

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
Superficial Religion	1
Action Sermon	4
Rev. George Whitefield and the Kingswood Colliers	10
James Hervey and the Ploughman	11
The Throne of Grace	13
Extracts from Diary of Rev. Christopher Munro	18
The late Mrs. M. A. Macdonald, Drinishader, Harris	21
The late Mrs. Williamina Bruce, Bruandale	22
The late Mrs. Jane Sinclair, Mid-Clyth	23
Suipair an Tighearn	24
Notes and Comments	25
Church Notes	28
Acknowledgment of Donations	30

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THE
Free Presbyterian Magazine
AND MONTHLY RECORD.

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No. 1

Superficial Religion.

THE parable of the Lord Jesus Christ upon the ten virgins states that five were wise and five were foolish, and it appears from a general view of the parable that the foolish virgins appeared to be similar to the wise in everything except that they took no oil with them. This vital lack on their part was their undoing when the bridegroom came, for they had no oil in their lamps or for their lamps (Matt. xxv. 1-12). And so it is in the affairs of religion and the visible Church of Christ, that some who to all appearances, in their own estimation and in the opinion of others, have been separated unto the gospel of Christ, have nevertheless no genuine and heart experience at all of the indwelling and saving work of divine grace. The evil heart of unbelief which departs from the living God reigns supreme within them, whatever they may have felt by way of some sort of religious experience or whatever they may profess. It would be well then to examine the nature and depth of any religious feelings or experiences we may have had, as it is an inexpressibly solemn and vain procedure to go to Eternity with a lie in our right hand regarding our souls and to awaken there out of delusion beyond hope of remedy or recovery.

The lamentable lack of gracious heart religion may be covered over by drawing nigh to God with one's lips, by religious conversation, by a circumspect outward conformity to conduct becoming the gospel of Christ Jesus, and by availing oneself of the ordinances of Christ's Church, such as the Lord's Supper. "Wherefore the Lord said, For as much as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men . . . Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?" (Isa. xxix. 13, 15). Thus is seen from the Scriptures the utter vanity and also danger of a religion which hath not its origin and rise in the heart by the secret and powerful operations of the Holy Spirit, coming with the Word of God to begin and carry on the "good work" of grace. But a false and formal religion never had within it, "Thou God seest me," in any real beneficial measure.

And in relation to the ministry of the Word exercised by those who are sent of God to teach and preach His Word to the people, there can exist in the case of some sinners an outward and seemingly interested attendance upon the same, with a semblance of appreciation of and a desire to benefit from what God the Lord doth speak. Yet their hearts are not sincere in this; as when the Lord revealed to the prophet Ezekiel that although the people in his day appeared to desire and value his ministrations as a true prophet, their minds were otherwise exercised, as we discover from the following words: "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument, for they hear thy words, but they do them not (Ezek. xxxiii. 31, 32).

Then, sinners may have a sense of sin, and even of their personal sins, borne in upon their consciences, which experience is frequently as the morning cloud and the early dew that passeth away. This may come about under the rod of affliction in the providence of God, as we find in the history of Pharaoh, who confessed to Moses and Aaron, "I have sinned this time; the Lord is righteous, and I and my people are wicked" (Genesis ix. 27). And time and again he was to mend his way in compliance with the demand to let Israel go out of Egypt. But no change came upon Pharaoh's evil heart as his sense of sin was indeed superficial and temporary. And in the case of the scribes and Pharisees who brought to Jesus a woman taken in adultery; after Jesus had said to them, "He that is without sin among you, let him first cast a stone at her" (John viii. 7), then, "They which heard it, being convicted by their own conscience, went out one by one . . ." (ver. 9). And the sad feature is that they went out from Jesus, no doubt to apply some false remedy to appease and calm their consciences, which could not be healed from guilt but by Jesus himself. What a dangerous expedient to turn to false remedies or to further acts of sin to pacify a troubled conscience! It is to be feared that there are constantly cases of this kind finding peace of conscience, but not by the sprinkling of the blood of Jesus Christ.

Others emotionally may incline to an interest in the pure gospel of the grace of God, and their natural feelings are moved, stirred up and affected, maybe with some sense of sin and then agreeably by comforting aspects of gospel truth to a superficial appreciation of the same, so that they enter upon an experience, more or less, comparable to that of the "stony ground" hearers, of whom we read: "But he that received the seed into stony places, the same is he that heareth the Word, and anon with joy receiveth it; yet hath he no root in himself, but dureth for a while: for when tribulation or persecution

arises because of the Word, by and by he is offended" (Matt. xiii. 20, 21). Without the roots of faith, hope and love in Christ Jesus, no person's religion can stand when God brings to hear upon it times of testing.

Then there are those described in the Gospel of John, chapter six, as *disciples* of Christ and who followed Him as such for a time, but they came to a stage, on account of Christ's doctrine as to His broken body and shed blood, when their apparent satisfaction with Him came to an end, when we are told that "they went back and walked no more with him." Although, in cases of a like nature, some may endeavour to retain the outward appearance of unchanged attachment to the Lord and His Word, and persevere in the profession of the Christian religion; yet God is not mocked or deceived, inasmuch as He looketh upon and searcheth the heart, and knoweth where the real work of the Holy Spirit is *not* to be found. And so intellectual notions of what the Gospel ought to be in the judgment of men, natural feelings and emotions, and conclusions arrived at as to one's spiritual condition of heart by the judgment of carnal wisdom, will not put any of us in possession of heart and spiritual understanding of the glories of Christ's Saviourship.

In the Acts of the Apostles there is the extraordinary case of Simon, the sorcerer in Samaria. After Philip preached concerning the Kingdom of God, many believed and were baptized, we are told (Acts viii). And following upon this, "Simon himself believed also; and when he was baptized he continued with Philip, and wondered, beholding the miracles and signs which were done" (v. 13). But later we read that "When Simon saw that through laying on of the Apostle's hands the Holy Ghost was given, he offered them money, saying, Give me also this power . . ." But Peter among other things said to him in reply, "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God." And so Simon believed after a manner (and we shall not wait here to speculate on the nature of his superficial believing), and was baptized and affected with wonder at the miracles; but after all this Peter by divine authority declares regarding him that his heart was not right in the sight of God and much more to the same solemn effect. Simon's religion was purely superficial and proceeded from an unrenewed heart which knew not that work and faith which is saving and of the operation of the Holy Spirit, and he was totally ignorant in his heart of the precious truth of salvation by free grace. So we are well warned in the Scriptures against being deceived by the covetousness of our own hearts and the devil.

And finally, under what we may call the external influence of the Word of God and the preaching of the gospel of salvation, many acquire an intellectual acquaintance with the rudiments of sound doctrine, becoming proficient in their knowledge of the letter of the

Word of God regarding sin, redemption through the blood of Jesus, the office and work of the Holy Spirit, the nature of faith and those elements which are essential to evangelical repentance, and so on. Now we do not by any means despise such a knowledge of sound doctrine as to the letter, inasmuch as the Holy Spirit as the Spirit of Truth, uses the Word to bless savingly when and to whom He pleases. But when sinners so privileged affect to be religious and spiritually enlightened on the basis of intellectual knowledge alone, then they are in danger of putting that in the place of that secret and spiritual understanding of gospel truth which is the product of the Holy Spirit's work alone. The familiar words of our Lord Jesus Christ, viz., "Ye must be born again" are vital words of truth which, so to speak, appear over the very entrance into the Kingdom of God. We would seek to discourage none, but would encourage all who require encouragement as to the life of grace and true religion in the soul. But let everyone, in this time of false charity, and shallowness in spiritual matters, look well and seriously to their religion in the light of the Bible and not by what fallible men think or say, inasmuch as it is a solemn thing to claim that we are something, when we are nothing in relation to Christ and with regard to the Holy Spirit's saving work. False feelings and fair claims will bind us in deception upon the broad way that leadeth to destruction in hell for ever, and all the emotional, superficial and external religion in the world will not bring us one step toward heaven. Our cry should be: "Search me, O God, and know my heart; try me and know my thoughts. And see if there be any wicked way in me, and lead me in the way everlasting" (Psalm cxxxix. 23, 24).

Action Sermon.

Preached in St. Jude's F.P. Church, Glasgow, on Sabbath,
12th November, 1950.

By REV. JOHN COLQUHOUN, Glendale.

(Continued from Vol. LVII., page 327.)

When that inglorious confederacy which had marshalled all their hosts against Him had done all that they were permitted to do, we see one of them approaching nearer and laying his chilling hand upon Him. This also was done, be it remembered, by permission, but O the significance both of the act and of the permission. As He said to Pilate so He could say to Death, "Thou couldest have no power at all against me, except it were given thee from above." But there was something unusual in connection with this act of Death, and something which ought to draw our attention and awaken in us inquiring thoughts. Death had touched millions of our race before, and at his

very touch they showed signs that the strength of nature was declining, but not so in this case. We read that "When Jesus had cried with a loud voice, he said, Father, into thine hands I commend my spirit; and having said thus, he gave up the ghost" (Luke xxiii. 46). That loud voice was not the voice of defeat but of triumph. It spoke of a work that was finished by His active and passive obedience whereby Justice was satisfied, the ransom for His people fully paid, and the law magnified and made honourable. It was in order that the Law would be satisfied to the uttermost, and magnified as only the Lawgiver, as the Substitute of His people, could magnify it, that Death was permitted to lay his hand upon Him, but in laying his hand upon Him by that mysterious permission already referred to he brought Him to the dust of death.

