

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 Method of Grace ...	65
Two Famous Christian Brothers ...	75
The Ministry of Angels ...	80
Notes on the late Joseph Hart ...	84
Searmonan ...	87
Notes and Comments ...	89
Church Notes ...	92
Acknowledgment of Donations ...	95

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The Method of Grace.

By REV. GEORGE WHITEFIELD.*

"They have healed also the hurt of the daughter of my people slightly, saying, peace, peace, when there is no peace"

—Jeremiah vi. 14.

As God can send a nation or people no greater blessing than to give them faithful, sincere, and upright ministers, so the greatest curse that God can possibly send upon a people in this world is to give them over to blind, unregenerate, carnal, lukewarm and unskilful guides. And yet, in all ages, we find that there have been many wolves in sheep's clothing, many that daubed with untempered mortar, that prophesied smoother things than God did allow. As it was formerly, so it is now: there are many that corrupt the Word of God and deal deceitfully with it. It was so in a special manner in the prophet Jeremiah's time; and he, faithful to that God that employed him, did not fail, from time to time, to open his mouth against them and to bear a noble testimony to the honour of that God in whose name he from time to time spake. If you will read his prophecy you will find that none spake more against such ministers than Jeremiah: and here especially, in the chapter out of which the text is taken, he speaks very severely against them; he charges them with several crimes, particularly; he charges them with covetousness, for, says he in the 13th verse, "from the least of them even to the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one dealeth falsely." And then in the words of the text, in a more special manner, he exemplifies how they had dealt falsely, how they had behaved treacherously to poor souls, says he, *they have healed also the hurt of the daughter of my people slightly, saying peace, peace, when there is no peace.* The prophet, in the name of God, had been denouncing war against the people; he had been telling them that their houses should be left desolate, and the Lord would certainly visit the land with war, "therefore," says he, in

* Rev. George Whitefield, the celebrated preacher of bygone days, whose ministry, in many places, was so eminently acknowledged by the Holy Spirit, to the conversion of multitudes.—*Editor.*

the eleventh verse, "I am full of the fury of the Lord; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together. For even the husband with the wife shall be taken, the aged with him that is full of days. And their houses shall be turned unto others, with their fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the Lord." The prophet gives a thundering message that they might be terrified and have some convictions and inclinations to repent; but it seems that the false prophets, the false priests, went about stifling people's convictions, and when they were hurt or a little terrified they were for daubing over the wound, telling them that Jeremiah was but an enthusiastic preacher; that there could be no such thing as a war among them, and bidding people, "peace, peace, be still" when the prophet told them there was no peace. The words then refer primarily unto outward things, but I verily believe have also a further reference to the soul; and are to be referred to those false teachers who, when people were under convictions of sin, when people were beginning to look towards heaven, were for stilling their convictions and telling them they were good enough before. And, indeed, people generally love to have it so.

Our hearts are exceedingly deceitful and desperately wicked; none but the eternal God knows how treacherous they are. How many of us cry peace, peace, to our souls when there is no peace. How many are there that are now settled upon their lees, that now think they are Christians, that now flatter themselves that they have an interest in Jesus Christ, whereas if we come to examine their experiences we will find that their peace is but a peace of the devil's making; it is not a peace of God's giving; it is not a peace that passeth human understanding. It is matter, therefore, of great importance, my dear hearer, to know whether we may speak peace to our hearts. We are all desirous of peace: peace is an unspeakable blessing. How can we live without peace? And therefore people, from time to time, must be taught how far they must go, and what must be wrought in them, before they can speak peace to their hearts. This is what I design at present, that I may deliver my soul, that I may be free from the blood of all those to whom I preach, that I may not fail to declare the whole counsel of God. I shall from the words of the text endeavour to show you what you must undergo and what must be wrought in you before you can speak peace to your hearts.

First. Then, before you can speak peace to your hearts, you must be made to see, made to feel, made to weep over, made to bewail your actual transgressions against the law of God. According to the covenant of works, the soul that sinneth it shall die; cursed is that man, be what he will, be who he will, that continueth not in all things that are written in the book of the law to do them. We are not only to do *some* things, but we are to do *all* things, and we are to continue so to do; so that the least deviation from the moral law, according to

the covenant of works, whether in thought, word or deed, deserves eternal death at the hand of God. And if one evil thought, if one evil word, if one evil action, deserves eternal damnation, how many hells, my friends, do every one of us deserve whose whole lives have been one continual rebellion against God. Before ever therefore you can speak peace to your hearts you must be brought to see, brought to believe, what a dreadful thing it is to depart from the living God. And now, my dear friends, examine your hearts; give me leave to ask you, in the presence of God, whether you know the time, and if you do not know exactly the time, do you know there was a time when God wrote bitter things against you, when the arrows of the Almighty were within you? Was ever the remembrance of your sins grievous to you? Was the burden of your sins intolerable to your thoughts? Did you ever see that God's wrath might justly fall upon you, upon account of your actual transgressions against God? Were you ever in all your life sorry for your sins? Could you ever say my sins are gone over my head as a burden too heavy for me to bear? Did you ever experience any such thing as this? Did ever any such thing as this pass between God and your soul? If not, for Jesus Christ's sake do not call yourselves Christians; you may speak peace to your hearts, but *there is no peace*. May the Lord awaken you, may the Lord convert you, may the Lord give you peace.

But, further: you may be convinced of your actual sins so as to be made to tremble, and yet you may be strangers to Jesus Christ; you may have no true work of grace upon your heart. Before ever, therefore, you can speak peace to your hearts, conviction must go deeper; you must not only be convinced of your actual transgressions against the law of God, but likewise of the foundation of all your transgressions; and what is that? I mean *original sin*; that original corruption each of us brings into the world with us, which renders us liable to God's wrath and damnation. There are many poor souls that think themselves fine reasoners, yet they pretend to say there is no such thing as original sin; they will charge God with injustice in imputing Adam's sin to us although we have got the mark of the beast and of the devil upon us, yet they tell us we are not born of sin. Let them look abroad in the world and see the disorders in it, and think, if they can, if this is the paradise in which God put man? No; everything in the world is out of order.

