause of Christ in general, and particularly the contentings of our branch of the visible church for truth. He spoke of his having at one time the views that there were no obstacles to our uniting as a church with others who were separate from us, but, he added, "I came to see very clearly that I was wrong. Séparation for truth's sake was necessary and I thank the Lord for the stand made." His parting words from his death-bed to one of our ministerial brethren who visited him was, "Stand fast. Present day tribulations will end well."

The respect with which he was held in the county for integrity was obvious. His word, in any business transaction, was enough. He was, by the grace of God, steadfast in his principles, firm in his deeply rooted convictions and orderly in all his ways. During his last illness he spoke of Psalms 27, 141 and 115, but specially Psalm 40 as comforting to his soul. To an enquiry by the writer, he replied, "I am comfortable in every way, the Lord is not permitting Satan to tempt me, and I am hoping to get to my glorious home." Yes, he could say as did another, "I am still here waiting for the ferry boat, and my conscience singing sweetly on the merits of Christ's finished work." He was taken to Raigmore Hospital for treatment and before leaving he gave full directions as to his wishes if taken away, and asked to read Romans 8 and Psalm 16. He returned after a brief stay and was spared until 29th April, 1952, when at the age of 81 he fell asleep in Jesus. This was preceded by the death of his sister, Mrs. Jas. Mackay, Edinburgh. She was a regular visitor to her devoted relatives at Olgrinbeg (Halkirk), and beloved and esteemed by many in this her native county and elsewhere as a witness for Christ. Their departure was followed since by that of the like-minded Miss Christina Murray, George Street (formerly of Olgrinmore) and Mrs. Gunn, Calder, both members for many years in our congregation. The removal of a gracious elder and these God-fearing women leave us with a sense of loss. When many among the families of the righteous live in ignorance of those things which were precious to their godly ancestors there is a special call to pray, "Help, Lord, for the godly man ceaseth for the faithful fail from among the children of men."

To all the bereaved we express prayerful sympathy.—W. G.

Suipeir an Tighearn.

LE EANRUIG GROVE.

Tha'n creidimh Criosdail a tha againn ann an Egriobturan an Tiomnaidh Nuaidh, air ainmeachadh mar sin do bhrìgh gu'r e creidimh Iosa Criosd e, a theagaisg e, ann an cuid, na phearsa fein am feadh a bha e air thalamh, agus na bu làine le abstoil an deigh dha dol suas gu neamh; bho na chuir e a Spiorad Naomh a nuas orra, a chùim an treorachadh do na h-uile fhìrinn; agus le tiodhlacabh theanganan agus cumhachd a bhi'g oibreachadh mhiorbhuilbh rinn e comasach iad a bhi ga chraobh-sgaoladh agus ga dhaingneachadh anns an talamh uile. Am measg mhóran nithean a tha nochdadh oirdhearcas mór a chreidimh so, cha'n e mhàin os ceann creidimhean meallta an t-saoghail so, ach eadhon os ceann Mhaois fein (ged a thainig esan mar an ceudna bho Dhia) cha'n eil sinn gu bhi meas so na aon de na nithean is lugha, gur e seirbhie reusanta agus spioradail a tha ann; oir cha'n eil ach dà dhleasdanas co-cheangailt ris ann an rathad àithne; 's e sin nithean nach bitheadh gu bràth na'n dleasdanas gun àithne shònraicht agus theann bho Dhia air an son. Agus 's iad sin Baisteadh agus Suipeir an Tighearn. Tha'n cleachdadh corporra co-cheangailt ris an dithis sin, ann fein, na ni neo-chudthromach, agus tha e ceangailt air daoine, a mhàin do-bhrìgh gu'n robh e air òrduchadh le aon nach urrainn sinn coire fhaotainn dha ùghdarras.

