

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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A Prayer of Moses.

THE people of God are those of our sinful and ruined race who have been brought alive in their souls from the power and effects of spiritual death by God the Holy Ghost: as the Apostle asserts of the Ephesian believers, "And you hath he quickened, who were dead in trespasses and sins" (Ephesians, chap. ii. v. 1). And one most precious fruit arising from the implantation of the life of grace in the soul is a life of prayer. Down through the records of the life and history of the Church of God, prayer has always been outstanding, inasmuch as the people of God have been called into fellowship and communion with God by the Spirit and in and through the Mediator of the new covenant, the Lord Jesus Christ; and in the exercise of believing and humble prayer, this soul and spiritual communion has been enjoyed. "He forgetteth not the cry of the humble" (Ps. ix. v. 12). Now Moses, the eminent servant of God, possessed among other spiritual graces in large measure, the spirit of prayer, for who had more occasion and need to have recourse to God in prayer than Moses with all the responsibility that lay upon him as Israel's leader, under God, as they journeyed through the wilderness. One of his prayers left on record is the ninetieth Psalm, the title of which is "A Prayer of Moses the Man of God." This psalm is the oldest in the Book of Psalms and reveals the prayerful and solemn exercise of the Man of God in drawing nigh to God.

At the commencement of his approach to the Lord, he acknowledges the blessed and comforting fact that the Lord has been the dwelling-place of His people in all generations (ver. 1); that such as Abel, Enoch, Noah, Abraham, Isaac and Jacob and others, including himself, found their refuge from sin and also the consolations of salvation, and rest, satisfaction and protection, all in the glorious name of the Lord. For "the name of the Lord is a strong tower, the righteous runneth into it and is safe" (Proverbs xviii. v. 10).

Then the Man of God, so divinely and deeply illuminated in the knowledge of God, reveals in his prayer the exercise of his soul upon the glory of the eternity of God; and in so honouring God, Moses goes back in his mind and in the exercise of a living faith to eternity

thus: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (ver. 2). The salvation of Moses had its spring in the everlasting purpose and eternal and sovereign love of the one living and true God, who is from everlasting to everlasting, and thus he could also look forward with hope to an everlasting inheritance in God. And herein also in this part of his prayer, Moses evidences that faith of which we read in the epistle to the Hebrews, chapter xii. v. 3: "Through faith we understand that the worlds were framed by the Word of God," for Moses says in his prayer to God, ". . . or ever thou hadst formed the earth and the world." And so it has been that the living Church of God always seeks to honour and worship their God as the almighty and glorious Creator of all things, blessed for ever, as well as being the God of their salvation.

As is obvious, the mind of the man of God, as he proceeds in his communing with the Lord, is much exercised upon the frailty of men and the brevity of their sojourn on the earth. As he reminds the Lord, "In the morning it flourisheth and groweth up; in the evening it is cut down and withereth" (ver. 6); and as he further prays, "We spend our years as a tale that is told" (v. 9). So Moses prays in this frame from the solemn experience of having seen many of his fellow creatures die in the wilderness, indeed, multitudes of them from time to time, "carried away as with a flood." What a worm of the dust man is in the light of the revelation of the glory of his Creator! Moses undoubtedly takes a low place in his own soul in the exercise of prayer here before the Lord. Intimate though he was with the Lord, he was keenly sensible of the fact that he himself was a dying man, and but a sojourner on this earth. And this is truly an incentive to prayer in the case of the exercised believer.

As one might expect, we find confession of sin in this prayer of the Man of God. Some there are who affect to pray, yet sin has no place in their exercise at all, such as the Pharisee in the Temple, who prayed thanking God for how good and righteous a man he was; and many to-day are following in the miserable steps of the Pharisee within the professed visible Church of God. Moses was no Pharisee, but a deeply taught child of God, who knew the reality and evil of his own sins and the sins of others by bitter experience and observation. So no wonder he declares in his prayer, "Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance" (ver. 8). He acknowledges to the Lord open violations of the divine law, and those sins of the heart and darkness, which men may delude themselves are secret and hidden from the eyes of God. Moses recognises them as well known to Him who searches the heart and trieth the reins of the children of men. It is with a heavy heart and grieved mind, no doubt, that he mentions his own sins and the sins of those whom he includes in his prayer, for he says, "Our iniquities" and "our secret

sins." Well did he know that genuine confession under the influence of the Spirit of God was a step toward God as the One who forgiveth iniquity, transgression and sin.

But well did he know that sin exposes impenitent men to the divine anger and wrath, for time and again he was a witness to the manifestations of God's wrath against Israel for their varied and repeated sins in the wilderness; and so he sadly acknowledges before God in his prayer, "For we are consumed by thine anger, and by thy wrath are we troubled" (ver. 7). The God to whom he prayed is a righteous and a just God, jealous of His glory and He who is, as such, a sin punishing God. Moses knew and believed this, and in the exercise of prayer, reverently and in godly fear bows before this inexpressibly solemn revelation of the divine glory. Moses' God, to whom he prayed, was not the false god of many professing Christians in these present times, who banish the thought that there can possibly be wrath in the God in whom they profess to believe. This is derived from an unbelieving attitude to the Word of God, trifling views of their own and others' sins, and ignorance of the teaching of the Holy Spirit. "Ye do greatly err, not knowing the Scriptures, nor the power of God" (Matt. xxii. v. 29). But Moses had understanding of the Majesty and greatness of God as the Holy One of Israel.

The latter part of his prayer is wholly taken up with particular petitions, craving the divine favour for himself and those for whom he intercedes at the throne of grace.

He asks for teaching: "So teach us to number our days that we may apply our hearts unto wisdom" (ver. 12). The man Moses was spiritually a child and a scholar before the Lord, and recognised the need his fellow sinners had also of the instruction which none but God could give. He sought that the Lord would bring home upon himself and others the reality of man's brief and uncertain sojourn on earth, to the end that there would be living and serious seeking after spiritual and saving wisdom in relation to the knowledge of God's way of redemption from sin, having regard to Eternity.

Then there is an urgent cry to the Lord to return to Israel: "Return, O Lord, how long?" (ver. 13). Sinners in general from the Fall of Man downwards, have sinned away the favour and presence of God from themselves. And in the history of the world nations as such have provoked God by their wickedness and in many cases by their backslidings, to forsake and abandon them in His displeasure. Moses is here in the very element of prayer, under a keen sense of the withholding of the divine favour and presence, and he thus longs for the Lord to return to himself and the many thousands of Israel in His gracious favour. The living soul sees no expectation of spiritual or temporal peace or prosperity without the favour and presence of the Lord. The individual needs the Lord, and the nation needs the Lord.

The difficulties, trials, sins, backslidings, murmurings, and discontent which Moses witnessed among the Israelites would most assuredly emphasise to him time and again in the wilderness how that foolish, vain, and sinful man needs what will satisfy him in his heart and mind in the spiritual and highest sense. And so he beseeches the Lord in these words, "O satisfy us early with thy mercy" (ver. 14). He thus turns in his prayer seeking the revelation of the divine compassion and pity towards his sinful and frail fellow creatures; for the forgiveness of sins and peace with God through the atoning blood of the promised Messiah and Saviour of the guilty, would certainly satisfy their guilty souls as with marrow and fatness, and all according to the abundant and sovereign mercy of the Most High. An answer to this petition in the experience of poor sinners provides a ground for rejoicing on their part all their days; although it does not follow that the sinner pardoned in the mercy of heaven derives joy from this ground when and as he ought. Many a time Moses prayed for God's mercy besides in this prayer, for others; yea, and for himself also. So it will be in the experience of the child of God; their cry will be for mercy until the end of their sojourn in this world of sin and vanity.

Many a groan, many a tear, many a disappointment, and many a sore trial Moses had on account of his concern for the welfare of his people, in face of their sins and waywardness, and the hand of the Lord upon them afflicting them. Then, in consideration of this, it is no wonder that he cries, "Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil" (ver. 15). He no doubt longs for a humble obedience to the Word of the Lord among the people, and that there would be a gracious walking in agreement with the mind of the Lord. That thus there would follow the removal of the rods of affliction, and the forthcoming of tokens for good in grace and providence as from the Lord. This is what will make glad the hearts of the children of Israel. Tastes of the love of God in Christ, evidences of the divine kindness and care in providence and answers to prayer, etc., have made glad the heart of God's spiritual Israel many a time during and after periods of affliction and trial. And well does Moses realise that the Lord alone can bring gladness to His afflicted people, and so he prays for this.

In the concluding part of his prayer, he petitions the Lord to cause His work to appear unto His servants (ver. 16). He appears to desire that the Lord would work in such a manner spiritually and providentially so as to give memorials of the divine favour to His needy and tried servants, unto their encouragement in the service of their heavenly Master, and to revive and strengthen their faith in Him and love to Him. And, further, Moses has an affectionate and gracious regard for the coming generation—the children of the Lord's servants; for he prays the Lord to let His glory appear unto them (ver. 16). Is this not a fundamental mark of the outlook and concern

of the godly? They do indeed desire that the glory of God's name as a just God and a Saviour be made manifest to their children, and that instead of the fathers shall be the children, fearing and serving the Lord; and by the help of divine strength carrying on the worship and service of God, so that the continuity of the Church and Cause of God is conserved in the world, when the godly fathers and mothers in Israel are away to heaven.