Our text, however, represents the Person spoken of, not as a fugitive from His enemies, but as returning from Edom and Bozrah as from a crowning victory. Death's triumph was but short-lived. We remember hearing the late Rev. Neil Cameron, on one occasion in Edinburgh, using an illustration in connection with this matter. He said that, sometimes, when two champions are engaged in wrestling, the stronger is put down first. It was so in this case. Christ was put down and Death was on top of Him in the grave, but when the time appointed came we find Christ turning in the grave and putting Death under Him, rising victoriously and putting that song of triumph in the mouth and in the heart of His own, "O death, where is thy sting? O grave, where is thy victory?" Never again was death to have the mastery over Him, which, in itself, is an unspeakable comfort to His people. "Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God" (Rom. vi. 9, 10).

In returning from this victory he brings His captives with Him. It was the custom in ancient times for the victor to bring back his captives in chains, not only to show their bondage but to show their inability to do further harm. Christ returned from this great victory bringing the devil, sin and death in His train. We read that one reason for His incarnation was "that through death he might destroy him that had the power of death, that is, the devil." The weakness of Christ, in His death, was stronger than all the powers of the devil and hell. What has now become of all the plots hatched in hell to rob God of His glory and to frustrate His design to save sinners of Adam's race? They have all miscarried and Satan given a wound from which he shall never recover in time or eternity. Sin, that mighty power which had made captives of the whole human race, has been made an end of as far as the elect of God is concerned, for, by this victory, transgression was finished, an end made of sins, reconciliation was made for iniquities and an everlasting righteousness was

brought in. Death is seen in that train, not as a mighty conqueror, but as one deprived of his sting, and made now to serve Him who leads him captive. His office as King of Terrors is done away with as far as the Lord's people are concerned, and they have before them their "Saviour, Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (II Tim. i. 10). Thus we see fulfilled what we had been endeavouring to sing, "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men: yea, for the rebellious also, that the Lord God might dwell among them" (Psalm lxxviii. 18).

He also brings His people in His train, freed from all their enemies. The question was asked of old, "Shall the prey be taken from the mighty, or the lawful captive delivered?" and the answer was supplied, "But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children" (Isaiah xlix. 24, 25). This may have an immediate reference to the captivity of Israel in Babylon and their deliverance, but it has a prophetic meaning with reference to the work accomplished by the Lord Jesus Christ on Calvary when He paid the ransom for His people and spoiled principalities and powers. When He overcame death and broke the bands of the grave it was not alone that He rose, for His people rose with Him. The Apostle had an eye to this when he says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. iii. 1). He could not be said to have "spoiled principalities and powers," if He had not taken with Him those who were captivated by those principalities and powers.

He is a crowned Victor. It was the custom in olden days to crown a victor on his return from a battle in order to give him a kingly appearance, and Christ, in prospect of the victories He was to obtain has been crowned King by the Eternal Father. "Yet have I set my king upon my holy hill of Zion, I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee" (Psalm ii.). He is also crowned by His people whom He has delivered. As each of them come, through the saving work of the Holy Spirit, to know of their deliverance they put the crown of their salvation upon Christ. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake" (Psalm cxv. 1). It is thus that He is seen by the prophet coming from Edom and Bozrah, and his question is put, in order to draw the attention of gospel-hearers to Him to the end of time. This is in accordance with the exhortation in the Song of Solomon, "Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart" (Song of Solomon iii. 2).

III. We now come to the third thing to be noticed from our text at this time, that is, Christ's own answer to the inquiry. In that answer He gives a two-fold description of Himself (1) "I that speak in righteousness," and (2) "Mighty to save."

His use of the personal pronoun "I" is not without significance. It is the name by which He revealed Himself to Moses when we read, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Exod. iii. 14). It signifies that He is self-existent, eternal and immutable, and in that passage has special reference to God as a covenant-keeping God. The One brought before us in our text, being none other than the Lord Jesus Christ, all these attributes are applicable to Him, yea, in His contention with the Jews, He says, "Before Abraham was, I am," to signify His eternal existence. Well did the Jews understand His words in that sense for we read; "Then took they up stones to cast at him" (John viii. 59).

There is a difference of opinion among interpreters as to the meaning of the words, "that speak in righteousness," but the words convey the meaning, "I that speak out of the very midst of righteousness." This righteousness out of which He speaks can be no other righteousness but His own as the God-man. As such it is a completed righteousness. You remember that when He tells His disciples of the work that the Holy Spirit, that Comforter who was to be sent to them by Him, was to do, He says that He was to reprove the world "of righteousness," and explains that by saying, "Of righteousness, because I go to my Father, and ye see me no more" (John xvi. 10). Here He indicates that the righteousness of which the Holy Ghost was to reprove the world was of such a nature that it was not necessary for Christ to come back to this world to add anything to it. It was a completed righteousness, and all to whom it is applied by the Holy Spirit, and by whom it is received by a Spirit-wrought faith, are perfectly and eternally righteous before God.

It is a righteousness that is suitable and sufficient for every one of the Lord's people. They are lost, ruined and undone, as they are by nature, having nothing with which they may come before the Lord, and may well make the Scriptural confession, "But we are all as an unclean thing, and all our righteousness are as filthy rags; and we do fade as a leaf; and our iniquities, like the wind, have taken us away" (Isaiah lxiv. 6). The righteousness of the Lord Jesus is a righteousness that was expressly worked out in the room and stead of creatures in that condition. It is sufficient to cover the guiltiest sinner found in this world, and those who have been clothed with it can say with the Apostle Paul, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." It does not matter how many have already been clothed with this righteousness: it is sufficient to cover all who come to Christ in their need, for it will cover a number which no man

can number. O friends, this is a righteousness which is suitable and sufficient for you, and if you but come you will not be cast away, for Christ says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

This righteousness is freely made over to sinners who feel themselves self-lost, and here we see the wonderful condescension of God in providing so freely such a righteousness. The Justice of God could accept of nothing short of a perfect righteousness, and such a righteousness no sinner of our race could bring forward, but when none could show such a righteousness God Himself, in the Person of the Son, brought forward a perfect righteousness, saying, "Hearken unto me, ye stout-hearted, that are far from righteousness: I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory." This righteousness is without money and without price, as are all the gifts received by Christ for the rebellious. It was purchased by Christ at the high price of his heart's blood and freely made over to the vilest sinner. It is out of the very midst of this righteousness that Christ is speaking as He comes from Edom and Bozrah.

The second thing we have in the description which Christ gives of Himself, is that He is "mighty to save." This leads us into the unspeakably large field of the work of the Holy Spirit, of whom Christ says, "He shall glorify me: for he shall receive of mine, and shall show it unto you." It is by the work of the Spirit that sinners are called effectually out of a state of nature into a state of grace, and in connection with this effectual calling they are justified, adopted and sanctified, and by the same Spirit they are assured of God's love, have peace of conscience, joy, increase of grace and perseverance unto the end. As it is the salvation wrought by Christ which is applied to sinners by the Holy Spirit it is clearly demonstrated that Christ is mighty to save. No matter how joined a sinner is to his sins Christ is able to save him from them. No power is able to take him out of the condition of spiritual death in which he is by nature but the power of Christ, but Christ is "mighty to save" from that condition, as He Himself says, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."

Many instances of His power to save are given in the Scriptures. We read of Manasseh who "shed innocent blood very much, till he had filled Jerusalem from one end to another, besides his sin where-with he made Judah to sin, in doing that which was evil in the sight of the Lord" (II Kings xxi. 16). Christ, in his case, revealed that He is "mighty to save," for we read of Manasseh, "When he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he

was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God" (II Chron. xxiii. 12, 13).

Another notable instance of His power to save we have in the case of Saul of Tarsus. He himself says concerning his dealings with the servants of Christ, "And I punished them oft in every synagogue and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities" (Acts xxvi. 2). Yet he has to record that the fame of his conversion went abroad to the churches of Judea, when he says, "But they had heard only, That he which persecuted us in times past, now preaches the faith which once he destroyed" (Gal. i. 23).

A third instance of His power to save may be given in the case of Mary Magdalene out of whom He cast seven devils. We have no record in Scripture of the particular manner in which she spent her life before Jesus met her but, by the statement that He cast seven devils out of her, we can well understand that her life was a notoriously wicked one, and that those who knew her then would look upon her as a particularly hardened sinner, yet the power of Christ to save is wonderfully brought out in her life, and in her attachment to Him when few cared to acknowledge Him. We find her among the women who witnessed His crucifixion afar off; she attended His burial with Mary the mother of James and Jesus, and brought spices to embalm His body, and was the first to see Him after His resurrection. When, under these circumstances, she kept close to Him, we may well see that He touched her heart with a power which no creature could exercise.

From these instances of His power to save we may see what is of great encouragement to the Lord's people in all the circumstances in which they may be placed in the world. Of Him who saved Manasseh, Saul of Tarsus and Mary Magdalene it can be said, "Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." The experiences of His people in all ages have been that He was both able and willing to save them, and that they could rely on Him for the future. The Apostle records to the glory of God and the encouragement of believers what happened to himself and others, when in Asia they were pressed out of measure, above strength, insomuch that they had despaired even of life, and yet in these circumstances he says, "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us" (II Cor. ix, 10).

Thus, child of God, there is set before you in our text, One who can fight your battles and shall never experience a defeat; One who will carry you through all the trials that may be in your lot in the world, for He overcame all your enemies and has, on your behalf,

entered Heaven, whose gates have opened to Him amidst the acclamations of the heavenly host proclaiming Him "The Lord strong and mighty, the Lord mighty in battle."

May the Lord bless anything said that was consistent with His Word.