I have often thought, when I was abroad, that if there were no other argument to prove original sin, the rising of wolves and tigers against man, nay, the barking of a dog against us, is a proof of original sin. Tigers and lions durst not rise against us, if it were not for Adam's first sin; for when the creatures rise up against us it is as much as to say you have sinned against God, and we take up our master's quarrel. If we look inward we will see enough of lusts, and man's temper contrary to the temper of God: there is pride, malice, and revenge in all our hearts, and this temper cannot come

from God; it comes from our first parent, Adam, who, after he fell from God, fell out of God into the devil. Though some people may deny this, yet when conviction comes, all carnal reasonings are battered down immediately, and the poor soul begins to feel and see the fountain from which all the polluted streams flow. When the sinner is first awakened he begins to wonder how he came to be so wicked: the Spirit of God then strikes in and shows that he has no good thing in him by nature; then he sees that he is altogether gone out of the way; that he is altogether become abominable; and the poor creature is made to lie down at the foot of the throne of God and to acknowledge that God would be just to damn him, just to cut him off, though he never had committed one actual sin in his life. Did you ever feel and experience this: to justify God in your damnation; to admit that you are by nature children of wrath, and that God may justly cut you off though you never actually had offended him in all your life? If you were ever truly convicted—if your hearts were ever truly cut—if self were truly taken out of you, you will be made to see and feel this. And if you never felt the weight of original sin, do not call yourselves Christians. I am verily persuaded original sin is the greatest burden of a true convert; this even grieves the regenerate soul—the sanctified soul. The indwelling of sin in the heart is the burden of a converted person; it is the burden of a true Christian; he continually cries out, O “who will deliver me from this body of death,” this indwelling corruption of my heart; this is that which disturbs a poor soul most. And, therefore, if you never felt this inward corruption, if you never saw that God might justly curse you for it; indeed, my dear friends, you may speak peace to your heart, but I fear, nay, I know, *there is no true peace.*

Further, before we can speak peace to your hearts you must not only be troubled for the sins of your life, the sins of your nature, but likewise for the sins of your best duties and performances. When a poor soul is somewhat awakened by the terrors of the Lord, then the poor creature, being born under the covenant of works, flies directly to a covenant of works again. And as Adam and Eve hid themselves among the trees of the garden and sewed fig-leaves together to cover their nakedness, so the poor sinner, when awakened, flies to his duties and to his performances, to hide himself from God, and goes to patch up a righteousness of his own. Says he, I will be mighty good now; I will reform; I will do all I can, and then certainly Jesus Christ will have mercy on me. But before you can speak peace to your heart you must be brought to see that God may justly damn you for the best prayer you ever put up in all your life; you must be brought to see all your duties, all your righteousness, as the prophet elegantly expresses it, put them altogether, are so far from recommending you to God, are so far from being any motive and inducement to God to have mercy on your poor souls, that you will see them to be filthy rags; that God hates

them, and cannot tolerate them, if you bring them to him in order to recommend you to his favour. My dear friends, what is there in our performances to recommend us unto God? Our persons are in an unsanctified state by nature: we deserve to be damned ten thousand times over; and what must our performances be? We can do no good thing by nature; "they that are in the flesh cannot please God." You may do things materially good, but you cannot do a thing formally and rightly good, because nature cannot act above itself.

It is impossible that a man that is unconverted can act for the glory of God; he cannot do any thing in faith, for "whatsoever is not of faith is sin." After we are renewed, yet we are renewed but in part; indwelling sin continues in us; there is a mixture of corruption in every one of our duties, so that after we are converted, were Jesus Christ only to accept us according to our works, our works would damn us; for we cannot put up a prayer but it is far from that perfection which the moral law requires. I do not know what you may think, but I can say that I cannot pray but I sin; I cannot preach to you or any others but I sin; I can do nothing without sin; and, as one expresses it, my repentance wants to be repented of, and my tears to be washed in the precious blood of my dear Redeemer. Our best duties are as so many splendid sins. Before you can speak peace to your hearts, you must not only be sick of your original and actual sins, but you must be made sick of your righteousness, of all your duties and performances. There must be a deep conviction before you can be brought out of your self-righteousness; it is the last idol that is taken out of our heart, the pride of our heart will not let us submit to the righteousness of Jesus Christ. But if you never felt that you had no righteousness of your own; if you never felt the deficiency of your own righteousness, you can never come to Jesus Christ. There are a great many now that may say, well, we believe all this, but there is a great difference between talking and feeling. Did you ever feel the want of a dear Redeemer? Did you ever feel the want of Jesus Christ upon the account of the deficiency of your own righteousness? And can you now say from your heart, "Lord, thou mayst justly damn me for the best duties that ever I did perform"? If you are not thus brought out of self, you may speak peace to yourselves but yet *there is no peace*.

But, then, before you can speak peace to your souls there is one particular sin you must be greatly troubled for; and yet I fear few of you think what it is: it is the reigning, the damning sin of the Christian world, and yet the Christian world seldom or never think of it. And, pray, what is that? It is what most of you think you are not guilty of, and that is the sin of unbelief. Before we can speak peace to your heart you must be troubled for the unbelief of your heart. Can it be supposed that any of you are unbelievers that go to Church every Sabbath? Can it be supposed that you that keep up family prayer do not believe on the Lord Jesus Christ? I appeal

to your own hearts, if you would not think me uncharitable, if I doubted whether any of you believed in Christ. I am persuaded the devil believes more of the Bible than most of us do; he believes the divinity of Jesus Christ—that is more than many that call themselves Christians do; nay, he believes and trembles, and that is more than thousands among us do. My friends, we mistake a historical faith for a true faith wrought in the heart by the Spirit of God. You fancy you believe, because you believe there is such a book as we call the Bible; because you go to Church. All this you may do and have no true faith in Christ.