And finally, the Man of God, among other things, calls upon the Lord in the behalf of all for whom he prays, including himself, in these words: "And let the beauty of the Lord our God be upon us" (ver. 17). And how absolutely essential to all the beauty of the justifying righteousness of Christ and of holiness is, with a view to an abundant entrance into the realm of eternal glory and the presence of the Majesty of God as revealed there, in and through the now glorified Son of God, who is the Lamb in the midst of the Throne.

The prayers of Moses, the Man of God, are ended long ago. He is in the heavenly sanctuary where praise is the exercise of pure spirits before the Throne of God. But "he being dead yet speaketh," in the Book of Psalms, as elsewhere throughout Scriptures. May we learn under the saving and sanctifying operations of the Holy Spirit to follow in the footsteps of the living Church of God, and thus be given much to prayer here, that we may praise pre-eminently hereafter.

Captain James Wilson—1760-1814.*

CAPTAIN JAMES WILSON is well known as the Commander of the ship "Duff" which carried the first Christian missionaries to the islands of the Pacific Ocean in 1796. His earlier life had been spent in battle and adventure in America and India, and its incidents read more like the wonders of fiction than a literal detail of truth and fact. The history of his attempt to escape from one of the prisons of Hyder Ali, and the sufferings to which he was subjected for two and twenty months after, would form the basis of a startling tale. In 1794 he returned to England, made rich by one fortunate enterprise, and bought an estate in Hampshire, where he hoped to repair his shattered health, and to enjoy happiness in the sports of the country and the fashionable society of the neighbourhood. On his return voyage he had frequent discussions on religious subjects with a missionary who was on board, and who was greatly scandalised at his infidel principles. He had come out of the furnace of suffering, insensible as the millstone to any feelings of gratitude or devotion, and his mercies had no better effect than his afflictions. He saw no Divine hand in the providence which had preserved him in deaths oft; in hunger and thirst and nakedness; in journeying and in prisons; in perils of waters; in perils

* From *The Divine Life*, by Rev. J. Kennedy, London.

in the wilderness; in perils by the heathen; and which, after all these dangers, had crowned his mercantile pursuits with wealth by means which appeared almost miraculous.

Captain Wilson's infidelity, his biographer says, may be ascribed mainly to two causes: the want of an early acquaintance with religion and his residence so many years in India, "a country which has proved fatal to the principles of Europeans, who, making wealth the sole object of their worship, prostrate their hearts before the shrine of this golden image with a more unhallowed devotion than if they bent the knee in the chambers of Asiatic idolatry. His mind had been rendered completely callous by the events and occupations of his life; and this baneful influence had darkened down upon his faculties so as to obliterate any remains of religion and all sense of God's moral government among men. Like all other disciples of deism, he entertained lofty conceptions of human nature, and was deeply imbued with a self-complacent admiration of his own goodness. He considered that he had so conducted himself as to merit the congratulations of the world, and had done nothing he could reproach himself with as unjust to his neighbour or offensive in the eye of God. He had even in some instances behaved with a generosity that he thought could not fail to secure for him the divine approbation, and when compared with others of his countrymen in that part of the world, he flattered himself he ought rather to be celebrated as a man of exalted virtue than regarded as an unbeliever or a sinner. Besides, his many wonderful escapes, his singular preservation, and, above all, his success in his mercantile engagements, which had raised him to affluence, after being stripped of all he possessed, led him proudly to imagine that he was not only a child of fortune, but in special favour with the Deity.

"It is difficult to imagine," says his biographer, "almost anything more unlikely than that the subjects of revelation should engage or interest a mind so wrapped up in the flattering opinions of superior worth and the romantic schemes of earthly happiness. The objections must have appeared to him numerous and formidable against receiving a book as a revelation from God, the design of which was to teach him that his heart was deeply depraved; that he had been a rebel through life against his Maker; that he had incurred His displeasure, and must expect pardon and happiness solely through the unmerited mercy of Him he had offended."

Captain Wilson had a pious niece who superintended his household affairs, and though he regarded her religion as a weakness, her character was not without some influence on his mind. One of his neighbours, an old sea captain, often invited his attention to religion; but, though this man knew his Bible well, he was not sufficiently acquainted with the general evidences of Christianity to meet the reasonings of his sceptical friend. The Indian captain proudly defied the artillery of his denunciations against unbelievers, and smiled at his entreaties to

abandon the ranks of scepticism. Occasionally, however, and at intervals, transient convictions would strike his conscience, like the flashes of lightning that cross the path of the benighted traveller. He would sometimes indulge the reflection that if Christianity were from God, his plan of life was altogether wrong, his estimate of himself erroneous, and his hopes of future happiness fallacious.

At the table of the old sea captain Mr. Wilson met Rev. J. Griffin of Portsea, and the authenticity of the Sacred Scriptures became the topic of conversation. The host pleasantly remarked that he had already been foiled on that subject, and referred the cause to his young friend the minister, who was better able to maintain the contest than he was. But the minister politely declined what might seem an obstruction of his sentiments on the company, and added that he thought the matter too serious and important for the occasion, although he was ready at all times to defend the truth, according to the best of his abilities. Captain Wilson smiled at the gravity of the clergyman and observed that it would be no obtrusion. "I assure you, sir," he continued with a dogmatical air, "I am glad of the opportunity to converse on it; for I have never met with a clergyman yet, and I have conversed with several, that I could not foil in a quarter of an hour." This challenge could not be declined, and when the party broke up the two combatants, embracing the delightful opportunity which a fine evening in July afforded, adjourned to a shady bower in the garden to debate the point whether Christianity was a revelation from God.

In that shady bower Mr. Griffin met all the objections of his new acquaintance to the religion of Christ, for hours, in a calm, intelligent, and earnest spirit. Step by step they advanced till the whole field of the Christian evidence was surveyed. The approach of night brought the discussion to a close, and the minister recommended to Captain Wilson such books as treated on the subjects they had been discussing. "From these," he said, "your mind, I am persuaded, will receive such a refulgency of evidence that you will as readily admit the Divine authenticity of the Scriptures as you do that light is the medium of vision or that life is the cause of sensibility."

The impression produced on Captain Wilson's mind by this conversation did not amount to entire conviction, but he was thoroughly aroused to consider a question which he was now prepared to admit was the most important of all. For days he read the Scriptures carefully, and when the Lord's Day arrived he offered to drive his niece to her place of worship, a distance of ten miles, but his chief object was to hear the minister who had interested him so deeply by his defence of Christianity. The simplicity of the worship, and the solemnity of the congregation impressed him much. "But," says his biographer, "the text was rather unfavourable for disarming the prejudices of one who had objected to the mysterious doctrines of Christianity. It was taken from the 8th of Romans and treated of

the subject of predestination. The preacher, who naturally felt anxious when on entering the pulpit he perceived an unexpected hearer in his late adversary, and would gladly have changed the subject, but he illustrated his difficult text in such a manner that the captain ever after regarded it as highly instrumental in his conversion to God. Notwithstanding the theme, the doctrine was presented to him in such a light as roused his soul to a sense of his danger and constrained him to seek in earnest for pardoning mercy and Divine teaching. He listened to it with fixed attention. It seemed to produce a conflict of feelings in his breast. His memory, reason, conscience, imagination and passions were all in agitation. His prejudices for and against the doctrine, his hopes and fears, his love and hatred, raised a storm in his soul which he could not subdue; for which his heart rose in rebellion against the sovereignty of God, the events of his whole life appeared before him as uncontestible evidences of its truth. The silent tears which he endeavoured to suppress, and which he was afraid to wipe off lest he should attract notice, excited in the bosom of his friend feelings of benevolent and sympathetic joy."

On their way home Captain Wilson said to his niece, "If what I have heard to-day be true, I am a lost man." Reason and conscience urged him to investigate the matter patiently, but the fear of enthusiasm and the dread of becoming an object of ridicule determined him to resist the current. The painful remembrance of former sins, and the fearful apprehensions of futurity, aggravated this internal conflict. He now became pensive and thoughtful; the Bible and religious books formed his constant and almost his only companions. He attended regularly the place of worship, joined with fervour in the service, and seemed wholly absorbed in the inquiry, "what must I do to be saved?" The change which he was undergoing attracted the notice of the gay society with which he mingled, and the artillery of wit which he had often poured on others now returned upon himself. He frequently tried to stem the torrent by argument; at other times he attempted to go with it, by joining in the laugh, till it had spent itself, but all in vain. They were resolved either to rout him out of his strange notions or to laugh him out of their society; but as they could not do the former, they gradually accomplished the other by breaking off the connection.

Captain Wilson gradually "obtained such a firm persuasion of the truth of revelation as to declare that nothing in the world, not even Satan with all his principalities and powers, could persuade him that the Bible was not the Word of the Most High; neither could anything have weaned him from his errors so completely as that precious volume had done. "He perceived that the sanctification of the Spirit forms the evidence of our witness for heaven, and is as essentially necessary to salvation as an interest in the justifying righteousness of Christ;

he likewise saw that the atonement of the Redeemer, and the promises of God, constitute the foundation of our hopes of acceptance with him. On this basis he was enabled to build his faith, hope and practice."