Rev. George Whitefield and the Kingswood Colliers.*

THE colliers of Kingswood, in the neighbourhood of Bristol, were notorious for their wicked and brutal manners, and were a terror to their neighbourhood. It was in the midst of these English savages that Mr. Whitefield erected his first field pulpit. On the afternoon of Saturday, February 17, 1739, two hundred of them gathered around him on Rose Green, attracted probably by the novelty of the scene. Every time he went to Kingswood, the number of his hearers increased. Thousands of all ranks flocked from Bristol and the neighbourhood, and the congregation was sometimes computed at twenty thousand. Many of the outcast colliers, who had never been in a place of worship in their lives, received the word with eagerness and gladness. "Having," as Mr. Whitefield writes, "no righteousness of their own to renounce, they were glad to hear of a Jesus who was a friend to publicans, and came not to call the righteous but sinners to repentance. The first discovery of their being affected was to see the white gutters made by their tears, which plentifully fell down their black cheeks, as they came out of their coal pits. Hundreds and hundreds of them were soon brought under deep convictions which, as the event proved, happily ended in a sound and thorough conversion. The change was visible to all, though numbers chose to impute it to anything rather than the finger of God." "Many an evil life was fashioned anew, and many a wretched home lighted up with the charities and the joys of pure religion."

What, in this case, was the true means of conversion? What was it that reached the hearts of the colliers of Kingswood, and made them men by making them Christians? There was much in the manner of the preacher to interest and move them, it is true; and perhaps something in the circumstances to awe them. "The open firmament above me," he writes himself, "the prospect of the adjacent fields, with the sight of thousands and thousands, some in coaches, some on horseback, and some on the trees, and at times all affected and drenched in tears together, to which sometimes was added the solemnity of the approaching evening, was almost too much for, and quite overcame me." All very natural—but neither in the eloquence of the preacher, nor in the circumstantial accompaniments of his preaching, do we find the secret of the power which reached his hearers' hearts and turned them to God. We must look for it in *the truth preached*.

* From *The Divine Life* by Rev. John Kennedy, M.A., F.R.G.S.—Editor.

And what was that truth? The orator "spoke of an infinite sin," says one writer; "he spoke of an infinite love: he spoke of that which was true then, whatever might be true hereafter. He said, Thou art in a wrong state: hell is about thee. God would bring thee into a right state; he would save thee out of that state." This statement is ambiguous and defective. "What the orator really talked of," says another writer, "was the wrath of God revealed from heaven against all ungodliness and unrighteousness of men; and the mercy of God also revealed from heaven in the gospel of his grace. He told collier, formalist, self-righteous boaster—all alike—that they were guilty and needed pardon, that they were corrupt and needed renovation—that Jesus Christ came into the world to save sinners, to give himself a ransom for them. He exhorted them to flee from the wrath to come, and lay hold on eternal life . . . The orator spoke to men as criminals; guilty, condemned, depraved. Their own hearts confessed the charge to be true. The Holy Spirit convinced them. They were told that God in love had given his Son to die in their stead and was giving his Spirit to make them new creatures in his Son. They believed that there was a righteous pardon for their deep guilt, and a complete renewal for their impure and unholy nature, in Christ, presented to them in the gospel. And this faith was their victory."

James Hervey and the Ploughman.*

JAMES HERVEY, born February 26th, 1713; died December 25th, 1758. JAMES HERVEY, when twenty years of age, at Oxford, imbibed the spirit of serious attention to the concerns of religion. He received the communion every Sabbath, visited the prisoners in the jail, and read the Scriptures to the sick and the poor. At this time, however, and during the earlier years of his ministry, he was practically a stranger to those views of Christian doctrine which, as preached by his friend Mr. Whitefield, proved so mighty an instrument of converting many to God; he entertained the deepest aversion to them. He regarded salvation as a blessing which should be bestowed on sincere, pious, and worthy persons. And when he felt himself deficient in duty, he would comfort himself with saying, "Soul, thy God only requires sincere obedience, and perhaps to-morrow may be more abundant in acts of holiness." When overcome by sin, he would call to mind his righteous deeds, and so hope to commute with Divine justice, and quit scores for his offences by his duties. In order to be reconciled to God, or to ease his conscience, he would promise stricter watchfulness, more alms, and renewed fastings. He did not overlook the death of Christ as procuring the remission of sins; but eternal life, he imagined, must be obtained by his own doings.

* From *The Divine Life* by Rev. John Kennedy.—Editor.

In the parish of Weston Favel, where he was his father's curate, there resided a ploughman, who usually attended the ministry of Dr. Doddridge in the neighbouring town of Northampton. Mr. Hervey frequently accompanied this ploughman in his rural employment for the sake of his health. Understanding the ploughman to be a religious person, he said to him one day, "What do you think is the hardest thing in religion?" To which he replied, "I am a poor illiterate man, and you, sir, are a minister; I beg leave to return the question." Then said Mr. Hervey, "I think the hardest thing is to deny sinful self," grounding his opinion on that solemn admonition of our Lord, "If any man will come after me, let him deny himself." "I argued," said Mr. Hervey, afterwards, "upon the import and extent of the duty, showing that merely to forbear the infamous action is little; we must deny admittance, deny entertainment, at least, to the evil imagination, and quench even the enkindling spark of irregular desire. In this way I shot my random bolt." The ploughman replied, "There is another kind of self-denial to which the injunction goes; it is of great consequence, and the hardest thing in religion, and that is, to deny *righteous* self." He went on to say with what pleasure he and his family had for a long time enjoyed the ordinances of religion under the ministry of Dr. Doddridge, and added, "But to this moment I find it the hardest thing to deny righteous self; I mean the renouncing of our own strength, and of our own righteousness; not leaning on that for holiness, nor relying on this for justification." In repeating the story to a friend, Mr. Hervey observed, "I then hated the righteousness of Christ; I looked at the man with astonishment and disdain, and thought him an old fool, and wondered at what I then fancied the motley mixture of piety and oddity in his notions. I have since clearly seen who was the fool—not the wise old Christian, but the proud James Hervey; I now discern sense, solidity, and truth in his observations."

The change which this confession indicates took place in the twenty-seventh year of his age. The light which dispelled his errors was not instantaneous, he says, but gradual; "it did not flash upon his soul, but arose like the dawning of the day." The discovery of the extent of the requirements of the law of God proved fatal to the hopes he was building on his own doings, and happily there came along with it a discovery of the all-sufficiency of the atonement and righteousness of Jesus Christ. His own words are:—"The two great commandments, 'Thou shalt love the Lord thy God with all thine heart,' and 'Thou shalt love thy neighbour as thyself,' made the first awakening impression on my heart. Amazing! thought I; are these commands of God as obligatory as the prohibition of adultery, or the observation of the Sabbath? Then has my whole life been a continued act of disobedience; not a day, nor an hour, in which I have performed my duty. This conviction," he says, "struck me as the handwriting upon the wall struck the presumptuous monarch. It pursued me as Paul pursued

the Christians, not only to my own house, but to distant cities, nor ever gave up the great controversy till, under the influence of the Spirit, it brought me weary and heavy laden to Jesus Christ."

Mr. Hervey now wondered how he could have read the Bible so often, and overlooked its revelation of righteousness. "When he saw it he rejoiced with exceeding joy. It solved every problem, and filled every void. It lit up the Bible, and it kindled Christianity. It gave emancipation to his spirit, and motion to his ministry; and whilst it filled his own soul with happiness, it made him eager to transmit the benefit." But his frame was feeble. He could not imitate his college friend, George Whitefield, in his mode of labour, and he was constrained to use his pen. And with this instrument, dipped in love and beauty, he contributed much to the revival of genuine religion.

The Throne of Grace.

By ROBERT TRAILL (London, March, 1696.)

(Continued from Vol. LVII., page 329.)

APPLICATION. Is there a throne of grace; and doth God sitting on it invite and call men to come to it, or to him on it? We are called to admire, adore, and praise the grace that shines in this constitution of God, and call to men. That person is sadly out in his praises (and such are never right in their prayers) that doth not deeply admire and heartily praise for this mercy of a throne of grace. We account a man ill employed in prayer, that asks many things of God, but forgets to ask the one thing needful: Is he any better employed in praise, who gives thanks for many mercies but neglects or forgets to praise for the greatest of all mercies, the throne of grace? before which all prayer and praise must come, if accepted, and for which highest praises should be given. In order to the raising of more sense of this highest favour, that God now deals with us on a throne of grace, consider,

1. The deep condescendence of grace that appears in this dispensation. There is a glorious and stately stooping in it. The Lord had resolved in his own heart from eternity, to have the company of many of Adam's offspring for ever with him in heaven. He seeth them fallen into a deep pit, out of which they can never get out by themselves. God and man by sin are at a vast distance. Sinners cannot remove it, nor make so much as one step towards God. Saved they cannot be, unless the distance be removed; saved they must be, because of his unalterable purpose. In this case, saith the Lord of mere grace, if men cannot ascend up to me, I will descend down to them, and draw them up again to me. This condescendence of grace we should admire and praise. When David had got a gracious message and promise from God (and Christ and the throne of grace was in it) (II Sam. vii.) he sits down as a man amazed before the Lord, and

