

THE
Free Presbyterian Magazine
 AND
MONTHLY RECORD

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

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

C O N T E N T S

	page
The Lord Jesus Christ and Prayer	287
Life of Dr. Andrew Rivet	289
The Importance of Spiritual Comfort	293
Sketch of the Life of Rev. George Whitefield, B.A.	300
Extracts from Diary	304
Illustrations of Sanctification	305
Anecdotes of Rev. Alex. Henderson, Covenanter	307
The late Mrs. Alexandrina Mackay, Kyle of Lochalsh	308
Suipeir an Tighearn	311
Literary Notice	313
Notes and Comments	313
Church Notes	315
Acknowledgment of Donations	316

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The Lord Jesus Christ and Prayer.

DURING His life and ministry in the world the Lord Jesus Christ went everywhere preaching and teaching the glad tidings of the Kingdom of God, and also exercising His power in the performance of wonderful miracles. But we ought never to overlook another blessed and outstanding part of His holy activities to which He constantly devoted Himself, namely, engagement in the exercise of prayer. The practice and the example of the Lord Jesus Christ in this respect are recorded and made known to us throughout the four Gospels, and a study of the same should be indeed for spiritual edification, if we be given a spiritual frame of mind and some understanding in the Truth, by the power and enlightening influence of the Holy Spirit.

Presently, it is our intention to do little more than place before our readers some of the revealed facts respecting the practice and example of the Redeemer as to prayer, and not to enter upon exposition.

And so, it is made known that the Lord Jesus *addressed His prayers to God the Father*. This is emphasised in the 17th chapter of John, when Christ refers to the Father, as such, and then as "the only true God," and again as "Holy Father," and further as "righteous Father": "O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me" (John xvii. 25).

And we find that He *prayed alone in secret and for prolonged periods*, away from the midst of the world and even from the fellowship of His most intimate disciples. And how worthy of note it is, that Jesus continued long in prayer when no human eye could see Him and no human ear could hear His holy exercises directed to God. As we are told, "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God" (Luke vi. 12).

Prayer was also engaged in by Him *privately in company with His disciples*, who were of course His constant and intimate companions during the days of His humiliation. Thus there were times

and seasons when the apostles were blessed with the inestimable favour and privilege of hearing the pure, holy, spiritual praying of their Lord and Master. As Luke records in chapter 9, verse 18: "And it came to pass, as he was alone praying, his disciples were with him, and he asked them, saying, Whom say the people that I am?" But it appears that while in the Garden of Gethsemane, when He went to pray, He did not permit all the eleven to remain in His fellowship, but "took with him Peter and the two sons of Zebedee and began to be sorrowful and very heavy" (Matt. xxvi. 37). He had previously instructed the other disciples as follows, "Sit ye here; while I go and pray yonder" (Matt. xxvi. 36). And as far as we can discover, Jesus, in the presence of these three selected disciples, "fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt" (Matt. xxvi. 39). As the Redeemer continued praying it appears that Peter with the others had fallen asleep and were reproved by Jesus in these words, "What, could ye not watch with me one hour" (Matt. xxvi. 40). This clearly indicates that these three disciples were intended to be watchful, prayerful, sympathetic and interested in the unspeakably solemn exercises of their Lord.

In the presence of all kinds and classes of men, *the Lord gave utterance to prayer in a public manner, yet briefly*, as exemplified in His conduct at the grave of Lazarus prior to His calling Lazarus out of the grave. This is what we read of the matter, "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me" (John xi. 41-42).

As we might expect, *the Lord Jesus prayed in behalf of His covenant people* in a very full and wonderful manner, as revealed in the 17th chapter of John's Gospel. John gives the very words used by Jesus on this occasion, and prefaces the chapter thus, "These words spake Jesus and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee" (verse 1). And later we read these significant words in the midst of the Saviour's prayer, "I pray for them: I pray not for the world, but for them which thou hast given; for they are thine" (verse 9).

It was also the case that *immediately prior to solemn and important work, the Lord Jesus devoted Himself to prayer*, as was the case before He manifested forth His glory in bringing Lazarus from the dead. For prior to the performance of this miracle, as we have noted already, Jesus thanked the Father for having heard Him: and so He prayed and was heard just immediately before and with reference to, this act of raising Lazarus. And again, prayer precedes

important action on the part of the Lord as when "He called unto him his disciples; and of them he chose twelve whom also he named apostles" (Luke vi. 13). For immediately before the appointment of the apostles, the Lord Jesus had been on a mountain side engaged all night in prayer to God, and when it was day He appointed them (see Luke vi. 12).

He *prayed in the depths of trouble and sorrow*, which came upon Him in the Garden of Gethsemane, and which was knowable only by Him. His soul was exceeding sorrowful, even unto death, and He fell on His face and prayed, saying, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. xxvi. 38, 39). And elsewhere it is revealed that Jesus being in an agony in the Garden prayed the more earnestly. And so out of the indescribable depths of His sorrow and agony, in contemplation of the death of the Cross, the Son of Man turns to prayer and in prayer to the Father.

But now we observe finally, that *those despicable sinners who crucified Jesus, were prayed for by Him*. While we write thus, we intend not to infer that we are any better than they, by nature. But here is what is said of them and Jesus: "And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do" (Luke xxiii. 33 and 34). In face of the envy, enmity, violence and cruelty of His crucifiers, the Lord Jesus has no word of retaliation or vengeance to utter in their hearing; but He has, proceeding from His holy heart, words of intercession to the Father to forgive them.

And surely by these several particulars it is made obvious that the Lord Jesus Christ gave an all important place to prayer, and in so doing has left His people an example, that they should seek His Spirit to enable them in their own measure to follow His steps as to prayer.

Life of Dr. Andrew Rivet.

(From the *Christian Magazine*, Vol. IX., October, 1805,
by DR. THOMAS MCCRIE, D.D.)

(Continued from page 266.)

Next morning, which was the first day of the year 1651, as soon as he perceived the light, he said, "Lord, thou hast indulged me with the sight of another year: thou hast prolonged my life to the middle of this century." Being informed that the weather was inclement, he expressed an anxiety lest his son should be hindered. That day he was visited by a great number of acquaintances, among whom were some from his native province of Poitou. To them he spake thus:

"I rejoice that I have an opportunity of confessing my faith before you, who are my countrymen. I request you to treasure it up in your memory, and to testify it as it may be necessary. You see before you a man weak indeed, but without dissimulation, who attests, that he never wrote any thing which he has published, nor taught anything by word of mouth, which did not accord with the sentiments of his heart, and with the doctrine delivered by the prophets and apostles. It is the same with what is contained in the public Confession of those churches in which I now live, and in which I am resolved to die. The Lord, the omnipotent God confirm you in the faith, that no one may draw you away from it. Seek first the kingdom of heaven. Learn to number your days. Look at me; am not I an example to you? Eight days are now elapsed since I, then sound and healthful, addressed you on the subject of human weakness: see now in me the truth of what I spoke. Visible things which fall under the eye make a more deep impression than words that strike the ear." Then bidding them farewell, "the Lord," said he, "keep you from the allurements of the world, and give you an increase of his fear, and of all spiritual and temporal blessings."

Having risen from bed, and being seated upon a chair, he perceived that the swelling had now reached the cavity of his breast. Being apprehensive that his death was near, he sent for Dr. Dauber the lawyer, and consulted him about appending a codicil to his testament. When this was finished, he resumed his bed with great serenity. He again requested his niece to remain with him, and assist him in his prayers. Then, as one rapt in spirit, he exclaimed, "My God, thou hast drawn me, and I was drawn. Thou hast known me from the womb of my mother with a knowledge of mercy and power. Thou hast called me, thou hast opened mine ears, and I was attentive. I have preached thy message in the congregation, and thy word was sweeter than honey in my mouth. Who am I, O God, dust and ashes, an earthen brittle vessel, which thou hast honoured, by pouring into it the sacred liquor, the seed of immortality. Thou livest, and thou makest alive; I shall not die, but live through eternity that life which is hid with Christ in God. What can I say more? I am unworthy of that faith which thou hast wrought in me, and of the benefits thou hast conferred upon me. It pleased thee that I should be born of faithful parents, and especially of a holy mother, who from my infancy, consecrated me to thy service, excited me to the sacred resolution by many prayers, and, with the most anxious care and affection, infused into me the seeds of piety. The omnipotent God, who works all, blessed her sedulous culture, heard her fervent prayers, and accepted my ministry."