The retirement of Horndean and the luxuries of wealth could not now satisfy the mind or heart of Captain Wilson. He was in all the vigour of manhood—what could he do for the honour of his Saviour and the good of his fellow-creatures? The devotedness and self-denial of the worthies recorded in the Epistle to the Hebrews filled him with admiration. Was his faith like theirs? Could he suffer and serve like them, and give up all for Christ, and go forth at the Divine bidding? Circumstances occurred speedily which brought these questions to a practical issue. A missionary society was formed in London, and it was proposed to send the gospel to the lately discovered islands of the Southern Pacific. If called upon to take the command of the expedition, could he embark once more upon the deep, not in quest of worldly substance, but to carry to heathen lands treasures more valuable than the gold of nations? He felt that he could do it with pleasure; his faith was equal to the sacrifice; he could quit his home, encounter the perils of the ocean, and brave all the dangers and difficulties to which such an enterprise must necessarily expose him. And he did it. On the 10th of August, 1796, the ship "Duff" sailed from the River Thames, having for her flag three doves on a purple field, bearing olive branches in their bills. After a voyage of five months the missionaries landed at Tahiti, on the 4th of March, 1797. Thus auspiciously began the glorious enterprise through which fifty or sixty islands of these southern seas have already cast away their idols and returned to the living and true God.

"Who would have looked," as Dr. Hawlis says, "for a convert in a haughty, unprincipled Indian merchant, or for a commander of a Christian mission in an infidel sailor, chained in a prison at Seringapatam? Who could expect the deist, who returned from India contradicting the faith of Christ and blaspheming the cause of the Cross, within five years afterwards on the quarter-deck, in the midst of prayer and praise, carrying the everlasting gospel to the isles of the Pacific Ocean? Yet such are the mysterious ways of Providence, such the irresistible influence of truth, and such the power and efficacy of Christian principles."

Grace shall prevail against a torrent of corruption. Whence is this? The corruption is ours, but the grace is God's. God leaves original corruption to make us long after heaven, where there shall be no sin to defile, no devil to tempt. When Elias was taken up to heaven, his mantle dropped off; so, when the angels shall carry us up to heaven, this mantle of sin shall drop off.—*Thomas Watson.*

General Regulations Regarding Sacrifice.

(*Leviticus, chap. vii., v. 37-38.*)

By the late REV. ALEXANDER STEWART, Minister of Cromarty.

THAT sacrifice was of Divine appointment—the mode of worship prescribed by God Himself—has been the subject of a previous Lecture, together with the calling of Aaron and his sons to the priesthood.

The nature of the priest's office implies sin—a priest is radically and essentially a mediator or intercessor. The necessity for a mediator does not arise from the infinite physical distance of the creature from the Creator, but from his infinite moral distance as a guilty, polluted creature. Did no sin exist, there need be no intercessor.

The service of a priest as mediator is twofold, including sacrifice or oblation, and intercession.

Oblation was typified in the Mosaic dispensation by the sacrifices offered on the brazen altar, at the door of the tabernacle, intercession by the burning of incense on the golden altar, within the sanctuary.

The office of the priest differs from all other ecclesiastical offices, in the priest having to deal with God in behalf of men. All others, from inspired prophet or apostle, to evangelist, bishop, elder or deacon, are commissioned by God to deal with man; the priest, too, holds his commission from God, but his office is Godward, while that of others is manward.

That the wrath of God is enduring as His love is manifested in the necessity for the appointment of the Divine Mediator. And in the circumstance of the Holy Son of God being called to the office, not taking it on Himself, is displayed the infinite dignity and majesty of the God who is offended. How mad is the presumption of a finite creature daring to interpose and offer himself to mediate between an angry God and guilty man! Aaron and his sons were called by God Himself to the priesthood—but they are but the shadow or picture of the one Divine High Priest who was to come—to whom the Lord swore, and will not repent, "Thou art a Priest for ever." From the appointment of this Divine High Priest as Mediator between God and men, we are led to contemplate the boundless love of God to His creatures—that well-spring from whence salvation flows to a lost world.

We shall, then, notice some general regulations regarding sacrifice. They are stated now, rather than when they come in course, as they can then be referred to more conveniently, thus saving time when the sacrifices themselves come to be considered.

The first of these regulations to be noticed is the animals to be used in sacrifice. They were the clean animals, and a selection from these—the ox, the sheep, and the goat among cattle; and of fowls, the turtle-dove and young pigeon: these last appear to have been brought in pairs.

Again, a second general regulation was that the eating of blood was prohibited. Noah, the father of the old world after the flood, was the first to whom this prohibition was made known. When permission was given to eat animal food, it was with the restriction that the blood, which was the symbol of life, should not be eaten. This would teach a lesson which was forgotten in the old world, for we read that "violence covered the earth," and doubtless the shedding of blood was then no unusual circumstance. It would also teach a lesson of reverence to the Lord of life; man may take away life, but cannot bestow it on the meanest creature. It would also be a protection to human life. But though from the narrative it does not appear that Noah was instructed in the still more important reason for this prohibition—which is first fully and openly declared by Moses, that "it is the blood which maketh an atonement for the soul"—yet we cannot but think he also understood it in this sense; and it was well calculated to teach those who lived under the patriarchal and mosaic dispensations, but still more clearly to teach us who see it in the light of the New Testament, sentiments of the most profound reverence for the blood of atonement—the blood of the Son of God, which was poured out on the altar to make an atonement for our souls.

The next thing we notice is the intimation to the children of Israel that they were not to eat of the fat of the sacrifice—teaching them, as it teaches us, that God is entitled to our best affections—the best of all we have must be given to God. "The fat is the Lord's."

The blood and the fat were forbidden to be eaten; but there were also some things prohibited from being offered on the altar. When the children of Israel brought their meat offerings—for meat offerings were enjoined as well as sacrifice—they must make none of those offerings with leaven, nor burn leaven on the altar. When we bring our offerings to God, we must not come with the leaven of malice, pride, impurity, or wickedness, but with the unleavened bread of sincerity and truth.

Honey was likewise forbidden to be offered. It was too luscious. We cannot serve God acceptably by indulging our own sensual appetites—by gratifying the lust of the eye in decorating our places of worship with fine paintings, statues, etc.; or *the lust of the ear*, as it might be called, by fine music, as if we were at a concert; or the pride of life, by coming before God in the vanity of our minds.

While these things were prohibited, it was expressly enjoined that in no offering should the salt of the covenant be lacking. Salt is a preservative. The righteous are the salt of the earth. When Noah and his sons entered into the ark the salt was withdrawn from the earth, and the world perished in its sin. So the grace of God in the heart of an individual is the salt which preserves amidst a mass of corruption. "Have grace, that ye may serve God acceptably with reverence and godly fear."

The last general regulation connected with sacrifice which we notice is the place appointed for offering sacrifice. It was now restricted to one place. In the partial reformatations of the Israelites, when they had sunk into idolatry, we read that the people still sacrificed in high places. This was not right. It was contrary to the law enjoined by Moses, and the one place pointed to the one Saviour—the one mediator between God and men—the man Christ Jesus. Peter expressed the meaning of this appointment when he said, “Lord, to whom shall we go? Thou hast the words of eternal life.” And our Lord Himself says, “No man cometh unto the Father but by me.”

Some object to this part of Scripture being made the subject of attention by us. What, they say, have we, who live under another dispensation, to do with all this? Has not sacrifice now passed away? Or, they take all the sacrifices as a whole, and say, Oh, yes, we know that the sacrifices all typify Christ, but now that He has appeared and offered the great sacrifice once for all—now that the substance has come, is not the shadow done away? It is true that as Christ is the end of the law for righteousness to all who believe, so He is the end of the law for sacrifice: but should we who are relieved from the burden, the trouble, and expense of the Jewish mode of worship, think it a great matter if we give a portion of our time and attention to the understanding of a portion of Scripture having so important a bearing on our worship of God?

There are two motives, or encouragements, to our careful examination of this part of Scripture: First, It's so clearly showing the priestly office of the Saviour, though, doubtless, having reference to Him, also as a Prophet and a King; yet it is as a Priest that it more especially refers to Him. His mediatorial office is clearly revealed by the typical sacrifices offered on the brazen altar, and the burning of incense on the golden altar.

The difficulty may be noticed of understanding aright the sacrifice of Jesus Christ, as spoken of in the New Testament—the perversions of the doctrine of atonement which have been made, together with the great danger of misunderstanding it. What commentary can we find so safe and full as God's own Word? Moses did not write from his own imagination, but by the inspiration of God, and for our learning on whom the ends of the earth are come: and the number and variety of the Mosaic sacrifices affords a means of viewing the sacrifice of the great Antitype in all its shades, and on all its sides.