Leis a bhaisteadh, ghabh iadsan a ghabh ri teagasg slàints tre Chriosd, orra fein a bhi'g aideachadh sin gu foilleasach, agus bha air an gabhail a stigh air aireamh a dheisciobuil; mar a tha gach neach, air a mhodh cheudna, dha'm bheil am baisteadh air a fhrithealadh a nis. Le bhi suidh sìos aig Suipeir an Tighearn, tha sinn ag oidhearpachadh a bhi cumail beo annain fein, agus a bhi cumail suas anns an t-saoghal, cuimhne Ughdar Neamhaidh a chreidimh sin, a dh'ionnsuidh an robh sinn air ar gabhail a stigh leis a bhaisteadh. 'S e so iomradh soilleir air an dà òrdugh shoisgeulach so a thaobh ceud chrìoch choitheann gach aon dhiubh. Tha cheud aon a deanamh gnothach ni's dlùithe do'n a chreidimh fein a tha sinn ag aideachadh; tha'n aon mu dheireadh a deanamh gnothach ri Ughdar a chreidimh, oir mar chuimhneachan air, tha'n t'òrdugh so ri bhi air a choimhead tre gach uile ghinealach.

Tha reusan nàdurra a teagasg dhuinn air do dhaoine fianuis ni's leoir a bhi aca air fìrinn an t-soisgeil, gu'm bu chòr dhoibh gu toileach a chreidsinn agus gabhail ris, agus air dhoibh a chreidsinn, e bhi fìor gun aidicheadh iad gu foilleasach e; ann an cainnt eil, 's a dleasdanas moralta tha'n so. Ach cha'n eil an ceangal fodh'm bheil iad, a bhi'g aideachadh an creidimh le òrdugh shònraicht a bhi baisteadh le h-uisg ann an ainm an Athar, agus a Mhic agus an Spioraid Naoimh. ag eirigh bho nàdur an òrduigh fein, ach a mhàin bho na so, gu'n do shuidhich Dia e. Mar sin, mar an ceudna, gu'n cuimhnicheadh-mid le taingealachd iadsan a rinn maith dhuinn, agus an cuspair sin, uime

sin os ceann gach neach, a dhearbh e fein an caraid is motha bha riamh aig clann na'n daoine. Cha leig reusan agus gach prionnsabal suairceis, leinn a bhi aineolach air. Ach air son a bhi cur air leth aran agus fion, a chum an fheum so, le ùrnuigh shòlaimte, agus ga ith agus ga òl, mar chuimhneachan air ar Tighearn beannaicht, cha'n eil ùghdarras eil againn ach àithne theann-san, "Deanamh so mar chuimhneachan orm-sa." Tha so ri bhi air a ràdh mu'n dà òrdugh so, nach eil, na'n cleachdadh, ni air bith eudthromach na duilich, agus gabhaidh iad gu furasda an co-chur mar chomharaidhean nan nithean a tha air an samhlauchadh leo; ni gu'n amharus is aon aobhar air son iad a bhi air an ròghnachadh le ar Slanuighear air son na criche so. Tha mi'g ràdh "aon aobhar," cha'n e "an aon aobhar"; oir maille ri so tha e coltach gu'n robh aobhar eil ann, 's e sin, a chum agus nach dealaicheadh e ni b' fhaide na b'eiginn bho chleachdaidhean nan Iudhach, a' measg an robh iomadh gne ionnlaid mar chuid dhe'n creidimh; mar sin thainig Eoin, a roimh-ruithear-san, a baisteadh le uisg, mar shamhlachas air an aithreachas sin leis an robh iad air an ullachadh air son rioghachd neamh, na linn an t-soisgeil a bha'n sin aig làimh. Agus ann an itheadh na càisg, b'e an cleachdadh-san, air dhoibh aran a ghabhail, a bheannachadh agus a bhriscadh, agus àireamh de chupain fhion a bheannachadh, aon dhiubh a bha gu sonraicht air ainmeachadh "cupan a bheannachaidh"; ni is e'n dearbh ainm a tha Pòl a toirt air a chupan ann an Suipeir an Tighearn (I Cor. x, 16). Ach air do ar Slanuighear na h'òrduighean sin a ghabhail a stigh do'n eaglais Chrìosdail, tha e ceangal ciall agus feum eil riubh, agus ag òrduchadh briathran eile na'm frithealadh. Ann am focal, air do'n duine a bhi na chreutair, gu mòr air a ghluasad le cheud-fathan, agus mar sin tuilleadh is ullamh air a bhi di-chuimhneachadh nithean spioradail agus neo-fhaicsinneach chunnacas iomchaidh do na Ghliocas Shiorruidh, an fhad so, còmhnaidh a dheanamh le anmhuineachd, le bhi sgeadachadh ar creidimh ro-naomh leis an dà fhoillseachadh shamhlachail so; agus do bhrìgh agus nach eil ann ach a dhà, agus, air mhodh sonraicht, a freagairt an criche, cha'n eil feum air ni an còr a ràdhg bhi ga'n dìon.