most significantly expresseth his admiration and praise, *Who am I, O Lord God? and what is my house? and is this the manner of man? and what can David say more?* And what can David say better? To be swallowed up of wonder, is the best and highest praising. Who can forbear wondering at grace, that considers duly whose grace it is, where it finds us, and whither it brings us? When Paul speaks of it (and it was his usual theme), how sweetly doth he discourse of it? (Eph. ii. 1). Where did this grace find him and the Ephesians? what was their case and qualification for grace? They were *dead in sin, walking after the course of this world, according to the prince of the power of the air, working powerfully in them as children of disobedience; they were fulfilling the desires and lusts of the flesh, and of the mind; they were by nature the children of wrath, even as others.* Who can be lower, viler, and baser, except they that are in hell itself? yet in this case and condition grace made its first visit to them. All that this saving grace falls on, are lost and undone sinners, men at the very brink of hell. An elect child of God is worst and most sinful the moment preceding his conversion. Paul was at his worst (Acts ix.) when grace fell upon him. If there be nothing but the power of grace that can subdue the corruption of nature; if this corruption grow in its strength, till that subduing power of grace be applied; and if there be no middle state betwixt death and life (and these have been reckoned gospel-truths); how plain is it, that a sinner is at his worst when saving grace first comes upon him? 2. Whither did this grace bring Paul, and the Ephesians, and so all Christians? Out of the grave of sin, unto a new life, and up to *heavenly places in Christ Jesus* (ver. 4, 5, 6). O what a mighty arm hath the grace of God! It is nothing for grace to pull a man out of hell, and set him down in heaven. When shall this *arm of Jehovah be revealed?* When will perishing sinners long for a saving pull of the grace of God? 3. What is all this great work of grace for? (ver. 7). *That in the ages to come he might show the exceeding riches of his grace, in his kindness towards us, through Christ Jesus.* As if the apostle had said, "You and I cannot sufficiently, in our time and age, admire this kindness, grace, and riches of grace through Christ Jesus, that we have received: but as long as this world lasts, and as long as there are receivers of this same grace in future ages (and that will be as long as the world lasts; for the world lasts for the sake of the throne of grace, and for what God hath to do on it, and to give from it), there will be praisers of this grace; for every generation of receivers of this grace, owe praises for all the grace bestowed on all that have been before them. And when this world is at an end, there is a better world that shall succeed it, wherein better and higher praises will be given for ever. There is no other music, but the praises of free grace, in heaven; and none shall sing its praises there, but the happy receivers of it here."

2. Consider the infinite wisdom of this contrivance of a throne of grace for sinners. The Lord wisely consulted poor man's case, his sinfulness, his misery, and his infirmity. No where else can God and sinners meet in peace, but at this throne of grace. Here is *the manifold wisdom of God* (Ephesians iii. 10). *Grace abounds in all wisdom and prudence* (Eph. i. 8). *Yet not according to the sorry rules of the wisdom of this world, nor of the princes (or great leading men) of this world, that come to nought: but the wisdom of God in a mystery, even the hidden wisdom (hid to them that are lost, II Cor. iv. 3) which God ordained before the world unto our glory: which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory* (I Cor. ii. 6, 7, 8). God and holy angels may meet in peace, whenever he is pleased to manifest his glory to them; though they be sensible of their meanness as creatures, and deeply humble before his majesty. But where God and angels meet comfortably, God and sinners cannot meet comfortably. That light and manifestation of divine glory that makes a holy angel happy, would confound and destroy a sinful man (Isa. vi. 1-5). The seraphims adore humbly and praise; Isaiah, a sinner, sinks; he is terrified with the sight, and with the song. And yet this was a sight of Christ (John xii. 41); but his divine majesty and holiness as God was then represented to him, which terrified the prophet. But when sin is forgiven by an act of grace (ver. 6, 7) then, upon the Lord's saying, *Whom shall I send, and who will go for us?* Isaiah answered, *Here am I, send me* (ver. 8). Now I have tasted the grace of my Lord, I will run his errands; let him send me where and to what he pleaseth.

3. Consider how costly the erecting of this throne of grace was. It was a dear building. The throne of God's essential glory is in his own super-excellent being, and falls under no acts of the divine will. When he had a mind to rear up a throne of glory to his name, in creating a world, there was no more needful but his word of power, his almighty *Fiat, Let it be*; and all things sprung up out of nothing, in marvellous order, and beauty, and goodness. But when a throne of grace is to be erected for sinners, there is more to be done. Here God's own Son must be made man; in that nature must be charged with their sins; and must discharge that debt, by bearing the wrath of God, and curse of the law, even unto death (Rom. iii. 25). The apostle gives us a description of the throne of grace: *God hath set forth Christ to be a propitiation, a mercy-seat, a throne of grace*. But his blood went for it: law and justice exacted it, and Christ paid it. On this comes forth the blessed proclamation of grace, "Whoever he be of lost mankind that will come to this throne of grace by faith, and will receive his justification in and by this blood, and will trust to it only, shall never come into condemnation." This Paul preached (Acts xiii. 38, 39). What is this grace revealed for? (Rom. iii. 26). *To declare at this time God's righteousness; that he might be*

just, and the justifier of him that believeth in Jesus. We all know that God is just, and the condemner of transgressors of his holy law: but how the gospel is framed so as that God's justice may appear in justifying of a believing sinner, is far deeper, and more hardly known and believed. But take in but these three things, and it will appear,

First, God was just, and the punisher of the sins of the elect laid on Jesus. God's sending of his Son and laying of the sins of his people on him, was an act of amazing grace and mercy. But the exacting the debt of sin of him, when the Father laid it on, and the Son took it on him, was of justice, and strict glorious justice. Never did justice shine so in its glory and purity, as in bruising the Son of God for the sins that were laid on him. The sending of millions to hell for their sins (and all such have them all to answer for, who offer to pay their debt with their own coin), and have no interest in Christ's undertaking), is a display of divine justice, that men may grumble at, but cannot hinder. The praise of spotless justice will rise up to eternity by the torments of the damned. But he that is ignorant of God's righteousness, can far less conceive the glory of justice in bruising a sinless man, who was also *in the form of God, and counted it no robbery to be equal with God* (Phil. ii. 6) (though some in our days think it blasphemy to say so), a person beloved of the Father above all creature-thought; and that for the sins of others, and they also the beloved of the Father in his eternal purpose.

Secondly, God is just in not exacting the same debt of sin twice; both of his Son, and of his people, in whose stead he paid it.

Thirdly, God is just in discharging of his Son, from whom he hath received the full and covenanted satisfaction for sin; and he is just in discharging them for whom this satisfaction was given. He is just in *raising Christ from the dead; and he arose for our justification* (Rom. iv. 25, 26). We are *justified freely by his grace*; but this free, free grace flows to us through the channel of *redemption by the blood of Christ*. And both this grace and this blood is set forth in the gospel to our faith; and must be applied unto by faith, and applied to us in believing. Whatever the thoughts of men be of these things, free grace and dear blood are the stay of all the redeemed on earth, and the everlasting song of all the glorified in heaven.

Fourth and lastly, To raise your thoughts of the greatness of this favour, of having a throne of grace to come to, consider what rich provisions are made at this throne for sinners. This the text speaks of, and we shall in order handle them. We shall only now say a few words. There is no court in all God's dominions that a sinner can come to, and find any mercy or grace, but only at this throne of grace. If you talk of law, or justice, or equity, these are all frightful courts to sensible sinners. They know their cause and case is bad; and that if they come to any bar but that of the throne of grace,

they must be cast. But at this throne of grace, they that have nothing, may get every thing; they that deserve wrath, may obtain mercy; they that are cast and condemned at the court of justice, may be acquitted and freed from all sentences, and be adjudged to eternal life, by the grace of God in Christ Jesus. All that is needful to salvation, is dispensed at this throne. Yet all that is given, is old in the purpose of grace from eternity, old in the everlasting covenant, old in the purchase of Jesus Christ; only it is newly given according to the sinner's necessity (II Tim. i. 9). *Who hath saved us, and called us with an holy calling* (this was done as yesterday; but how came we by this saving and this calling?), *not according to our works, but according to his own purpose and grace* (Paul still opposeth works to grace, and grace to works, in the matter of justification and salvation; and so doth his Lord and Master that taught him, and so do all that know either grace or works rightly), *which was given us in Christ Jesus, before the world began*. Let this be still kept in mind, that whatever you can need, there is a suitable and abundant supply to be had at this throne of grace.

I shall conclude this exercise, with naming two sorts of people that will be specially welcome to the throne of grace.

1. They that come to the throne of grace soon and early; I mean, young people, children, that begin betimes to be courtiers and attendants at this throne (Prov. viii. 17). *I love them that love me; and those that seek me early, shall find me*, saith the King on this throne of grace. O that young people would try and use this throne of grace betimes! They would find Christ very gracious to them. He would discover his beauty, and give them of his love, that would cool their thirst after sinful pleasures. They might grow rich and strong in grace, before they be old; or if they die young, they should be transplanted to a better soil, and be nearer the Son of Righteousness, than they can be in this world. Never did a saint get safe ashore in heaven bewail his arriving there too soon.

2. They that come to the throne of grace to get, and not to give. Take heed to your spirits in this matter. When you come to the throne of grace, come to receive out of Christ's fulness, and come not to bring grace with you to add to Christ's store. He loves to give, and glories in giving; but he scorns to receive grace from you; and in truth you have none but what he gives. Bring your wants to him to supply, but bring not your fullness to brag of. Spread your sins before this throne with shame and sorrow, and plead for a gracious pardon; but take heed you bring not your sorrow, tears, and repentance, nay, nor your faith itself, as a plea for that pardon. How abominable is it to Christians' ears, and how much more unto Christ's, to hear a man plead thus for pardon: "Here is my repentance; where is thy pardon? Here is my faith; where is thy justification?" I know men abhor to say so. But take good heed, lest any thought

bordering on it enter into thy heart. Faith is the tongue that begs pardon? faith is the hand that receives it, it is the eye that seeth it; but it is no price to buy it. Faith useth the gospel plea for pardon; but itself, neither in habit nor act, is the plea itself. That is only Christ's blood. Christ's blood goes for the remission of your sins, if ever they be forgiven; and is the only plea to be heard at the throne of grace. There are too many like the Pharisee (Luke xviii. 11). It would seem by Christ's words (verse 14) that both came for justification. *The Pharisee stood, and prayed thus with himself; God, I thank thee, that I am not as other men are, or as this publican.* Poor wretch! The publican was a far better man than he, as Christ testifieth. He came to the throne of grace, like a man that would carry something away. It is a rule of this court (Luke i. 53). *He hath filled the hungry with good things, but the rich he hath sent empty away.* According to this rule, the Lord dealt with the Pharisee and the publican; and so will he deal with you, as you are like the one or the other, in your approaches to, and pleadings at the throne of grace.