The second encouragement to the study of this part of the Bible is its bearing on the spiritual worship of God by His spiritual priesthood. Melchisedek, Aaron, and his sons, and our Lord Jesus Christ, were priests in a peculiar sense, in virtue of their office, separate and apart from all others. But all true believers are a spiritual priesthood, and when they come to offer their spiritual sacrifices, where can they better learn the nature of these, or how they should be offered, than in

those sacrifices which Moses was inspired by God to record, and which, by their variety and multiplicity, are suited to the various tempers and experience of the children of God in every circumstance, and in all ages? For there is nothing which applies to Christ Himself—with the exception of some peculiar things—but what in a subordinate sense applies to His people.

It is therefore intended, by the blessing of God, to take up and illustrate the regular sacrifices, as they are by law defined. They are enumerated in the verses read as a text, and we have an account of them in the first seven chapters of Leviticus; other passages referring to them will be read and compared. These five sacrifices—consecration, of which we have an account in the eighth chapter—is not considered one of the regular sacrifices—the burnt offering, the meat offering, the sin offering, and the trespass offering, are intended to be taken up and explained separately. Meantime, we may say that the careless and self-sufficient hearer will be disappointed of reaping any benefit; while to those who give a patient and attentive hearing a corresponding advantage may be promised.

When such a knowledge of these sacrifices is obtained as to enable us to distinguish the characteristics of each, and when any specialty or anomaly occurs be able to detect it—and such specialty is generally very significant—a speaking out of the type giving a glimpse beyond the ordinary meaning of the figure; when such an understanding of these sacrifices is obtained, then other passages in the writings of Moses will beautifully open up to us, as it were, of their own accord.

The Grievous Consequences of the Loss of Spiritual Comfort.

By JOHN COLQUHOUN, D.D., Minister of the Gospel, Leith.

(Continued from page 141.)

3. *A distressing apprehension that some overwhelming judgment* will suddenly be inflicted upon them, because of their great offences, is often a consequence of their loss of holy comfort. Heman apprehended that such judgments were to come upon him as would cut him off (Ps. lxxxviii. 5). The disconsolate Christian, under a deep sense of accumulated guilt, is frequently struck with fear that an offended God will inflict upon him some sudden and terrible punishment. A filial and holy fear of Divine judgments, arising from the consideration of the great evil of sin, and of Jehovah's infinite righteousness, and abhorrence of iniquity, as well as of His tremendous wrath revealed against it; is, indeed, lawful, and should at all times be exercised by the saints. "O Lord, I have heard Thy speech," says Habakkuk, "and was afraid" (Hab. iii. 2). And David, "Thou puttest away all the wicked of the earth like dross: therefore I love Thy testimonies. My flesh trembleth

for fear of Thee; and I am afraid of Thy judgments" (Ps. cxix. 119, 120). But when a holy man has deprived himself of comfort he commonly yields to a *slavish* and *excessive* dread of the judgments of God. When he hears that a thousand have fallen at his right hand, and ten thousand at his left, he trembles like a leaf of the forest. In such a condition he is disposed to indulge a disquieting, distracting, and tormenting fear; a fear which unsettles his mind, suspends his exercise of faith, disturbs his peace, destroys his hope, and instigates him to impatience, and to the use of unlawful means in order to escape the danger that threatens him. A fear of this kind is very sinful, as well as unbecoming, in a true Christian: it alienates his heart from the Lord and disqualifies him for the spiritual performance of his duty. Since he is walking in darkness, a thousand *imaginery* fears, disquiet and perplex his soul. He is now readier than formerly to be imposed upon by imaginary dangers, and to be "in great fear where no fear is" (Ps. liii. 5). Although the Lord hath promised to him that "no real evil shall befall him" (Ps. xci. 10); that no affliction shall ever come upon him but what will issue from the greatest love and terminate in the greatest good to him; yet he can almost think of nothing but of imminent danger on every side: and his groundless and gloomy fears of it render him inexpressibly uneasy. Such fears are so many galling fetters to his imprisoned soul; and when he would at any time try to shake them off, his quick sense of total inability discourages him. From this they take occasion to become still more oppressive to him. Hence is that mournful expression of Job, "If I say I will forget my complaint I will leave off my heaviness and comfort myself; I am afraid of all my sorrows: I know that thou wilt not hold me innocent" (Job ix. 27, 28).

4. Great *uncertainty* of mind about *their present* and *their future state* is usually a consequence of the suspension of spiritual consolation from their souls. Now that the Christian is walking in darkness he cannot, as formerly, see either his warrant to trust as a sinner in Christ for salvation to himself in particular; or any good evidence of his having ever yet trusted in him. Having lost the *light* of God's gracious countenance, and of holy comfort, he has consequently, and in the same proportion, lost *sight* of his vital union with the Saviour, and of his personal interest in His righteousness and salvation. Hence great and sad doubts, what will become of him for the future, frequently disquiet his mind. "He who walketh in this darkness, knoweth not whither he goeth" (John xii. 35). Unbelief prevaileth so much against him that he often questions whether Jesus Christ can, or will, save such a great sinner as he is and whether God will have mercy upon him or not. He is in perplexing and painful uncertainty what the great and terrible God may be about to do with him when he is to depart hence; and he often suspects the worst: yea, his doubts may be suffered to prevail so much as to make him *conclude* that the Lord will be favourable to him no more. Thus Asaph, in a similar

case, expresseth himself: "Will the Lord cast off for ever? and will He be favourable no more? Is His mercy clean gone for ever? Doth His promise fail for evermore? Hath God forgotten to be gracious? Hath He in anger shut up His tender mercies?" (Ps. lxxvii. 7, 8, 9). And the Israelitish Church, in her captivity, saith, "My strength and my hope are perished from the Lord" (Lam. iii. 18). When the holy soul is in darkness it will often argue thus: "The Lord hath departed from me and, it may be, He will never return to me. Oh! what will become of me if I am never to enjoy communion with Him any more! What if I shall have my portion, through all eternity, with hypocrites and unbelievers in the place of torment! I have now no cheering light, no enlivening hope, and, perhaps, I am soon to be cast into outer darkness." The Christian, in this perplexing condition, hath, indeed, some lucid intervals, now and then; but, as one expresses it, they are like the small breathings and refreshments of a person who is newly taken off the rack and is about to be carried to the rack again. If it is accounted a bitter ingredient in the cup of outward affliction to be kept in suspense concerning any object which is deemed necessary and important to our *temporal* welfare, how distressing must it be to the spirit of a holy man to be held in suspense between hope and fear respecting objects which are absolutely requisite and infinitely important to his *eternal* felicity! As a natural man cannot be at ease without natural accommodations or the possession of such things as are adapted to the comfort of natural life, so a spiritual man cannot be quieted without the enjoyment of spiritual blessings. The possession of ten thousand worlds could not afford *him* the smallest ease. Nothing but the faith of redeeming love to him, the view of his personal interest in the Redeemer, and the hope of his eternal enjoyment of God can put his soul to rest. Were he but to know that *he* is to be glorified together with Christ, and in due time to enter into His joy, he should soon come forth to the light of consolation.

5. Another consequence of their having provoked their heavenly Father to withhold comfort from them is *their uttering of heartless and useless complaints*. "Even to-day," saith Job, "is my complaint bitter: my stroke is heavier than my groaning" (Job xxiii. 2). And Asaph, "I complained and my spirit was overwhelmed" (Ps. lxxvii. 3). Some believers, after they have lost their wonted consolation, are not at first deeply sensible of the greatness of their loss; and therefore, though they mention with sorrow their want of former comfort, yet their sorrow is far from being very deep. Their hearts are indeed *affected* by their loss, but they are not so deeply *afflicted* by it as bitterly to bewail the *sins* which have procured it. They fill the ears of some of their Christian friends with lamentable accounts of their doleful condition, but at the same time they utter almost nothing but complaints of that which they *themselves* are suffering. They do not humble themselves deeply before the offended Majesty of heaven; nor do they, by faith, prayer and holy circumspection strive to recover

that which they have lost. They are like Issachar, couching down under their burdens, or they may be compared to a diseased man who frequently bemoans himself but does not seek to free himself from his distemper. Sometimes they are very peevish and obstinate, and they seem to take a pleasure in complaining of the trouble which they endure. But they are not aware that by indulging a temper of this kind they render it necessary that their wound should yet be deeper, and that they should yet have more reason to complain before comfort be restored to them. David, when he was under a sense of guilt, and of paternal displeasure, doubtless felt his loss of holy comfort, but yet he did not strive ingenuously to confess and bewail his iniquities and fervently to supplicate for spiritual consolation until "day and night the hand of God was so heavy upon him that his moisture was turned into the drought of summer" (Ps. xxxii. 3, 4). They think, too, that they can never complain enough; that *their* condition is inexpressibly miserable, as that of Job, when he exclaimed, "Oh, that my grief were thoroughly weighed, and my calamity laid in the balances together! For now it would be heavier than the sand of the sea: therefore my words are swallowed up" (Job vi. 2, 3). But such thoughts and expressions as these are very unbecoming in the true believer, who has, in every condition, a compassionate Saviour to trust in, a consummate righteousness to rely on, and promises of grace and glory to apply and plead. The exercise of faith is certainly intermitted when he can allow himself to utter such clamours. He undoubtedly, at that time, forgets the infinite freeness, suitableness, fulness, and sufficiency of the grace which is in Christ Jesus. Besides, he thereby shows plainly that his grief and fear are, after all, far from being great. When sorrow and fear are shallow and superficial they are usually clamorous; but when they are great and deep they are commonly silent: they are so great that they cannot be expressed (Ps. lxxvii. 4), and, therefore, like the waters of a large and deep river they move silently. So long as the dejected Christian is able to complain, methinks instead of complaining to others around him, only of an absent God and Saviour (Lam. iii. 39), he should complain of himself rather, and should complain of himself chiefly to the Lord, who only can relieve him.