Tha na h'òrduighean deas-ghnàthail so gu cumanta a dol fodh'n ainm sàcramaid,* agus, ged nach e ainm Sgrìobturail a th'ann, ach air a thoirt bho chainnt agus bho chleachdadh nan Ròmanach, gidheadh tha e air a chumail, agus air a chleachdadh gu coitcheann, do bhrìgh gu'n robh e'n toiseach a ciallachadh a mhionnan a bha na saighdearan a gabhail gu'm bitheadh iad dileas do'n cheannard. Tha e mar sin gu ceart air a ghabhail gu bhi ciallachadh an t-eud gràdhach agus an dìlseachd neo-chlaon a tha luchd-leanmhuinn Iosa, anns a bhaisteadh agus ann an Suipeir an Tighearn ag aideachadh agus a gealltain do Cheannard an Slainte.

(R'a leantuinn.)

Literary Notice.

Childhood's Years, by J. A., G. M. A., and others. A book of true stories for older and younger children. Obtainable from Mr. E. J. Harmer, bookseller, 47 Albion Road, Tunbridge Wells, Kent. Price, 3/6d (or 3/9d post free).

Notes and Comments.

Anti-Sabbath Bill Defeated.

All who believe the Bible to be the infallible Word of God inevitably accept the Ten Commandments set forth therein, as the holy, just and good law of God, which is binding upon men and never abrogated by the divine Lawgiver. The Fourth Commandment is, "Remember the Sabbath Day to keep it holy. Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates, for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day. Whereupon the Lord blessed the Sabbath Day and hallowed it." And since the resurrection of Christ, and as a memorial of this glorious event, the Christian Sabbath has been observed on the first day of the week.

Our pious forefathers, hundreds of years ago, having regard for the honour of God in relation to the Sabbath, and knowing the depravity of human nature and the boldness of worldly men, saw fit to influence Parliament to place upon the Statute Book of this realm laws governing and conserving the right observance of God's holy day outwardly by the people with a view to restraining activities contrary thereto. But these laws, passed as far back as 1725, are once again the object of vigorous opposition, and so recently Mr. John Parker, Labour M.P. for Dagenham, introduced a Private Member's Bill, "The Sunday Observance Bill," into Parliament. The Second Reading of this Bill was debated in Parliament on the 30th day of January, 1953. The purpose of the Bill was to repeal the existing Sabbath laws and thus to give unrestricted license to theatres to open and sports to be held and other worldly activities to be engaged in on the Lord's Day, and, in fact, supporters called the Bill the "Brighter Sunday" Bill. The Sabbath, the Word of God, the gospel of Christ and the worship of God afford no satisfaction or cause of rejoicing to enemies of the Lord's Day. Mr. Parker made a typically anti-Sabbath speech in sponsoring his Bill, the keynote of which is to be found in his own words, viz., "People should be free to choose how they should spend their Sundays." In other words, we ought not to be regulated by God or men as to how we ought to conduct ourselves on the Lord's Day. Yet this "one day in seven" is with us, being originally instituted by the Creator

when He rested the seventh day from all His work which He had made and He blessed this day and sanctified it (see Genesis, chap. ii, v. 2 and 3). And so this whole move on the floor of Britain's Parliament in this serious matter was one more organised attempt to obtain "No Sabbath for Britain."