Merely to believe there was once such a person as Christ, merely to believe there is such a book called the Bible, will do you no good, no more than to believe there was such a man as Caesar or Alexander the Great. The Bible is a sacred depository; what thanks have we to give to God for these lively oracles! But yet we may have these, and not believe in the Lord Jesus Christ. My dear friends, there must be a principle wrought in the heart by the Spirit of the living God. If I asked you how long it is since you believed in Jesus Christ I suppose most of you would tell me you believed in the Lord Jesus Christ as long as ever you remember; you never did disbelieve. Then you could not give me a better proof that you never yet believed in Jesus Christ, for they that believe in Christ know there was a time when they did *not* believe in Jesus Christ. You say you love God with all your heart, soul and strength. If I were to ask you how long it is since you loved God, you would say as long as you can remember—you never hated God; you know no time when there was enmity in your heart against God. Then, unless you were sanctified very early, you never loved God in your life.

My dear friends, I am more particular in this, because it is a most deceitful delusion, whereby so many people are carried away, viz., that they believe already. Therefore it is remarkable of Mr. Marshall giving account of his experiences, he had been working for life; he had ranged all his sins under the ten commandments and then, coming to a minister, asked him the reason why he could not get peace. The minister looked to the catalogue. "Away," says he, "I do not find one word of the sin of unbelief in all your catalogue." It is the peculiar work of the Spirit of God to convince us of our unbelief that we have no faith. Says Jesus Christ, "I will send the Comforter; and when he is come he will reprove the world of the sin of unbelief." Of sin, says Christ, "Because they believe not on me." Now, my dear friends, did God ever show you that you had no faith? Were you ever made to bewail a hard heart of unbelief? Was it ever the language of your heart, Lord give me faith? Lord, enable me to lay hold on thee? Lord enable me to call thee my Lord and my God? Did Jesus Christ ever convince you in this manner? Did he ever

convince you of your inability to close with Christ, and make you cry out to God to give you faith? If not, do not speak peace to your heart. May the Lord awaken you, and give you true, solid peace before you go hence and be no more!

Once more then, before you can speak peace to your heart, you must not only be convinced of your actual and original sin, the sin of your own righteousness, the sin of unbelief; but you must be enabled to lay hold upon the perfect righteousness, the all-sufficient righteousness of the Lord Jesus Christ. You must lay hold by faith on the righteousness of Jesus Christ, and then you shall have peace. "Come," says Jesus, "unto me, all ye that are weary, and heavy laden, and I will give you rest." This gives encouragement to all that are weary and heavy laden, but the promise of rest is made to them only upon their coming, and believing, and taking him to be their God and their all. Before we can ever have peace with God, we must be justified by faith through our Lord Jesus Christ. We must be enabled to apply Christ to our heart. We must have Christ brought home to our soul, so that his righteousness may be made our righteousness, so that his merits may be imputed to our souls. My dear friends, did Jesus Christ ever give himself to you? Did you ever close with Christ by a lively faith, so as to feel Christ in your heart, so as to hear him speaking peace to your souls? Did peace ever flow in upon your heart like a river? Did you ever feel that peace that Christ spoke to his disciples? I pray God he may come and speak peace to you. These things you *must* experience. I am now talking of the invisible realities of another world, of inward religion, of the work of God upon a poor sinner's heart; I am now talking of a matter of great importance. My dear hearers, you are all concerned in it: your souls are concerned in it; your eternal salvation is concerned in it. You may all be at peace, but perhaps the devil has lulled you asleep into a carnal lethargy and security, and will endeavour to keep you there till he get you to hell, and there you will be awakened: but it will be dreadful to be awakened and find yourselves so fearfully mistaken when the great gulf is fixed when you will be calling to all eternity for a drop of water to cool your tongue, and shall not obtain it.

Now what shall I say to you that have not peace with God; and these are, perhaps, the majority of this congregation. It makes me weep to think of it. Most of you, if you examine your heart, must confess that God never yet spoke peace to you: you are children of the devil if Christ is not in you. If God has not spoken peace to your heart, poor soul, what a cursed condition are you in? I would not be in your case for ten thousand thousand worlds! Why? You are just hanging over hell. What peace can you have when God is your enemy, when the wrath of God is abiding upon your poor soul? Awake, then, you that are sleeping in a false peace; awake, you careless professing Christians, you hypocrites that go to Church, receive the sacrament, read your Bibles, and never felt the power of God

upon your heart; you that are formal professing Christians, you that are baptised heathens, awake, awake, and do not rest on a false bottom. Blame me not for addressing myself to you; indeed, it is out of love to your soul. I see you are lingering in your Sodom, and wanting to stay there; but I come to you as the angel did to Lot, to take you by the hand. Come away, my dear brethren, fly, fly, fly for your lives to Jesus Christ; fly to a bleeding God, fly to a throne of grace and beg of God to break your heart; beg of God to convince you of your actual sins; beg of God to convince you of your original sin; beg of God to convince you of your self-righteousness; beg of God to give you faith, and to enable you to close with Jesus Christ. O you that are secure, I must be a son of thunder to you; and O that God may awaken you, though it be with thunder. It is out of love indeed that I speak to you. I know, by sad experience, what it is to be lulled asleep with a false peace. Long was I lulled asleep, long did I think myself a Christian, when I knew nothing of the Lord Jesus Christ. I went perhaps further than many of you do; I used to fast twice a week; I used to pray sometimes nine times a day; I used to receive the sacrament constantly every Lord's day; and yet I knew nothing of Jesus Christ in my heart. I knew not I must be a new creature. I knew nothing of inward religion in my soul. And perhaps many of you may be deceived, as I a poor creature was; and, therefore, it is out of love to you indeed that I speak to you. O, if you do not take care, a form of religion will destroy your soul; you will rest in it, and will not come to Jesus Christ at all. Whereas these things are only the means and not the end of religion; Christ is the end of the law for righteousness to all that believe.