On Monday he rose from bed, and was able to walk to his study, and write two short letters, one to his brother William, and another to his brother-in-law, Du Moulin. He expressed great anxiety to see

his son. The physicians made still another attempt to remove the obstruction, by the use of the bath and the application of clysters. These, with frequent fomentations, relieved him a little, and symptoms of convalescence even began to appear. But the disorder was inveterate, and the pains returned. On Tuesday, his niece perceived him to be more than ordinarily afflicted, and suspected by his sighs, that he laboured under more than bodily pain. At last, in a languid tone, he said, "Who is there? Is there any stranger present?" She assured him there was not, and inquired the reason of his disquietude, and of the absence of his wonted cheerfulness under his distress. "Alas," answered he, "He who rejoiced my heart is departed from me; I have grieved the spirit of the Comforter. Wretch that I was. I listened to those who spoke of my restoration. I began to be pleased with the desire of life. Who would have thought it, after I had tasted the fruits of the celestial Canaan. What shall I do? Whither shall I go? When I speak, He answers me not. He hath deprived me of my wonted power of speech. Formerly a sacred fire inflamed my meditations; now vain thoughts drive across my mind. Ancient satire, and such trifles, intrude upon my recollection. Dearest niece," said he, embracing her, "assist me by your discourse; pray that the Comforter may return." While she suggested such places of Scripture as, through the divine blessing, might be the means of comfort to him, he showed, by what he said at intervals, that his mind began to emerge from trouble. But so severe had the conflict been that he fell into a swoon.

In the meantime, his son arrived from the Hague. Recovering from the faint, and seeing his friends around him, he fixed his eyes upon them, and with cheerfulness addressed them: "Farewell, my dearest wife; we have lived in concord for thirty years. I thank thee for thy assistance, which has been a great solace to me. I rolled all domestic cares upon thee. Persevere, I beseech thee, in treating my children with love. And thou, my son, love and be observant of this dearest companion of my life, the partner of my joys and sorrows, who has discharged the duty of a mother to thee. This I both request and command, as ever you would expect a blessing upon the substance acquired by my labour. Divide among yourselves, according to equity, without litigation and complaint. Chiefly cultivate peace; O Frederick" (alluding to the import of his name) "be rich in peace." Then, taking both their hands, and joining them together, "Promise," said he, "that you will cultivate a mutual and holy friendship." When they had readily done this, "I believe you," said he, "for I never had any reason to doubt of your sincerity." He then commended to his son the care and education of the children of one of his deceased sons, whom he had taken and reared as his own.

When the day broke on Thursday, "It shines," said he; "in a short time I shall not be able to distinguish between day and night. I

approach to the last watch of the night which introduces the great and eternal day. I go to that place where the sun shall no more afford his light; but God shall be my eternal light." In the evening he felt extremely weak, and his speech failed. "I am exhausted; I am going hence; succour me, O Lord, do not tarry." But about midnight he recovered a little, and again addressed himself to his friends around him, mingling, as usual, prayers with his discourse.

On Friday he was so exhausted and parched with thirst, not daring to drink, that it appeared as if every moment would be his last. Towards the evening the pains greatly increased, and the frequent returns of fainting admonished the attendants of approaching death. Yet even then his faith and patience grew stronger: "Weep not for me," said he; "this last hour has no terror to me. My body indeed suffers, but my soul is soothed by His consolations, and I am satisfied to the full." He then stretched out his finger to the boys, and spoke kindly to them. Having prevailed on them to go to an adjoining room to take some food, "My meat," said he, "is to do the will of God and finish my course."

At midnight he called his wife, and took a cheerful farewell. "I go to my Father and your father. All shall be well. Amen, amen. Farewell, my son; farewell, dearest niece: fear not, I have prayed for you. I am ready. Come, Lord; I pant, I hope, I knock. Open, open, Lord, to thy poor afflicted servant." After this, he was not able to speak, except a few words. At eight o'clock in the morning of Saturday, the 7th of January, the change of his countenance, and convulsive fits which he underwent, gave warning of a speedy dissolution. His friends, who were around his bed, continued, according to his former request, to suggest consolatory passages of Scripture, and to put up short petitions for him, to which he answered by a single word, expressive of his confidence and hope. "O great God, send Thy Spirit of consolation into his heart. *He is come,*" answered he. "Let him take the whole armour of God." "*I have it,*" "Give him the crown of righteousness." "*He will.*" After a short prayer, during which he remained with his eyes fixed, and his hands lifted up, one of the company said, "I think he is now rejoicing in the vision of God," to which he attempted to answer "*Oui*" (yes), and almost at the same moment gently expired.

I would press this upon you by the way (O! Christians of this generation), forget your perfections and remember your imperfections; have a holy oblivion of your attainments, but have a divine remembrance of your shortcomings: look more to what is before unperfected than what is behind, and thus shall you evidence true justifying faith.
—Andrew Gray.

The Importance of Spiritual Comfort.

By REV. JOHN COLQUHOUN, D.D., Minister of the Gospel, Leith (1813).

(Continued from page 274.)

6. Spiritual comfort, is of much consequence to believers; for it serves, in a very high degree, *to heighten, and sweeten, all their temporal comforts*. It renders every outward blessing, a real, a substantial comfort to them. Spiritual consolation, is that, which makes them capable of relishing, and enjoying, their external comforts (Eccles. ix. 7). Were a man to possess everything under the sun, that is delightful and splendid; everything, that could please his eye, or gratify his taste; if he did not enjoy the favour of God with it, he should still be poor and wretched. To think that, the Almighty Jehovah is an infinite enemy to him; that, his temporal comforts may be followed by endless torments; and that, by all that he eateth and drinketh, he may be but fattening for the day of slaughter; this will be as wormwood and gall, mingled with all his delights. What can it avail him, though all the world smile upon him, if he be under the infinite, the tremendous, frowns of Almighty God? They cannot, for a moment, screen him from the impending storm, nor secure him from the consuming fire. Trouble of conscience, renders every comfort of life, insipid and unpleasing; while, on the contrary, peace of conscience, makes even the meanest morsel sweet (Prov. xv. 15, 16). It infuseth an additional sweetness into every other comfort. When a man is enabled cordially to trust that, the Lord Jesus loveth and saveth him, and that, He will perfect that which concerneth him; his joy and his peace in believing, cannot fail, to impart a heavenly sweetness to all his earthly joys. By trusting in the Blessed Redeemer, he tastes that He is good to him; and so he enjoys Him, in all his inferior enjoyments. He, who places all his confidence, and all his delight, in the Lord, will have a double relish for every earthly comfort; because he will see the hand of his gracious Redeemer, providing and bestowing it. He will possess Christ in everything, while he has it; and everything in Christ, after it is taken from him (II Cor. vi. 10). As it is the absence of his Blessed Redeemer, that embitters all his temporal blessings, to the believer; so it is His Presence cheering his heart, that improves and sweetens them all. Thus we see, that spiritual consolation is of high importance; because, while it is in itself, the greatest of all comforts, it is that which serves to heighten all other delights.

7. This comfort is of unspeakable importance to the saints, for it not only heightens all their other comforts, but it alleviates all their calamities. It makes their heaviest afflictions light (II Cor. iv. 17). When the spirit of the believer, is without comfort, the smallest trial becomes a burden; but when his heart is glad, the greatest, appears light and easy (Acts xvi. 25; Rom. v. 2, 3). The weight of an affliction is to be estimated, rather by the impression which it makes on the

spirit, than by any thing in its outward appearance. The smallest will be so heavy, as to overwhelm a holy man, if he be left to struggle with it, in his own strength, and without the Presence of Christ to comfort him; but, if Christ is graciously pleased to pour consolation into his soul, it will be so exhilarated and strengthened, as to induce him to count even the greatest, light, and the longest, but for a moment. A sweet and lively impression of the love of Christ, in redeeming him, accompanied with a true sense of the sin and misery, from which he is redeemed, will render him not only submissive, but even joyful in his affliction. And whilst he is rejoicing in hope, though the flesh may still have its uneasy feelings, the spirit shall triumph over them: though a sense of pain may not be taken away, it shall be overcome, by the faith and sense of Redeeming Love. Paul and Silas, in the prison at Philippi, felt more pleasure than pain, more joy than sorrow. It was the sweetness of Divine consolation, that caused one of the martyrs, when the flame first reached his ear, to say, "What a small pain is this, compared with the glory to come!" What is a drop of vinegar, when put into an ocean of wine! It was this that, as another of them said, made their prisons, their delectable orchards. Favoured with heavenly consolation, many of the saints in ancient times, did not only take patiently, but *joyfully* the spoiling of their goods (Heb. x. 34). When the Lord Jesus, speaketh peace to the holy soul, He so refreshes and consoles it, that no afflictions, however painful, have any *real* bitterness in them. One drop of that consolation, which He dispenseth from heaven, shall suffice, to sweeten a whole sea of external trouble, and to fill the believing soul with inexpressible joy (Psalm xciv. 19). He hath graciously promised to be, in a special manner, present with His people in their afflictions; and to administer such comfort to their souls, as will greatly alleviate them. "When thou passest through the waters," saith He, "I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee" (Isa. xliii. 2). And again, "In Me, ye shall have peace, while, in the world, ye shall have tribulation" (John xvi. 33). When He comforts them with a lively sense of His love to them, it turns their wormwood into sweetness, their sorrow into joy. So comforted, they can rejoice, and even glory, in tribulation (Rom. v. 3). This is a plain evidence of the high importance, and excellence, of spiritual consolation, that it overcomes the pains of sense, takes out their sting, and takes off their terror. Holy comfort makes believers to delight so in all the will of God, as to take pleasure even in the hardest things, considered as *His* doing (II Cor. xii. 10). How sweet, then, must that be, which can sweeten even the wormwood and the gall! Of what consequence must that be, which can make the heaviest burden light! The delights of sense forsake us, when we are in trouble, and have the greatest need of them (Job xxxiii. 19, 20); but it is *then*, that the comforts of the Spirit, have the sweetest relish, and the

strongest influence (Ps. cxix. 59). They are like the tree, "cast into the waters of Marah, which made them sweet" (Exod. xv. 25). How much then are they to be pitied, who are drinking deep of the bitter waters of affliction and have nothing of Divine consolation to sweeten them!

