

THE
Free Presbyterian Magazine
 AND
MONTHLY RECORD

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

"Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth."—Ps. lx. 4.

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Church Divisions.*

PROFESSOR D. M. BAILLIE, D.D., Convener of the Committee on Inter-Church Relations, presented this Committee's report at the Church of Scotland Assembly in May. He said that not only theological differences separated Churches from each other, but also inherited prejudices absorbed from the environment in which they were born. We ask, is it only now that Professor Baillie is discovering this for himself, after long years of association with the Church of Scotland—or is it a new found argument for closer relationship with, say, the Church of England. He argued, "The fact that I was born a Presbyterian does not prove that Presbyterianism contains the whole truth." But Professor Baillie was more than born a Presbyterian—he became one by personal choice, assumed the office of the ministry in a Presbyterian Church, and accepted a professorship in the largest professed Presbyterian Church in Scotland. It seems to us that he appeared to believe in some way that Presbyterianism was nearest the truth in an imperfect world. Now he argues further, "We do not realise that we are entrenched in our position, not because we have thought out its principles in an honest search for the truth, but because we have been conditioned by our inherited tradition." So that Professor Baillie's *Confession of Faith* and ordination vows and the terms thereof were not, many years ago or now, thought out and pondered in an honest search for truth. In fact there has been no such search. Tradition has done everything! He further declared, "The sentiment—'My Church, right or wrong,' can be as dangerous as 'My Country, right or wrong.'" We agree that there is no infallibility in Church or State. But where is Professor Baillie leading the public by this line of argument? Where he wants the people of his and other Churches to be led, if they are agreeable and willing. And where is that? Into a state of mind which will accept that there is good and *bad*, truth and *error* in all the Presbyterian Churches, the Anglican, the Baptist and the Lutheran Churches, both theologically and in practice. Professor Baillie himself mentions these different Churches. He thus at one sweep postulates that there is really no branch of the visible Church of the Lord Jesus Christ to-day which may satisfy a genuine,

* This article has been held over.—*Editor.*

God-fearing, enlightened Christian, more than any other. In other words, we ought all to collaborate, the Presbyter and the Bishop, in these days. To the feeble and unenlightened professors of Christianity in Scotland to-day all this may conceivably be sound, Christian and charitable argument. But with the Scriptures of Truth in hand and true humble prayer for the guidance of the Holy Spirit, let everyone be persuaded in their own minds, where the most consistent adherence to sound doctrine, Scriptural worship and government, and practice according to the holy gospel of Christ Jesus, is to be found. This will be, as it has been in the past, the exercise of the Spirit taught and exercised believer upon the Lord Jesus Christ, having Christ and His infallible Word as the foundation and centre of their religion.

The Free Presbyterian Church, for instance, was and is grounded and founded on the Word of God, having as its main subordinate standard the Westminster *Confession of Faith*. Our doctrines we believe to be consistent with Scripture and our Church practices we humbly assert to be derived from the same; albeit we discern imperfections to be mourned over and departed from. The Disruption of 1843, and at the time of the passing of the erroneous Declaratory Act, by the Free Church, in May, 1893, when the Free Presbyterian Church was formed under the banner of Truth and the late Rev. Donald Macfarlane's protest in that Free Church Assembly, were events in the divine mercy and providence to conserve for us a pure Cause of Truth unto the praise and honour of the divine Head and King of the Church in Scotland. Human traditions had nothing whatever to do with the coming into existence of the Free Presbyterian Church, but divine truth and divine superintendence had everything to do with it. And what about the Covenanting history of our beloved forefathers? Were all their contendings and sufferings in vain with respect to Episcopacy? And must we write off much of their testimony as born of tradition and prejudice and not altogether of Truth?

The fact is, that Church divisions in Scotland have been conceived and brought into existence by unfaithful men to the Lord and His Word, and by men who embraced doctrines and views inconsistent with New Testament and Apostolic doctrines and practices, and who have propagated the same and thus led multitudes of the people of Scotland astray. And this evil propaganda is still being put in operation to carry the people of this land away from the simplicity of the gospel of Christ and the scriptural Presbyterianism of our godly and intellectual forefathers and fathers. "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah" (Isaiah i. 9).

At the close of the General Assembly, at which Professor Baillie spoke, the Lord High Commissioner, the Duke of Hamilton, in his final address, uttered these words, "It was lamentable how few were really acquainted with the history of Scotland, and with what was

once described as 'the stormy but gallant story' of its Church." Well might the Duke of Hamilton have had partly in mind the long past struggles to throw off the powers of Prelacy and to settle and establish the Presbyterian Church in Scotland, during the sixteenth and seventeenth centuries. But the past is nothing to some as to spiritual things. We must move with the times, they assert. But Hezekiah, King of Judah, did not think it beneath his kingly dignity to follow in the footsteps of the Church of God, who went before, as we read of him, "And he did that which was right in the sight of the Lord, according to all that David his father had done" (II Chron. xxix. 2). He lived about three hundred years after David. But this by the way just to illustrate. "For he established a testimony in Jacob and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children" (Psalm lxxviii. 5).

Sermon.

"THIS DO IN REMEMBRANCE OF ME" (Luke xxii. 19).

Sermon preached by REV. J. R. ANDERSON, of Glasgow,
October 19th, 1851.

THE LORD JESUS CHRIST is clothed with supreme authority, and He speaks in His Church with a power answerable thereto. It is His to command, it is His people's to obey. And everyone who possesses any true knowledge of Him, is disposed to recognise this principle and to hold himself bound to act upon it in all cases, and to the utmost possible extent. It is His Voice from which the words of our text come. "This do in remembrance of Me."

1. THOSE ON WHOM THIS COMMANDMENT IS LAID.

Although in one sense the command is obligatory, upon all to whom the gospel of the grace of GOD is preached, so that no one can live in neglect of it, and be guiltless, yet it is one of those commands that comes to men indirectly, being preached by others which lead the way, and which must be taken up and complied with ere this command can be fairly and legitimately got at. No one now present is at liberty to trifle with the command of the text. No one can lawfully despise it. Whatever you be, wherever you are, this command is entitled to respect at your hand, and you are bound to consider in what way that respect is to be paid. But whilst in this sense it is obligatory on all to whom the gospel is preached, it seems very evident that it addresses directly, not all, but only some, and who are these? Those that are truly converted to CHRIST. There are sundry things included in this general expression that we require to glance at in order to obtain, and set before our minds, a definite idea of the complex truth.

Firstly, *They are savingly enlightened.* We are, by nature, in the dark. We are blind, and this blindness will be the death of us, if it is not removed. It is a heavy loss, it is a grievous sin. It is the consequence of sin, and is itself sin. By nature we are thoughtless creatures; we will not be at pains to consider; we are in a great hurry and bustle about trifles. We are very proud, and do not like our complacency to be disturbed. We put things far away. If we prevail, and keep in this condition, then we are ruined, for ever ruined under our own hand, and we shall perish through self-destruction. But GOD in the infinite riches of His mercy, moved by His own bowels of compassion, and with the view of manifesting His own love, hath purposed (and who shall dispute it?) to break in, in certain cases, upon this state of things and effect a change, to open the blind eyes, and to introduce saving light into the soul. These people are savingly enlightened in the law. Men by nature are ignorant of the law. Sometimes they remain marvellously ignorant of it, under the best means of instruction, and may remain in this condition for years, so dull, stupid, and careless are they: and then, when a man sets to study the law, it is natural knowledge after all. But they of whom we are speaking are savingly enlightened in the law: they see the glory of GOD in it. They esteem all its precepts in all things to be right, whether they condemn them or no: and sometimes they have the highest esteem of them when themselves are most severely condemned by them. They become reconciled to the law. They would not have it other than it is. They say the law is holy, in the general, and looking into details, the command is *holy, just and good*. Three lovely attributes, each lovely in itself, and when combined form a constellation of excellence and sweetness. Where are the people that have knowledge of the law? They have so far a warrant to go to the table. They who are strangers to it have nothing to do there. They are savingly enlightened in the *gospel*.

The gospel presupposes the law. If there be no law, there is no gospel. Where no law is preached, no gospel is preached. Yet it is a rare thing in our day to meet with the gospel preceded by the law. Indeed, in most cases, you get what you can, neither call, law nor gospel. You have no knowledge of the gospel unless you have knowledge of the law. The gospel presupposes the law: it makes no provision but for those under the law, of relief for those that are burdened under the law, of forgiveness for those that are condemned under the law, of salvation for those that are lost under the law: those who are savingly enlightened in the gospel approve of it. They are satisfied with all its provisions, and are led by faith to appropriate them to their own souls.

Secondly, *There is genuine humiliation.* We see the occasion of this by adverting to our native pride; we are exceedingly proud. We have in us the venom of the old serpent, and the infant brood are actuated

by the selfsame spirit as him from whom they spring: and so, every one of them, would be as GOD, as the Most High. Nor do men naturally know this pride of theirs, nor will natural light show it to them, so as to prepare them for deliverance from it, nor will spiritual gifts show it to them. In all these conditions men may be in their pride, yea, have it nursed and fattened with the very things which they profess to hold in opposition to it.