O then, awake, you that are fettered in your lees; awake, you that have got a name to live, that are rich and think that you want nothing, not considering that you are poor and blind and naked. I counsel you to come and buy of Jesus Christ gold, white raiment and eye salve. But I hope there are some that are a little wounded. I hope God does not intend to let me preach in vain. I hope God will reach some of your precious souls, and awaken some of you out of your carnal security. I hope there are some that are willing to come to Christ, and beginning to think that they have been building upon a false foundation. Perhaps the devil may strike in, and may bid you despair of mercy; but fear not. What I have been speaking to you is only out of love to you, is only to awaken you, and let you see your danger. If any of you are willing to be reconciled to God, God the Father, Son and Holy Ghost is willing to reconcile you to himself, O then, though you have no peace as yet, come away to Jesus Christ; he is our peace; he is our peace-maker; he has made peace between God and offending man. Would you have peace with God? Come then to God, through Jesus Christ, who has purchased peace. The Lord Jesus has shed his heart's blood for this: he died for this; he ascended into the highest heavens, and is now interceding at the right hand of God. Perhaps you think there will be no peace for you. Why so? Because

you are sinners; because you have crucified Christ, you have put him to open shame; you have trampled underfoot the blood of the Son of God. What of all this? Yet there is peace for you. Pray, what did Jesus Christ say to his disciples when he came to them the first day of the week? The first word he said was, "Peace be unto you." He showed them his hands and his feet and said, "Peace be unto you." It is as much as if he had said, Fear not, my disciples; see my hands and my feet, how they have been pierced for your sake; therefore fear not. How did Christ speak to his disciples? Go tell my brethren, and tell broken-hearted Peter in particular, that Christ is risen, that he ascended unto his Father and your Father, to his God and your God. And after Christ rose from the dead, he came preaching peace with an olive branch of peace in his mouth, as Noah's dove, "My peace I leave with you." Who were they? They were the enemies of Christ as well as we: they were deniers of Christ once as well as we.

Perhaps some of you have backslidden and lost your peace, and you think you deserve no peace; and true it is, but then God will heal your backslidings; He will love you freely. As for you that are wounded, if you are made willing to come to Christ, come away. Perhaps some of you want to dress yourselves in your duties that are but rotten rags. No, you had better come naked, as you are; for you must throw aside your rags and come in your blood. Some of you may say, we would come but we have a hard heart: but you will never get it soft till you come to Christ. He will take away the heart of stone and give you a heart of flesh; he will speak peace to your soul: though you have betrayed Him yet He will be your peace. Shall I prevail upon any of you this morning to come to Jesus Christ? There is a great multitude of souls here; how shortly must you all die and go to judgment. Even before night or to-morrow's night, some of you may be buried in the churchyard. And how will you do if you are not at peace with God—if the Lord Jesus Christ has not spoken peace to your heart? If God speak not peace to you here, you will be damned for ever. I must not flatter you; my dear friends, I will deal sincerely with your souls. Some of you may think I carry things too far, but, indeed, when you come to judgment, you will find this true, either to your eternal damnation or comfort. May God influence your hearts to come to Him! I am not willing to go away without persuading you. I cannot be persuaded but God may make use of me as a means of persuading some of you to come to the Lord Jesus Christ. O did you but feel the peace which they have that love the Lord Jesus Christ! "Great peace have they," says the Psalmist, "that love Thy law, nothing shall offend them." But there is no peace to the wicked. I know what it is to live a life of sin. I was obliged to sin to stifle conviction. And I am sure this is the way many of you take; if you get into company, you drive off conviction. But you had better go to the bottom at once. It must be done: your wound must searched be or you must be damned. If it were a matter of indifference I would not speak one word about it, but you will be damned without

Christ: He is the way, He is the truth, and the life. I cannot bear to think you should go to hell without Christ. How can you dwell with everlasting burnings? How can you abide the thought of living with the devil for ever? Is it not better to have some soul trouble here than to be sent to hell by Jesus Christ hereafter? What is hell but to be absent from Christ?

If there were no other hell, that would be hell enough. It will be hell to be tormented with the devil for ever. Get acquaintance with God then, and be at peace. I beseech you as a poor worthless ambassador of Jesus Christ, that you would be reconciled to Him. My business this morning, the first day of the week, is to tell you that Christ is willing to reconcile you to Himself. Will any of you be reconciled to Jesus Christ? Then, he will forgive you all your sins; He will blot out all your transgressions. But if you will go on and rebel against Christ, and stab Him daily; if you will go on and abuse Jesus Christ, the wrath of God you must expect to fall upon you. God will not be mocked; that which a man soweth, that shall he also reap. And if you will not be at peace with God, God will not be at peace with you. Who can stand before God when He is angry? It is a dreadful thing to fall into the hands of an angry God. When the people came to apprehend Christ, they fell to the ground when Jesus said, I am he: and if they could not bear the sight of Christ when clothed with the rags of mortality, how will they bear the sight of Him when He is on His Father's throne? Methinks I see the poor wretches dragged out of their graves by the devil; methinks I see them trembling, calling out to the hills and rocks to cover them. But the devil will say, Come, I will take you away; and then they will stand trembling before the judgment seat of Christ. They shall appear before Him to see Him once and hear Him pronounce that irrevocable sentence, "Depart from me, ye cursed." Methinks I hear the poor creature saying, Lord, if we must be damned, let some angel pronounce the sentence. No, the God of love, Jesus Christ, will pronounce it. Will you not believe this? Do not think I am talking at random, but agreeably to the Scriptures of truth. If you do then show yourselves men this morning, go away with full resolution, in the strength of God, to cleave to Christ. And may you have no rest in your soul till you rest in Jesus Christ. I could still go on, for it is sweet to talk of Christ. Do you not long for the time when you shall have new bodies, when they shall be immortal, and made like Christ's glorious body, and then they will talk of Jesus Christ for evermore? My design is to bring poor sinners to Jesus Christ. O that God may bring some of you to Himself. May the Lord Jesus now dismiss you with His blessing, and may the dear Redeemer convince you that are unawakened, and turn the wicked from the evil of their way. And may the love of God that passeth all understanding fill your hearts. Grant this, O Father, for Christ's sake, to whom, with Thee and the blessed Spirit, be all honour and glory, now and for evermore.—Amen.