8. It is spiritual consolation only which *can effectually remove* that greatest of all afflictions, *trouble of spirit*. The delights of sense, to one who is deeply wounded and dejected in spirit, are "like the singing of songs to a heavy heart" (Prov. xxv. 20). They, instead of yielding the smallest relief, become quite insipid, and even nauseous: for, notwithstanding the possession of them, and that, even in the highest degree, "a wounded spirit, who can bear?" But spiritual consolation, especially when it is strong, not only alleviates, but effectually removes that most intolerable of all afflictions. When, after a dark night of desertion, the Lord graciously returneth to the disconsolate believer, and lifteth up the light of His countenance upon him; He thereby puts gladness in his heart, far surpassing that of worldly men, when their corn and their wine increase (Ps. iv. 6, 7). By so doing, He putteth off the sackcloth of the exercised Christian, and girdeth him with gladness (Ps. xxx. 11). No sooner doth Christ comfort them who mourn in Zion, than "He giveth unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. lxi. 2, 3). If they "have gone forth and wept, bearing precious seed," yet no sooner doth He impart consolation to them than "they come again with rejoicing, bringing their sheaves with them" (Ps. cxxxvi. 6). "In His favour is life: weeping may endure for a night, but joy or shouting cometh in the morning" (Ps. xxx. 5). How valuable, then, how unspeakably important, must Divine consolation be, to exercised Christians, when they consider that it is the only, the sovereign cure, for dejection and anguish of spirit!

9. The great importance of spiritual comfort also appears in this, that it serves to *overbalance* everything in true religion, which seems *difficult and unpleasing*. Not regarding here, either the misrepresentations of some men, or the misapprehensions of others, concerning the way of holiness; I shall only advert to the *chief* difficulties and grievances which the Scripture itself represents, as occurring in that way. The Lord Jesus, that Faithful and True Witness, informs us that the way to heaven "is a narrow way" (Matt. vii. 14) or, as the words might be rendered, a *strait* or a *distressful* way; a way in which the saints have to pass through much tribulation into the kingdom of God (Acts xiv. 23). Beside the multitude of imaginary difficulties which appears to the slothful man when he says, "There is a lion in the way, a lion is in the streets" (Prov. xxvi. 13), there are some *real* difficulties in the way to the heavenly felicity. Believers, as well as other men, are commanded to exercise repentance daily, and so to weep and mourn and loath themselves for their iniquities; to crucify

the flesh, and so to mortify the members of the body of sin in them, which is as painful as the cutting off of a right hand or the plucking out of a right eye; to deny themselves; to renounce the world as a portion, and so to abandon for ever all the pleasures of sin; to take up their cross and to lay their account with manifold afflictions; and, at the same time, to fight the good fight of faith, to wrestle against the principalities and powers of darkness, to endure hardness, to run with patience the race that is set before them, and to be fervent in spirit, serving the Lord. Now, though these, and others which might be mentioned, are in themselves real difficulties, which seem very unpleasant, and from which even eminent believers are often ready to shrink, yet holy comfort is more, much more, than sufficient to overbalance them. It serves, in the hand of the Blessed Spirit, to render wisdom's ways, notwithstanding all the difficulties and grievances which occur in them, "ways of pleasantness and paths of peace" to the saints. Nay, so sweet and so powerful is spiritual consolation that, in proportion to the degree in which it is bestowed, it makes even those painful exercises themselves pleasant, those difficult duties easy (Matt. xi. 30). It renders it very pleasant to the Christian to be without the pleasures of sin. It adds much more to the pleasantness of a holy life than it is possible for any sufferings or grievances in this world ever to take from it. The sufferings are but human; the comfort is Divine. Believers know by experience that, in proportion as they trust in Christ, the times of their greatest affliction are usually the seasons of their strongest consolation (II Cor. i. 5). And, therefore, even the most dejected and sorrowful of them would not, for a thousand worlds, change conditions or pleasures with the most prosperous of those who are the servants of sin.

10. Holy consolation *removes*, in proportion to the degree of it, *the terror of death and judgment*. Spiritual consolation is that which, in the hand of the Blessed Spirit, takes off the terrors and alleviates the pains of death. Though death is the friend of grace, it is still the enemy of nature. A dislike and fear of death, therefore, do nowise prove that one is not a true believer. We are not in general fond of handling a serpent, even though we know that its sting is plucked out. But when the faith of a Christian is strong, and his hope of salvation lively, the joy of his faith, and the rejoicing of his hope, take away in his view the frightful appearance of death and bestow upon it an amiable, an inviting aspect. Living comforts, in his dying moments, make him even "desire to depart and to be with Christ," the Blessed Fountain of everlasting consolation (Phil. i. 23). It is the joyful hope of a blessed resurrection that makes the saints think without fear of resigning their bodies to the gloomy grave. It is the cheering prospect of "an house not made with hands" that makes them willing without dismay to leave their earthly tabernacle. When the Lord Jesus would comfort His disciples, in the prospect of

His departure from them, He said, "I go to prepare a place for you : and if I go and prepare a place for you, *I will come again* and receive you to Myself, that where I am, there ye may be also" (John xiv. 2, 3). If death were to come *alone* to the saints its ghastly countenance could not but be terrible to them; but when they believe, and rejoice in the assurance that their Living Redeemer will, according to His faithful promise, come along with it to sweeten it to them, and to conduct them safely, through the dark valley of the shadow of it (Ps. xxiii. 4) to the heavenly mountain of their Father's house, the prospect is no longer dreadful, but delightful. How consoling are these words of the Great Redeemer! He doth not say that *comfort* merely will come in that time of need but that *He Himself*, the Glorious Fountain of consolation, will then come and receive them to Himself. It is the comfort of such a promise, when believed with application, that relieves them against the dread of endless torment, and so raises them above the slavish fear of dying. When the Apostle Paul says that Jesus died, he speaking at the same time of believers, says that they only *sleep*, and sleep in Him (I Thess. iv. 14). One reason why he varies the term is this: Jesus endured death in all its terrors in order that it might become a quiet and sweet *sleep* to them who believe in Him. "It is *Christ* that died" (Rom. viii. 34). The suffering of death was bitter to Christ, that the sleep of death might be sweet to them. When they, then, are enabled to rejoice in the well-grounded hope that death to them will only be a dissolution, a departure, a falling asleep in the arms of their Dear Redeemer, the dread of it is thereby removed. People in general are not afraid to lie down in bed to sleep. Ah! how contemptible is that pleasure which is damped at the view of death and chased away at the prospect of judgment! But how important, how excellent that joy which, instead of being itself abated, lessens, and even removes, the terror of that last enemy!

11. The high importance and excellence of it will further appear if it be *compared with the delights of sense*. Earthly and sensual joy is easily told and utterly void of glory, but the joy which is in believing is "unspeakable and full of glory" (I Peter i. 8). The greatest of worldly joys are mean and empty, and their highest amount may easily be expressed. Much more, indeed, is frequently thought and said of their value than it deserves. They are never, from experience, found equal to the notion which worldly men have of them, nor to the expectation which they form from them. But spiritual joy is far above the highest conceptions that either men or angels can form of it and the loftiest descriptions that they can give of it. Earthly joys, too, are empty and inglorious: even the most plausible of them can never fill or satisfy the soul: they are far below the excellence, as well as the high capacity, of the immortal soul. But the joy of faith, the comfort of communion with Christ, as it is substantial and satisfying, so it is excellent and honourable: it is that of which none needs to

be ashamed, and is heavenly glory itself begun in the soul. Spiritual joy is pure and sublime; sensual and sinful pleasure is sordid and mean: the one is ennobling to the soul; the other is debasing. The former is elevating and enlarging; the latter is degrading and enslaving. That is satisfying; this is surfeiting: the one increases and improves with the using; the other fades with use and leaves, to them who place their happiness in it, a piercing sting behind it. The former is pleasing to the Lord: the latter is offensive to Him. That will issue in perfect and everlasting joy: this will end in direful and eternal anguish. As it was those of the Israelites in the desert who could not form a right estimate of the milk and honey of Canaan, that doted upon the onions and garlick of Egypt, so it is the *carnal* mind which knows not and loves not spiritual delights, that relishes and prefers before them the sordid pleasures of sense. In proportion as a man has experience of the sweetness of spiritual pleasures, those that are sensual and ensnaring become insipid to him: they have now no sweetness in comparison of the sweetness which excelleth. Indeed, it is impossible to express how low, how contemptible the joys of sense, and especially of sin appear to them who are rejoicing in Christ Jesus.