Extracts from Diary of Rev. Christopher Munro.*

TOBERMORY, 18th April, 1858.—I have now been nearly three years employed in public preaching of the Word, and many have been the alternations of feeling experienced by me during those three years in reference to my being so employed. It was in much doubt and trembling that I took license to preach, and often have I feared that I had not a call from the Lord to this holy and important office. I cannot deny that I have felt on several occasions strong desires to glorify the Redeemer in proclaiming His blessed Gospel, and to be instrumental in leading souls to the knowledge of Him. I must say, too, that I have been frequently strengthened and encouraged to speak of the things of God in a manner that surprised myself, and that must have surprised others who knew my weakness and painful diffidence. I must also confess that at times the truth was opened up and made sweet and powerful to my own soul. How far anything ever said by me has been made profitable to others I know not; some serious persons have said to me that they felt edified at times by my preaching, but these feelings of theirs may be very delusive. I cannot but say that I am in some sense anxious regarding my calling, that I attempt to pray and to call upon the Lord, and desire to be taught and to ascertain His mind in the Word; I feel, likewise, some concern for souls—both for such as are serious and for those who live utterly careless—but my question is, “Have I these desires from the proper motive, and with the right end in view?” I likewise endeavour to meditate and to read the Word, as well as the writings of godly men. I have of late been

* Rev. Mr. Munro was latterly minister at Strathy, Sutherland, where he died on 1st October, 1885, aged 68 years.

tried with temptations from sin, Satan, and the world, in a manner that cannot be committed to writing; and though, during these trials, I have found some relief in private and public, yet I am not delivered from them. Yesterday I was enabled to confess my sins with some sense of their evil, and some melting of heart, and I felt an almost overwhelming sense of God's presence. This day again I have felt quite stupid and absent in prayer; when at church I felt confused and straitened and unimpressed when attempting to speak from a precious portion of Divine truth. In the English service, I seemed to get somewhat more hold of the truth, but it was mere transitory feeling, for I now feel dead and indifferent, and as if nothing could revive or interest me. What a miserable creature I am! How carnal, how sinful, and destitute of light! O Lord, look Thou down upon me and shine into my heart, and speak peace to my soul through Jesus Christ!

19th April.—This day is now gone and little is done. I visited some of the people and said a few things bearing on salvation, but how little attention was paid, and, alas! how little impression was made! I have not had much exercise of mind; I feel dissatisfied; some want there is that no creature can supply, not all the world. When shall I behold by faith the only true God and Jesus Christ, and be able to say, "Thou art my Portion for ever!" O Lord, come with Thy salvation to my soul; come and revive Thy work, for great is my need as well as that of others. Make me, O Lord, a partaker of the Spirit of Jesus, and enable me to exhibit it in all my intercourse with my fellow-men. May I feel and act under its influence, that I may thus commend the truth and the yoke of Christ, and enjoy the peace and consolation of the Gospel.

21st April.—Felt very dead for most of this day. Visited some sick people and prayed with them, but had no liberty. Some of them are apparently in a dying state, yet quite insensible to their need. The Lord have mercy on them! How mournful to witness aged and infirm people on the borders of eternity, and yet without any preparation for eternity: bodily wants are felt and spoken of, but there is no sense of spiritual wants, and consequently the great provision is slighted and despised. The Lord give them light, and make them partakers of the great salvation!

Felt the same deadness before going to the weekly prayer-meeting, and whilst engaged I was confused and unable to speak with clearness. I felt languid, cold, and unaffected; and sure I am others felt the same.

When shall this darkness be dispelled, and when shall I live in the light of the truth of God, receiving it in the love thereof, and beholding in it the glory of the Lord as in a glass, be changed into the same image with the Lord? Who can understand the wickedness and the deceitfulness of the heart? Who can cure it and take it away? Lord, give me a clean heart, and put Thy Spirit within me, and enable me to walk in Thy law.

22nd April.—Read the Bible in private and in the family as usual. I also read some of Turretine and some practical writings, but felt depressed with my ignorance, and as if destitute of faith and of love to the truth. I often think I can enter into the feelings of the Psalmist when he says, "My soul breaks for the longing that it hath at all times to Thy testimonies," but I cannot truly say "at all times" in my case.

Went to Sorn and held a meeting, in which I endeavoured to pray, and to exhort from Isaiah lv. 7. But while praying and speaking, I had no liberty, and felt as if speaking to stones instead of addressing immortal souls. Surely the Lord must have a sore controversy with me, or with the people. The Lord pity me, and pity the people over whom I am placed! They continue careless and unimpressed; instead of being attracted by my ministrations, they seem to me to be more repelled day by day. Ought I to continue longer among them? Of this I have long been thinking. The Lord teach me and guide me!

23rd April.—This day is now at an end. As to how it has been spent, I do not know well what to say, for I have had very different feelings. At times I had something like blinks of light, and at other times I was plunged into darkness. At one time I felt humbled and contrite, and at other times I was up in rebellion against God. Made little progress in preparation for the Sabbath. Oh, that I could attain to the realisation of the truth upon which I endeavour to meditate! Lord, show me Thy truth, and enable me to bring out such views regarding it as may be for the instruction and conviction of the hearers. I can only draw my bow at a venture. Do Thou, of Thy great mercy, guide me and enable me, if spared, to speak to Thy glory and the good of souls. Sin and Satan are very busy, and my soul is miserable; let not mine iniquities prevail against me; keep me from grieving Thy Spirit, and from hardening my own heart. I commit myself to Thee.

24th April.—Nothing remarkable in my attempt to prepare for the Sabbath, only that my mind was more tranquil than yesterday, and less active in hostility to God, which, however, may only be a lull in the storm. Lord, preserve me from this hostility to Thee, which I so much dread, fill me with Thy Spirit, put the treasure into the earthen vessel, make me a real ambassador of Thine, and give me a message from the portion of truth on which I have been meditating. Thou knowest the souls of those who are to hear: direct me to speak to them according to their need, so that the careless may be convinced and the cast-down comforted. I fear there are but few who are truly exercised in soul: Lord, send Thy truth home with quickening power, that Thy Son may see of His travail and be satisfied. Give me the tongue of the learned, and let me not seek myself, but keep me from corrupting Thy truth. Let me not be the means of lulling any to sleep, or of deceiving souls, or of hindering Thy work I cast myself as I am on Thee; be with me this night, and let my reins instruct me in the night seasons. Let my dreams be of Thee and Thy truth, and save me from imaginations that defile the soul.

The late Mrs. M. A. Macdonald, Drinishader, Harris.

The great Ingatherer of the redeemed is taking home from the wilderness of time to the place which He of old promised them, "And if I go and prepare a place for you, I will come again, and receive you unto myself." Mrs. Macdonald was in her eighty-first year when the midnight call came to her.

The early part of her life was spent like that of the poor Ephesians before the blessed gospel reached them, i.e. "without God and without hope in the world." Nevertheless, while in that state she was not ignorant of the common strivings of the Holy Ghost. The faithful preaching of Mr. Ewen Mackenzie, who was then missionary at Kyle of Scalpay, caused her to have many serious thoughts of eternity, and a dread of the common sins of the day.

Of him she used to relate most interesting and edifying anecdotes. On one occasion her mother rebuked her for laughing too heartily in the presence of their eminent missionary, to which he replied, "Before long the Lord will turn her face Zionward, but will cause her to drink both deeply and often out of the wells of Baca." Mrs. Macdonald found the saying of the Man of God to be true. It was, however, before she met these severe trials that the Lord dealt savingly with her soul. It was under the preaching of the Rev. D. N. Macleod, Ullapool, then minister of Tarbert, while preaching from the words, "And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire" (Matt. iii. 10), that the arrows of the truth pierced her heart.

For quite a time her cry was that of Job, "O, that I knew where I might find Him." In God's appointed time, the peace of the Gospel reached her distressed soul through the words of Isaiah liv. 10: "For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

The removal by death of her husband and three of her family left her alone in the home. The Lord strengthened her, so that she often confessed with the sweet Psalmist of Israel, "It was good for me to have been afflicted."

A year before the end came, the Lord manifested to her that her sojourn here was nearly at an end. True to His promise the Messenger came on 2nd April, 1952. Shortly before departing she sang sweetly the last part of the 73rd Psalm, "Whom have I in the heavens high but thee, O Lord alone? And in the earth whom I desire besides thee there is none," etc., etc.

The writer first met her at Achmore Communion about 20 years ago. She was always friendly and pleasant. She was the mother of Rev. J. A. Macdonald, who is our minister at Applecross. May the Lord comfort those whom she left behind to mourn her loss.—*D. J. Macaskill.*

The late Mrs. Williamina Bruce, Bruandale.

The remnant of the God-fearing among us is becoming smaller as the years pass by, and unless the Lord will soon return to His Church and cause in the exceeding greatness of the power of His Spirit, few indeed will be the number of genuine witnesses for the Lord Jesus Christ to be met with. Yet the blessed Head of the Church will not leave Himself without a witnessing people, however scattered and few they may be to-day.