Two Famous Christian Brothers.

ROBERT and JAMES HALDANE: By REV. D. M. MACDONALD,
Edinburgh.

THE period from 1750 to the year 1800 has been described as the midnight of the Church of Scotland. With a few exceptions, it was in the parishes of the Northern Counties that the Gospel was faithfully proclaimed. Under the preaching of those who were called Moderates the people became careless and godless. An eminent minister of the Gospel, Dr. Hamilton of Strathblane, describes them in the following terms:—"Many of the clergy were genuine Socinians; many of them were ignorant of the teaching of Scripture. They seemed miserable in the discharge of every ministerial duty. When they preached, their sermons generally turned on honesty, good neighbourhood and kindness. To deliver a Gospel sermon or preach to the hearts and consciences of dying sinners was as completely beyond their power as to speak in the language of angels: their discourses were destitute of everything a sinner needs. The congregation rarely amounted to a tenth of the parishioners, and the one half of this small number were generally, during the half-hour's soporific harangue, fast asleep."

When God has a work to do He raises up suitable instruments to accomplish His purposes. In His infinite mercy He was to awaken the people to a sense of their spiritual needs, and He raised up the Haldane brothers to revive His cause in Scotland. They did more than all the Moderate ministers in the Church to keep alive true evangelical religion in the land. They are not as widely known as they should be, probably because they were forced by circumstances to leave the Church of Scotland.

There were two brothers, Robert and James Haldane. Robert, the elder, was born in London on the 28th of February, 1764. His younger brother, James, was born at Dundee on the 14th July, 1768, within a fortnight after his father's death. They were descended from an ancient Perthshire family, and their father was a captain in the Navy. He was noted for his attention to moral discipline, and particularly for putting down profane swearing. When asked, shortly before his death, as to his hopes for eternity, his reply was, "I have full confidence in Jesus." This showed the simplicity as well as the sincerity of his faith.

Their mother, from their infancy, laboured to instil into their minds a sense of the importance of eternity, particularly impressing upon them the necessity of prayer and teaching them to commit to memory and understand Psalms, portions of the Shorter Catechism, and of Scripture. The early impressions made on their minds were never completely lost, and were made use of by God to show that all below was vanity without a saving interest in Christ. One of the great defects of this generation is the neglect of religious training in the home, and this is largely responsible for child delinquency, all sorts

of crime amongst adults, and contempt for religion and Gospel ordinances. The seed sown by this godly mother in the minds of her sons and her earnest prayers on their behalf brought forth fruit in due time, and from the account given it is evident that they underwent a sound Scriptural conversion.

Robert Haldane entered the Navy and rapidly made a name for himself as a brave officer. He served his country with zeal and faithfulness in its efforts to overthrow the French Emperor Napoleon, who was the scourge of Europe for 20 years. Two British Admirals under whom he had served predicted that he would have a renowned career owing to his brilliant qualities, but it was not to be distinguished by naval victories or worldly honours but as a good soldier of Jesus Christ fighting against the powers of darkness and spiritual wickedness, finally to receive the palm of victory and crown of righteousness from Him who redeemed him by His own precious blood shed on his behalf.

Soon after being converted Mr. Haldane left the Navy, and both he and his brother resolved to devote their time and means to the advancement of the Cause of Christ in the world. He sold his estate—Airthrey—valued about £70,000, in order that he might have more freedom to travel and means at hand to expend on the Cause. Both brothers had inherited ample fortunes which they made use of for the glory of God in the employment of Scriptural methods for the salvation of their fellow sinners. They were self-denying Christian men and very zealous for the advancement of Christianity. As good and faithful stewards of Christ they made excellent use of their talents and wealth in His service.

Robert planned a mission to Bengal, but in consequence of the opposition of the East India Company, and others then in power, the design had to be abandoned. The majority of those who ruled in India displayed the utmost hostility to the propagation of the Gospel in pamphlets and periodicals. They professed to be Christians, and at the same time were a disgrace to the Christianity they affected.

Seminaries were founded by the brothers to train and qualify godly young men to preach the Gospel in needy places. These institutions were undenominational and the students were taught by qualified men. It is of interest to know that one of the men trained was first sent to Breadalbane to read the Scriptures to the poor and uneducated people there. The district was at that time destitute of evangelical preaching. There were actually no Bibles, scarcely any Testaments, and the people lived without prayer. So great was the opposition to the devoted catechist when he commenced his labours that in the circle of 32 miles round Loch Tay every inn was shut against him and there were only three families that would offer him hospitality. But it often pleases the Lord to work by the feeblest instruments and “to choose the weak things of the world, and things which are despised,

to confound the things that are mighty." Despite opposition and neglect he went from village to village during the winter reading the Bible and speaking the words of salvation to all who would listen. In the spring of 1801 there was some awakening, and early in 1802 so great a revival took place that in a very short time there were about one hundred persons, previously ignorant of the Gospel, who seemed to be truly converted. These conversions created a great sensation and much opposition. It produced in these Highland glens a kind of religious persecution.