12. Finally, the inexpressible importance of spiritual comfort appears chiefly in this, that *it promoteth, in an eminent degree, universal holiness* of heart and life.

It revives and invigorates *the graces* of the Christian. It excites and encourages a holy man to trust cordially and constantly in Christ for sanctification; to love Him and God in Him with ardent affection; and so to love His manifested glory as to perform every duty in faith from love and for the glory of His Holy Name. He cannot love God supremely, nor delight in doing His will, unless he himself be delighted and cheered by trusting that God loveth him (I John iv. 19). No arguments will persuade a man to commit his way to the Lord or to cast his care upon Him if he do not believe that the Lord careth for him. It is a sense of Redeeming Love, warm on the heart, that captivates the soul, conciliates the will, and engages the affections (II Cor. xiv. 15). A comfortable persuasion of the love of Jesus to the soul will be operative in it as a torch in a sheaf: it will gradually destroy its remaining enmity against Him. It will enlarge the heart with ardent love to Him and elevate the affections above the world. The soul, in order to be kept from lusting after earthly and carnal pleasures, must, by an appropriating faith, take pleasure in the Saviour and in His love. Holy comfort imbitters sin to a man and disposes him, with deep abhorrence of it, to strive against it. It tends greatly to melt and to humble the heart for sin (I Cor. xv. 9, 10). The firmer a holy man's comfort is, the softer his heart is. The more "his heart is fixed, trusting in the Lord, so as not to be afraid of evil tidings," the more disposed he is to fear the evil of *sinning* against Him (Acts ix. 31).

Spiritual comfort also inclines and encourages the saints ardently to follow after universal holiness *of life*, and constantly to long for the perfection of it. "The Spirit of the Lord God," saith Messiah, "is upon Me because the Lord hath anointed Me . . . to comfort all that mourn; to appoint unto them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called *Trees of righteousness*. The planting of the Lord, that He might be glorified (Isa. lxi. 1-3). It disposes believers to frequency and impartiality in self-examination (Ps. xxvi. 1-3), and excites them to diligent endeavours after increasing communion with God in every duty (Ps. lxxiii. 1-8). It is employed by the Holy Spirit to render them active, resolute and cheerful in the spiritual performance of all their various duties (Ps. cxix. 32, 166). Godly sorrow, indeed, disposes them to be serious, but it is holy joy that renders them *active*: it is "the oil of gladness" that makes the wheels of their voluntary obedience move forward with ease and speed. Some measure of holy comfort is necessary to the practice of evangelical holiness. Summer, in the natural world, is necessary as well as winter. The very nature of the duties and exercises of the true Christian is such that they require comfort of heart for the acceptable performance of them. A holy life commonly begins with comfort, and is maintained by it (Ps. xxvi. 3; II Thess. ii. 17). The way to be kept from carelessness and formality in spiritual exercises is so to trust in Christ for salvation as to cease to despond; for the soul grows *careless* by desponding. The sorrow of the world, and the fear of hell, enervate and benumb all the faculties of the soul. A man can perform no *spiritual* obedience without some degree of spiritual joy as well as of true love. The former is as much the fruit of the Spirit as the latter (Gal. v. 22). The Christian cannot be encouraged to pray to God except he be consoled with the hope that God, for Christ's sake, will graciously hear and answer his prayer (Ps. lxxxvi. 7). He cannot cordially praise God unless he be enabled to trust that God will glorify the perfections of His nature and magnify the promises of His covenant in his eternal salvation. It is in proportion as his heart is comforted that he will be truly thankful to the Lord for the smallest favour. It is holy consolation that makes every act of grace, every instance of duty, every part of spiritual service, how secret soever it be, pleasant to a good man. In a word, it is this that so exhilarates and so constrains him as to make all his affection run out to the Lord Jesus and all his strength run out *for Him*.

So much for the importance and usefulness of spiritual comfort to every believer.

(To be continued.)

Sketch of the Life of Rev. George Whitefield, B.A.

By REV. D. M. MACDONALD, Edinburgh.

SOME time ago there was an outline of this eminent preacher's ministry by the Rev. J. P. Macqueen in the *Magazine*, and this is written to give further details of his wonderful and Christ-honouring career. He was born in the city of Gloucester of humble parentage in the year 1714. His mother kept the Bell Inn, and after leaving the grammar school at the age of fifteen he had to help her as she was in straightened circumstances. She finally gave up the business and he then went back to the grammar school and renewed his studies.

He met an old school fellow who revived in his mind the idea of going to Oxford, and providential circumstances opened the way for him to be entered as a servitor student in Pembroke College there at the age of eighteen.

His early life was very irreligious but he had strivings of conscience and sometimes would be quite devout. At Oxford his religious convictions deepened and he attended the means of grace regularly and was determined to obtain salvation by self-denial and works of righteousness.

Various books were helpful to him at this time but it was through earnest study of the Word of God that he realised he could not be saved by his own merit but through faith in a crucified and exalted Saviour. The doctrines of free grace became rooted in his heart and he never wavered from them. At the age of twenty-two he was ordained by Bishop Benson of Gloucester and preached his first sermon in the town where he was born. Here is his own description of it: "I preached my first sermon in the Church of St. Mary-le-Crypt, where I was baptised, and also received first the Sacrament of the Lord's Supper. Curiosity, as you may easily guess, drew a large congregation together upon this occasion. The sight at first a little awed me. But I was comforted with a heartfelt sense of the divine presence, and soon found the unspeakable advantage of having been accustomed to public speaking when a boy at school and of exhorting the prisoners and poor people at their private houses while at the university. By these means I was kept from being daunted overmuch. As I proceeded I perceived the fire kindled till at last though so young and amidst a crowd of those who knew me in my childish days, I trust I was with some degree of Gospel authority. Some few mocked but most seemed for the present struck; and I have since heard that a complaint was made to the bishop that I drove fifteen mad the first sermon. The worthy prelate wished that the madness might not be forgotten before next Sabbath"! Soon after this he began his regular ministerial life by giving temporary supply at the Tower Chapel, London, and while there he preached in many churches in the city. He at once became popular and crowds came to hear him. The Gospel was new to them and the proclamation of it in purity and power created a great sensation.

From London he removed to Dummer, a small parish in Hampshire near Basingstoke. He found the change profitable for he says, "I generally divided the day into three parts—eight hours for study and retirement, eight hours for sleep and meals, and eight hours for reading prayers, catechising and visiting the parish. The profits I reaped by these exercises and conversing with the poor country people was unspeakable. I frequently learned as much by an afternoon's visit as in a week's study." His preaching in Dummer was as effectual as it was in London.

He had received a pressing invitation to assist in the care of an orphan house which had been set up near Savannah in the colony of Georgia, North America, and decided to accept it. Some time elapsed before he managed to sail, but at length the way was opened for him in God's providence and he embarked on the "*Whitaker*." She carried a regiment of soldiers with one hundred passengers over and above the military men so that his position was not an easy one, and his qualities of mind and heart would be severely tested. He proceeded to discharge his duties as chaplain thoroughly. He held voluntary services on deck every morning and organised groups of such soldiers and passengers as were willing to accept regular instruction. He attended constantly and devotedly to the sick, and this was no easy task with outbreaks of fever on board. One night a tremendous storm burst upon the vessel and the water broke through the hatches. He arose and called on God for himself and those who were with him. Then creeping on his hands and knees he sang psalms with and comforted the poor, wet people. In the midst of the confusion he prepared a sermon before he went to bed although he was somewhat sick with the rolling of the ship and the heat and smell of the people between decks!

Gradually he made a favourable impression on both officers and men and walked the decks discussing with the chief mate and the other officers, both of the ship and the military, about religion. He was soon offered better facilities for his services, and with the officers all about him conducted regular worship. It affords evidence of his marvellous preaching ability and magnificent voice that when the two smaller vessels—the "*Amy*" and "*Lightfoot*," which attended the "*Whitaker*"—would draw near to their consort Whitefield would preach to the total company on board all the ships from the large vessel. This type of ocean evangelism never happened before and it was a unique event these three ships grouped together on the heaving bosom of the Atlantic, their crews and passengers listening hungrily and eagerly to a preacher perched in one of them whose voice soared easily above the wash and roar of the sea and wind!

They had to call at Gibraltar and Mr. Whitefield was asked by the Governor to preach every Prayer Day whilst there. He complied and as usual captured all hearts. His audience rose rapidly from three hundred to a thousand and more whilst unprecedented enthusiasm fell

upon his hearers. Writing of this experience he says: "God, I find, has a people everywhere; Christ has a flock though but a little one in all places. God be praised that we are of this flock, and that it will be our Father's good pleasure to give us the Kingdom."

During these services, both ashore and afloat, he made special attacks with great effect upon the swearing and profane speech that was so common among the soldiers, and also upon the drunkenness to which they were so prone. One day on board ship Captain Mackay asked the soldiers to stay behind after such a sermon, and he then humbly confessed that he had been a notorious swearer but that he had now left off and he exhorted them for Christ's sake to go and do likewise!