6. A deep and painful *sense of God's paternal anger* is also a consequence and a concomitant thereof. Though believers are, in their justification, so entirely delivered from condemnation to vindictive and eternal wrath as to be no longer exposed to wrath of *that* kind (Isa. liv. 9); yet, by sinning (which after their justification they do) against the Lord, not as their avenging Judge, but as their gracious God and *Father*, they incur the guilt of *fatherly anger*. By the fatherly anger of God is meant His holy and righteous displeasure with His disobedient children, which is manifested by His infliction of chastisement upon them. In this manner the Lord was angry with Moses (Deut. i. 37), and with His ancient Church, the members of which

expostulate with Him thus: "O God, why hast Thou cast us off for ever? Why doth thine anger smoke against the sheep of Thy pasture?" (Ps. lxxiv. 1). When the Lord is so displeased with any of His children as to withdraw from them the sense of His special favour, He commonly, at the same time, impresseth on their souls in place of it a sense of His paternal anger. Instead of cheering them with that delightful sense of His redeeming love to them which they formerly enjoyed, He fixeth deep in their souls a painful feeling of His being angry with them. "For the iniquity of his covetousness," saith Jehovah, "was I wroth and smote him: I hid me and was wroth" (Isa. lvii. 17). When the Lord is wroth with any of His people for their iniquities He will not only hide His face from them, or deprive them of the cheering sense of His favour, but He will smite them likewise; and this He will do not only by some external stroke of His rod on their bodies or estates, but sometimes by an *internal* and deep impression of His anger on their souls. And if depriving them of the cheering sense of God's favour is connected with the feeling of His hot displeasure, an inexpressibly bitter and grievous conflict in their souls must ensue. Therefore hath the Lord said, "I will not contend for ever, neither will I be always wroth: for the spirit should fail before Me and the souls which I have made" (Isa. lvii. 16). When God is wroth with His children He makes them *feel* His displeasure either by frowning so upon them that they shall for a season discern almost nothing of His countenance but a continued and a dreadful frown, or by "covering them with a cloud in His anger" (Lam. ii. 1); or by seeming "to be angry even with their prayer" (Ps. lxxx. 4), to shut it out (Lam. iii. 8), and to "cover Himself with a cloud that it cannot pass through" (Lam. iii. 44); or by leaving their souls to languish under the prevalence of unbelief, discouragement and dread; or by laying sore and long affliction upon their bodies and rendering all the means which they employ for the removal of it unavailing; or, in a word, by threatening to destroy at once all their external comforts. Indeed, when the Lord impresseth on their spirits a deep and fixed sense of His anger no creature can afford to them the smallest consolation. In vain will they seek for ease to their oppressed souls, in business, or amusements, or gay company. Friends may, indeed, mourn with them, but as one expresses it, they cannot wipe away *their* tears. Nor can they, then, find relief even in the ordinances of God. Every threatening of His holy law appears as an arrow aimed at their heart. Every promise of His blessed Gospel, however full of consolation to others, seems empty to them. Every offer of a Saviour, and of His great salvation, however unlimited, appears to be directed to other sinners and not to them. The Lord Himself seemeth to them as if He were taking no notice of their distress; yea, as if He were an enemy to their souls. We are not to wonder then if in such a case they feel overwhelming trouble and anguish of spirit (Job xix. 6, 8;

Ps. xxxviii. 2, 3). Indeed, it is because the Lord still loveth them and resolveth to save them that, when He sees them running on to sin and misery His paternal anger thus overtakes them in order to stop and bring them back again to the comfort of holy conformity to the image of His Son Jesus Christ.

(To be continued.)

Pastor Russell or Jehovah's Witnesses.

By the REV. JAMES MCLEOD, Greenock.

THIS infamous sect is a weapon which Satan uses for the ruin of precious souls for Eternity. Who was Pastor Russell? He was born in the United States of America, and became infatuated with religious notions about heaven, earth and hell. Indeed, Russell "banished hell" and advanced a theory about a "heaven" which no other reformer ever heard of but Pastor Russell. He preached that the day of judgment was passed, and many other unscriptural ideas which could only be concocted by a madman! However ignorant and blasphemous his teaching was, Russell, like Mohammed of old, gained a large body of thoughtless, irreligious and senseless men and women to believe his doctrine. He became so popular that, not only in the U.S.A., but in this country many sent for the "Pastor" to explain in person his "new gospel." He duly arrived in London, accompanied by a "Mrs. Russell." He was received with great applause by gullible Londoners, of whom many no doubt deeply and reverently believed that Pastor Russell had discovered a new Utopia for the ungodly and unregenerate. The Albert Hall, London, was engaged for the Pastor, and there was no lack of money to meet all financial expenses, which such a great public gathering involved. The hall was packed to hear the "new gospel" of this modern son of Diotrephes! He was, naturally, praised as he could show and prove that the day of judgment was passed, and that there was no such place as hell. After the Pastor discharged his duty to the public, and proved his doctrines to be absolutely true to all the facts of his own revelation and interpretation of God's will and purpose towards mankind. Russell had, of course, to banish the doctrines of the Lord Jesus about the future state of saint and sinner. Christ may be a good teacher, and a good living man, but just a man, and no match for the learned Pastor Russell!

When the Pastor had ended his mission in London, of course, he had to return to his vast flock in the U.S.A. They were looking forward to his return, and preparing to receive him with all the honours due to a great Prophet who had unexpectedly arisen among them. There was, however, one individual waiting in the city of New York for the arrival of her husband—Mr. Russell! This was the Pastor's legal wife, and the "Mrs. Russell" who attended to the Pastor in London

was not his wife. Mrs. Russell had to sue her husband in the law courts of New York City. The records of the case and the decision of the courts are public property. The Pastor made a great show of learning when preaching his infamous doctrines, of his knowledge of the Hebrew tongue, and the Greek language without ever learning to conjugate a single verb of those noble languages. "Thy sins shall find thee out" came like a thunderclap on this rogue of Satan. He passed on to his final and eternal account, and we might add, in the words of God to Jeremiah, "He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem" (Jer. xxii. 19).

Like the tares sown by the enemy among the wheat, this evil and wicked blasphemer left behind him able lieutenants to carry on the work which the Pastor had to give up at the call of the inexorable messenger of death. The principal lieutenant was a man called "Judge Rutherford." He was no judge, but the devil is fond of giving high titles to his most active and vicious agents—like, for instance, His Holiness the Pope! The Russellites, as they were then known, having gathered a great deal of wealth, began to pour forth their cursed doctrines through the press of the United States, Canada, Britain, the Colonies, etc. The Devil opened the purses of deluded men and women to advance "The Good Cause," which taught "no hell," "the judgment is passed," "Christ was a mere man," and "Pastor Russell was the first and only man who knew and understood the purpose of God towards sinners." Who would be so hard-hearted and cruel to refuse to support financially this "new gospel"? The crusade must be advanced, at all costs. Millions and millions of dollars poured into the laps of the Russellites to pay for the printing, publishing, and sending forth, to the utmost bounds, the doctrines of the founder of this new religion.

What are the doctrines of the Russellites? In fact, they are not doctrine in the sense in which we understand the Word of God. They form such a concoction of extraordinary ideas about heaven, earth and hell that it would be impossible to explain the meaning of this new cult of Satan. They are a mixture of the Mohammedan Koran, Hindooism, Indian Pantheism, and, at the core of it, the attitude of the Communists towards the Lord Jesus Christ. The fall of Adam is denied, and the necessity of the Atonement is therefore tabooed. It is simply pandemonium—or, as the word is described by Milton—"the great hell of demons or evil spirits."

Like the chameleon (famous for changing its colour) the Russellites changed their designation often, and in more recent times they call themselves "Jehovah's Witnesses," which shows, to all reasonable and intelligent men, that this herd of Satan have reached the summit of their blasphemy! We know Satan is bold in this age, but this is a sign, and a clear sign, that Satan's kingdom is drawing to its end for the thousand years, when he must be cast out and the blasphemers

must depart with their father, the devil! We know with what reverence and respect the people of God held this great Name of God, and even our translators translate this sacred name "LORD," no doubt following the example of the godly in Israel, from the days of blessed Abraham, Moses and the Prophets. This sect of Satan, however, are not afraid to assume this designation, and this is a proof to all right-thinking men that they are the servants of the devil, and therefore are bold to take the sacred Name in vain. It will happen to these blasphemers as happened to the sons of Sceva—"and the evil spirit answered and said, Jesus I know, and Paul I know, but who are ye?" (Acts xix. 13-17).