It was this worthy and faithful missionary, Mr. Farquharson by name, who was sent to Skye by the Haldanes to preach the Gospel there. In 1802, when preaching in Braemar, he was arrested and sent as a prisoner to Aberdeen. Like the great Apostle Paul, he had to face opposition and imprisonment for making the way of salvation known to his fellow sinners. He had not been many hours in gaol before a lawyer waited upon him and put a book into his hand, stating that a part of it was written in the very cell in which he was confined. "Read it," said the gentleman, "and you will soon be liberated," and immediately retired. To his no small surprise, Mr. Farquharson found it to be Rutherford's *Letters*. This led him to muse on the sufferings of the godly author—the famous Covenanter—and he thought his own but light in comparison. Mr. Farquharson was soon released in consequence of the intervention of his friendly visitor who was better acquainted with the Toleration Act than Mr. Farquharson's bigoted and ignorant persecutors.

The time had now come when the Sun of Righteousness was to arise on the benighted Island of Skye with healing in His wings. In 1805 Mr. Farquharson visited the Island, and his services roused the people to consider the things that belonged to their eternal welfare. It is reported that he itinerated for a considerable time in Portree, Snizort, Kilmuir, Durinish, and Bracadale, and that his sermons consisted of powerful and faithful testimonies against the abounding sins of the country, clear and energetic illustrations of evangelical truth, solemn protests against the soul-destroying doctrine of justification by human merit with affectionate and solemn warnings and invitations addressed to his hearers as lost sinners. His appeals excited great attention and produced no small inquiry among the people. It was this excellent missionary who brought the Gospel to Skye during the dark reign of Moderatism, and who was the instrument in the hand of God of the conversion of that eminent Christian, "Blind Donald Munro." He in turn became an instrument of good to many.

Another dark place visited by one of the Haldanes' missionaries was Strathspey. Mr. Lachlan Macintosh was sent there, and began to hold services in Grantown. He soon gathered local sympathisers, and through the week kept meetings in the homes of local supporters. On one particular Sabbath he was driven off the street and refused even

the hire of a room. He then went outside the village and preached in a sand-quarry. One, who afterwards became well known as a preacher of the Gospel and who resolved to hear him that day, says, "I was a little ashamed to ask where they were but by their singing of Psalms I found them out, and their being thus persecuted attached me the more to them. The passage would often strike me, 'Be thou partaker of the afflictions of the Gospel.' As he approached and lay within earshot among the bushes that crowned the sheltering park they were singing—

This is my rest, here still I'll stay,
For I do like it well.

The preacher rose up and addressed the people in streams of evangelical truth, every word of which sank into the heart of the new hearer and flashed the light of truth clearly into his soul, so that he went away saying in his mind, "This is my rest; here I'll stay."

The man who heard and said these words was the Rev. Peter Grant, whose Gaelic hymns, so sweet and full of the very marrow of the glorious Gospel of Christ, have edified and comforted the people of God in the Highlands, especially since the year 1809, when they were first published. In due time he became pastor of the Baptist congregation in Grantown and laboured in the Gospel for 60 years. It can now be seen that the work of the Haldane brothers, through the workers they sent forth to preach, was bearing abundance of fruit.

We shall now deal more particularly with the various activities of Mr. Robert Haldane, the elder brother, on behalf of the Cause both at home and abroad. For many years he had cherished the idea of going to France with the aim of doing something to promote the knowledge of the Gospel in a country in which he had been three times before as a traveller. When peace had come after the battle of Waterloo he found his design practicable and went to Paris. He found the city in Egyptian darkness and saw that he could not further his object in the great metropolis. Unexpectedly he met an American gentleman who gave him information about the Protestant ministers in Geneva and Montauban, where there had been a French theological Protestant faculty founded by Napoleon. As there was no opening in Paris, he proceeded at once to Geneva. In conversation with a pastor there he learned that Geneva was in deplorable spiritual darkness and was an unbroken field of labour with a "fallen Church." Calvin, once its chiefest boast and ornament with his doctrines and works, had been set aside and forgotten, while the pastors and professors were in general Arians or Socinians. He visited several Swiss towns and then returned to Geneva in order to meet a young pastor, M. Gaussen, who lived in a little village five or six miles from the city. This young pastor benefited greatly by Mr. Haldane's talks with him, and says, "I had already submitted my faith to the great doctrines of the Word of God, but the quality of Mr. Haldane, the authority with which he always appealed to the Scriptures, and his profound acquaintance with

them made an impression on me never to be effaced, and that just before the time when the Lord, by a sudden stroke, took from me all the joys of this world. His visit to Berne was blessed to M. Galland, and his visit to Geneva was blessed to us all. I visited only occasionally, but I make bold to number myself with those who cherish his memory with the fondest and most affectionate gratitude."

Geneva was the city where John Knox, with other British exiles, found an asylum from which he took that form of Church government to which Scotland has firmly adhered. At a later period many noble confessors who fled from bitter persecutions found refuge there. "Geneva, it has been well said, was indeed the glory of the Reformation, the battlefield of light and darkness, the Thermopylae of Protestantism, from whose Alpine heights the light of Gospel truth once streamed forth with brilliant lustre athwart the blackness of Papal superstition."

In the course of time Geneva fell from her ancestral faith, and it was made clear that historic names, orthodox creeds and Scriptural formularies disappear when the Holy Spirit departs. There had been considerable backsliding from the faith and only a lifeless form of Protestantism was maintained. Theatres were opened on Sabbath evenings, and the pastors on solemn festivals dismissed their congregations earlier, in order that they might themselves participate in the festivities of the Lord's day, which was closed with fireworks and the discharge of cannon. These were the conditions that existed when Mr. Haldane entered Geneva. There were some souls in the city hungering for the bread of life and meeting together to converse about the things that belonged to their eternal peace. They would be praying for help and their supplications were soon to be answered for the instructor who was to prove to them, and many others in Geneva, a messenger of everlasting peace had arrived.