At last the ships reached Savannah, and although suffering from a sharp attack of fever Whitefield insisted upon preaching a farewell sermon, in the course of which he spoke very directly with deep affection and with heart melting power to each section of his shipboard congregation—straight words of warning and appeal to the men, of stern rebuke and good common sense counsel to the women and warm appreciation to the officers—altogether a masterly utterance. They parted from him with real and deep sorrow.

It had never been Whitefield's intention to stay long upon his first visit to Georgia. He saw how things were for himself, and after surveying the position in every quarter of the colony he realised that there were certain things in the government that he would like to get altered. He saw also the great need there was of an orphan house to take in the unhappy children who were left without parents and whose number was increasing. His services were greatly appreciated in Savannah, and when he left on his return voyage to England the people showed their affection by bestowing on him many gifts. The perils of the ocean were far more numerous in his day than they are now. The vessel in which he sailed was driven out of her course and ran short of provisions. Water also became scarce and the sails were worn thin. He records as follows:—The weather now begins to be cold so that I can say with the Apostle "I am in hungerings and thirstings, cold and fastings often. My outward man sensibly decayeth, but the spiritual man I trust is renewed day by day. But I think of Him who preserved Moses in the bulrushes and so long as I look upwards my faith will not fail." Again his final comment on the voyage in part is: "It has been greatly to my good for I have had a glorious opportunity of searching the Scriptures, composing discourses, writing letters, and communing with my own heart. We have been on board just nine weeks and three days—a long and perilous but profitable voyage to my soul; for I hope it has taught me in some measure to endure hardships as becometh a minister of Christ. As for the success of my ministry on board, I shall only say much sin has been prevented and one I hope effectually converted who is to be my fellow traveller to England."

He landed in Ireland and preached in several places there en route to London, where he was received with much joy. There were some, however, who were opposed to him because of his preaching on "*free grace*" and the "*new birth*." In order to have a right appreciation of the changes brought about by his preaching we may now briefly consider the state of the people and church when he began to proclaim the glorious Gospel of Christ. In our day vital religion is at a low ebb but in the eighteenth century the church was sunk in the depths of apathy and spiritual death. The clergy in England spent their time to an alarming degree in every form of pleasure—fox-hunting, gambling, playhouse gadding and drinking. The Bishop of Chester one day reproved one of his incumbents for drunkenness. "But, my lord," protested the surprised cleric, "I was never drunk on duty!" "On duty!" thundered the bishop, "pray, sir, when is a clergyman not on duty?" "True, my lord," stammered the culprit, "I—er—never thought of that!"

Great numbers of the people were herded round factory, mill and mine in working and housing conditions that were revolting. Not only men and women but little children found themselves in bondage to masters as relentless and ruthless as their new machinery. The higher classes were full of scepticism and wholly given to the pleasures of sin. It was no shame for statesmen and society leaders to be publicly drunk. In spite of revolting savagery on the part of the law crime was common among all classes. Gin drinking had become popular with the lower classes because of its cheapness, giving rise to the saying, "Drunk for a penny, dead drunk for twopence"!

The result was that cruelty, brutality, robbery and obscenity abounded. "At no time in our history," says one authority, "were morals and religion more deeply submerged." The foulest wrongs and most hideous cruelties were perpetrated and thousands of innocent lives were destroyed in the occupations of evil society as well as in perpetual wars abroad. Where was the remedy to be found for the desperate condition of the people? There were many able statesmen, politicians, authors and men of affairs in the nation but they were helpless. Not in these was there hope of deliverance, but in men chosen by God, the first and foremost being a poor inn-boy in the city of Gloucester. He became a gospel crusader of overpowering eloquence, and through him multitudes in Britain and America were brought from darkness into the glorious liberty of the children of God.

(To be continued.)

To live without sin is what I cannot expect in this world, but to desire to live without it may be the experience of every hour.—*Henry Martyn.*

Extracts from Diary.

(Of REV. CHRISTOPHER MUNRO, who died at Strathly,
Sutherland, 1885).

Tobermory, 28th April, 1858.—The calmness of mind felt yesterday continued to-day throughout. I experienced some freedom and melting of spirit in prayer, and felt some relish for the Word, as well as composure of mind in meditating thereon. Read again in Turretine on the *Divinity and Sonship of Christ*, and felt satisfied with the clearness of the Scripture evidence adduced for the proof of this. Oh, that I could at all times live under the conviction of the glorious truth, that Christ is the Father's equal, and His Eternal Son! What meaning this single truth imparts to revelation! It is as the sun in the heavens, without it all is darkness and despair. Oh, that the light of the Sun of Righteousness would break in upon my darkness, as the Father's Eternal Son, and as the Saviour of men, and my own Saviour! Called on some families and spoke to them, in a general way, of the truth. I perceive that many of them are very cold to me; would that they were not cold to the Saviour! Give me the Spirit of Christ, who, though hated and despised, showed compassion and love. Oh, that I were endued with this Spirit! The Lord pity those who are apparently on the very threshold of Eternity, and insensible to their danger and to their need of Christ.

Felt a little more liberty in the prayer-meeting. I felt as if I were soothed in spirit, and not so bound up as formerly. But, oh! what is feeling? It is a very treacherous matter; but may my hope be in the Saviour of sinners; let me make Thee the Foundation of all my hopes and the source of all my strength; and let me depend on Thy Spirit alone for giving efficacy to the Word, and for saving sinners, as well as for healing Thy people; let me not faint and be discouraged because I can do nothing. I need to be kept sensible of this at all times, because, when I have and delight I am apt to be satisfied, though, perhaps, these are the occasions on which the truth has least effect. I feel as if something were calling on me to bless the Lord and to exalt His holy name; let my soul praise Thee for the foundation laid in Zion. Oh, when shall I be holy, as Thou art holy, and see Thee with unveiled face?

29th April.—Heard with much concern that one of the congregation is in a very desponding state of mind. From observations formerly made, I fear that the worst may happen. The Lord disappoint my fear, and cast His shield around him and take charge of him, and make this to work for his good. Do Thou, O good Shepherd, protect him, and if I am spared to meet him, give me wisdom and direction as to what I should say. Let not the enemy obtain his will.

30th April.—This day, which I always set apart for preparation, is now gone, and little progress made. Read in the papers accounts of the revival in America; and although I felt something like a strong

desire and earnest longing for such a manifestation of divine power, yet what sense of shame have I at feeling so little affected by the accounts of this evident manifestation of divine power, which has already resulted in the conversion of many souls? What an enigma is the human heart and its feelings! How often have I thought that I could leap for joy to hear of sinners turned to the Lord! But everything proves how desperately wicked the heart is, and how deeply the poison has entered into the moral nature of man. How necessary to be born again, and to be constantly under the power of Divine grace. When shall I hear the voice of the Beloved, coming leaping over the mountains, and skipping over the hills? When shall the mountains of my provocation be removed, and the opposition of my heart be overcome?

Illustrations of Sanctification.

By REV. J. P. MACQUEEN, London.

IN the course of preaching one Sabbath, the late Rev. Neil Cameron, Glasgow, paused to put the question: "What is sanctification?" sometimes described as growth in grace, and then proceeded to answer the question by the use of the following illustration. He stated that he read of sea-faring explorers who discovered an uninhabited island amid the broad waters of the Pacific Ocean. The explorers, after investigation, considered, and unanimously agreed that the only people suitable for turning this wild barren waste into a cultivated fruitful land were the hardy Scottish Highlanders, accustomed to reclaim tough moorland wastes, turning them into fertile crop-yielding areas. Applications were invited, and, in due course, a sufficient number of Scottish Highlanders were sent to the island.

Keen disappointment followed when the Highlanders discovered that the island yielded no profitable vegetation whatsoever, while the whole area seemed alive with dangerous poisonous snakes, serpents, and other reptiles. They decided to quit the island, and to take advantage of the first ship calling, to return home. In the interval, one of their number suggested that as the island was good for nothing as it stood, they should set a match to it, and burn the useless vegetation to ashes. This suggestion was immediately acted upon, and as soon as the fire started burning the vegetation the place that had previously seemed absolutely devoid of life, dormant, and quiescent, now became alive en masse with jumping, hissing, and whistling snakes, serpents, and all sorts of poisonous infuriated reptiles. As the fire proceeded, the more numerous appeared the agitated, hissing, and jumping snakes and reptiles, till by the time the fire had reached the farther shore of the island there was a vast heap of burned out snakes and reptiles. "That," said the worthy Rev. Neil Cameron, "is sanctification," with characteristic emphasis.

Since then the present writer has often used the illustration, when addressing our congregations at home and overseas, but by ceasing to refer to it, through fear of the tediousness of repetition, I had almost forgotten about it, till one of our elders reminded me of it, as he too had been present on the Sabbath Mr. Cameron used it. I considered it well worth putting in more permanent form for the comfort of the Lord's tired and weary people; wearied not only with the world that lies in wickedness, but especially with their own indwelling corruptions. One feels sure that the foregoing description, or definition, of sanctification, or growth in grace, would not obtain high examination marks at either the Keswick or Strathpeffer Conventions, where the emphasis is on a self-complacent self-deluding so-called "deepening of spiritual life." This so-called "deepening of spiritual life" by the enthusiastic Keswick religionists, was something Mr. Cameron did not hesitate to express his abhorrence of, while he faithfully and sternly rebuked all trifling with sin and with conscience on the part of professing Christians.