Mr. C. W. Black, Conservative M.P. for Wimbledon, was the principal mover against the Bill and presented a petition signed by 512,735 people, over 44,000 of the signatures being obtained in Scotland, against the Bill. Mr. H. Legerton, secretary of the Lord's Day Observance Society, England, organised this petition and forms were sent to the North and West of Scotland. Mr. Black, M.P., said in his speech that "The Ten Commandments were much older than the Acts of 1725," and this was indeed the answer to press statements in support of the Bill, that its prime purpose was to sweep away absurdities based on regulations which might have been all right 200 years ago.

There was a free vote of the House, and members, irrespective of party politics, opposed or supported the Bill as they thought fit. A Conservative member, Mr. Carson, seconded Mr. Parker, and a Labour member, Mr. George Thomas, a lay preacher, was reported as having made the most impassioned speech of the debate against the Bill. And several members on both sides of the House spoke manfully and profitably on the side of God's law and the Christian Sabbath, and Mr. Churchill himself gave a loud "No" to the Bill when the question was put. The result was the defeat of this evil Bill by an overwhelming majority of 224 votes, the figures being 281 against and 57 for the Bill; and thus the Lord of the Sabbath has not yet left our supreme legislature to the wiles and influences of men who seek to undermine the moral and religious foundations of our beloved nation. So this is indeed a token for good for which the Most High is worthy of praise and thanksgiving on the part of His people.

Of course, we do not forget that the spirit of many in our midst is obviously revealed in the words of the second Psalm, "Let us break their bands asunder and cast away their cords from us" (v. 3), and this defiant and awful resolve being "against the Lord and His anointed." But, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision" (v. 4). The times, no doubt, are difficult for those who truly fear the name of the Lord and desire to walk in the way of His commandments; and they have need that the Holy Spirit Himself would beget in them the prayer, "Lead us not into temptation," and that their Redeemer and Lord would make good unto them His precious promise, "My grace is sufficient for you." Then there are those who make a fairly loud profession of attachment to the fundamentals of "the faith once delivered to the saints," but are influenced by a Laodicean attitude to the Holy Day of God; they are neither cold nor hot in their witness and practice and it is difficult to know where they stand except that they appear to be lukewarm. "If

thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day : and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words : then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father : for the mouth of the Lord hath spoken it" (Isa. lviii, v. 13, 14).

The Queen Presents a Bible.

On the 18th of January last Her Majesty the Queen, at Sandringham House, presented a Bible given by her for religious proficiency to 15-year-old Cora Coleman, of Fring Road, Bircham, Norfolk, a pupil of Dersingham Secondary School. She was continuing a custom of her father, who presented a Bible annually. The Bible is signed "Elizabeth R," and dated January 18th, 1953, in the Queen's handwriting. The above report appeared in the press and is indeed worthy of publicity, as it is a valuable example on the part of our Queen, revealing an appreciation of the precious Word of God.

Bibles Gifted to Hospital Patients.

Bibles for patients and New Testaments for staff nurses were handed over at three Lanarkshire maternity hospitals—Lanark, Bellshill and Calderbank, on the 27th of January by the Gideons, an international religious society supported by business men and travellers. This good work developed from the placing of Bibles in British hotels by the Commercial Travellers' Christian Association. "We do it," said Mr. William Lee, a Glasgow business gentleman, "because we believe that in the Bible is the answer to every human problem." And so the "good seed" of the Word of God is being sown by the hand of the Queen and her subjects, as far as distribution of the letter of the Word is concerned. This is one encouraging sign in an otherwise dark day religiously in our beloved nation. May the Holy Spirit water that precious "seed" in the experience of needy sinners unto their salvation.