Nothing but the same grace which brings illumination to the soul is equal to the overturning of this natural pride. It will be brought low enough one day. It will not stand before the Judge at last, but that will not profit the poor creature: he will go down with it. How precious to get a putting down of pride, to the lifting up of the creature: a destroying of pride to the saving of the soul! Where are the people in this congregation that are truly humble? The way is open so far to such, to the table of the LORD. They that are in their pride, who have it not broken by grace, the communion table is barred against them.

Thirdly, *They are brought to the faith of CHRIST.* Here is the turning point between a state of nature and a state of grace. Between principles that lead to destruction and principles that involve salvation. Between a man's taking the broad way that leadeth to destruction and going on the narrow way that leads to life. CHRIST is set forth in the word for the obedience of faith. An invitation is given to sinners to look to Him, as so set forth, and a hearty welcome is held out to all who shall comply with the invitation. We are, by nature, CHRISTless creatures. We have an invincible antipathy to CHRIST. If we had the power, we have the will, to crucify Him! Men do not believe this. They reckon the charge extravagant. If you were brought by grace to take the charge, it would be well for you. But if you will not own you are murderers of the Prince of life, GOD will avenge Himself upon you as murderers.

In the case of those truly converted, illumination and abasement uniformly tend to, and terminate in the soul's embracing CHRIST, with unfeigned faith. The soul in finding itself a poor blind creature sees JESUS CHRIST as alone able to give sight to the blind; finding itself rebellious and corrupt, it sees that JESUS CHRIST alone can subdue the rebellious. Finding itself unspeakably guilty, it is satisfied that JESUS CHRIST alone can remove the guilt and render it acceptable. Finding itself in the hands of manifold enemies, it learns that JESUS CHRIST alone can deliver. Finding itself exposed to nameless evils, it feels that from these evils JESUS CHRIST alone is able to deliver. And so, as He is set up and offered as a deliverer, the soul closes with Him for deliverance. Those of this congregation being formally members of it, who are believers in CHRIST, have so far their way plain to the table of the LORD. Those who are not are debarred from it.

THEY ARE PERSONS WHO ARE being edified. We cannot expect any progress without a commencement, it is here that a capital error is made in the day in which we live, both by preachers and people. It is assumed that a commencement is made, and all that is needed is progress and perseverance. No enquiry is made as to the commencement. They will not endure that that should be meddled with. The language that is stereotyped amongst professedly religious men is language which I am bold to say will be found out in a subsequent time as a devilish delusion.

The genuineness of conversion is manifested by a progressive work of grace. The soundness of a progressive work of grace is evidenced by conversion. What is edification?

First, *It is progressive illumination.* In those that are converted there is still plenty of darkness. Sometimes it possesses tremendous power. It sometimes looks as if it would darken everything within the range of the creature's spiritual vision. Some of you may be ready to conclude you are not called to the LORD'S table because you are so much children of darkness and can speak of little, if anything, else, and you may be so especially if under it you can find the icy coldness of insensibility and the iron fetters of unbelief. But perhaps you will get an outgate here, when it is said those who are converted are exercised sometimes, deeply and painfully, with darkness that sets in upon them. Hence the need of fresh communications of spiritual light. Hence the need of the soul's being savingly enlightened. And what they need is granted to them. So much so that they who are not progressively enlightened have no evidence of their being disciples of CHRIST. We have to ask, not only if you have been once enlightened, but have you been so savingly enlightened as that you have fresh communications of light? And are these communications always the same kind? Is your light homogeneous, of one species? We have people who are in darkness and get light, a curious light it is. "Ever learning and never coming to the knowledge of the truth."

Ever illuminating and yet never enlightened. Ever going on, yet never coming to the mark. Saving illumination is substantially the same in its nature throughout. Where are you as respects saving illumination? What are you engaged in? How are you getting on? Take the question and press it home. Do not suffer sluggishness, or carnality, or vanity, or anything to cheat you out of the profit to be got by the plain truth of GOD. Some may lay hold of the fact that they live in a time when there is a great forsaking in the land. A withholding of divine power, and say, how can there be illumination where there is the withholding of divine power? The LORD will take care of His own people and of His own work. Although He manifests the controversy He has with this people and generation.

Second, *A progressive work of genuine humiliation.* We see the need of this because in the soul that is regenerated and truly converted

to CHRIST there is plenty of pride. It possesses amazing deceitfulness and power. There is a mystery in it that baffles the most prudent, eludes the most searching eye of man, and is capable of betraying the most watchful. The people of GOD know this and allow it. They can point to scars of wounds they have received from the subtle serpent dwelling in their own hearts, coiling itself round them, with the view of infusing venom into their soul, twining itself round the soul, and pressing it till its very life, if such were possible, were arrested in its progress and death ensued.

That is the testimony of the people of GOD, and they are prepared to say no one knows our pride as we do ourselves: no one has yet told us the thousandth part of the pride we have discovered in us; and after all we have discovered the Word makes it very plain that we see but the surface of it. The depth of the pride of the human race is known only to Him who searches and tries it. Wherefore is it that the pride of the people of GOD is suffered to work and prevail to such an extent as it does? The LORD overrules this as the occasion of humiliation, and to the dust the soul finds it necessary to come. And here is the proof of one truly converted, distinguished from all hypocrites; *down he must come*, if grace do not triumph to bring him down, his soul is ruined for ever—GOD'S covenant will fail and redemption will not reach its consummation. We insist upon it as a *mark* of all who are so far warranted to go to the table of the LORD that they be under a work of *progressive humiliation*. They may be far from thinking there is any humiliation about them. Sometimes they are humblest when they are most ashamed before the LORD because of their pride. They may not appear to others to be under any work of humiliation, for others have their own ideas of what humiliation is. But the LORD seeth not as man seeth. He hath His eye upon a very different point. He hath directed all the means and appliances of grace to bring them to a very different point from that to which men would bring them. It is accordingly by His judgment that the thing is to be determined. To that judgment we refer it.

But, mark, whatever they think of themselves, and whatever other people think of them, their eye is single on this head. They are never satisfied till, within their souls, there springs up that lovely plant of *humility*, which was bought by the Blood of the SON of GOD, and is the work of the SPIRIT. Where are you as to the estimate of humiliation? What think ye of it?

Third, There is a progressive acting of faith in JESUS CHRIST. Saving illumination and humiliation will not go for much unless people are brought evermore to CHRIST, "to whom *coming* as unto a living stone."

2. THE SERVICE REQUIRED OF THESE PERSONS. We may gather from the context what they are called to.

Firstly, "Take." No one can take who hath not given to him. We accordingly find the Redeemer taking bread as the symbol of His body being broken for sin, broken under the power of the wrath of GOD, due to it. He broke the bread and gave it to those along with Him. They accordingly took it. The action on their part is correlative to the action on His. He gave, they took. What He gave was broken bread, what they took was broken bread, as the sign of His broken body. This is *what* those who answer to the character delineated are called to do.

Before they do it they must examine themselves whether there be anything in the way of their doing it. Ministerially his servants give the broken bread, and you are called to take it; they give it as the symbol of His body. They are to give broken bread as the symbol of His body broken for sin. You are to take what is thus given, under the same aspect.

Secondly, "This do in remembrance of Me." It is to be a spiritual act. It is only the soul of those who are in the condition described that can possibly enter into anything spiritual in these actions. The spiritual meaning is only palpable to faith, the gift of the renewing SPIRIT. If there be no faith in the soul, the communicant can never get beyond the symbols, his soul and CHRIST can have no fellowship. But if there be faith in the soul, it eyes CHRIST set forth in the symbols. It embraces CHRIST as set forth, confides in Him, finds in Him what is suitable to its taste, and very agreeable to its capacities, and fitted to relieve its spiritual wants.

3. THE END TO BE CONTEMPLATED.

Firstly, There must be on the part of those who perform this service a remembering of CHRIST.

Secondly, A desire and aim at His being held in remembrance by all.

IN CONCLUSION—

Firstly, Learn the nature of the LORD'S supper.

Secondly, Learn who they are that are in a condition to observe the LORD'S supper, those truly converted and humbled, and who are being edified. Take up this standard, try yourselves by it, and see how it is with you.

Thirdly, The preparation needful for observing the LORD'S supper. Try yourselves whether you be in the faith (I Cor. ii. 28). "But let a man examine himself, and so let him eat of that bread and drink of that cup." Amen.

My joy is not founded upon the creature, nor upon external enjoyments, therefore let all things be brought into confusion here below; nay, let God Himself seem to stand frowning over us, yet will I rejoice in the Lord, I will joy in the God of my salvation.—*Calvin.*

The Inspiration of the Scriptures.

By REV. WM. MACLEAN, M.A., Ness.

THE inspiration, infallibility and inerrancy of the Holy Scriptures is one of the fundamental doctrines of the Christian faith. He who denies this doctrine makes God a liar, and is an apostate from the faith, no matter his pretensions to the contrary. "All scripture," it is written, "is given by inspiration of God." All books, magazines, articles, etc., which instil doubts in the mind as to the authenticity and plenary inspiration of the Scriptures are from the devil. The writers of all such, whatever their status or claims, are agents of Satan. They may appear to be stars in the firmament of the visible church, but for them is reserved the blackness of darkness for ever.