The late Mrs. Bruce was one who loved the Lord Jesus Christ in sincerity and was the seed of the righteous. Her father, Alexander Oag, and his wife were both esteemed as godly persons, and Alexander himself was noted for his piety. He was a farmer, first in the parish of Latheron, Caithness, and then at a place called Thrumster Little, near Wick. There was a family of seven daughters and three sons, and the late Mrs. Bruce was the second daughter.

She was born at Latheron on 22nd September, 1872, and died on 10th March, 1952, at almost 80 years of age, in her own home at Bruandale, South of Wick. Her marriage to the late Mr. William Bruce took place when she was 21 years of age; and her husband, for about the last 30 years of his life, was an office-bearer in the Wick Congregation. She was also a member in the congregation for a somewhat longer period.

Shortly after her marriage she went forward to the Lord's Table for the first time in the old Free Church; but as to personal details of her call by grace at that time, we are not able to relate her experience. Nevertheless of this we can testify, that Mrs. Bruce revealed the fruits of grace in a lively and consistent Christian life and conversation. It was her delight to converse upon the Scriptures and the things concerning the Lord Jesus Christ and His Kingdom. Of this we had personal and frequent knowledge. She had most evidently a clear and intelligent grasp of the Truth of God and was possessed of a strong Christian character, which was all of the free mercy of her covenant God.

A lady called one day to see her and began to tell her of a sermon heard in the Free Presbyterian Church. This lady expressed the view that the ministers of Mrs. Bruce's Church were too strict in their preaching. But she replied that there were no ministers in the Church too strict in their preaching for her.

As to reading, the Bible was her main book; and we are informed that she could repeat from memory the whole book of Isaiah and all the Psalms in metre. A family of seven, of whom one son and three daughters survive, were carefully trained in the Scriptures and Shorter Catechism, according to the Scripture injunction to bring up children in the nurture and admonition of the Lord.

After the death of her husband in 1949, she gradually failed in health, although she was able to be up and about until the day before

she died. We believe she left this world for the better country, even an heavenly. May the family be led into the consolations that are in Christ Jesus.—*R. R. S.*

The late Mrs. Jane Sinclair, Mid-Clyth.

The Sovereign and electing love of God is revealed when sinners are called with the holy calling of the Spirit of Truth, from a life of sin and vanity to flee for mercy to Jesus and His precious blood. And the sovereignty of the Most High is also evidenced when more than one precious soul is divinely and savingly taught within one and the same family circle. Thus it was in the family to which Mrs. Sinclair belonged inasmuch as she was the sister of the late Mrs. Bruce of whom we have also written in this issue of the Magazine. Her father, Alexander Oag, and his wife, as we have elsewhere stated, were highly respected in their day as gracious followers of the Lamb, and thus Mrs. Sinclair, from her childhood, was nurtured in the atmosphere of the gospel of Christ Jesus.

She was born on the 19th of May, 1879, in the Parish of Latheron, Caithness, and was the third of seven daughters, being thus younger than her sister, Mrs. Bruce. When 17 years of age she left the home of her godly parents to keep house for a brother at Bruan Park, Ulbster, near Wick.

It was very soon after taking up duties in her brother's house that the Lord began to speak to her soul through His blessed Word and in power. The words, "Awake thou that sleepest and arise from the dead" were made the means of quickening her soul dead in trespasses and sins; and later on she obtained deliverance of a gospel and saving nature by the words, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. x. 9). She became a member in the Free Church, under the ministry of Rev. Mr. Murray, Bruan, when she was 19 years of age, and gave evidence to the end of being a member of Christ's body, the Church. She, like her sister, Mrs. Bruce, joined the Wick congregation of the Free Presbyterian Church over 30 years ago for the Truth's sake.

When 20 years of age she married Mr. George Sinclair, and went to make her home at Greenhill, Mid-Clyth, on the same part of the East Coast of Caithness where she was brought up. And in this home she lived with her husband for 53 years. There was a family of two sons and two daughters, one son dying in infancy.

At the end of 1951 she took unwell and during the early part of 1952 she was only able to rise from bed with help. During the last ten days of her life in this wilderness she was confined to bed. She spoke much of God's rich mercy and often repeated portions of Psalms, such as, "For thou art gracious, O Lord, and ready to forgive; and

rich in mercy, all that call upon thee to relieve" (Psalms lxxxvi. 5); and "He only my salvation is, and my strong rock is he; He only is my sure defence: I shall not moved be" (Psalms lxii. 6). One day when confined to bed she repeated the fifth chapter of II Corinthians; and another day the second chapter of Ephesians, also saying, "Behold God is my salvation, I will trust and not be afraid" (Isaiah xii). She died ten days before her sister, Mrs. Bruce, on Thursday, 28th of February, 1952, at the age of 73; thus going to be with Christ which is far better; and left behind her sorrowing husband, two daughters and a son. We commend them to God and the Word of His grace.—*R. R. S.*

Suipeir an Tighearn.

LE EANRUIG GROVE.

(*Air a leanuinn bho, Vol. LVII., t.d. 335.*)

I. *Faodaidh sinn beachdachadh air bàs Chrìosd mar ni tha foill-seachadh na smuaithean a bha aca-san a chuir gu bàs e, agus a chrìoch a bh'aca 's an amharc leis.* Le bhi cur Iosa neo-chiontach gu bàs chuir Iudhaich agus Cinnich an ceill do'n t-saoghal gu'n do mheas iad e bhi mealladh an t-shluaigh; oir, "na'm b'aithne dhoibh e, cha cheusadh iad Tighearn na gloir"; agus le bhi ga chur suas mar chomharadh foilleasach air masladh, pian agus bròn, b'e 'n dòchas gu'n toireadh iad air na h'uile dhaoine nàire agus eagal a ghabhail dhe bhi ga aideachadh. Gidheadh (gu bhi nochdadh eia cho beag agus a shoirbhich innleachdan dhaoine diamhain an aghaidh comhairle shiorruidh Dhe) b'e esan a bhi air a thogail suas an dearbh dhòigh anns an robh e dol a tharruig na'n uile dhaoine da ionnsuidh. Agus bha sàcramaid na suipeir air a suidheachadh leis an rùn so, tre bhi foillseachadh bàis an Tighearn innte, gu'n cuireadh-mid an ceill do'n t-saoghal uile gu'r ar creidimh ann gu'm b'fhear-teagaisg e a thainig bho Dhia, a Leanabh naomh Iosa, a dh'ung e, a dh'aindeoin Herod agus Phontius Pilat, maille ris na Cinnich agus pobull Israel a bha cruinn le cheile 'n a aghaidh: agus nach eil sinn tre eagal na nàire air ar cumail air ais bho bhi ga'r n'aideachadh fein mar a dheisciobuil. 'S e cheud ni, uime sin, a tha ga nochdadh fein dhuinn anns an t-sàcramaid so, gur e th'ann ach comharadh air ar n'aideachadh Crìosdail. Tha sinn a deanamh uail anns an dearbh chuspair a cheus na h-Iudhaich, aig an dearbh am ag aideachadh a bhi gabhail ris mar ar Tighearn agus ar Maighstir: seadh, mar an ceudna, tha sinn ag aideachadh a bhi deanamh uail ann mar aon a tha ceusda.

1. Tha sinn a deanamh uail anns an dearbh chuspair a cheus na h-Iudhaich, aig an aon am ag aideachadh a bhi gabhail ris mar ar Tighearn agus ar Maighstir. Tha sinn ullamh a bhi gladhaich maille ris a cheannard-cheus, agus na bha maille ris, 'n uair a chunnaic iad na nithean do-labhairt a bha co-cheangailte ris a cheusadh, "Gu firinneach b'e so Mac Dhe." Cha'n eil e cho mòr air fholach fodh sgàile.

na feoladh, na air a dheanamh cho mi-mhaiseach le fhulangasaibh, agus nach fhaic mi a ghlòir dhiadhaidh a dealrachadh troimhe, agus g'm thoirt gu bhi ga aideachadh mar an neach is motha ghabh comhnuidh riamh air an talamh so, *Tighearn na glòir, agus mo Thighearn*. Ghabh e ris an ainm so 'n uair a bha e air a thoirt dha le dheisciobuil: "Tha sibh a gairm Maighstir, agus Tighearn dhiom-sa: agus tha sibh ag ràdh gu maith; oir is mi sin." Ach an sin, mar an ceudna, cluinn e ag ràdh ann an àit eil, "Agus c'ar son a ghoireas sibh, A Thighearn, a Thighearn, dhiom-sa, agus nach dean sibh na nithean a ta mi'g ràdh? Mar sin cha'n e an t'ainm leis an urrainn dòchas a bhi agam mo Shlànuighear a thoileachadh as eugmhais an ioraslachaidh agus an ùmhlaehd a tha air a ghabhail a stigh ann. Cha'n a mhàin gu'm feum mi cantainn gu maith, ach deanamh gu maith. Feumaidh mi chuimhneachadh gu'm bheil uile àitheantan an t-soisgeil na'n àitheantan Chriosd, mo Thighearn agus mo Maighstir; agus uime sin, mar tòir mi ùmhlaehd do'n t-soisgeul, tha mi, ann an oibribh, ciontach de bhi'g àicheadh an Tighearn a cheannaich mi, agus ga'm chleachdadh fein ro choltach ris na saighdearan, an deigh dhoibh an crùn droighean fhigheadh agus a chur air a cheann, agus an t'slat a chur na làimh dheis, a lùb an glùn ann am fanaid, agus a chuir fàilte air mar rìgh. Nach bu mhaith leam gu'n gabhadh iadsan uile dha'n aithne mi, beachd, gu'm bheil mi ga'm aideachadh fein mar dheisciobul Iosa a chaidh a cheusadh? Ach cia mar? Cha'n ann, tha dòchas agam, leis an aon ghnìomh so, a bhi'g ith agus ag òl, ann an ùmhlaehd dha àithne, agus ann an urram dha chuimhne; mo thruaigh, cha'n eil so ann fein a ciallachadh ach beagan, ach le uile ghnìomharan mo bheatha. Bhuineadh do'm ghluasad uile mo dhearbhadh am Chriosduidh, am sheirbhiseach, agus am fhear-leanmhuinn Iosa. Agus ma tha mi, da rìreadh, a smuainteachadh gu'r e an cuspair oirdheire agus diadhaidh a tha mi'g aideachadh a bhi creidsinn gu'r e, bu chòr dha so a bhi gu leoir, cha'n e mhàin a bhi ga'm dheanamh reidh ri'm dhleasdanas, ach mo thoirt gu bhi gràdhachadh an dleasdanas; bho'n a tha mi'g aideachadh a bhi creidsinn ann mar an cuspair dha'm buin an inbhe is àirde; gu'n d'thainig e nuas bho neamh gu bhi teagasg dhuinn an t-slighe is ro-oirdheire; agus gu'r e rùn agus crìoch gach ni a theagaisg agus a dh'àithne e a bhi g'ar deanamh naomh mar a tha esan naomh, agus gu'm bitheadh-mid air ar deanamh freagarach gu bhi beo maille ris agus ri ainglibh naomh ann an làthair Dhe gu bràth.