President D. Eisenhower Installed.

On Tuesday, the 20th day of January, 1953, General D. Eisenhower was sworn in as Republican President of the United States of America by the Chief Justice at Washington. A Protestant Episcopal clergyman, a Roman Catholic priest, and a Jewish rabbi prayed at different stages in the public ceremony. This arrangement is doubtless to satisfy the varied creeds in the U.S.A. It is a matter of more than satisfaction that our Queen will be crowned as head of our Christian and Protestant nation without the assistance of priest or rabbi. One striking incident during the ceremony, however, was, that prior to delivering his first address as President, Mr. Eisenhower craved the liberty of offering up a prayer personally, which he proceeded to do;

and in it asked God to give him and those associated with him power to discern between right and wrong "for the good of the country and Thy glory." Yet throughout the religious parts of the ceremony the name of the Lord Jesus Christ *may* have been mentioned, but we are certain that it was practically ignored. However, may the Lord Jesus Christ bless and use the new President for good to his own nation and internationally.

Communions.

Church Notes.

February—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay and Lochinver; fourth, Kinlochbervie; fifth, North Tolsta. *April*—First Sabbath, London, Portnalong and Breaselete; second, Fort William; third, Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Scourie and Broadford; third, Edinburgh. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Inverness and Gairloch. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Braacadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; second, Portree and Stratherriek; third, Bonar, Finsbay and Laide; fourth, Vatten and Thurso; fifth, Stornoway. *September*—First Sabbath, Ullapool and Breaselete; second, Strathy; third, Tarbert and Stoer. *October*—First Sabbath, Tolsta and Lochcarron; second, Gairloch and Ness; third, Applecross; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

We have published above all the Communion dates for the year 1953. Will ministers kindly check the list and forward a note of omissions or corrections to the Editor?

London F.P. Communion Services.

The Free Presbyterian Church of Scotland, London congregation, Eccleston Hall, Eccleston Street, Buckingham Palace Road, London, S.W.1. In connection with the dispensation of the Lord's Supper on Sabbath, 5th April, 1953, the following services have been arranged (D.V.), to be conducted by the Rev. D. R. Macdonald, Shieldaig, and the Rev. A. Beaton, Gairloch:—Thursday, 2nd April, 7 p.m.; Friday, 3rd April, 3.30 p.m. (Gaelic) and 7 p.m. (Fellowship Meeting); Saturday, 4th April, 3.30 p.m. and 6.30 p.m. (Prayer Meeting); Sabbath, 5th April, 11 a.m., 3.30 p.m. (Gaelic) (with a corresponding English service in downstairs hall) and 7 p.m.; Monday, 6th April, 3.30 p.m. (Gaelic) and 7 p.m.

Services are held every Sabbath at 11 a.m., 3.45 p.m. (Gaelic) and 7 p.m. Weekly Prayer Meeting—Wednesday, 7 p.m.

Acknowledgment of Donations.

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

Sustentation Fund—Mrs. R. C. Humphrey, Rodney, Ontario, £5; J. C. M., £4; Nurse M. McC., Nurses' Home, Dunkeld, £2; Mr. N. McA., Ostaig, Skye, £5 10/-; Mr. J. G., 2 Edinburgh Road, Hanwell, London, £2; Mr. A. C., Stevenston, Ayr, £1; Misses M. and J. McN., Lochgilphead, £1; A Friend, Applecross, £1; Mrs. W. M., Dalhalvaig, 10/-; D. G. C. o/a Shieldaig Congregation, £2; Miss G. M. Memus, Forfar, o/a Lochbroom Congregation, per Rev. D. N. McLeod, £1; Mr. P. R., Luib, Skye, per Mr. J. Nicolson, missionary, £1.

Home Mission Fund—A Friend, Applecross, £1; Misses M. and J. McN., Lochgilphead, £1; Mrs. M., Dornie, Ross-shire, 10/-; Friend, Luib, per Mr. J. Nicolson, 5/-.