The "American Standard Revised Version" of the Bible is the work of notorious Modernists. Instead of being a new translation, it is "in effect a new Bible" as one writer put it. Instead of being God-inspired this new American production has been well described as a "devil-inspired Book," "an unholy thing," and "the work of Satan and his agents."

The following extract from the writings of the late Bishop Ryle clearly sets forth the orthodox view of inspiration. "The view," he writes, "for which I contend—that every word of the Bible is inspired—this is the same ground which almost all the fathers occupied; which Colvin, Cranmer, Jewell, Hooker and Owen took up long ago; which Chalmers, Robert Haldane, Gaussen, Bishop Wordsworth, Burgon and Archdeacon Lee, of the Irish Church, have ably defended in modern days. Here are some of the reasons which satisfy me:—

"(a) I cannot see how the Bible can be a perfect rule of faith and practice if it is not fully inspired, and if it contains any flaws and imperfections. If the Bible is anything at all, it is the statute-book of God's kingdom, the code of laws and regulations by which the subjects of that kingdom are to live, the register-deed of the terms on which they have peace now, and shall have glory hereafter. Every lawyer can tell us that in legal deeds and statutes every word is of importance and that property, life, or death may often turn on a single word. If God's statute-book is not inspired, and every word is not of divine authority, His subjects are left in a pitiable state.

"(b) If the Bible is not fully inspired, and contains imperfections, I cannot understand the language which is frequently used about it in its own pages. Such expressions as 'The oracles of God,' 'He saith,' 'God saith,' 'The Holy Ghost spoke by Esaias the prophet,' would appear inexplicable and extravagant if applied to a book containing occasional blemishes and defects. Once grant that every word of Scripture is inspired, and there is an admirable propriety in the language.

“(c) The theory that all the words of the Bible were not given by inspiration of God appears utterly at variance with several quotations from the Old Testament which are found in the New. Consider those quotations in which the whole force of the passage turns on one single word, and once even on the use of the singular instead of the plural number, e.g., Matt. xxii. 44; John x. 4; Gal. iii. 16; Heb. ii. 11, 12. In every one of these cases the whole point of the quotation lies in a single word. But if this is so, it is hard to see on what principle we can deny the inspiration of all the words of Scripture. At any rate, those who deny verbal inspiration will find it difficult to show us exactly which words are inspired and which are not. Who is to draw the line, and where is it to be drawn?”

“(d) If the words of Scripture are not all inspired, the value of the Bible as a weapon in controversy is greatly damaged, if not entirely taken away. Who does not know that in arguing with Jews, Arians, Socinians, the whole point of the texts we quote against them often lies in a single word? What are we to reply if an adversary asserts that the special word of some text, on which we ground an argument, is a mistake of the writer, and therefore of no authority? To my mind it appears that the objection would be fatal. It is useless to quote texts if we once admit that not all the words of which they are composed were given by inspiration.”

The late Principal J. Willoughby, one-time Vice-President of the Sovereign Grace Union, wrote: “In recent times many scholars have attempted to discredit the written Word, especially of the Old Testament. Many other scholars of repute, however, have found that the evidences on which the destructive critics base their conclusions are utterly worthless. The late Professor Dick Wilson was a scholar of massive learning. At the age of twenty-five he could read the New Testament in nine different languages. He could repeat from memory a Hebrew translation of the entire New Testament without missing a single syllable. He could do the same thing with large portions of the Old Testament also. He says: ‘For forty-five years continuously since I left college I have devoted myself to the one great study of the Old Testament in all its languages, in all its archaeology, in all its translations, and, as far as possible, everything bearing upon its text and history.’ He was acquainted with about forty-five languages and dialects. He probably knew more about the Old Testament and everything connected with it than did all the destructive critics put together. Professor Wilson, having long and thoroughly examined the evidence on which the destructive critics base their conclusions, found that it was utterly worthless. Concerning the evidence for the orthodox position he writes: ‘The evidence in our possession has convinced me that “at sundry times and in divers manners God spoke unto our fathers through the prophets,” and that the Old Testament in Hebrew, “being immediately inspired by God,” has “by His singular care and providence been kept pure in all ages.”’

The Weeping Saviour.

SERMON by the late REV. C. C. MACKINTOSH, D.D., of Tain and Dunoon.

“And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes.”—Luke xix. 41, 42.

It will be felt that this is sacred ground. Nothing more impressively and solemnly interesting is recorded of our Lord during His sojourn on earth, than His weeping over Jerusalem, except the account of His agony in Gethsemane and His death on the tree. We never read of our Saviour smiling, but we read of His weeping. He wept over the grave of Lazarus, and over Jerusalem. Our Lord was now entering Jerusalem, as He had never entered it before, in triumph.

It was a triumph, indeed, which in its aspect befitted His character as the meek and lowly Jesus; not the triumph of an earthly conqueror, but of a spiritual deliverer, for whose condescension there was no service or condition too low to secure the salvation of sinners, and for whose power there was nothing too hard. Just as He tamed the ass's colt and made it submissive to His will, so does He change, by His grace, the spirits of sinful men.

Yet He permitted His disciples to express their joy freely. Nay, He said in answer to the Pharisees: “I tell you that, if these should hold their peace, the stones would immediately cry out” (Luke xix. 40). He comes in sight of Jerusalem and all at once, in the midst of this joy, He stops and weeps. What awakened this deep emotion, and in such measure that it overflowed in weeping? He was now entering the city in triumph, within five short days He was to be led forth from it bearing His cross. One of His own disciples was to betray Him. Wicked hands were to seize Him. And after undergoing every species of insult and reproach, He was to be put to a cruel and shameful death. This He knew. He knew all that awaited Him. Was it then the thought that in so short a time all this suffering should come upon Him? For a mere man it might be natural that such a thought, suggested at such a time, should unman Him, and constrain Him to weep. But this was not the cause of Jesus' weeping. He thought not of Himself, but of Jerusalem.

“If thou hadst known,” or “O that thou hadst known, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes,” i.e., you do not and will not know them, and therefore, in a little time, the Lord will give you over altogether to your own hearts' lusts.

The Jewish nation and Jerusalem had enjoyed a long and precious day of visitation. It stretched from the time when God visited them in Egypt till the appearance of Christ himself. During this time God

had kept among them, as a peculiar people, His visible Church, blessing them with His word, ordinances, and ambassadors. But though He had at all times a people among them, yet as a body, being true representatives of fallen man, they resisted and vexed His good Spirit. Instead of bearing the fruits of righteousness, they bore the grapes of Sodom, and the clusters of Gomorrah. Some of His prophets they beat and sent empty away, and some they killed. At length the Lord sent His Son to receive the fruits of the vineyard. With His coming the measure of their privileges was filled up to the uttermost, and it was therefore fitting and right that it should be determined whether they should continue still exalted to heaven through bringing forth fruits meet for repentance, or whether, filling up the measure of their iniquity, they should be cast down to Hell. They had done much already to solve this question. They had rejected their Messiah. Some of them had said of His miracles, "He hath Beelzebub, He casteth out devils through the prince of the devils," and some of His personal character, "Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners!" "His own had not received Him" (John i. 22). In a few days the cry of "Hosanna to the Son of David!" was to be changed unto the cry, "Crucify Him, crucify Him!" They were to kill the Prince of Life. Another gracious message should be sent from His throne on high "beginning at Jerusalem." But this too should be rejected; and then, as the limit would be reached which the Divine forbearance could not cross, wrath would come forth against them to the uttermost, and all the threatenings recorded in the Word would be executed against them. Beholding then the city, and thinking of its coming destruction, He wept over it.

He saw clearly the guilt of Jerusalem—that all the judgments to come upon it would be a glorious demonstration of the justice and truth of God. Doubtless He saw its especial guilt in rejecting Himself, in hating both Him and His Father. All this He saw in its real character of desperate wickedness; yet seeing it all, He wept over the city. He saw the certainty of its doom. No visible cloud of judgment was suspended over it, no fears were entertained by its inhabitants of approaching doom; but He knew that its sentence had gone forth. He saw the flaming sword stretched over it. He saw the fearfulness of this doom—the holy city, where Old Testament saints had worshipped, and, beholding His day afar off, been glad, razed to the ground; its inhabitants visited with a complication of natural miseries such as had never, in equal measure, met before in the case of any people—wasted and destroyed by famine, the sword, and pestilence; and the remnant of the seed of Abraham according to the flesh made a by-word among all nations and driven to the four winds of heaven—not to be restored, as formerly, after a banishment of seventy years, but to wander for centuries among the nations, the monuments of Jehovah's wrath.

But, more than all this, He saw multitudes of immortal souls passing unto eternity with the guilt of His blood upon them, dying in darkness, and cast into outer darkness. And He "would have gathered them" (Luke xiii. 34). His infinitely compassionate heart told Him how He had sought their salvation. He knew that He had come to them with glad tidings, that He had sincerely and earnestly invited them to the enjoyment of rest, that His mercy had gone out importunately after them beseeching them not to die, that He had spent His strength in labouring among them; and now finding, as it were, this mercy thrown back upon Him, returning to His breast all but empty, because while He would have gathered them they "would not," He wept over their coming ruin.