This truth of sanctification, or growth in grace, is further illustrated in the answer which the saintly man in Glendale, Skye, gave to the late Rev. Neil MacIntyre, when he asked the former what he thought of things in the realm of grace now. This godly man was brought under the saving influence of the truth when he was in the 'teens, and he lived to be a centenarian. He was ninety-six, when Mr. MacIntyre had the conversation with him, and his reply was: "My opinion is that before grace is finished with you, it will make you so small, in your own estimation, that you will go inside the wheel." The late Rev. John MacRae, better known as "Big MacRae," said when in Lochs, Lewis, that the nearest the psalmist came to perfection in holiness, relative to growth in grace, was when he said, "I was as a beast in Thy sight." In this connection also Rev. Dr. Kennedy of Dingwall said, concerning the inspired language of the Apostle Paul, "Oh, wretched man that I am, who shall deliver me from the body of this death?" (Rom. vii. 24), that it was the holiest sigh, or groan, that ever came from the apostle's heart, while the late Rev. Donald MacFarlane, Dingwall, declared that it was then that the Apostle Paul got his doctorate in divinity. In different language, the blessed forerunner of the Saviour, John the Baptist, expressed the same truth: "He must increase, but I must decrease." Dr. Kennedy answered on his death-bed: "If I have Christ at all it is in a sense of His absence."

All the foregoing statements relative to sanctification and growth in grace are in perfect accord with the holy ambition of the apostle, as we have it in Phil. iii. 12-14 ending: "I press toward the mark for the prize of the high calling of God in Christ Jesus," together with "If I regard iniquity in my heart the Lord will not hear me" (Psalm lxxvi. 18), and "Let everyone that nameth the name of Christ depart from iniquity" (II Tim. ii. 19).

The genuine Christian will thus find all his or her days, and especially in the evening of his or her days, that Satan will contest every inch of the Christian's pathway to Heaven, employing the lust of the eyes, the lust of the flesh, and the pride of life as the vehicle of connection between the world, the flesh, and the devil, in the world that lies in wickedness without, and the old corrupt Adamic nature within. The Christian warfare thus, consequently, requires constant, ceaseless, and perpetual watchfulness and prayer, with the almighty sword of the Spirit (the Word of God) in the grasp of a living faith, strong or weak, together with a blood-washed, holily-sensitive conscience sustained, by the grace of God, in perpetual spiritual tenderness. Thus, and thus only, shall the Christian be ultimately more than a conqueror, through Him that loved him. So every true and genuine Christian will discover by painful but blessed experience, the truth of the epitaph on the soldier's tombstone: "The heaviest battle I ever was in was at the battle of self in the conquest of sin."

Anecdotes of Rev. Alex. Henderson, Covenanter.

Mr. James Wellwood, a minister, in his younger days was deeply exercised. Mr. Alexander Henderson was minister of Leuchars, near by him, and gave him a visit, and after long conference, could gain no grounds upon him, for Mr. James was of a deep piercing wit, and repelled all Mr. Alexander could say to him by way of comfort; so he goes to leave him. Mr. James grips Mr. Henderson's hand fast at parting. Mr. Alexander asked him why he expressed so much kindness, for, says, he, "I never did you any courtesy or personal advantage." "I love you, sir," said Mr. James, "because I think you are a man in whom I see much of the image of Christ, and who fears God." "Then," said Mr. Henderson, "if I can gain no more ground on you, take that—I John iii. 14. By this we know that we have passed from death unto life, because we love the brethren." Upon this Mr. James anchored faith, and this was the first thing that brought comfort to him. After this they parted; but within a little he grew so in the sense of the love of God, that the manifestations of the Lord allowed him all his lifetime were wonderful.—*Wodrow's Analecta*, vol. ii. p. 222.

There is another characteristic anecdote related of Henderson, in the diary of one Arthur Morton, a minister in Fife, who laboured under extreme religious depression of mind. Not one of his friends could make the slightest impression on this melancholy man, till Henderson came to visit him. On hearing him bewail, among his other sins, the violation of some private covenant which he had made with God, Henderson asked a sight of the document, and began, with consummate skill, to point out its errors, telling him, with an air of authoritative severity, which brought conviction to the poor patient, that "there was

one sin of which he had not yet repented, the greatest of them all, and that was *the making of such a covenant*, which spoiled God of the glory of his grace, by relying more on the powers of nature and powerful means, than the merits of our Lord."

The late Mrs. Alexandrina Mackay, Kyle of Lochalsh.

Our mission station at Kyle is poorer by the removal by death, in March, 1953, of Mrs. Mackay, a loyal member and a strong supporter of the Free Presbyterian cause there. But however much we miss her from the Church on earth, we rejoice in the assurance that to die was her gain.

Mrs. Mackay was born in 1874 at Drumbuie, in the parish of Lochalsh, where she died. Her father, Donald Matheson, was a native of that district, but her mother came from Derriner, in the parish of Applecross. Her mother's family, MacLean to name, were in the congregation of the late saintly Rev. Donald Macdonald, Shildaig, and were wholehearted supporters of his in the step he took of separating from the Declaratory Act Free Church in 1893. It was Mrs. Mackay's uncle, Angus MacLean, along with another stalwart, John Nicolson, from Eilean Tighe, at Raasay, who took up his position at the gate leading to the Church and manse at Shildaig, surrounded by a large crowd of men, and barred the way of the ministers of the Lochcarron Free Church Presbytery who came to carry out the Presbytery's decision to evict Mr. Macdonald from the manse and Church. Had it not been for Mr. Macdonald's own moderating influence on the crowd undoubtedly injury would have been done to these ministers, for the people were in an angry mood. It was this same Angus MacLean who generously gave his house to Rev. Donald Macdonald when he was put out of the manse and made some shift for himself and his family in another building close by. Mr. Macdonald stayed at Derriner in Angus's house till the present manse was built and was ferried across to Shildaig each Lord's Day.

Mrs. Mackay lost her mother when she was eight years of age and was sent to Derriner to her grandparents' home, where she remained till she was about thirteen. It was here she had her first religious impressions under Mr. Macdonald's fresh and loving ministry, and his solemn appeals often went like arrows into her conscience. When she first went out into the world to earn her living it happened, in the providence of God, that it was to Killilian she went to work, where she was privileged to enjoy the last two years of the ministry of the eminent Rev. Alexander MacColl. She had a vivid recollection of Mr. MacColl, who at that time was suffering from a cancerous disease which was eating into his throat and mouth. Although he suffered excruciating agony, yet such was his love to the work of his Master that he

bore it patiently and would not allow this inconvenience to interrupt his labours. Mrs. Mackay often spoke of her listening to him preach the everlasting gospel with a handkerchief covering the lower part of his face to conceal the diseased part. The powerful ministry of Mr. MacColl left an indelible impression on her memory which, we have no doubt, bore fruit in after days.

From Killilian she returned to her father's home, now removed to Kyle of Lochalsh, where she took her turn with her two sisters, Bella and Flora (now Mrs. Ken. MacAskill, Ose, Bracadale, Skye) in house-keeping and working in service in Glasgow. In Glasgow she attended on the ministry of the late Rev. Neil Cameron. Our subject, however, was married in 1904 to Donald Mackay, a native of Breasclete, in the Island of Lewis, whose parents gave their support to those who stood for the truth of God in 1893. Donald Mackay had an uncle, an eminently godly man who influenced the people of Breasclete by his own example to cast in their lot with the Free Presbyterian Church. Her husband made the Royal Navy his career, where he served from 1896 to 1919. This necessitated their setting up their home in England, and they resided in turn in Plymouth and Portsmouth. When the first World War broke out Gaelic-speaking naval men from the Western Isles found their way to Mrs. Mackay's hospitable home. In this way it happened that the chaplains sent by our Church to hold religious services for Gaelic-speaking naval men, Rev. N. Cameron and others, came to stay with her. These services, conducted by our ministers, Mrs. Mackay greatly appreciated, and accordingly she looked forward to their visits.

After some time it was deemed advisable for the family to remove to Muir-of-Ord, both because the proximity of the fighting in France made it dangerous to stay on the South Coast of England and because the father was continually with the Navy at sea and seldom ashore. While at Muir-of-Ord she could get to the Dingwall or Beaulieu churches. To the last she had pleasant memories of her conversation with the late Kenneth Matheson, Dingwall, and Simon Mackenzie, Beaulieu. Simon's sagacious and ripe counsel when he invariably spoke to her of her spiritual state, warning her lovingly of her need of Christ, she always treasured. In 1921 the family again removed to Kyle to Mrs. Mackay's old home, where she ended her pilgrimage. The father, Mr. Donald Mackay, had by this time retired from the Navy.