Here is a glowing description of the event by M. Guers, who appears to have been one of the students taught by Mr. Haldane:—"But at that very moment the Lord, touched by their prayers, sent them one of his most eminent servants: Robert Haldane was within our gates. The chosen instrument in the hands of God to confirm the faith of Pyt and his friends, he was destined to become the source of blessing to many others. In a very short time a striking revival, effected by his means, was manifested in the school of theology. Around the venerable Haldane, their true professor, there gathered habitually more than 20 pupils of that auditory, converted by the instructions of that blessed Word, which they immediately began to distribute at Geneva or, at a later period, to carry to neighbouring countries, and amongst the latter may be named Henry Pyt, Jean Gonthier, Charles Rien, who died pastor at Frederica, Denmark. He knows the Scriptures, says Pyt, like a Christian who has had for his teacher the same Holy Spirit by whom they were dictated. He spoke in English: first M. Rien, then

M. Fred. Monod of Paris, or M. James of Breda interpreted. Never, we venture to say, since the days of Francois Torritine and Benedict Pictet of holy and happy memory—never had any doctor expounded the whole counsel of God with such purity, force and fulness—never since that period had so bright a luminary shone in the city of Calvin.”

(To be continued.)

The Ministry of Angels.*

By JOHN NEWTON (1725-1790).

THE saints on earth, though exposed to many sufferings, and assaulted by many enemies, are as safe as the saints in glory. They have been enabled, in the day of God's power, to commit themselves to the care of Jesus, the great Shepherd, who is faithful to his trust, and able to save them to the uttermost. His eye is always upon them, "his everlasting arms are underneath them," and no power or policy can separate them from his love.

The apostle, in the name and behalf of the Church militant, having taken a leisurely and distinct survey of all the difficulties and opposition they can possibly meet with, in life or in death, from the visible or invisible world, triumphs in an assurance that none of these things singly, not all of them together, shall prevail; but that, on the contrary, believers shall be made conquerors, yea, "more than conquerors, through Him who has loved them" (Rom. 8).

In the course of his enumeration of the real or supposed dangers to which the people of Christ are exposed, he particularly mentions angels, principalities and powers, intimating to us a subject of great importance, though too seldom and too faintly attended to by us; I mean, the part which the inhabitants of the unseen world take in our concerns. Angel is a general name; the terms, principalities and powers, and elsewhere thrones and dominions, applied to them, we shall not perhaps clearly understand till we mingle with the world of spirits. These different names seem, however, to imply that some difference of degree, and possibly some subordination of rule, obtains among them. But they shall not be able either singly or collectively, to separate believers from the love of God which is in Christ Jesus.

The general distribution of angels, principalities and powers is into good and evil. They were all created glorious and excellent creatures; for nothing but good could originally proceed from God, the fountain of goodness. But some of them "kept not their first estate." Sin despoiled them of their glory and changed them from angels of light into powers of darkness. And though they have a permissive liberty, subservient to the limitations and designs of divine wisdom, to influence

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the minds and to interfere in the affairs of mankind, yet they are confined in chains of darkness which they cannot break, and are "reserved to the judgment of the great day."

There are likewise an innumerable company of elect or good angels (Heb. xii. 22), who were preserved by sovereign grace and are now established (together with believers) in Christ Jesus, the great Head of the whole family of God, in heaven and in earth. From these we may be sure believers have nothing to fear. They are our brethren and fellow-servants. They join in the song of the redeemed before the throne, and rejoice in the conversion of a sinner upon earth. We cannot include these in the apostle's challenge any farther than by way of supposition; as he expresses himself upon another occasion (Gal. i. 8). It is not possible that an angel from heaven could preach if he came to preach any other gospel than that which is revealed in Scripture; but if such a thing could be supposed, we ought not to regard him. So it is not to be thought that the elect angels of God should wish to hinder the salvation of a sinner. But if you conceive, for a moment, that any, or all of them, could form such a design, they would not be able to succeed: for "they are all subject to HIM who loved us and washed us from our sins in his own blood." So far, however, are the holy angels from designing us harm, that they are greatly instrumental in promoting our good. They are "ministering spirits sent forth to minister to the heirs of salvation," and they rejoice in the service and account it their honour to be thus employed.

I propose, in this paper, briefly to consider the ministry of good angels; and may perhaps hereafter offer a few thoughts on the influence and interference of evil angels, who are continually labouring to disturb and trouble those whom they are not permitted to destroy. And I shall not attempt to amuse the reader with new and strange conjectures upon these subjects, or to intrude into those things which are not revealed, but shall confine myself to the express declarations of the Word of God.

The great God works ALL in ALL in both worlds. It is He who filleth the earth with good things, causes the grass to grow for the cattle, and provides corn for the food of man. But in thus spreading a table for us, He makes use of instruments. He commands his sun to shine and his rain to descend. So he is the life, strength and comfort of the renewed soul. All the streams of grace flow from Christ, the fountain. But, from the analogy observable in his works, we might reasonably suppose that, on many occasions, he is pleased to use means and instruments, and particularly the ministry of His angels, to communicate good to his children. Scripture expressly confirms this inference, and leaves it no longer a point of mere conjecture. He gives his angels charge over them, and they encamp round about them that fear him. In this way honour is given to Jesus, as the Lord both of angels and men; and a sweet intercourse is kept up

between the different parts of the household of God. That angels have been thus employed, in fact, is plain from the history both of the Old and New Testament. They have often made themselves visible, when sent to declare the will of God; as to Jacob, Elijah, and David. Gabriel appeared to Zacharias and Mary; and a multitude joined in ascribing "Glory to God in the highest," when they brought to the shepherds the joyful news of a Saviour's birth. An angel delivered Peter from prison and comforted Paul when tossed by a tempest upon the seas. How far the sensible ministration of angels is continued in these days is not easy to determine. Many persons have been imposed upon by Satan, through such expectations, and it is not safe to look for extraordinary things; yet I do not know that we have warrant from Scripture to limit the Lord, so far as to affirm that he doth not, nor ever will, upon any occasion, permit his angels to be seen by men, as in former times. The apostle, pressing believers to exercise hospitality, uses this argument, that "thereby some have entertained angels unawares"; which would hardly seem to be a pertinent motive, if it were absolutely certain that angels would never offer themselves as visitants to the servants of God in future times, as they had formerly done. But waiving speculations as to their visible appearance, it is sufficient to know that they are really, though invisibly, near us and mindful of us.