We must remember that this is very holy and tender ground. It is evident that our Lord's lamentations did not arise from any want of complacency in His Father's will regarding the salvation of some and not of all. "At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matt. xi. 25), or from the want of entire complacency in the threatenings of that law which attaches eternal death to sin; or from any feeling that His own work would be in vain, and that He should not "see of the travail of His soul, and be satisfied" (Isa. xlix. 5, 6). None of these things are to be understood. But we trace it to the pity and mercy of His heart, overflowing in sorrow in contemplating the misery produced by sin. Unless He had been "the Lamb of God," He could not have been thus affected. It was a part of His humiliation to be "despised and rejected of men." It was a necessary consequence of His purity and love, that this rejection should make Him "a man of sorrows." And it was perfectly consistent with His perfection as God-man that He should weep over the destruction of sinners, while He saw clearly that they merited their doom, and while the foundations of His own happiness should be altogether untouched by the sight of their misery. We see His holy jealousy in the denunciations against the Scribes and Pharisees: "Ye hypocrites, ye generation of vipers, how can ye escape the damnation of hell?" We see His complacency in the punishment of the lost; in the words which He tells us He will address to the wicked on that day: "I never knew you: depart from Me, ye that work iniquity." We see here the gushing forth of His mercy, the mercy which has "no pleasure in the death of the wicked," the grace and tenderness of love (unselfish, self-sacrificing love) manifested in the whole of His work of humiliation and suffering, and by which He revealed the Father as "love"; mercy and love not the less real but the more wondrous, because in alliance with the purity that hates sin, and the righteousness which cannot spare sin. We have the heart of Christ opened up to us, a heart filled with goodwill to sinners, with tenderness and compassion; yes, as having as its deepest affection in connection with the glory of His

Father, thirst for their salvation; full of grace, pure grace, yet holy grace which cannot desire to be exercised at the expense of righteousness or to screen the guilty. And though every tear has been wiped from His eyes, though His sorrows were over when He said, "It is finished," and He is now infinitely exalted above all sorrow, yet His heart is the same—as gracious, and as full of compassion as in the days of His flesh.

Now then, let us notice a few of the truths taught us by Christ's weeping and Christ's words. There are "things which belong to our peace" in this life and in the ages of eternity, which it supremely concerns us to know. Our true peace and happiness depend on our enjoying the favour and friendship of God. If the great God be for us, who can be against us? But if He be against us there is no peace to us; and our case is the more affecting and dangerous if we say "Peace, peace, when there is no peace." God alone can make us happy. He only can fill our hearts. By nature God and we are estranged, and His wrath abides on us. But He has devised and revealed a way of reconciliation and return through Jesus Christ, the Son of His love. "There is forgiveness with Thee, that Thou mayest be feared." "Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him: and to our God for He will abundantly pardon." "These things which belong to our peace" may be said to be saving knowledge of Christ in its excellency and preciousness, or "repentance toward God and faith toward our Lord Jesus Christ; so to know and feel ourselves as lost, so to know Jesus as the way to the Father, as to trust in Him alone for salvation, and to come to God through Him for mercy, acceptance and rest, and for grace to live to His glory; so to know Jesus as that He shall be precious to us, and that to us to live should be Christ—is to "know the things that belong to our peace." And "blessed is the people that know" them. They have peace with God; they have rest to their souls; they may lie down in peace and take quiet sleep, for the Lord maketh them dwell in safety.

There is a "day" in which they may be known, in which pardon and salvation are to be obtained; and during this day the Redeemer uses many means to awaken the sinner, and to lead him to saving acquaintance with the "things which belong to his peace"; seconding the calls of His word with His providence, standing at His door, digging about the barren tree and dunging it. It is the day of gospel privileges, when the Sun of Righteousness shines forth in the firmament of the truth, when the Lord sets life and death before us, His terrors and His mercies, and invites us to Himself as the God of peace. Oh, to know the value of the gospel. It is the day of life. It is this which gives life its preciousness: that these things may be known, even at the eleventh hour. "All day long" He has "stretched out His hands unto a disobedient and gainsaying people" and yet He

says, "To-day if ye will hear My voice, harden not your hearts." But especially it is the day of youth, most of those who know the Lord savingly were converted in youth. It is the day when the Spirit of God strives with the soul. Generally speaking, this is the gospel day; but there are some special times above others when He strives with men. Let all beware of resisting Him now, lest, as has happened to others, He cease to strive with them, and they be left "like heath in the desert, and see not when good cometh."

This day is short and will soon come to a close. At the longest, it is a short day. But its continuation is also uncertain. At any moment it may come to an end. The brittle thread of life may be snapped. "What is our life? It is even a vapour, that appeareth for a little time, and then vanisheth away." The long-suffering of God may come to an end, or He may "swear in His wrath" that we "shall not enter unto His rest." Yet many refuse to know the things that belong to their peace. As it was in Christ's day it is so still. They continue as careless about the soul as though it were in no danger. They refuse to believe God's testimony concerning their lost state, and the way of salvation. They give their hearts and thoughts and energies to this world, as though there were no hereafter. They sleep on in sin, and neglect the great salvation, persuading themselves that they shall "die the death of the righteous" and that their last end shall be like his. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

If these things are not known in this world, they will never be known. It is only in this world that the Lord exercises pardoning mercy. "There is no devise, no knowledge, nor wisdom in the grave, whither thou goest." As the tree falleth, so shall it lie. And if they be not known, what remains but "judgment" and the "fiery indignation which shall devour the adversaries." The mercy which now says "Why will ye die?" will not interfere to shield or rescue the sinner from avenging justice. Christ's tears over Jerusalem now assure the most sin-laden sinner of His readiness to receive him and that he cannot perish because of want of willingness in Christ to save him. "And ye will not come to me that ye might have life" (John v. 40). But out of the lips of mercy from which the affecting words flowed. "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace," will then come forth the awful sentence, "Depart from Me, ye cursed, unto everlasting fire, prepared for the devil and his angels."

To apply these remarks. How unspeakable the obligations of those who are brought so to "know the things which belong to their peace" that it were misery to them not to feel the power of a world to come! It is the sufferings and the grace of Christ that have procured for

you any hope in looking forward to eternity. Let that thought be precious to you. And, oh! by these solemn realities, by the darkness of hell, and the glories of heaven, and the dying love of Christ, be exhorted to plead and wrestle for the salvation of souls. Bring your hearts to this sight, to a weeping Saviour, till they are fired into a flame of compassion for the souls of perishing fellow-sinners, and you seek to "pluck them as brands from the burning."

How humbling the contemplation of a weeping Jesus to us ministers—even although through grace it be our desire and aim to be faithful and win precious souls—that, believing in the amazing mysteries of redemption, in the soul's value, and the soul's immortality, we are not more solemnly in earnest in speaking the word of life; that we are not now as Jeremiah was, when he said: "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people!" or as Paul was when he said, "My little children, of whom I travail in birth again, until Christ be formed in you." How humbling the contemplation to the Christian, in his most advanced state in this world! And yet, if he is seeking after conformity to the Lamb of God, he will one day be like Him in holy love.

What a rebuke also to unconcern for the soul's salvation. What an awakening call is here! Was it without a reason, or without a sufficient reason, that the Son of God came to our world, and was a man of sorrows, and died on the tree? Or was it to save the soul He came, and was it over the loss of the soul He wept? Then have you no concern for the salvation of your own soul? Will you take no thought about it? Did Christ sweat great drops of blood when He was struggling for its redemption, and are you unacquainted with a single soul-pang or intense striving in reference to it? Did Christ weep such tears as were never shed before, and is it a fiction that there is a hell? Fellow-sinner, awaken! The tears of Christ tell you that you have infinite reason to be concerned and to weep for yourself this day. Remember that while the whole of Christ's work casts light on the value of the soul and the greatness of its loss, it has not changed your condition by nature. It has made it possible for you, and for me to be saved; but it has not made a natural state less dreadful or dangerous than it was; nay, if you continue Christless, and die Christless, it will fare worse with you in eternity than if you had never heard the Gospel.

"What meanest thou, then, O sleeper? Arise, call upon thy God, if so be that God will think upon thee, that thou perish not. I might beseech you, and I do beseech you, to consider that if you are unaffected by the state of your own soul, it is because sin stupifies and Satan blinds you. It is not the less certain that it is a fearful thing to be going on in this state, till the foot slide, and till distress and anguish come upon you; nor is it the less certain that if your eyes

were opened, if you believed God, you would realise it, and be exercised as the Psalmist was exercised—"The sorrows of death compassed me, and the pains of hell got hold upon me. I found trouble and sorrow. Then called I upon the name of the Lord: O Lord, I beseech Thee, deliver my soul" (Psalm cxvi. 3, 4). I might beseech you, and I do beseech you, to consider what it will be to have these things "hid from your eyes" for ever, to have the reflection following to eternity that you perished because you would not come to Christ.

But I would rather make use of the love of Jesus, as exhibited here, to move, to awaken, to melt, and to draw you. This is the loving Saviour who now invites you—He who wept over His enemies, and His murderers. Think what a heaven it must be, to be with Him! Think what a hell, were there nothing else in hell, to be separated from Him forever!

The Conversion of Rev. Charles Simeon.