We know that these servants of Satan are busy, and that there is no lack of money with them—they have dollars by the million. They appear at our doors with their most subtle, soul-destroying and Christ-crucifying literature, to deceive the simple and to lead poor sinners down into a lost eternity. They invade all nations like the plague of locusts, and it is difficult to resist their crafty machinations. There is a similarity between them and the Communists, and Roman Catholic Jesuits—all are subtle, plausible, in appearance refined, lovable, gentle, cautious. They are as determined to spread and propagate their dangerous religion as the Mohammedans were from the eighth to the sixteenth century.

How is it that the priests of Rome are so much opposed to this sect? The only explanation we can offer is that the priest is opposed to them, not on Biblical grounds, but because he is afraid of losing his flock to the influence of the Russellites. In fact, many Romanists have accepted the lead of the Russellites in Canada and in the U.S.A. The priest is alarmed that more of his own deluded flock will follow the Russellites. Like the Communists, they are both from the Devil. Our people must be on their guard against this herd of Satan who are as dangerous as Communists or Romanists. They are malicious enemies against the gospel of our Lord.

To prove the "righteousness" of their cause, the Jehovah's Witnesses quote the Word of God. In this, as in every other way, they resemble the Devil. Satan can quote Scripture when it suits his malicious purpose. No doubt, they are among the "frogs" of "Revelation" that issued forth from the bottomless pit.

Russellites, Romanists, Communists, Mohammedans, Modernists, with the rest of the pagans and godless of this age are all opposed to Christ. His people, the gospel, and to the Bible from Genesis to Revelation. Their doom is hastening on if they do not repent of their wickedness. The pulpits of the Modernists are silent on these solemn questions which beset and destroy souls in hundreds and millions. The Bible is against them, and hence their silence. "Dumb dogs, that cannot bark." Our young people are in grave danger that they may fall into the nets

of this subtle organisation. Let us warn them and instruct them in the fear of the Lord, pointing out to them the infinite value of paying attention to their Bibles. We have an inspired Bible. Our blessed Reformers—Calvin, Knox, and many others—left to us precious doctrines, creeds, and confessions, which should be carefully studied by the young. Schoolboys of to-day can, and should, read Calvin's *Institutes of Religion*, and be able to gain some knowledge and holy instruction by applying themselves to the writings of such holy men of God.

Is the *Confession of Faith* studied as it should be? We believe not. That is one reason for unstable souls being driven away from the truth of God. "Turn ye, turn ye, why will ye die?" We live in dangerous times. We have a sort of a calm before the storm that may, at any moment, break in upon us like a mighty flood that rushes forward—or, like a forest fire, leaving no way of escape open. To your Bibles, young people, yes, and old people too, to find there the light, the knowledge, the hope and the consolation that we need for time and eternity. Flee from vain books and from all kinds of literature which destroys the soul.

The late Mrs. Isabella Cameron, Inverasdale, Gairloch.

Mrs. Cameron was a daughter of John Macdonald, elder in the Gairloch congregation, and a lay preacher well known throughout the Church in the olden days. She had two sisters who were known for their devotion to Christ while in the vale of tears, namely, Mrs. Robertson, Edinburgh, and Mrs. Munro, Inverness. The whole three sisters left a marked blank in the congregations with which they were associated that is not easily filled.

Mrs. Cameron was born at Sand, Gairloch, where her father resided for a long period of time after he removed from Craig. Though she was brought up under a roof where godliness was in daily practice, she was not touched by the truth till well on in life. The means which the Lord used to bring her to a sense of sin and of her need of Christ is not now known, but that she was taught deeply of the Holy Spirit no one with any discernment could doubt. She had a profound knowledge of the evil of sin, of the deceitfulness of her own heart, of the force and subtlety of her spiritual enemies, of the strictness and spirituality of God's holy law. She knew that in herself she was a sinner ready to perish, but in Christ she had her only hope, believing that he was able to save to the uttermost. She could speak confidently of her hope, but not as if she were beyond the reach of doubts and fears. She publicly indicated that Jesus was her master and she a servant by accepting the revealed will of God as her standard and rule of life.

She could, with the Psalmist, we believe, sing with her whole heart :

“How sweet unto my taste, O Lord,
Are all thy words of truth!
Yea, I do find them sweeter far
Than honey to my mouth” (Ps. cxix. 103).

—Metrical Version.

She had her share of the afflictions of this life. The severest stroke of all, we believe, was the loss of her youngest son Roderick, who in his 19th year was drowned in the Firth of Clyde, when his ship, a government vessel, was run down at anchor by another ship in September, 1942. But this sore dispensation she bore in humble submission to the will of God: “I was dumb. I opened not my mouth because thou didst it.”

Our subject was a respected member in the congregation for 23 years, and her age and constitution gave hope that she might be spared for many years. How often does the Lord write “vanity” upon all our expectations! She was suddenly called to her eternal rest during the early hours of 4th September, 1953, when her age was about three-score years.

Our sympathy goes to her husband, an elder in the congregation, and to her two sons and daughter, who lost a most affectionate mother.—A. B.

The late Mrs. Murdina MacLennan, Inverasdale, Gairloch.

The year 1953 has left the Gairloch congregation poorer, as no less than five of its members in full communion were removed by death. Mrs. MacLennan was the fourth in the order in which they were called to inherit, we believe, the kingdom that is “incorruptible and undefiled, and that fadeth not away.” Mrs. MacLennan was born at Ormiskaig, in the Aultbea district, in the year 1875, and her maiden name was Beaton, being the daughter of Duncan Beaton, a respectable and well-known man in the district.

We are not in a position to state what means the Lord used to bring our subject to a saving knowledge of Christ, but it was when she was in her youth. She lived a life of simple faith in her Redeemer and possessed a meek, quiet, peaceful and loving disposition. She was not ignorant, however, of Satan’s temptations, and of the depravity of her own heart, as she often indicated, but the Lord afforded her a taste of the “water of life” by the way and now she drinks abundantly at the fountain head and is done with complaints for ever.

It was through her marriage to Mr. Duncan MacLennan, a careful and inoffensive man, who predeceased her by nearly 20 years, that Mrs. MacLennan came into the Free Presbyterian Church, and she was a member in full communion for the long period of about 40

years in the Free Presbyterian Church. As stated already, she came under the influence of the truth when young, and she first sat at the Lord's table when in her late teens, probably in the old Free Church.

She was diligent in waiting upon God in the public and private means of grace, and her presence is now much missed in the local meeting house. Latterly it was with a great effort she managed to walk the short distance to the house of God owing to the condition of her heart. Though failing for some time, her time on the sick-bed was but short, and the end came rather sudden on the 21st September, 1953. We extend our sympathy to her devoted son and daughter-in-law in their loss. "Thou shalt guide me with thy counsel, and afterward receive me to glory."—*A. B.*

Dioghlum.

BHO'N URR. ALASDAIR MACCOLLA.

(*Air a leantuinn bho t.d. 152.*)

2. *Orduchadh gu oifig na h-eadar-mheadhonaireachd.* Bha e air òrduchadh leis an Athair, agus air ungadh leis an Spiorad bheannaichte gu oifigean mar eadar-mheadhonaire. Faic *Eabh.* v. 4, 5, 6. Bha òrduchadh bho shiorruidheachd, agus chi sinn an dòigh anns na *h-Eabh.* vii. 16. Tha òrduchadh na ghnìomh neo-chrìochnach cudthromach. Is euid e dhe innleachd na slàinte, agus is bunabhas e ro-chudthromach mar bharant dòchais a bhi taiceachadh gun amharus, ar leas agus ar buannachd shiorruidh airsan. Chum so a dheanamh ni's soilleire, saoil gun do chuir rioghachdan a bha cogadh an aghaidh a chèile a mach cumhachan sìthe. Chuir iad bh'uatha teachdairean, no àrd-theachdairean, armaichte agus crioslaichte le le ùghdarras cùmhnant sìthe a dheanamh. Ach féumaidh iad an litrichean ùghdarrais a nochdadh, agus am barant airson na bheil air earbsa riutha. Is e Crìosd teachdaire Dhe bho neamh gu talamh a dheanamh gnothuich ri daoine mu'n sìth. Bha e air òrduchadh le Dia an t-Athair; nochd e ùghdarras agus a bharantas, le teisteanas an Athar bho neamh. A ghnìomharan miorbhuileach, na teagasgan a thug e seachad, as-éirigh, a dhol suas, tùrlingeadh an Spioraid, agus caochladh fhiannuisean bho neamh d'a thaobh aig a bhreth, a bhaisteadh, air beinn a chruth-atharrachaidh, agus aig a bhàs; soirbheachadh an t-soisgeil, agus iompachadh de mhuillionan de'n chinnc-daonna—ann an so air fad tha againn teisteanas do-sheachainnte air taobh Chrìosd. Bha e air òrduchadh; thainig e; thaisbean e ùghdarras, agus tha barant againn, anns na h-uile seadh, tearnadh ar n-anamaibh earbsa ris-san, ris an d'earb Dia foillseachadh a ghlòir agus tearnadh àireamh do-àireamh de pheacaidh.