Aged and Infirm Ministers' and Widows' and Orphans' Fund—J. C. M., £1; Mr. J. McD., Tockavaig, Sleat, Skye, £1; Mr. J. F., Seannlios, Kirkhill, £1.

Dominions and Colonial Missions—Refund of Rev. R. Macdonald's expenses to Halifax per Mr. Hugh Mackay, Vancouver, £332 15/-.

Organisation Fund—Mr. J. F., Seannlios, Kirkhill, £1.

Jewish and Foreign Missions—From An Anonymous Friend, Thurso postmark, o/a S. African Mission General Building Fund, £100; Bloor East Presbyterian Church, Bloor Street, Toronto, per Mr. Cameron Finlayson, Treasurer, £150 5/6; A Friend, Montana, U.S.A., £14 3/4; Mr. R. F., 6941 S. Stewart, Chicago, £10; Mr. R. A. Kl., 16 Mary Street, Grafton, N.S.W., £7 9/8; Two Friends, Daviot, £5; Wellwishers, Lochgilphead, per Rev. John Tallach, £5; Friend, North Coast, Applecross, per Rev. John Tallach, £1; Mr. T. McD., Eston, Sask., Canada, £4 3/1; Friend of the Cause, Inverness postmark, £4; Mr. J. G., Hanwell, London, £2 10/-; Misses M. and J. McN., Lochgilphead, £2; Miss D. McK., Northern Hosp., Houghton-le-Spring, £1 10/-; Mr. J. F., Seannlios, Kirkhill, £1 10/-; Mr. J. McL., Kerracher, Lairg, £1; A Friend, Ross-shire, £1; A Friend, Edinburgh, £1; Mrs. W. M., Dalhalvaig, 10/-; Mr. Kitchen, Winnipeg, 8/6; A Friend, Applecross, £1; Mrs. Reid, Shearness, Alberta, £1 9/10; London Congregation Sabbath School, 18/4; Mr. J. McD., Tockavaig, Sleat, £1 10/-; Miss G. M. Memus, Forfar, o/a Lochbroom Cong. per Rev. D. N. McLeod, 10/-; Mrs. R. C. H., Rodney, Ontario, £5 6/2; Mr. R. H. C., Glencairn Street, Stevenston, Ayr, £2 10/-.

Publication Fund—The following received on behalf of the Trinitarian Bible Society, 7 Bury Place, London, W.C.1:—Oban Congregation, £8 12/-; Kames Congregation, £3 8/4; Fort William Congregation, £5; Waternish Congregation, £2; Shieldaig Congregation, £2; Kyle Lochalsh Congregation, £4 2/6; Nurse M. McC., Nurses' Home, Dunkeld, 10/-; A Friend, Skye, per Mr. J. C. Grant, £1.

Magazine Free Distribution Fund—Mrs. A. Walker, 530 Great Western Road, Glasgow, 10/-; Misses MacAdie, Gerston, Halkirk, 10/-; Miss M. Martin, Schoolhouse, Northton, 6/6; Miss L. MacLean, P.O., Sollas, Lochmaddy, £1 10/-; Mr. J. R. Paterson, Pulteney Street, Ullapool, £1 10/-; Mrs. W. Finlayson, Queen Street, Dunoon, 4/-; Mr. D. Morrison, Altavaig, Tarbert, Harris, 10/-; John MacLeod, 1 Balmenach, Raasay, 10/-; Mr. A. MacLennan, 20 Diabaig, 6/-; Mrs. J. MacLeod, Schoolhouse, Elphin,

£1; Mr. D. MacLeod, Old Manse, Kinlochbervie, 10/-; Rev. G. Taverne, The Netherlands, per Mr. R. R. Sinclair, London, £1.

The following lists sent in for publication:—

Bayhead Church and Manse Repairs Fund—Rev. D. J. McAskill acknowledges with grateful thanks £1 from J. McL., Diabaig; £3 from Mrs. A. M., Balemore, North Uist.