CHARLES SIMEON was born at Reading on the 24th September, 1759, and in 1782 was made minister of the Holy Trinity Church, in the Church of England, Cambridge. He died in November, 1836.

His conversion took place when, as a young man, he came up to King's College, Cambridge. Bishop H. C. G. Moule relates some of the unusual details in Simeon's experience.

"But three days after Simeon's arrival an incident occurred which did, in the will of God, effectually modify his whole future. In itself it was a most simple thing. The Provost, Dr. William Cooke, sent from the Lodge to tell him that within a few weeks, at mid-term, the Holy Communion was to be administered in the Chapel, and that he must communicate on that day. The message was based on a college rule now long repealed, and which never should have been enacted. As a fact it took Simeon by surprise. He might have met it with a passing thought of wonder, and then accepted it as inevitable; or he might have attempted a resistance however useless. And so the mandate would have done him nothing but harm. But it was far otherwise; and we will hear his story in his own words, as he tells it in a private *Memoir* written in 1813:

"It was about the third day after my arrival that I understood I should be expected in the space of about three weeks to attend the Lord's Supper. What, said I, *must I attend?* On being informed that I must, the thought rushed into my mind that Satan himself was as fit to attend as I; and that if I must attend, I must *prepare* for my attendance there. Without a moment's loss of time I bought the *Whole Duty of Man* (William Law's famous book), the only religious book that I had ever heard of, and began to read it with great diligence;

at the same time calling my ways to remembrance, and crying to God for mercy; and so earnest was I in these exercises that within the three weeks I made myself quite ill with reading, fasting and prayer.

“The first book I got to instruct me in reference to the Lord’s Supper was *Kettlewell on the Sacrament*; but I remember that it required more of me than I could bear, and therefore I procured Bishop Wilson on the Lord’s Supper, which seemed to be more moderate in its requirements. I continued with unabated earnestness to search out and mourn over the numberless iniquities of my former life; and so greatly was my mind oppressed with the weight of them that I frequently looked upon the dogs with envy; wishing, if it were possible, that I could be blessed with their mortality, and they be cursed with my immortality, in my stead. I set myself to undo all my former sins, as far as I could, and did it in some instances which required great self-denial, though I do not think it quite expedient to record them; but the having done it has been a comfort to me to this very hour, inasmuch as it gives me reason to hope that my repentance was genuine.

“My distress of mind continued for about three months, and well might it have continued for years, since my sins were more in number than the hairs of my head; but God in infinite condescension began at last to smile upon me, and to give me a hope of acceptance with Him.

“But as I was reading Bishop Wilson on the Lord’s Supper, I met with an expression to this effect—That the Jews knew what they did, when they transferred their sin to the head of their offering. The thought came into my mind, What, may I transfer all my guilt to another? Has God provided an offering for me, that I may lay my sins on His head? Then, God willing, I will not bear them on my own soul one moment longer. Accordingly I sought to lay my sins upon the sacred head of Jesus; and on the Wednesday began to have a hope of mercy; on the Thursday that hope increased; on the Friday and Saturday it became more strong; and on the Sabbath morning, April 4, I awoke early with these words upon my heart and lips—Jesus is risen to-day! Hallelujah! Hallelujah! From that hour peace flowed in rich abundance into my soul; and at the Lord’s Table in our Chapel I had the sweetest access to God through my blessed Saviour. I remember on that occasion, there being more bread consecrated than was sufficient for the communicants, the clergyman gave some of us a piece more of it after the service; and on my putting it into my mouth, I covered my face with my hand and prayed. The clergyman seeing it smiled at me; but I thought, if he had felt such a load taken off from his soul as I did, and had been as sensible of his obligations to the Lord Jesus as I was, he would not deem my prayers and praises at all superfluous.”

Letter from David Steven.

TO MRS. AULD, OLRIG, CAITHNESS.

Bower,
13th May, 1865.

Dear Friend,

I was not worse either in body or in spirits for being at Olrig. If not deluded, my bodily frame is better when I get any warmth of spirit. I have nothing at any time when speaking publicly but confused matter, being an unlearned man. But as for recommending Christ to others to cast all their burdens on Him, I would desire when expedient to do so, and also to say that the Lord is not a God afar off to those who seek Him. I had a storm of temptation before going to see you; but the stork, that unclean bird, makes her nest in the fir tree. That thought encouraged me. O! to fly to the clefts of the Rock that is higher than we, there to taste the love of God in Christ; otherwise, we cannot have true rest or enjoyment here or hereafter.

In thinking that you run to broken cisterns in wishing others to pray for you, it is not so at all; it is just going to the one Fountain, seeking there to obtain communion with God and with fellow-believers. I am far behind in this; far behind the fathers and mothers I was acquainted with. Although the Lord has a small remnant yet in our land, what a poor generation of professors we are! We are like a few coals lying scattered on a hearth covered with ashes, hardly any signs of life in them. The vital spark of true godliness, as it appears in a spirit of prayer wrestling for ourselves and others at a throne of grace, is away. There are some ministers and others angry with us for speaking about the fathers and mothers we saw; but we cannot but do so, when we see and feel how far we are behind them in this and other exercises of grace. O! wonderful that we are left on His footstool, bearing His name, and yet trampling on His goodness and long-suffering.

And that bright star in our Church has set—the Rev. Archibald Cook—one of deeper acquaintance with divine things than has appeared for many a day. The Lord be with you and yours.

Yours with much regard,

DAVID STEVEN.

The late Mrs. Donald MacKenzie, North Tolsta.

Reticence in spiritual matters was a common characteristic of many of our godly fathers and mothers. This was specially true regarding the subject of this short obituary. The writer has tried in vain to glean information about this worthy woman's spiritual history. Still we may say, that in spite of the scantiness of matter regarding Mrs. MacKenzie's conversion and subsequent profession, we had no doubt of her unfeigned love to the Saviour and His cause.

Apparently the words which were the basis of her hope for eternity and the means of giving her the consciousness of being one of God's children were these:—What shall we then say to these things, if God be for us, who can be against us? Evidently her hope was in the great substitutionary work of the Christ, who died and rose again for hell-deserving sinners. May we not also infer from this portion of scripture her deep sense of her own sinfulness, for the vicarious sacrifice of the Lord's Anointed is meaningless and even offensive to such as have no real and spiritual sense of their sin.

Our first impression of this dear child of God was that she was a meek and resigned sufferer. To visit her in her sickness was a pleasure, and as often as we did so our first impression was confirmed. We sometimes forget that submission to the Divine will implies not merely bearing our trials without murmuring or despairing but calls also for the habitual exercise of those graces suitable to a suffering state. To justify God in His most trying dispensations, to cleave to Him even when He smites us, and in face of all the suggestions of nature and unbelief to continue to love Him supremely as an all sufficient portion: these are the ingredients of a true submission which is the fruit of the Spirit's sanctifying operations in the heart. Such graces were exhibited by Mrs. MacKenzie over a prolonged period of intense suffering. Although bedridden for the last three years of her pilgrimage in the valley of Baca, she by no means ceased to adorn the doctrine of God and her Saviour. Perhaps the noblest or at least the most convincing testimony of grace in the heart is made known through patient suffering. We have often been convinced of the power and reality of godliness by such a scene than by many a sermon.

After following the Lamb here for 25 years she passed on into eternity, there to follow the Lamb eternally for, the promise runs thus, the Lamb which is in the midst of the Throne shall lead them into fountains of living waters.

Our sympathy is extended to her husband and her five daughters, all loyal Free Presbyterians. May they be enabled to follow in her footsteps in making choice of Christ as the only Saviour from sin.—*F. Macdonald.*

Suipeir an Tighearn.

LE EANRUIG GROVE.

(*Air a leantuinn bho t.d. 120.*)

Bhùineadh dhuinn a bhi meas giulain Chriosd na bhás, mar nì a tha cur crìoch air eisempleir a bheatha. Mar a bitheadh-mid a toirt breth air ach a reir a bháis, dh'fhaodadh-mid, bh'uaihte sin, beachd cinnteach a bhi againn air cìod a bi a bheatha, agus bho ghné a bheatha cha robh sùil ri nì eil ach a leithid so do bhás; bàs leis an do