It was while resident at Kyle that the real change took place in the subject of this notice. The early impressions made in youth and after, whatever restraining effect they may have had upon her, did not make her feel that she had anything in view of eternity. Shortly after settling at Kyle, she formed a close and warm friendship with Mrs. John MacAulay of Applecross, and often in conversation she listened, greatly moved, while this gracious woman recounted her early struggles in her search for Christ. We are led to believe this was the almost

imperceptible beginning of those solemn views of her lost condition which eventually led to the great spiritual change. At this time she mentioned a sermon preached by Rev. N. Cameron, at Kyle, on a week night, which greatly impressed and helped her. The text cannot now be recalled; and again another sermon from which we believe she dated her deliverance, preached by Rev. R. Mackenzie, much later, in the Church at Kyle, but again we cannot recall the subject of the discourse. This date must have been about 1924. After this she was known to be free to discuss her spiritual experience, with those who cared to exchange these with her, though she was naturally of a very reserved disposition. Not till years after this did she get courage to come to the Lord's Table, and we remember distinctly how satisfied the Kirk Session was with her knowledge and experience when she came before them on a Saturday of the Communion at Plockton. There is little that can be given that was at all remarkable in her life. One incident, however, stands out clearly which she related. On the eve of the late Rev. D. Macfarlane's death, the words came forcibly to her: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith," and her thoughts immediately went to Mr. Macfarlane, her minister when at Muir-of-Ord. She knew nothing of his condition at the time, and was not surprised when the news of his death came the following day. She was one who thought very little of herself, and gave a high place to those whom she knew feared the Lord. This is a mark of grace in itself. John Calvin said he would give three marks of a gracious person. "The first," he said, "was humility, the second humility, and the third humility," and we believe Mrs. Mackay had these in a marked degree. She was very hospitable, as all the members of the Western Presbytery can testify, for on those occasions on which they met as a Presbytery at Kyle it displeased her when only a few of the members appeared at her house for dinner. She with her husband would make each one feel at home. We believe that the members of the Presbytery wished to show their appreciation of her kindly nature when each one of them who could attended her funeral.

Her illness, which was heart trouble, came on in the year 1949, and as time passed the symptoms which were then discernable became more pronounced till eventually the end came. The death of her devoted husband in November, 1952, was a heavy blow from which she never really recovered, although she did her utmost to bear up under her sorrow. In January, 1951, during one of her severe heart attacks, she was for a period of days quite unconscious, and not expected to recover. She told one of her sons afterwards that during this time when consciousness was largely lost, she lived in what seemed another world, amidst scenes of the greatest tranquillity and joy where she felt great peace. When she did recover consciousness and looked about the

sickroom she experienced the keenest disappointment. This may have been the foretaste or preparation for entering that place "where the wicked cease from troubling and the weary are at rest." We do believe that she is now in the heavenly country and has joined the 'Church of the First-born, which was written in heaven.' The end came rather suddenly. We wish to extend our sympathy to the family (who lost both their parents within a few months of each other), Donald and Betty, who tenderly nursed both her parents, and the Rev. A. F. Mackay, M.A., Inverness.—A. B.

Suipeir an Tighearn.

LE EANRUIG GROVE.

(*Air a leantuin bhò t.d. 277.*)

(2) Is e cuirm air iobairt a tha ann an Suipeir an Tighearn. Tha cuirm air a ràdh rithe do bhrìgh càisg nan Iudhach: "Oir tha Criosd ar n'Uan Càisg air a mharbhadh air ar son": agus mar a bha cuirm aig na s-Iudhaich air an uan chàisg, an deigh e bhi'n toiseach air a thoirt do Dhia, mar sin tha againne, gu sàcramaideil, agus tre chreidimh, cuirm air ar n'uan càisg-ne. Tha bhi beachdachadh air mar so a toirt air aghaidh a dh'ionnsuidh air smuaintean cuid de nithean a tha gu feum mòr.

An toiseach. Mar chuirn tha e gu riochdail a samhlachadh a mach co-chomunn nan naomh. Bha ith agus òl cuideachd riamh air a' meas na chomharadh air càirdeas, agus na dhòigh choitach gu bhi daigh-neachadh aonaidh; gu h-àraidh ma bha cuirm air a deanamh a chùim na crìche sin; oir, mar a tha neach ga chur, bha so air a mheas na ghealladh, air gach taobh, gu'm bitheadh gach buidhean fa leth a gabhail còmhnuidh ann an sìth agus ann an aonachd maille ri cheile. Cia cho liuthad ceangal gràidh leis am bheil Criosd a cumail aonachd a chuirp, eadhon na h-eaglais, agus gidheadh is beag e gu bhi cumail a buill ann an ceangal dlùth ri aon a cheile. De cheanglaichean gràdh Criosdail, bho'n leth a muigh, cha'n eil aon cho eifeachdach ris an òrdugh naomh so: uime sin tha e air a ràdh a thaobh nan ceud Chriosduidhean gu'n do "bhunaich iad gu seasmhach ann an teagasg nan abstol, agus ann an co-chomunn, agus ann am briseadh arain, agus ann an ùrnuighibh . . . Agus bha aig a chuideachd a chreid aon chridh, agus aon anam." Mar a h-urrain buil an aon teaghlaich, agus a suidhe aig an aon bhord, a bhi aontachail, tha'n suidheachadh mìshona da-rìreadh. "Oir ged a tha sinn n'ar moran, is aon aran, agus aon chorp sinn." Nis mar a h-urrain iadsan a tha gabhail de na h-aon sàcramaidean agus a tha faotainn an aon Spioraid, agus air an gabhail a stigh anns an aon chorp diomhir, agus air an ceangal leis an aon cheann, co-chòrdadh a bhi aca na'm measg fein, na bitheadh iognadh oirne gu bràth ged bhitheadh cadar-dhealachadh am measg feadhan eile.

Nach bu chòr gu'm b'e cùram gach aon gu'm bitheadh aonachd an Spioraid air a choimhead ann an ceangal na sith? Nach e so an teagasg a tha sinn a fòghlum bho an Tighearn a bhi suidheachadh na Suipeir, agus aon ni dhe na tha sinn a gealtuinn 'n uair a tha sinn a coinneachadh aig a Bhòrd? Beachdaicheadh Crìosd-uidhean air an aonachd a tha measg dhaoine a tha cruinneachadh air son aobharan aingidh, agus bitheadh nàire orra bhi smuainteachadh gu'n deanadh ciont am measg dhaoine barrachd gu bhi cumail cuideachd na ni na h-aon sochairan agus na h-aon dòchasan gu bhi cumail easaonachd as am measg-san. Agus na'm b'e so an t-àite ceart air a shon, dh'fhaodadh-mid a thagail mar aobhar bròin do gach neach, gu bheil sàcramaid na Suipeir, a bu chòr a bhi na meadhon aonaidh do'n t-saoghal Chrìosduidh, an àit a bhi freagairt na crìche sin, tuilleadh 'us tric na h-aon de na sàr mheadhonan gu bhi roinn dhaoine na'm buidhnean, agus am prìomh mheadhon gu bhi geurachadh eud aon bhuidhean an aghaidh buidhean eile. Cha leig sinn a leas a dhol cho fad air ais ris na roinnean a bha measg Phròstanach aig toiseach an Ath-leasachaidh ann an tìrean cein; tha eagal orm gu'm bheil tuilleadh 's a chòir dheth ni's dluithe air an dachaidh. An e gu'm bheil a bhuaidh so aig an t-sàcramaid so dhith fein? na do-bhrìgh nach urrain daoine a bhi toilicht' a bhi leigeadh le daoine eil bhi seilbheachadh òrduighean an t-soisgeil anns an t-simplidheachd sin anns an d'fhàg Crìosd iad aig a luchd-leanmhuinn, na aig na h-aon chumhachan co-chomuinn agus a bha aig an am sin air a'meas ni's leoir? Bitheadh sin mar a dh'fhaodas e bhi, tha dleasdanas na h-uile luchd-comanachaidh soilleir. Am bheil gràdh aig neach do'n Tighearn Iosa ann an treibhdhireas? Tha e cìnnteach gu'm buin e do cho-chomunn nan naomh co dhuibh bhuineas e do'n cho-chomunn shonraicht' dhe'm bheil mise am bhall na de cho-chomunn eile; ged a b'ann de aon bho'm bheil mise air mo dhùnadh a mach, do bhrìgh nach eil mi comasach air aontachadh, gun oilbheum a thoirt do'm choguis, ris na cumhachan a tha air iarruidh. Anns a chùis so, cha'n fheum mi a dhùnadh a mach bho co-roinn a bhi aige na mo ghràdh, ach a mheas mar bhràthair, co-dhuibh a ghairmeas esan mise air an ainm sin gus nach gairm; agus 'n uair a smuainticheas mi gu'm buin a h-uile Crìosduidh maith do'n aon teaghlach, air an aonadh ris an aon Cheann, ge b'e cho fad 's a tha iad bho cheile ann an àite-còmhnaidh, na theagamh ann am beachdan, tha mi ri mo chridhe a shìneadh cho farsuinn 's a tha na mo eòmas, a chum 's gu'n gabh mi iad uile a stigh; a cuimhneachadh, gu'n gabh an aon neamh sinn a stigh mu dheireadh, ged nach urrain an aon àite, tre ar suidheachadh, na air son iomral mi-shona, air cumail air an talamh.