(*R'a leantuinn.*)

Notes and Comments.

The Death of Queen Mary.

The death of Queen Mary, the grandmother of Her Majesty Queen Elizabeth, at Marlborough House, her London residence, on the night of Tuesday, the 24th day of March, 1953, has brought bereavement

and sorrow once more into the Royal Family of our nation. Queen Mary came to the Throne with her husband, King George V., in 1910 and reigned with him for 24 years. As has been stated from all quarters, she was in appearance and bearing a dignified and regal personage, who faithfully and ably assisted her husband in the discharge of his duties in the high office of Kingship. Queen Mary had a share of personal trials and sorrows which are the portion of the exalted as well as those who are humbly situated in the providence of God. After the death of her husband, King George V., her son, now the Duke of Windsor, abdicated from the throne of his father shortly after his accession and before the time for his Coronation. His reason for so doing, and other facts connected therewith, must have given Queen Mary deep, personal embarrassment, regret, and grief. Then during the last war her handsome son, the Duke of Kent, was killed in an air crash on the hills of Caithness. And only in the early part of last year her son, King George VI., died suddenly and unexpectedly, although ill for a period beforehand. Her youngest son, delicate Prince John, died in early boyhood. Yet throughout the period of these grievous afflictions she did not retire into obscurity but took a public interest in national affairs, and apparently was deeply interested in her family and grandchildren. She was buried beside her husband, King George V., in the St. George's Chapel, Windsor, on Tuesday, the 31st March, 1953. It is appointed unto all men once to die, and thus Kings and Queens and the humblest subjects in the realm must inevitably meet the last enemy, which is death. Nothing but a true union to Christ Jesus by a holy and precious faith, and a consequent dying in the Lord Jesus, can take the sting out of death for Queen or peasant; as there is no heaven for any sinner of the Adamic race but in and through the one Redeemer, the Lord Jesus Christ. We extend our sincere sympathy to Her Majesty Queen Elizabeth and all the members of the Royal Family, and trust that this occasion for another period of mourning will have a sobering influence upon the nation during the Coronation.

French Roman Catholic Nuns and Priests Arrested.

Two Jewish boys, Robert and Gerald Finlay, aged 10 and 11, whose parents died in a Nazi concentration camp in 1944, were then handed to a French Roman Catholic foster-mother to take charge of them. While a legal battle for their custody was going on in a French Court, she is alleged to have baptised the boys as Roman Catholics and to have moved them from one religious school to another. The boys vanished after a Court ordered their R.C. foster-mother to hand them over to two aunts. Sixteen persons were arrested in connection with the disappearance of the boys, including two Mothers Superior, one the head of a Marseilles convent, and six R.C. priests. The boys were said to have been handed over to a Marseilles priest by the Mother Superior there. Then priests took them to a college in Bayonne and

the boys disappeared from this college early in February last. Police lost the trail of the orphans at the Spanish frontier and it is reported that inquiries have spread to Portugal. These facts were made known by the press and B.B.C. in this country, at the beginning of March. The comment was made that there was a good deal of public indignation in France over the case, and opinion was also expressed that the Church (that is the Church of Rome) had no right to do such a thing. Our readers can judge for themselves what to think of this case as far as it has been reported. In the light of it, it is high time that outside authorities, with government backing, were given power to enter and inspect convents in Great Britain. And we are of the opinion, in recent times, that the Roman Catholic Church is not by any means being sheltered in this country by some sections of the press, and that is all to the good.

The Part of a Nun Acted in Church of Scotland Play.

In many of the Church of Scotland congregations, part of the congregational organisation is a dramatic society or group which presents plays of diverse kinds principally during the winter months. These activities are of course entirely foreign to the gospel and spiritual purposes for which the true Christian Church exists, and are from root to branch worldly and vain and calculated to minister only to the carnal desires of unconverted sinners. What a low ebb the visible Church of Christ has reached when such activities are authorised and encouraged. A special case came to our notice in the public press, when recently there appeared a large photograph of two young women, one dressed in the full garb of a nun. The photograph depicted a scene from a play, "The Sacred Heart," an expression commonly used among Roman Catholics. The play was being presented at the Church of Scotland Barony Church, Dysart, Fife, by the Barony Church Dramatic Group. Ministers, office-bearers, and members of said congregation seem, in our view, to have no understanding whatever of Presbyterianism or Protestantism, which the Church of Scotland is supposed to stand for. If the nun in the play had a part which commended her and her religious order, then young Church of Scotland women witnessing this would be liable to be influenced to think well of the unscriptural Romish and unwholesome business of convents and nuns. The Church of Scotland young people are not required to be subtle and maybe unthinking propagandists for these unholy orders of Rome. Priests and perverts from Protestantism may be obliged to advertise nunnery, but what can we say of professed Protestants engaging in this undermining work.

Opposition to a Statue of Virgin Mary.

The following appeared in the *Glasgow Bulletin* of 18th March, 1953:—VICAR V. PARISHIONERS—The Rev. Richard Hilditch, vicar of St. Mary's, Tyne Dock, Co. Durham, seeks permission to put up a statue of the Virgin Mary in his church. A petition opposing the application, lodged by some of his parishioners, was received yesterday

at Durham Diocesan Registrar's Office. The registrar will convene a consistory court, at which the Chancellor of the Diocese, Mr. H. B. H. Hylton-Foster, Q.C., will hear the dispute. The objectors complain that the application is a move to "Romanise" the church. The vicar said yesterday: "That is not so. A number of other Anglican churches have identical statues to which no objection has been taken." It seems that some in England are still opposed to the idolatry, darkness and effrontery of men who act boldly in face of objections in seeking to place factory-made dolls purporting to be likenesses of the Mother of our Lord in Church of England buildings. What a low, dark, childish, vain form of religion it must be which requires a silly statue and idol to assist and bolster it!

The Altered Views of Dr. C. E. M. Joad.

The regular contributor to the columns of *The English Churchman*, Legis, makes the following brief comment in a recent issue on the latest book by Dr. C. E. M. Joad, the philosopher:—"In his latest book, *The Recovery of Belief* (Faber and Faber), Dr. C. E. M. Joad retracts the materialistic opinions he formerly held in common with Bertrand Russell, Bernard Shaw and other unbelievers. It is interesting to see that he asks whether there may be a Second Coming by which God will put things right. Dr. Joad says, 'Certainly the stage seems set for it.' *In the author's view science has no contribution to make to the religious interpretation of the universe. When scientists leave their own sphere and try to explain (i.e. away) the supernatural in the light of science they are apt to go astray.*" This revelation of such a change in thought and outlook on the part of Professor Joad is highly interesting. We understand that he was one of the most dogmatic advocates of evolution in this country prior to the last war, and was given to ridiculing the Bible and Christianity in the light of the evolution theory. He appears to have discovered the folly and evil of scientists in trying to explain away the supernatural in the light of science. If such brilliant men intellectually as Professor Joad were truly converted and led by the Spirit of God their witness against "science falsely so-called" would be damaging indeed to the reputation of irreligious scientists. (*Since writing this note, Dr. Joad has died.*)

Church Notes.

Communions.

January—Fourth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay and Lochinver; fourth, Kinlochbervie; fifth, North Tolsta. *April*—First Sabbath, London, Portnalong and Breaslete; 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, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten and Thurso; fifth, Stornoway. *September*—First Sabbath, Ullapool and Breaslete; 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.

Death of Queen Mary—Message of Sympathy.

The following message was sent to Her Majesty the Queen:—

On behalf of the Synod of the Free Presbyterian Church of Scotland

I would respectfully tender our sincere sympathy with Your Majesty and with the Royal Family in your bereavement, and the assurance that we remember you all in your sorrow and loss at the Throne of Grace.—(Rev.) WILLIAM MACLEAN, *Moderator*.

Copy of reply on 30th March, 1953:—

Buckingham Palace.—I sincerely thank you for your message. Please assure all those for whom you speak that I deeply value their sympathy.—ELIZABETH R.

Synod Meeting.

The Synod of the Free Presbyterian Church of Scotland will meet, God willing, in the Hall of St. Jude's Church, Glasgow, on Tuesday, the 19th day of May, 1953, at 6.30 p.m., when Rev. William MacLean, M.A., Ness, Lewis, the retiring Moderator, will conduct public worship and preach.—ROBERT R. SINCLAIR, *Clerk of Synod*.

Vatten Church Appeal.