ghlòraich e Dia, agus leis an do theagaisg e clann nan daoine. Chi sinn an t-aon chleachdadh gráidh do'n ni sin a tha maith ga ghluasad fein, gu làidir agus gu cunbhallach anns na h-uile ni a rinn e agus anns na h-uile ni a dh'fhuiling e. Fad roimhe so thug e tairgse do'n t-saoghal fòghlum bh'uaithes-san macantus agus ioraslachd inntinn; agus b'e 'n aon eadar-dhealachadh, anns an t-seadh so, eadar crìoch a bheatha agus a chuid eile dhith, gu'n robh fhulangasaibh an sin na bu ghéire. Bha'n còr cothrom aige na subhailcean sin fhoillseachadh ann an solus na bu shoilleir na dh'fhoillsicheadh iad roimhe. Bha e'n còmhnuidh a dol suas agus sìos a deanamh maith; agus mar a bheatha, mar sin a bhàs, air a stiuradh gu buannachd chloinn nan daoine. Bha spiorad na diadhachd agus an aoraidh leis an robh e air a ghluasad, ro-shoilleir; Bha anam an còmhnaidh air a sgiathaibh; agus an uibhir de dh'ùine agus a b'urraing e ghlacadh bho ghnìomharan cáirdeas, agus coibhnis, agus teagaisg do dhaoine, chaith e ann an ùrnuigh ri Dia; agus tha an cuideachadh a bh'aig bh'uaith sin, agus a bhuannachd mhòr a bh'ann dhá anns an t-seasamh dheireannach agus dhorch de bheatha, so-thuigsinn. "Athair tháinig an uair. Ghlòraich mise thusa air thalamh: chrìochnaich mi'n obair a thug thu dhomh r'a dheanamh. Agus a nis, Athair, glòraich thusa mise maille riut fein, leis a ghlòir a bh'agam maille riut mu'n robh an saoghal ann." Bha bheatha naomh a chaith e, agus a ghlòir a bha ga leantuinn a soillseachadh na slighe dhorch air an d'ìmhich anam. Mar a sheas e thaobh an t-saoghail agus aoibhneas an uile, nochd e na chaith-beatha roimhe so: oir air dhá a bhi saoi bhir, gidheadh air ar son-ne rinneadh bochd e, chum tre a bhochdainn-san gu'm bitheadh-mid air ar deanamh saoi bhir; agus gun a bhi smuainteachadh gu'm bheil sòlas na beatha so a co-sheasamh ann am pailteas nan nithean a tha duine sealbhachadh, na gu'm bheil an saoghal so na áite tàimh freagarach air son toileachais: agus chrìochnaich e beatha bhochd agus iosal, ach gidheadh gun a bhi neo-ghlòrmhor, le bás cràiteach agus masluch: a chum gu'm bitheadh-mid air ar teagasg leis, gu faigheil os ceann gráidh an t-saoghail so agus eagal a leithid sin de bhàs. Cha do thoilich se e fein; cha robh e ciontach de chleachdaidhean feolmhor; cha do dheilbh e a chaithe-beatha a reir mac-meanmhuinn, no cleachdadh, na miannaibh; bu roghainn leis neamh, bho'n d'thainig e, air thoiseach air an talarmh, a dh'ionnsuidh an d'thainig e air teachdaireachd thruasnmhor: ghiulain se e fein gu eiallach, feumail agus naomh; agus, mar a ghrian a dol fodha, nochdadh e na bu mhotha aig crìoch a chuairt.

O Iosa, tha mi nis a faicinn cìod a th'agam ri dheanamh 'n uair a tha mi nochdadh a mach do bhàis ann a'd shuiper. Tha mi ri beachd-smuainteachadh air na subhailcean agus air na grásan neamhaidh a bha'n sin ga'n nochdadh a mach ann-ad, agus a bha air am foillseachadh ann an cuairt iomlan do bheatha, agus gu mi fein a ghluasad agus a cheangal gu bhi leantuinn an eisempleir. Tha mi cur romham do lean-tuinn ged is ann astar fada bh'uat; agus ni mi mar mo ghnòthach a bhi cosmhuill riutsa na mo ghluasad uile, co dhiubh 's ann a thaobh Dhe,

a thaobh dhaoine, na dha mo thaobh fein. An robh e ábhaisteach anns an eaglais an toiseach, 'n uair a bhitheadh iad a cumail air chuimhne bás na martarach, a bhi'g ainmeachadh an gníomharan ion-mholta agus am buadhan luachmhor? Bithidh mi taingeil air son an eisempleirean agus eisempleirean dhaoine maith eil, agus leanaidh mi iad cho fad agus a leanas iadsan mo Shlánuighear, ach cha lean ni's fhaid. Is e t-eisempleir-sa, O Iosa ro-naomh, a tha mi ciallachadh a bhi'n còmhnaidh am láthair; agus, am feadh a tha mi faicinn do chorp an crochadh air a chrann, oidheirpichidh mi bhi sgriobhadh subhailean ciatach t-anama air m'anam fein. 'S e chrìoch a bhitheas agam 's an amharc a bhi air mo cheusadh do'n t-saoghal tre do chrann, ceusaidh-sa, agus an saoghal a bhi ceusda dhomhsa; a bhi gu h-eudmhor air mo ghluasad anns an ni sin a tha maith, agus a bhi gu macanta, foghaidneach fodh gach trioblaid; a bhi air mo ghluasad leis an aon spiorad, agus a bhi beo, agus bàs fhaotainn, cosmhill riutsa.

(*R'a leantuin.*)

Literary Notice.

"Terror Over Yugoslavia."

This is the title of a book by Avro Manhattan, and published this year by Watts and Co., Johnson's Court, Fleet Street, London, E.C.4. The title is justified by the shocking revelations given in the book. In his preface, the author referring to the Roman Catholic Church's goal, states that it is the total Catholicization of Europe, of the West and of the world. This he writes would be "the most ruthless annihilation of all the basic liberties of modern man." In the book itself he traces with historical care and facts the part played by the Papacy in promoting the First World War in 1914. Then there is a chapter dealing with Poland and Papal Fascist tyranny in that country, which "crumbled before the legions of Hitler and Stalin. The persecutors had become the persecuted." This was in 1939. In another part of the world, back in 1918, a new independent kingdom had come into being, including the Serbs, Croats and Slovenes, viz., Yugoslavia. This was welcomed by the Allies, but was unwelcome to the Vatican. "Orthodoxy, with the birth of Yugoslavia, had now become paramount in a country the population of which was more than one-third Roman Catholic. Worse still, in addition to permitting Orthodoxy to rule Roman Catholics, Yugoslavia was preventing the latter from setting up a wholly independent R.C. community." This situation led to the formation, under the Catholic Hierarchy of Croatia, of an illegal Nationalist Army composed of bands of Catholic terrorists called the *Ustashi*, led by Ante Pavelic. In April, 1941, Hitler attacked the Yugoslav Kingdom and Pavelic supported the Nazi invaders. The design was to break up Yugoslavia and establish a Roman Catholic State of Croatia. Members of R.C. religious organisations were active

in sabotage, acts of terrorism, and in helping to disarm the Yugoslav army, following the German attack. The author gives names, e.g., Father Radoslav Glavas, a Franciscan monk, who on April 10 and 11, 1941, disarmed local gendarmerie, captured a post office, and drew plans to prevent the mobilisation of the Yugoslav Army. This is only one name among many given in this connection. On the above date April 10th, 1941, when the German Army entered the capital of Croatia, one Ustashi leader, Kvaternik, proclaimed the Independent State of Croatia. And while fighting between the Germans and Yugoslav Army continued, Archbishop Stepinae called on the leader of the Ustashi and urged all Croats to support the new Catholic State. Then announcements were published that Serbian Orthodox residents of the new Catholic capital must vacate the city within twelve hours, and that anyone found harbouring an Orthodox would immediately be executed. Then the man Anti Pavelic arrived on the scene. On April 14th Archbishop Stepinae met him and congratulated him on his life work. The author states that this work was "the creation of the most ruthless Fascist tyranny ever to dishonour Europe." Now, our Magazine readers will remember the loud condemnation appearing in the press from R.C. quarters, of the present Yugoslav government's action in sending Archbishop Stepinae to prison after this last war for war crimes. It is provable that they had good cause to do so. Further, on June 28th, 1941, Stepinae, with other bishops, blessed Pavelic as the leader of the Croatian people. Pavelic was the same man who had been sentenced to death in connection with the murders of King Alexander of Yugoslavia and the French Foreign Minister, Barthoin. Later, in 1941, the Pope Pius XII. blessed Pavelic. Then began a ruthless government with the object in view of eliminating whoever was not a Catholic Croat. Out of a population of 6,700,000, only 3,300,000 were Croats. The rest were Moslems, Jews and others. Over 2,000,000 were Orthodox Church Serbs. The Orthodox Church being originally a breakaway body from Rome. On June 2, 1941, Dr. Milovan Zanitch, Minister of Justice, declared: ". . . There are no ways and means which we Croats will not use to make our country truly ours and to clean it of all Orthodox Serbs." On August 4th and 5th, 1941, one bench alone, at Zagreb, sentenced to death 185 persons. "In March, 1943, the inmates of the Djakovo Camp were purposely infected with typhus, causing the deaths of 567 persons . . .; in the camp of Stara Gradiska, 1,000 women were killed . . . From December, 1941, to February, 1942, at Velika Kosutarica, at Jasenovac, over 40,000 Orthodox Serbs were massacred, while in the Jasenovac Camp, in the summer of 1942, about 66,000 Orthodox Serbs, brought from the villages of Bosnian Marches, were slaughtered, including 2,000 children. To support the terrible facts regarding the children, the author gives an eye-witness's account. These are only a few instances of the slaughter carried on and recorded in this revealing book. As to details