(*R'a leantuinm.*)

Learn to feel from home in that world where your Lord was crucified.—*Charles C. MacIntosh.*

Literary Notice.

GLEANINGS OF HIGHLAND HARVEST, by Rev. Murdoch Campbell, M.A., Free Church Manse, Resolis, Conon Bridge, Ross-shire—to be had from the author, price 3/6d. We are asked to mention that the first impression of this booklet, which we reviewed in our pages last month, is almost sold out; and that any readers who have ordered it, or wish to do so, will kindly note that Adshead & Son are printing a second lot in about six weeks' time, and that their orders will be attended to then.

Notes and Comments.

The Queen and the Buddha Tooth.

Her Majesty the Queen is to visit Ceylon in April on her journey home. It is reported that Her Majesty is to watch a procession from the Buddha Temple of the Tooth. There is a tooth in this temple reputed to have belonged to Buddha, which is venerated by the pagan religionists of Ceylon. It is reported that Her Majesty will not pay homage to the tooth relic, which is a decision begotten of common sense, to put the matter no higher. What ignorant, childish superstition and folly paganism leads poor sin-blinded men to indulge in! But Dr. G. P. Malalasekera, president of the All-Ceylon Buddhist Congress, has protested against the plans for the Queen to watch a procession from the Temple of the Tooth without beforehand doing homage to the tooth. The fact is, that Her Majesty should not enter this heathen temple at all and thus avoid countenancing a God-dishonouring and superstitious cult, opposed to the Biblical Christianity she is obliged to uphold.

Cricket for Scotland on Sabbath.

It is reported in the press that cricket is to be played on Sabbath days at Selkirk, in the South of Scotland, next season, that is next summer. The local club members decided that this should be done, at a meeting last December, by 12 votes to 4. The reason given for proposing and then resolving on this evil and unchristian conduct was "for financial reasons." Apparently a loss of over £50 was reported by the treasurer of this club on their year's finances. How dark, worldly and miserable we have become in Scotland when men think that they can make a sporting club financially sound by disregarding the law of the Sabbath! Cricket on Sabbath for cash! We have come to the stage when we entertain no illusions about altering the outlook and conduct of such men to-day by mere warning. Nothing but the power of God in judgment or mercy will stop open transgression in our land. And by the way, this club is not to open its bar on Sabbaths. What a concession to the sanctity of the Lord's Day! What a mockery!

Romish Mass on B.B.C. Television.

The British Broadcasting Corporation arranged and carried through the televising of a Roman Catholic Mass on Sabbath, the 10th January last. It was televised from the R.C. Cathedral, Leeds. A priest described the ceremony to viewers. In doing so, he could not, and surely would not avoid telling viewers that in the vital part of the Mass ritual the R.C. priest or bishop believes he is offering up the Lord Jesus Christ as to His body, blood and divinity anew to God the Father. This, of course, is a great blasphemy, error, fraud and folly, foisted upon all who are prepared to believe a lie and live under strong delusion. Maybe some viewers, not formerly conversant with the "Infallible Fallacies" of the Pope, will by now be asking the question, "How can Rev. J. C. Heenan, R.C. Bishop of Leeds, perform such an astounding feat as turning a wafer made of flour and water into the body, blood and divinity of Christ?" We do not mean to be irreverent here with respect to Christ, but the boldness and audacity of men in these R.C. claims call for ridicule. Men who cannot cure a common cold, nor prevent the Pope from taking influenza, claiming to perform what they call transubstantiation as to the little flour wafer! May Satan outwit himself, and the more the deceits of Rome are made public to-day, may increased numbers of people discern the fraudulent claims of the Man of Sin. But further, it is a shame and disgrace on Protestant Britain that this idolatrous deceit should have been televised and tolerated.

Another Romish Fraudulent Miracle.

In a press message and detailed account from Syracuse, Sicily, last December it was stated that "The Roman Catholic Church officially recognised as a 'miracle' tears which pilgrims say they saw shed by a terracotta statuette of the Virgin Mary here." A Communist's wife is said to have had the statuette above her bed and saw it weep and felt the tears splash her forehead—and so the story proceeds. This all is said to have happened to begin with four days after the inauguration by the Pope of a year of special devotion to the Virgin Mary. Is comment worth while? We shall just leave this fantastic imposition on a credulous people to be judged as it deserves by those who have been favoured with gospel light and liberty.

The American Constitution and Authorised Version of the Bible.

In the New Jersey State of the U.S.A. a Board of Education decided to give free to scholars whose parents requested it a copy of the New Testament, Book of Psalms and Proverbs. A Roman Catholic and a Jew went to court in opposition. Chief Justice Arthur Vanderbilt ruled on the 7th December, 1953, as follows:—"To permit the distribution of a King James version in the schools of this State would be renewing the ancient struggles among the various religious faiths and

to the detriment of all." The report states that to permit this distribution of the Authorised Version of the Bible to American school children would be a violation of the Constitution of the United States. There is something radically wrong with the American Constitution which bans the precious Word of God in the aforesaid circumstances. We are, of course, cognisant of the fact that the American State does not support any religion in the schools with government finance, which policy holds good regarding Roman Catholics, Jews and other sects; and thus there are difficulties. So the fact remains that officially the U.S. Constitution does not and cannot assist in spreading the Bible.

Church Notes.

Communions.

January—Fifth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, Achmore, Portnalong, Breascleite and Stoer; second, Fort William; third, London and 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 Beaully; 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 Breascleite; 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 1954. Will ministers kindly check the list and forward a note of omissions or corrections to the Editor.

It is the diligent Christian that is the believing Christian, and it is the believing Christian that is the diligent Christian; there being such a sweet reciprocity betwixt these two precious graces, that they die and live together.—*Andrew Gray*.

Acknowledgment of Donations.

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

Sustentation Fund.—A Friend, Carr Bridge, £1; Mrs. D. McK., Ripley, Ontario, £17 11/-; Mr. E. M., 1 Carrigrich, Tarbert, £1 10/-; Mr. and Mrs. J. McL., Lochend, Inverness, £1; Mrs. C. McL., Crianlarich, 5/-; Friend of the Cause, Harris, £3; G. B., Helensburgh, £1; Mr. J. C., 48 St. John's Road, Wembley, £2; Mrs. C. F., Insh House, Kineraig, £1; Mr. N. McA., Ostaig, Skye, £3 10/-; Miss K. McK. East Fearn, Ardgay, 8/-; Mrs. L. C., Broallan, Beaully, £1; Miss M. McC., Dunkeld, £2.

Home Mission Fund.—Mrs. W. S., Sidecup, Kent, 10/-; Mrs. McL., Teafrish, Beaully, 10/-; Mr. J. G., 161 Boston Road, Hanwell, W.7, £2.

Dominions and Colonial Missions.—Mr. I. F. Beaton, Matiere, New Zealand, £57 6/8.

Organisation Fund.—Mr. J. McL., Drinishadder, Harris, £1 10/-.

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Synod Proceedings Fund.—A Donation of 8/6d. per Rev. F. McLeod, F.P. Manse, Evelix.

Magazine Free Distribution Fund.—Mr. A. MacK., Brackloch, 10/-; Mr. R. G., Achiltibuie, 10/-; Miss M., Edinburgh, 6/-; Mrs. E. B., Ardgour, Fort William, 10/-; Friend, Ross-shire, £1; Miss K. MacA., Torrin, Skye, 10/-; Miss G. MacK., Bettyhill, 4/-; Mrs. C., Ardheslaig, 10/-; Mrs. C. MacK., Laggan, £1 10/-; Mr. J. MacL., Cairnglass, Inverness, 10/-; Miss R. R., Geocrab, 10/-; Mr. M. MacD., Hougharry, 5/-; Mrs. Dixon, Vancouver, £1; Mrs. N. Cnoc Buidh, Camustinivaig, 2/-; Mr. J. M., Tain, 4/-; Mr. A. McL., Crona, Clashnessie, 14/-; Mrs. J. W., Stevenston, 4/-; Mrs. M. McK., Carnmore, P. Henderson, 6/-; Mrs. P. McL., 1 Skigersta, 10/-; Mr. N. McC., Arrochar, 10/-; Miss S. A. U., Balblair, 8/-; Mrs. H. C., Diabaig, 10/-; Mrs. J. F., Jordanhill, Glasgow, 10/-; Mr. R. B., Inverness, 10/-; Mrs. McL., Riverside, Clashnessie, 6/-; Mr. M. L., Arrina, 10/-; St. Jude's Congregation per A. E. A., 10/-; Mrs. J. R., Geocrab, 10/-; Miss M. S., Kyle, 10/-; Miss M. J. McL., Helensburgh, 6/-; Mr. C. R., Breakish, 4/-; Mrs. McD., Breakish, 6/-; Mr. G. M., Dargaville, N.Z., 5/-; Mrs. McL., Beaufort Road, Inverness, 10/-; Mr. J. McK., Drummond, Cr. Inverness, £1; Miss K. McK., Dingwall, 10/-; Friend, Raasay, per Mrs. Matheson, 7/-.

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