3. *Obair choimhionta 'n a oifig.* Mar so rinn e tearnadh pheacach a bhi freagarrach ri ehlìu agus ri bluadhan naomh agus ionraic, ionnan agus gu'n do chiomhlion e cumhachan an lagha; riaraidh e agartasan

ceartais Dhé, agus dh'fhosgail e cladhan do shaor ghràdh, do throcair, agus do ghràs Dhé, ann an dòigh a ghiulaineas riadh de ghlòir shrìor-ruidh do bhuadhan òirdheire, nach b'urrainn a bhi air a'chosnadh air dòigh sam bith eile, no, ged bhuanaich an duine ann an staid a neo-chiontais. Ann an so tha trocair agus firinn a dol roimh a ghnùis—uile bhuadhan na diadhachd air am fireanachadh agus air an glòireachadh—'fhirinn, a dhilseachd, a cheartas, a naomhachd, a lagh, a ghràdh, a ghràs, agus a thròcair.

4. *Dia a gabhail bh'uaithe 'ùmhachd agus iobairt.* Gidheadh na'n d'rinn agus na'n d'fhuiling Crìosd mar a robh so air a ghabhail bh'uaithe, bha a rùintean glòrmhor air an cur bun os cionn. Cha bl'odh ann an inleachd tearnaidh an duine ach ni gun bhrìgh. Ach tha a h-uile dearbhadh gu'n do ghabh Dia iobairt Crìosd le tlachd, air a dhaingneachadh leis na nithean air an do mheoraich sinn a cheana, agus gu h-araidh le as-éirigh agus àrdachadh air deas laimh Dhé, agus le tùrlingeadh an Spioraid Naoimh.

5. *An lànachd neo-chrìochnach a tha ann an Crìosd.* Aige tha lànachd gràis maithidh agus fireanachaidh—grais ath-ghineamhuinn, uchd-mhacachaidh, naomhachaidh, glòireachaidh, agus buanachaidh. A nis faodaidh iad uile-chumhachd, agus uile-ghliocas Dhé a thagar. Tha uile bhuadhan Iehobhah air taobh a shluaigh agus air an cleachdadh gu uile gheallaidhean Dhé ann an Crìosd a choimhlionadh, a tha annsan na'n seadh agus na'n Amen chum glòir Dhe an t-Athair. Tha' ghliocas gu meadhonan a dhealbh, agus an t-shlighe a nochdadh, a chumhachd chum so a thoirt gu buil mhaith, a ghràs gu bhi tiodhlacadh na tha anns a' ghealladh, a dhilseachd gu bhi coimhlionadh, agus a cheartas chum na h-uile a dheanamh dearbhtha.

II. *Iadsan a bhios air an tearnadh.* Iadsan a thig a chum Dhé trid-san. Féumaidh iad tri nithean a bh'i'n an amhare. 1. Nàdur na teachd an crochadh ris a' bheil slàinte. 2. An dòigh anns an tig iad, trid-san. 3. Cho fad agus a ni e an tearnadh—a ghleidheadh orra agus a chùram dhiubh gun sgar—gus a' chéum as fhaide mach, seadh, iomlan, gun chrìoch.

(A' chrìoch.)

Notes and Comments.

Spanish Protestants Under Pressure.

A certain young Spaniard some time ago obtained copies of the *Gospel Standard Magazine* from Pastor J. H. Gosden, Maidstone. Mr. Gosden later asked us to send the young man the *Free Presbyterian Magazine* to Spain. These magazines were deeply appreciated. But some time ago, in a letter to Mr. Gosden, he writes as follows:—“However, I must sadly say, that I'm very sure living outside this frontier, it is just impossible to imagine to what extreme Romanism

is to-day ruling this country, but in some senses I think it is stronger than during the Inquisition. However, the Lord is our strength and against this no power shall prevail." This is first-hand testimony from a Spaniard in Spain regarding the real activities of the Pope's Church. Then, at the end of August, this young Spanish Christian was forced by circumstances to write Mr. Gosden, and Mr. John Grant, to cease sending to Spain the *Gospel Standard* and *Free Presbyterian Magazine* respectively. He writes, ". . . I forcibly have to ask you not to send me any more of the monthly copies of the magazine, which I have liked so much . . ." What an outrage on the human liberties which the Western Powers are said to be so concerned to preserve! Are the U.S.A. and British Governments cognisant of the oppression and persecution of law-abiding Christian Protestants in such a country as Spain? If so, they seem to be able to do nothing about it. It would be no wonder if many in Spain had their affiliations turned secretly to Communism as a reaction, and yet the U.S.A. are pouring money into Spain to make it a bulwark against Russia—and Spain itself officially against freedom for all classes. May the Lord arise and help needy ones who fear His blessed name in these dark places of horrid cruelty.

Strathpeffer Convention.

A religious Convention, now commonly known as the Strathpeffer Convention, takes place yearly. This Convention is supported by a number of Churches and religious organisations such as the Church of Scotland, Free Church, and Plymouth Brethren, etc. An article appeared in our pages some time ago severely criticising the mixed witness of those taking part. And in *The Stornoway Gazette* for 24th August last, an intimation appeared stating that the Convention would meet from September 24th to September 30th, and that "The disappearance of sectarian barriers is one of the most noteworthy features of the Convention." And the notice proceeds that "Here are gathered in harmonious unity representatives from the Church of Scotland, the Free Church, Free Presbyterian Church, Episcopal Church and the Plymouth Brethren." Whoever was responsible for writing the said intimation had no authority whatsoever from any court or committee or minister of the Free Presbyterian Church of Scotland to state that representatives from the Free Presbyterian Church would take part in this conglomerate convention. The Free Presbyterian Scriptural Witness could not possibly go hand in hand with the modernistic Church of Scotland and the Anglicans of the Episcopal Church. The Free Church claims to include Reformation and Calvinistic principles in what she calls her Free Church Witness, but that professed witness must surely be relegated to a corner at Strathpeffer—it is not a witness for all times, all circumstances, all places. Some of the implications of this are obvious.

Church of Scotland Minister Condemns System of Electing Ministers.

The Rev. M. MacDonald, former minister of the Church of Scotland, Taynuilt, near Oban, before leaving this charge for South Uist last August, made strong comments on certain modes of procedure within his denomination, when ministers were elected to another parish. He said, "Some congregations, before they accepted a man, insisted on his submitting a sheaf of testimonials and taking part in that "Devil's play" called competitive preaching, and congregations had been known to be taken in by glowing testimonials from influential people." "It is not right," he said, "that ordained ministers to Christ should be treated as if they were little better than pedigree cattle, with the prizes going to the one who can blow the loudest . . ." Mr. MacDonald also condemned Gaelic-speaking ministers who deserted the Highlands "to collect higher stipends in the South." This critical survey appears to emphasise a worldly and carnal state of matters in the Church of Scotland on the questions concerned, and indicates the lack of any spiritual, godly and gospel concern for the honour of Christ Jesus and the salvation of sinners. Of course, we do not look for such a concern where unconverted ministers are involved, and no one need be surprised at strange and worldly activities on the part of professed ministers of Christ and office-bearers and members in Churches when these persons are totally ignorant of the regenerating operations of the Holy Spirit. It is, of course, exceedingly sad!

Football Pools.

The curse of seeking temporal gain divorced from legitimate labour and lawful and honest service permeates the nation. Millions of men and women, boys and girls, are more concerned about winning money from Football Pools week by week than they are about their souls and salvation. To win Christ as their Saviour from sin is of no consequence at all in comparison to winning large and small sums of money by studying the activities of the football world. Now and again we read of some obtaining as much as £75,000 for the expenditure of two shillings and sixpence. One man recently obtained £75,000 in this way who had never seen a football match in his life. Only the very few attain to this cash reward out of the millions who spend sums weekly to seek to gratify the covetous exercise of their sinful hearts. "Thou shalt not covet," says the divine law. We denounce Sabbath desecration, adultery, murder, etc., as grievous violations of the law of God, but let us think for a moment how widespread the sin against the Tenth Commandment is, viz., "Thou shalt not covet." This sin is committed constantly in a large percentage of the homes of Britain; and shall not God visit us for these things. The promoters of Football Pool betting are amassing huge sums of money by working upon the covetousness of man's evil heart. What a reward these men will receive at the judgment seat of Christ! "What shall it profit a man although he should gain the whole world and lose his own soul?"

A Modern Ahithophel.

Ahithophel was the chief counsellor to King David, and then to Absalom when Absalom rebelled against David, his father. Later when the counsel of Ahithophel was sought as to how David should be pursued after with a view to his destruction, the counsel of Ahithophel was rejected by Absalom and his men in preference for the counsel of Hushai, the Archite. Thereafter Ahithophel "gat him home to his house . . . and hanged himself and died . . ." (II Sam. ch. 17). And during the month of August last a political crisis arose in Brazil. The President of Brazil, Vargas to name, who was the "strong man" of Brazilian politics for 25 years, found strong opposition arising against himself personally and his policy in ruling the country. There was a demand for his resignation, but he said he would only leave the Presidency dead. He then wrote a note and took a pistol and shot himself dead. In the note he left he declared, "Now I liberate myself into eternal life." What spiritual darkness and delusion pervaded his poor wicked heart! And here is a modern Ahithophel possessed of reason and mental sanity, but overcome, as Ahithophel was, with the wounded pride of an unregenerate and desperately wicked heart. Truly the sin of pride is a crowning and awful sin even in its most limited activities, but when it is cherished it can urge men on to commit awful acts against themselves and others and against the God of heaven with terrible consequences to the sinner himself in time and Eternity.