of diabolical cruelty, we refrain from quoting them here. Avro Manhattan asserts on page 64 that the representatives of the Roman Catholic Church not only knew of such horrors; not a few of them were authorities in these same concentration camps, and had even been decorated by Pavelic—e.g., Father Zvonko Brekalo, of the concentration camp of Jasenovac, who was decorated in 1944; and there were others whose names are given. There are many pages in this book dealing with numerous cases of massacre and utmost barbarity by this Roman Catholic sponsored organisation—the *Ustashi*—and all in the name of religion to establish a Papal State in Croatia. There is a clear photograph opposite page 68 of Franciscan Bozidar Brale making a speech at Zemum, 12th July, 1942, escorted by armed *Ustashi*. A large letter U is fixed in front of the Franciscan. The author declares, "The magnitude of the butchery can best be gauged by the fact that within the first three months, from April to June, 1941, 120,000 people perished thus." The *Ustashi* were compared to Christ, as seen in a quotation from *Nedelja*, in its issue of June 6, 1941, "Christ and the *Ustashi* and Christ and the Croats march together through history . . ." And Catholic leaders, priests and indeed bishops were given positions in the *Ustashi* State, declares Manhattan in this astounding book of his. He gives more than sufficient evidence to prove that "numerous Roman Catholic priests and monks, some of whom were not even attached to the *Ustashi* formations, carried out indiscriminate executions with their own hands." All this was done in the name of the Roman Catholic religion, in these modern times, being a complete repetition of bloody persecution perpetrated by the Papacy in days long ago against those stigmatised by the Vatican as heretics because outside the fold of the Roman Church and daring to challenge the authority of the Pope, the Man of Sin, and the doctrines of devils imposed upon his deceived and priest-ridden adherents. From these terrible revelations it is easy to conclude that Rome has not changed as to its basic policy and agreed methods to obtain domination for the Roman Catholic faith, where and when that policy of persecution of Protestants and others can be put in operation. Probably even many Roman Catholics to-day, in this country and America, are unaware of these facts, being deceived by the modern propaganda of their Church, amid the liberties enjoyed by all in Britain and America. And many Protestants and non-Catholics are uninformed and ignorant of the evil principles still held by the real rulers of the R.C. Church at the Vatican. The recent history of Croatia, as disclosed in this book, *Terror Over Yugoslavia*, reveals the truth. When the Lord Jesus Christ comes in the power of His Holy Spirit, through the gospel, to bring all nations to do Him service, then one obstacle to this will be swept away in His own way and time—that is, the whole system and power of Papal Rome.

Notes and Comments.

Armistice in Korea.

After prolonged negotiations an armistice was signed at Panmunjom, Korea, by Lieut.-General Harrison of the United States, on behalf of the United Nations Forces, and by General Namil for the Chinese Communists. This took place on Monday, 27th July, 1953, and thus brought the war in Korea to an end. This event is a welcome relief to many who have been actually concerned with the fighting to resist and restrain unwarranted aggression on the part of the Communists seeking the extension of their power and the diffusion of their ideology throughout the world. All surviving prisoners of war belonging to the United Nations whether sick, wounded or in health will now be back among friends and allies or at home with their own families. Liberty will be precious to these men. There are many who will never return from Korea, having died in the course of this prolonged and peculiar conflict. And on this account the cessation of the war will but affect sorrowing relatives with a renewal of their grief. For such there ought to be tender sympathy and prayer that the God of all comfort would bind up their broken hearts with the consolations that are in the precious blood of the Lord Jesus Christ. Men who originate and launch out on war activities without any just or righteous cause whatsoever are indeed most wicked and irresponsible, and shall carry to the Judgment Seat of Christ at last an intolerable burden of guilt if repentance in individual cases be not given ere they enter eternity. War, of course, has been, and is, a permitted dispensation in the divine providence to make evident to men and nations the just anger of the God of heaven against them because of their ungodliness and idolatry. To contemplate the end of wars on this earth we must of necessity have regard to the universal subjection of nations to the King of Kings as a fruit of the abundant and world-wide outpouring of the Holy Spirit upon all flesh in connection with the word of the truth of the Gospel of Christ. Yet, at this present time, there is outstanding reason why the Church of Christ should seek to bless and magnify the Lord for so ordering matters in Korea that war has been turned into peace, whatever political problems and controversies follow as an aftermath.

A Scottish Nationalist and Scottish History.

On the 15th of July last Mr. Oliver Brown, the Scottish Nationalist, addressed the Workers' Educational Association at St. Andrews. Among somewhat reckless and meaningless statements about St. Andrews University and the town of St. Andrews, Mr. Brown is reported as saying—"Our national history had been falsified by its Presbyterian, anti-Papist and pro-English bias." It is not clear to us whether Mr. Brown meant the Presbyterian (etc.) bias of St. Andrews University or the town of St. Andrews. But this by the way. How our Scottish National History can be falsified by an

attachment on the part of our people to Presbyterianism, by their being opposed to the evil system of Roman Catholicism, and by friendship to those who live in England, is rather beyond our comprehension. If in St. Andrews the aforesaid has been true in the past from Reformation times, and is still true, then this is part of the history of Scotland, and not a falsifying of history. In order to falsify the national history of Scotland someone would require to lecture or write giving as historical facts pure conjecture and actual untruths, purporting to be Scottish history. At any rate Mr. Brown, as a Scottish Nationalist, appears to have a strong bias against Presbyterianism which has, in part, made Scotland strong religiously and ecclesiastically in the past. He also seems to be favourably disposed toward the Pope and all that this Italian potentate stands for. Mr. Oliver Brown may be a Roman Catholic. But this is a Protestant land, which needs to be warned against men who favour the Pope and priest, who would bring us back to spiritual darkness and bondage again if they could. And we thus think that our readers will need to watch carefully against Scottish Nationalism. Further, Mr. Brown seems to disagree with any pro-English bias. He would, of course, as a Scottish Nationalist. But this is not the attitude of heart conducive to peace in this troubled world among men, and it is not consistent with the great commandment—to love your neighbour as yourself.

Roman Catholic Propaganda Leaflets.

We have recently received from a Roman Catholic source several leaflets intended for propaganda purposes among Protestants and those now called non-Catholics by the R.C. Church. One leaflet of four pages, entitled *St. Peter in Rome*, sets out to give so-called facts and quotations from the writings of the ancient fathers to prove that the Apostle Peter lived and died in Rome; and that this is the verdict of history and archaeology. Of course, there are reasons why the Papacy desires to establish this claim regarding Peter. But what of it? Even had all the Apostles lived and died in Rome, this would not in itself constitute a fact fitted to honour the Lord Jesus Christ, redeem one sinner, or establish the New Testament and Christian Church on earth. It would be more to the point if the Catholic Truth Society began to issue the truth regarding Peter as being a married man (see Mark i. 30); and that the celibacy of the Popes and priests of Rome as an unnatural, uncalled for and dangerous principle and practice, is entirely contrary to the fact of the Apostle Peter being a married man. Another leaflet on *Is One Religion as Good as Another* contains the outworn and arrogant claim that the Roman Catholic Church teaches the one true religion. The Protestant Christian with an open Bible finds no Pope, no mass, no purgatory, no Assumption of Mary, no monasteries, no convents, no indulgences, etc., etc., in its inspired and infallible pages. But all these and multitudes of other deceptions and deceits are included in the "true" religion of poor

deluded Roman Catholics. This leaflet goes on to state that R.C.s are so positive about their religion being the true one that thousands of them have at all times in history suffered tortures and death rather than give up their religion. Will readers refer to our sketch of the book, *Terror Over Yugoslavia*, in this issue to get an astounding view of another dark feature of the real activities of the Roman Catholic Church, viz., dealing out torture and death to all others standing in their way. Further, this leaflet refers to "extreme unction" as a wonderful "pick-me-up" to help R.C.s for the final spurt up the last steep climb to death which leads to God. What a lie and deception, even in the light of Papal doctrine and teaching. Death leads to the fires of purgatory even for a Pope—and not directly to God or heaven. Albeit there is no such place as purgatory, it being but one of the many R.C. fictions to draw money into the coffers of the Pope. In yet another two-page leaflet, dealing with *Why Catholic Schools?* the effrontery of Jesuitical propaganda goes on. The R.C. Church in this Protestant nation is demanding £50 million to keep their denominational and sectarian schools in operation, as required by the 1944 Education Act. They bluntly declare in this leaflet that it is an impossible task for their Church to find this money. They need this cash to carry out their obligations. The Government financial commitments have been already decided, and the Roman Church is demanding this extra £50 million. In this leaflet the argument that religious truth must be the first purpose of their children's education and that therefore R.C.s must have their own schools is an argument to deceive the ignorant only, as to Roman Catholic methods and outlook. Why not Government financed schools for the Church of England children only, and other separate schools for Presbyterian children and for Presbyterians only, etc.? All Education Acts and schools under them provide for the secular education of the children first and foremost, although an essential part of instruction carried on is of a religious nature, and true Christians would not have it otherwise. The Church and the home are the spheres where religious education ought to be first and foremost. "To train children," says this leaflet, "merely to become coal miners, engineers, doctors, etc., is not to educate them to become full and proper men." How true! But how plausible in view of the extra demand for £50 million for schools which concentrate on Papal religion! And much of this money to come out of Protestant taxpayers' pockets to afford Roman Catholics the privilege of purely R.C. schools in a Protestant realm. These leaflets will deceive none but the ignorant.

A poor man told Rowland Hill that the way to heaven was short and simple; comprising only three steps—out of self, unto Christ, into glory.

Church Notes.