Beauly Congregation—Mr. J. MacKenzie, Treasurer, thankfully acknowledges a donation of £1 from Anon., o/a Trinitarian Bible Society.

Edinburgh Manse Purchase Fund—Mr. Hugh MacDougall, Hon. Treasurer, acknowledges with grateful thanks from A Friend, North Tolsta, per Rev. D. Campbell, £1; Mr. A. Matheson, 10/-.

Glendale Congregational Funds—The Treasurer acknowledges with sincere thanks the following donations:—Friend, N.S.W., £4, o/a Sustentation Fund; £1 o/a Foreign Mission Fund, per Rev. J. Colquhoun.

Halkirk Congregation—Rev. W. Grant gratefully acknowledges receipt of £2, Anon. (Glasgow), for Trinitarian Bible Society; £5, A Friend, for various purposes.

Inverness Congregational Funds—Mr. Wm. MacKenzie, Treasurer, thankfully acknowledges £2 from A Friend, Stornoway; £4 5/6 from Young Friends of Africander, Inverness, o/a Foreign Missions Fund.

London Congregational Funds—Rev. J. P. Macqueen acknowledges with sincere thanks £1 from A Free Presbyterian, Carr Bridge.

Raasay Manse Building Fund—Mr. E. McBae, Treasurer, thankfully acknowledges 10/- from Mrs. M. D., Applecross, and the sum of £133 8/9 from Raasay Congregation Special Collections.

Ness Manse Purchase Fund—Mr. D. Mackay, Treasurer, 72 Cross, Skigersta Road, acknowledges with grateful thanks 10/- from Mrs. McR., 42 Swanibost, and £2 from A Friend, Battery Park, Stornoway.

South Harris Manse Building Fund—Mr. A. MacLennan, Treasurer, acknowledges with sincere thanks £10 from Achmore per Mr. J. M. A.

Stratherrick Congregation—Mr. J. Fraser, Treasurer, thankfully acknowledges a donation of £2 from Anon. o/a Home Mission Fund.

Tain Congregation—Mr. A. Robertson acknowledges with sincere thanks £1 from Anonymous and £2 from J. M., Clarkston.

Dornoch Church Building Fund—Rev. F. McLeod acknowledges with sincere thanks the following:—Dr. M., Dornoch, £5; Mr. J. G., Beauly, £3; Mr. D. R. M., Kinlochbervie, £2; The Kidd Family, Lismore, N.S.W., £10; St. Jude's Congregation, Glasgow, £32; in memory of the late John MacKenzie, Tain, £2; Mr. A. M. and daughter, Lochinver, £1 10/-; Friend, Dornoch, £2; Two Friends, Dornoch, £2; Three Friends, Dornoch, £15; Mrs. E. L., Detroit, £2 3/-; F. P., Kincairg, £1; Mr. D. J. G., Arrina, Applecross, £5; Gairloch Congregation, £15; Mr. J. R. P., Ullapool, £5; Mr. M. M., Leverburgh, £1; Miss M. M., Edinburgh, £1; Anon., £1; Mr. J. M. Inverness, £5; Mr. and Mrs. C., Inverness, £1; Friend, £3; Mrs. M., Applecross, 10/-; Mrs. D. McC., Toward Lighthouse, Dunoon, £2, per J. Grant, General Treasurer; Mrs. J. R., Dunfermline, £2, per General Treasurer.

Greenock Congregational Funds—Mr. A. Y. Cameron, Treasurer, acknowledges with grateful thanks the sum of £50 for Congregational purposes from "The City of Glasgow Society of Social Service," subscriber Mr. John Murdoch, 32 Albion Street, Glasgow.

Plockton Church Building Fund—Mr. A. Gollan, Treasurer, acknowledges with grateful thanks the following donations:—F. P., Inverness postmark, £5; Miss C. U., Springfield, £1.