Nehru Condemned regarding Indian Untouchables.

A system called untouchability is still in operation in India, a system which shuts out certain Hindu castes from social privileges and condemns them to menial tasks. As reported in the press, a former law minister in India, Dr. Ambed Kar, severely castigated Indian Prime Minister Nehru for permitting this system to continue. Dr. Ambed Kar, on 6th August last, declared that untouchables were being oppressed by caste Hindus everywhere. Thirty persons were shot dead in Rajasthan by caste Hindus who opposed the untouchables having their fundamental rights. Dr. Ambed Kar said that Nehru had thrown "cold water" on social work to lift up the untouchables. If the Prime Minister had done this, what enthusiasm could be expected from social workers, he asked. Here is an Indian exposing Nehru and an evil and wicked system which, of course, belongs to pagan darkness and which he does nothing to eliminate. We make note of this matter firstly because it shows how plausible and dishonest Nehru is when he speaks in public about peace for the world and affects to be a peace-maker, but no social peace or justice for human beings under his own government and care. Then, secondly, the continued existence of the oppression of one caste by another in India, and in the manner this is perpetrated, glaringly reveals the fact that India and Indians, from Nehru downwards, indeed need the Gospel of the Lord Jesus Christ and the principles of Christianity.

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, 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 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 Stratherriek; third, Bonar, Finsbay and Laide; fourth, Vatten and Thurso; fifth, Stornoway. *September*—First Sabbath, Ullapool and Breaslete; second, Strathy; third, Tarbert and Stoer. *October*—First Sabbath, Tolsta and Lochcarron; second, Gairloch and Ness; third, Applecross; fourth, Greenock, Lochinver; and fifth, 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.

London F.P. Communion Services.

The Free Presbyterian Church of Scotland, London congregation, Eccleston Hall, Eccleston Street, Buckingham Palace Road, London, S.W.1. In connection with the dispensation of the Lord's Supper on Sabbath, 5th December, 1954, the following services have been arranged (D.V.), to be conducted by the Rev. James MacLeod, Greenock, and the Rev. Angus MacKay, Tarbert, Isle of Harris:—Thursday, 2nd December, 7 p.m.; Friday, 3rd December, 4 p.m. (Gaelic), and 7 p.m. (Fellowship Meeting); Saturday, 4th December, 3.30 p.m. and 6.30 p.m. (Prayer Meeting); Sabbath, 5th December, 11 a.m., 3.30 p.m. (Gaelic) (with a corresponding English service in downstairs hall simultaneously), and 7 p.m.; Monday, 6th December, 4 p.m. (Gaelic) and 7 p.m.

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

Communion at Winnipeg.

Rev. Alexander Murray, M.A., the Church's deputy to Winnipeg, wishes to intimate that the Sacrament of the Lord's Supper will be dispensed in our Winnipeg congregation on the last Sabbath of October (i.e., the fifth Sabbath), the Lord willing. He expects Rev. Dr. MacDonald, Vancouver, to assist with the Communion services, which will begin as usual on Thursday, the 26th day of October (D.V.).

At the time of writing, at the end of August, Rev. Mr. Murray and his wife were on their way to Vancouver communion. Mr. Murray expected to be two Sabbaths in Vancouver, and on his way back to Winnipeg he expected to preach for two Sabbaths at Calgary. We wish for our two ministerial brethren in Canada that the anointing of the Holy Spirit will be granted to them in their gospel labours, and that those who fear the Lord under their ministry shall be fed with spiritual manna and others awakened and born again.

Australian Deputy.

Rev. Finlay MacLeod, Evelix, Dornoch, is the Church's deputy to Australia and New Zealand. He will sail on 5th November (D.V.) on the P. and O. liner "Strathnaver" from Tilbury. Mrs. MacLeod is accompanying him to Australia.

Appeal—Winnipeg Church Repairs Fund.

Our Church building in Winnipeg has been in use for a good number of years, and it is now found necessary to do some repairs, including renewal of the heating plant. As the small congregation is already financially burdened to the limit in maintaining pulpit ministrations, it has been decided to make appeal to friends throughout Canada and the U.S.A. who may be willing to help defray this additional expense. Donations will be gratefully acknowledged by Mr. H. A. Kitchen, Honorary Treasurer, 758 Fleet Avenue, Winnipeg, Manitoba, Canada. —ALLAN MCLEOD, *Clerk of Deacons' Court*.

This notice has been sent to the Magazine through Rev. F. MacLeod, Convener of Canadian and Colonial Committee. We would recommend this appeal to our readers in Canada and the U.S.A., and we are sure the Winnipeg congregation will appreciate even the smallest donation. Those who help will be assisting the Cause of Christ.

Northern Presbytery Address to the Queen.

MAY IT PLEASE YOUR MAJESTY . . .

We, the Northern Presbytery of the Free Presbyterian Church of Scotland, met at Bonar Bridge on the 16th August, 1954, desire most respectfully to express to Your Majesty our profound grief at the reported action of Your Majesty the Queen in contributing gifts, stated to be "most generous," to the rebuilding of the Southwark Roman Catholic Cathedral and the wide publicity which it received.

With all dutiful loyalty and respect we desire to represent to Your Majesty the inconsistency of such gifts with the oaths taken by Your Majesty under our constitution, specifying particularly the Coronation Oath made in Westminster Abbey on June 2nd, 1953, "to maintain in the United Kingdom the Protestant Reformed Religion established by law." We feel that in view of the unscriptural and uncompromising claims to religious and civil supremacy and the restless ambition to overthrow the Protestantism of our Throne pursued by the Roman Catholic Church in this country—the papal head of which claims to be KING OF KINGS—Your Majesty's action can only be characterised as inconsiderate and is to be deplored.

Since the Reformation the giving of such gifts by the occupant of our Protestant Throne to the support of an alien faith is a thing unprecedented and unknown; has given great offence to large numbers of Your Majesty's most loyal and devoted subjects; and, we venture to say, tends to undermine and weaken our National Protestant Faith.

While the widest toleration and liberty to worship as they desire are granted to the Roman Catholic Church in this country, such as to-day are denied by that Church to other religious bodies in Colombia, Spain and other countries, our own Protestant Faith and liberties can only be secured and conserved, we firmly believe, by maintaining the wise and necessary safeguards surrounding our Throne and Constitution against the encroachments of the Roman Catholic Church.

WM. GRANT, *Moderator.*

This Protest has duly been acknowledged by Scottish Home Department, St. Andrew's House, Edinburgh, as having been "duly laid before Her Majesty."

A. F. MACKAY, *Clerk.*

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs. N. C. McK., 18045 Parke Lane, Grosse Ile, Mich., £8 6/1; Friends in Michigan, £12; Mr. I. M., Gowan Brae, Strontian, £8; Collections taken at Services in Strontian School, £4 2/3.

Home Mission Fund.—Friends in Michigan, £10; Mr. I. M., Gowan Brae, Strontian, £2; Mr. N. S., 140 George Street, Dunoon, £1.

Aged and Infirm Ministers' and Widows' and Orphans' Fund.—Friends in Michigan, £5.

Dominions and Colonial Missions.—Friends in Michigan, £5.

Organisation Fund.—Friends in Michigan, £5.

Publication Fund.—Friends in Michigan, £4; Anon., Glasgow postmark, o/a Trinitarian Bible Society, £1.

Synod Proceedings Fund.—Mrs. C. McL., 2 Cruimear, Lochinver, 8/6; Mrs. D. McL., Achmelvich, both per Rev. A. McAskill, 1/-; Friend, Lochgilphead, 2/-; Friends in Michigan, 5/-.

Jewish and Foreign Missions.—Two Friends, Ross-shire, £40; Friends in Michigan, £12; Mrs. A. MacGeddie, Tarbert, in memory of her beloved mother, per Rev. Angus MacKay, £5; A Friend, New Zealand, £2; Mr. I. M., Gowan Brae, Strontian, £2; Mr. M. McG., Hurstville, N.S.W., £1; Mr. A. S., Wollongong, N.S.W. £1; Mr. N. S., Fairymeadow, N.S.W., £4; Mission Box, per Mr. A. C. Fraser, Stratherrick, £2 2/-; Friend, Glasgow, o/a Waternish Congregation, per Mr. A. Campbell, £1.

Shangani Teachers' Training Fund.—A Strathy Friend per Mrs. H. G. Mackay, £2; A Friend, Carr Bridge, £5; Mr. N. S., Rossmount, Dunoon, £1.

Magazine Free Distribution.—Anon. Friend, Lewis, 15/-; Mr. N. Shaw, Rossmount, Dunoon, £1; "Skye F.P.," per Mrs. Gollan, £1; "Galatians, ch. vi. verse 9," £5; "Two Friends," Ross-shire, £2; "Friends in Michigan," £2 10/-; Mr. D. MacLeod, Old Manse, Kinlochbervie, 10/-.

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Plockton Church Building Fund.—The Treasurer thankfully acknowledges the following:—Friend, Skye, £1; R. M., Inverness, 10/-; N.Z. Friend, £5; Montana Friend, £3 10/-.

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