Some years ago the Vatten section of the Glendale congregation opened a fund for enlarging their Church in order to accommodate the people gathering at Communion seasons. Recently the local Drill Hall, a substantial building of brick and roughcast with asbestos slate, came into the market and was purchased by them for £1,600, which was considered a very reasonable price. Before this building can be fitted up as a Church the figure will be in the region of £2,000, and as no acceptable price has been offered for their present Church, they were under the necessity of having an overdraft in the bank to the extent of £800. On account of the high interest which is being charged it would be desirable to have this debt wiped off as soon as possible,

and, therefore, they appeal to friends throughout the Church to help them in this matter. Contributions will be thankfully received by Rev. John Colquhoun, F.P. Manse, Glendale, Skye, or Mr. John Mackay, Tigh-an-eas, Dunvegan, Skye.

The Western Presbytery has cordially endorsed this appeal.

JOHN A. MACDONALD, *Moderator.*

JOHN COLQUHOUN, *Clerk.*

Dingwall Church Building Fund.

This appeal from the Dingwall and Beaully joint-congregation is made for help to build free of debt a suitable place of worship in Dingwall. The present building is falling into a state of disrepair. Of late years it was not considered advisable to spend much money in keeping it in repair. The present site is the property of the congregation, but is regarded as unsuitable owing to the cost of clearing it and building a retaining wall to a height of 15 feet. As a site suitable for building purposes cannot be obtained it was agreed to use part of the manse garden. The congregation has already sufficient funds in hand to erect a building which would suffice for all ordinary needs. What is in view is to have a building large enough to accommodate friends who are present on Communion occasions. To accommodate these, the building requires to be more than double the size needed in ordinary circumstances. The plans for such a building have been approved by the Local Government Planning Authorities, and a building licence has been obtained. We, therefore, respectfully appeal to friends in the homeland and to those abroad to send contributions as the Lord may, in His holy providence, enable them so that the building may now be taken in hand and the cost of it speedily defrayed. Contributions should be sent to Mr. Dugald Matheson, "Carminish," Achany Road, Dingwall, Ross-shire. He will duly acknowledge such in the Church magazine. This appeal is endorsed by the Northern Presbytery, 24th March, 1953.

—REV. A. F. ~~MAC~~KAY, *Clerk of Presbytery.*

Guthrie's "Christian's Great Interest."

After unavoidable delay, arising from printer's difficulties, the further issue of this book is now available. Orders should be placed as formerly direct to Messrs. N. Adshedd & Son, 34 Cadogan Street, Glasgow, or the General Treasurer, Mr. J. Grant, 14 Millburn Road, Inverness (price 4/-; postage 4d. extra).—W. G.

Acknowledgment of Donations.

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

Sustentation Fund—Mr. and Mrs. J. R. McLennan, 36 Morey Street, Hillsdale, Mich., £8; Mr. D. McK., Corrary, Glenelg, £2; Mrs. E. F., 151

Sherwood Ave., Toronto, £2 0s. 10d.; Miss A. McL., Saltburn, Invergordon, £1; Mr. C. N., Berkeley, Calif., 2/11.

Home Mission Fund—Mr. and Mrs. J. R. McLennan, Hillsdale, Mich., U.S.A., £7; from the Estate of the late Miss C. Murray, Halkirk, per Rev. Wm. Grant, £20.

Aged and Infirm Ministers' and Widows' and Orphans' Fund—Mr. and Mrs. J. R. MacLennan, Hillsdale, £5; A Friend, Gairloch, £1; A Friend, Inverness, 10/-; Mr. E. M., Carrigrich, Tarbert, £1.

Dominions and Colonial Missions—Mr. and Mrs. J. R. McLennan, Hillsdale, £5; Mrs. Murray, Waternish (Australian £5 note) per Rev. J. Colquhoun, £3 16/6; Mr. and Mrs. H. Dougal, Urbana, Ill., U.S.A., £2.

Organisation Fund—From the Estate of the late Miss C. Murray per Rev. Wm. Grant, £20; Mr. and Mrs. McLennan, Hillsdale, Mich., £2 17/6; Mr. and Mrs. Arwin Dougal, Urbana, Ill., U.S.A., £2 1/3.

Magazine Free Distribution Fund—A Friend, Raasay, per Mrs. M. A. Matheson, 7/-; Mrs. W. MacL., Mountain View, Badcall, Scourie, 5/-; Mr. D. McK., Corrary, Glenelg, 10/-; Mrs. K. MacK., Campbeltown, Leckmelm, 10/-; Mr. A. MacL., Duart Nedd, Drumbeg, 5/-; A Friend, Gairloch, £1; Anon. Friend, Inverness, 5/-.

Jewish and Foreign Missions—From the Estate of the late Miss C. Murray, Halkirk, per Rev. Wm. Grant, £40; Mr. and Mrs. J. R. McLennan, 36 Morey Street, Hillsale, Mich., £20; Mr. and Mrs. A. Dougal, 300 S. Goodwin, Arbana, Ill., U.S.A., £4; Anonymous, Inverness postmark, £7; Sister P. McL., Gogarburn Hosp., Corstorphine, £2; Anon. in Memory of the late Rev. D. Bannerman, £1; Mr. J. McD., Glenelg, £1 10/-; Mr. D. McK., Corrary, Glenelg, 10/-; Miss A. McL., Saltburn, Invergordon, £1; Mr. L. Zeigler, Houston, Texas, 16/-; Miss M. E. S., Lutton, 2/-; Plockton Prayer Meeting Collection (Bibles for S.A. Mission per Mrs. Gollan), £5; Mission Box Collection per Mr. Innes Fraser, Stratherrick, £3.

Publication Fund—From the Estate of the late Miss C. Murray per Rev. W. Grant, £40; Mr. and Mrs. A. Dougal, Urbana, Ill., U.S.A., £2; Miss E. C. S., Halkirk, printing of new books, 10/-; Anon., Dornoch, on behalf of the Trinitarian Bible Society, £1; Anon., Inverness postmark for the Trinitarian Bible Society, £1.

The following lists sent in for publication:—

Bayhead Congregation—Mr. Allan Macdonald, Treasurer, acknowledges with grateful thanks £2 from A Friend o/a Sustentation Fund per Mr. J. Grant.

Dornoch Church Building Fund—Rev. F. McLeod acknowledges with sincere thanks the following:—Mrs. L., Detroit, £3; Skye Friends, £2; Friend, Plockton, £1; Lochcarron Friend, £1; Miss J. M., Lochcarron, £1; Two Friends, Lochcarron, £1; Nurse M. Kildary, £2 2/-; Mrs. M., Kishorn, £1; Friends, Kishorn, £5; Friend, Strathy, £1; Friend, Helmsdale postmark, £1; Friends, 7 Herbert St., Gisborne, N.Z., £2.

Edinburgh Manse Purchase Fund—The Hon. Treasurer begs to acknowledge the following donations:—Friend, Edinburgh, £1, and Friend per Mr. James Mackay, £1.

Gairloch Congregation—Mr. D. Fraser, Treasurer, acknowledges with grateful thanks the following donations:—O/a Sustentation Fund, Mr. C.

U., Luibmore, £5; Mr. D. McD., Kinlochewe, £3; Mr. F. McD., Kinlochewe, £1; o/a Foreign Missions Fund, Mr. C. U., Luibmore, £1; Mr. F. McD., Kinlochewe, £1; o/a Home Mission Fund £1, and £1 for Car Fund from Mr. C. U., Luibmore.

Glendale Congregation—Mr. A. McLean, Treasurer, acknowledges with grateful thanks the following donations for repairs of damage to Church:—M. R., Glasgow, per M. Macdonald, £1; M. Campbell, Miami, U.S.A., £10 per Rev. J. Colquhoun; Friend, Glendale, for Foreign Missions, £1.

St. Jude's Cong., Glasgow.—The Treasurer acknowledges with sincere thanks a donation of £4 o/a Aged and Infirm Ministers' and Widows' Fund from S. S. per Rev. D. J. Matheson.

Greenock Congregation—Mr. A. Y. Cameron, Treasurer, acknowledges with grateful thanks the sum of £17 14/7 from Mrs. N. Mackenzie, 18045 Parke Lane, Grosse, Mich., U.S.A., on behalf of the Dominions and Colonial Missions Fund.

Lochcarron Manse Building Fund—Mr. G. Ross, Treasurer, thankfully acknowledges the following donations from M. Moffat, 10/- per A. M. K.; A Friend, £1 per R. M. R., and £1 from J. M. R., Lochcarron.

Lochinver Congregation—Rev. A. MacAskill acknowledges with sincere thanks a donation of £2 o/a Sustentation Fund from Sister P. McL., Gogarburn Hospital, Edinburgh.

London Congregational Fund—Rev. J. P. Macqueen acknowledges with sincere thanks a donation of £1 from A Friend, Acton postmark.

Ness Manse Purchase Fund—Mr. D. Mackay, Treasurer, 72 Cross Skigersta Road, acknowledges with sincere thanks:—A Friend, Swanibost, £1; A Friend, Breasclate, £1; Miss N. F., 18 Skigersta, £2; A Friend, Glasgow, £5.

Raasay Manse Building Fund—Mr. E. MacRae, Treasurer, acknowledges with grateful thanks the following:—Miss J. McL., Portree, £1; Friend, Raasay, £1.

Portree Congregation—The Treasurer acknowledges with grateful thanks £1 towards Communion Expenses from Mrs. J. McL., Ardtalnaig, and £1 o/a Sustentation Fund from Miss McL., Ullapool.

Tain Congregation—Mr. A. Robertson acknowledges with sincere thanks a donation of £2 2/- from Mr. S. C., Invergordon, o/a Sustentation Fund.

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