Communion.

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 Breascelete; 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 Breascelete; 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; third, *Halkirk, 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.

Appointment of a Day of Prayer.

The Synod, at its meeting in May, appointed a Day of Prayer as follows:—"That Wednesday or Thursday before the last Sabbath of September, namely, 23rd or 24th September, 1953, be appointed a Day of Humiliation and Prayer to be observed throughout the Church on account of our manifold departures from the Word of God as a people and the low state of religion throughout the Nation."

Ordination and Induction of Rev. Lachlan MacLeod at Uig, Lewis.

On 29th July, 1953, the Outer Isles Presbytery of the Free Presbyterian Church of Scotland met at Miavaig Church, Lewis, and was constituted by the Moderator, Rev. J. A. Tallach. It was agreed that Revs. W. Grant, Halkirk, and J. A. Macdonald, Applecross, be associated with the Presbytery. After the minute was read and approved, as there were many present who were English speaking, Mr. Tallach preached in English on II Cor. v. 20, the preliminaries having been conducted in Gaelic. His heads of doctrine were (1) The office of the ministry; (2) The authority which Paul lays claim to; (3) The work of the ministry; (4) The value of the ministry. After sermon

* Owing to local church circumstances the date for this year is changed from second to third Sabbath.—W. G.

the report on the edict was given by Rev. W. Maclean, M.A., Interim Moderator for Uig. Mr. D. Matheson was appointed Officer of Court, who was asked to read the proclamation in terms of the edict at the most patent door of the Church. This was done in Gaelic three times, and explained in English by the Moderator. There being no objection offered to the life or doctrine of Rev. Lachlan Macleod, a narrative was read by the Clerk re the usual steps taken to fill up the vacancy. The usual questions were then put and the formula signed. Whereupon the candidate for ordination knelt, and the Presbytery laid their hands upon him, while the Moderator by solemn prayer ordained him and inducted him to the pastoral charge of Uig congregation in the name of the Presbytery and by the authority of the Great Head of the Church, in token thereof giving the right hand of fellowship, as did the other members of Presbytery. Rev. F. Macdonald, M.A., gave the charge to the Minister, saying that slothfulness was to be avoided as a danger, for there was plenty to do in the ministry.

Rev. W. Maclean, M.A., gave the charge to the congregation. He spoke from Hebrews xiii. 17: "Be mindful of those who have the rule over you," referring to Stephen and James as those they were to remember. He said that long before 1893 there had been a witness at Uig against Voluntaryism in the Free Church, when 1,000 left the Free Church on this account, and joined Balnakill Parish Church, which was vacant, seeing that patronage had been repealed in the preceding year. It seems that Dr. Rainy got 400 votes on the floor of the Assembly for Voluntaryism and Dr. Begg only got 80 votes against it in 1878. It was argued that the Protestant Reformers had allowed a Popish Queen to ascend the Throne, and that the Protestant Coronation Oath should not be made binding. After Dr. Begg and Dr. Kennedy were taken away, things went from bad to worse, till the Constitution was changed by an overwhelming majority in 1892.

In 1893 a Deed of Separation was drawn up at Portree, and in it a witness was raised against Voluntaryism, Arminianism and Modernism, or Higher Criticism, which says that the Bible is only a collection of Jewish history and legends, not the inspired and infallible Word of God. In 1928, when the Established Church departed from her moorings and sought union with the Voluntaries in the U.F. Church, the Uig people sought admission to the Free Presbyterian Church. Mr. Maclean said he heard of a minister who said he would preach Christ and Him crucified, but not the Confession of Faith nor the Shorter Catechism, which showed that he did not know what Christ and Him crucified really meant. He ended by saying his period as Interim Moderator of Uig was one of the happiest in his life, and he thanked the people for their kindness to him during his period of office among them.

Rev. W. Grant referred to the eminent ministry of Rev. A. Macleod in Uig, and also to Revs. Finlay Cook, "Big Macrae," and Mr. Finlayson, who had laboured in Lewis and whose work had been richly blessed. He was glad to be associated with the Presbytery on such a solemn occasion, and conveyed the good wishes of the Northern Presbytery and of friends on the mainland to Rev. Mr. MacLeod, hoping that the cause of Christ would flourish in the Outer Isles, and he was also glad that Harris was about to have a minister also in the providence of God.

Rev. J. A. Macdonald, Applecross, the former minister of the congregation, spoke in Gaelic, saying none was happier than he that Uig was to have a minister, who would feed the people "with knowledge and understanding," and who was a true ambassador of Christ. The newly ordained minister was then welcomed at the door by the huge concourse of people, who had come from Ness, Tolsta, Stornoway and Harris, including some from Inverness and friends from New Zealand. The praise of God was led by Rev. F. Macdonald and Dr. Peter A. Macleod. It is to be hoped that the ministry thus favourably inaugurated will prove a blessing to the people of Uig and the Outer Isles generally. The call was signed by 211.—D. J. MACASKILL, *Clerk of Presbytery*.

Appeal from Plockton Congregation.

This small congregation of the Free Presbyterian Church has been without a building of their own since 1893, and the difficulties connected with such a situation have considerably increased within recent years. An effort is being made to erect a suitable building, but as the congregation is numerically small they are not able to face the burden alone, without the help of friends throughout the Church. A site was repeatedly refused by the former landholder, and the congregation had to be content to worship in the school. Now with these lands being in the possession of the National Trust for Scotland the congregation had no difficulty in procuring a site: their only difficulty was in choosing a suitable one. The Building Committee is now waiting for offers to come in from the different building contractors approached by the architect, and hope that work will soon begin. Contributions, however small, will be thankfully acknowledged in the Church Magazine, and can be forwarded to Mr. John Gollan, Laurel Bank, Cooper Street, Plockton, Ross-shire, or Rev. A. Beaton, F.P. Manse, Gairloch, Ross-shire.

(Sgd.) A. BEATON, *Interim Moderator of Session*.

This appeal is cordially endorsed by the Western Presbytery.

(Sgd.) DONALD R. MACDONALD, *Moderator*.

„ JOHN COLQUHOUN, *Clerk*.

Acknowledgment of Donations.

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

Sustentation Fund.—R. and A. McL., Muirbank, Dingwall, o/a Lochbroom Congregation, per Rev. D. N. McLeod, £8; Miss C. McL., Montrose Road, Auchterarder, £3; Mr. J. C., 48 St. John's Road, Wembley, Middlesex, £2.

Home Mission Fund.—Mr. J. C., 48 St. John's Road, Wembley, £1.

Aged and Infirm Ministers' and Widows' and Orphans Fund.—Two Friends of the Cause, Applecross, £1.

Organisation Fund.—Two Friends of the Cause, Applecross, £1; Stornoway Friend, £1 1/-.

Publication Fund.—A Friend of the Cause, Drimnin, Oban, 10/-; Mr. R. H. C., Glencairn Street, Stevenston, £1.

Magazine Free Distribution Fund.—Two Friends of the Cause, Applecross, £1.

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Legacy Fund.—Received with grateful thanks from the Executors of the late John McIver, Gairloch, the sum of £150 bequeathed to the funds of the Church per Mr. James McIver.

Jewish and Foreign Missions.—Winnipeg Congregation per Mr. M. M. Gillies, 549 Lipton Street, £46 1/-; A Friend of the Cause, Eston, Sask., Canada, £10; A. McL., Glasgow, o/a Lochbroom Congregation, per Rev. D. N. McLeod, £3; Mrs. Canty, Aria, Te-Kuiti, New Zealand, £4 10/-; Miss C. McL., Montrose Road, Auchterarder, £2; Mr. R. H. C., Glencairn Street, Stevenston, £1; Mr. J. C., 48 St. John's Street, Wembley, £1. The following received o/a Shangani Teacher Training Fund:—Anon., Inverness postmark, £20; Swordale, Stornoway Congregation, per Mr. D. G. Mackenzie, £9 10/-; Mrs. C. M., Larriehmore, Birnam, Dunkeld, £3; Mr. N. McL., Kyles, Bayhead, N. Uist, £2 16/-; Mrs. M., Portree, £2; Stornoway Friend, £1 1/-; Mrs. C., Knightswood, £1; Mr. H. McL., 10 Wells Street, Inverness, £1; Two Friends of the Cause, Applecross, £5; Rev. Jas. S. Fraser acknowledges with sincere thanks the following on behalf of Shangani Teacher Training Fund:—Wick Congregation, £14 13/-; Halkirk Congregation, £40; Tain and Fearn Congregation, £18 16/3; Friend, Lewis, £1; Friend, Nairn, £2 10/-; Friend, Helmsdale, £1; Friend, Inverness, £1; Anon., Crewe postmark, £1.

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St. Jude's Congregation, Glasgow.—Mr. Alexander, 58 High Mains Ave., Dumbarton, desires to acknowledge receipt of the following:—Per Rev. D. J. M., Friend, Partick postmark, £5 for Sustentation Fund; £5 Home Mission Fund; £5 for Foreign Mission; £2 10/- Publication Fund; Mrs. Cormach, per K. McL., £4; Friend per J. G., 10/-; Miss Campbell, £1; M. McK., Paisley, 10/-; Nurse Ross, £1; J. W. R., £1.

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