May we not receive assistance from the angels in our spiritual warfare? That evil angels have an influence and power to distress and disquiet us is well known to exercised souls. And it seems quite reasonable to believe that the good angels are as willing and as able to communicate helpful and encouraging impressions. As it is not always easy to distinguish between the temptations of Satan and the workings of our own evil hearts, so it may be equally or more difficult to distinguish these assistances from the effects of gracious principles abiding in us, or from the leadings and motions of the Holy Spirit. Nor need we be anxious about it. We cannot err in ascribing all to the Lord. Yet there is something cheering in the thought that we are accompanied and surrounded by these blessed spirits, who have both inclination and ability to relieve, strengthen, and admonish us in ways which we cannot fully understand. Who can tell how often, and how seasonably, a promise, a caution, a direction from or agreeable to the Word of God is darted upon our minds by these kind messengers of our Father's love?

We may warrantably think they are employed in restraining, overruling and controlling the designs of Satan and his angels. The power, malice and subtlety of our enemy are very great. We may learn what he would do to us all if he could, from the instance of Job. But the Lord rebukes him and that most probably by the ministry of unfallen angels, who are said to encamp round his people, to deliver

them, and doubtless their care is especially employed where the greatest danger lies. Much to this purpose seems to be implied in the following passages: Dan. x. 13; Rev. xii. 7; Jude 9.

They are witnesses to the sufferings and to the worship of his people (I Cor. iv. 9). Though they do not show themselves to us as heretofore to Peter or Paul, they are still near and attentive; are interested in the conflicts and rejoice in the victories of a poor believer. They are present likewise in our solemn assemblies; therefore the apostle charges Timothy, as "before the elect angels," and seems to refer to them in I Cor. xi. 10. This reflection should enliven and regulate our thoughts when we come together; for though the presence of our Lord and Saviour is the great consideration, yet this likewise may, in its proper place, have some influence to compose our behaviour (Heb. xii. 22).

The ministry of angels preserves us from innumerable dangers and alarms which await us in our daily path. This is expressly taught in Psalm xci. When we receive little or no harm from a fall, or when a sudden motion of our minds leads us to avoid a danger which we were not aware of, perhaps the angels of God have been the means of our preservation; nay, it may be owing to their good offices that we ever perform a journey in safety, or are preserved from the evils we are liable to when sleeping upon our beds, and incapable of taking any care of ourselves.

Finally: they are appointed to attend the saints in their last hours, and in a manner beyond our present apprehension, to keep off the powers of darkness and bear the children of God safely home to their Father's house (Luke xvi. 22).

The limits of a sheet will not admit of enlargement upon these particulars. The subject is pleasing and comfortable, and well suited to encourage believers under two very common trials:—(1) We are often cast down to think how few there are who worship God in spirit and in truth; and are ready to complain, with Elijah, that we are almost left to serve him alone. But Jesus is not slighted and despised in yonder world as he is in this. If, like the servant of Elisha, our eyes were supernaturally opened to take a glance within the veil, what a glorious and astonishing prospect would the innumerable host of angels afford us! Then we should be convinced that, far from being alone, there are unspeakably more for us than against us. Faith supplies the want of sight; is "the evidence of things not seen" and upon the authority of the Word of God is as well satisfied of their existence and employment as if they were actually in our view.

Again (2). Many of the Lord's people are tempted to think themselves neglected by their fellow Christians because they are poor; a discouragement for which there is often too much occasion given. But, poor believer, be not greatly distressed upon this account. If your brethren upon earth are too prone to slight you, your heavenly friends

are not so proud and foolish. The angels will attend and assist you, though you live in a poor mud-walled cottage, as willingly as if you were lodged in the palace of a king. They are not affected, one way or the other, with those trivial distinctions which are so apt to bias the judgment and regard of mortals.

May we take a pattern from the angels! Their whole desire is to fulfil the will of God; and they account no service mean in which He is pleased to employ them; otherwise, great and holy as they are, they might disdain to wait upon sinful worms. Our vanity prompts us to aim at something great and to wish for such services as might make us known, talked of, and regarded. But a child of God, if in the way of duty, and in the place which the Lord's providence has allotted him, is well employed, though he should have no higher service than to sweep the streets, provided he does it humbly, thankfully, and heartily as to the Lord. An angel, so placed, could do no more.

This paper will doubtlessly fall into the hands of some who are not believers but who are spending their days in sin. With a word to such as these, I would conclude. To you this is but a dark subject. You have reason to be alarmed, for, be assured, the whole host of heaven is against you, while they consider you in a state of rebellion against their Lord. They burn with a holy zeal to avenge His cause; and only wait his command to smite you as one of them smote Herod for not giving glory to God. Pray for faith and repentance. If you believe in Jesus and turn from your evil ways, the angels will love you, rejoice over you, watch over you, fight for you, and at last convey you into his glorious presence.

Notes on the late Rev. Joseph Hart.

By REV. J. P. MACQUEEN.

CHRISTIANS newly brought into the kingdom of grace by the supernatural creative power of the Holy Spirit, whether young in years or not, are generally, if not universally, apt to think that if they are spared to be ten, twenty, or thirty years or so in a state of grace they shall then be deriving much comfort from their inward consciousness of personal heart-holiness and growing conformity to the image of Christ. Despite their doctrinal head-knowledge to the contrary, and their often having heard old and experienced Christians complaining of their spiritual leanness, emptiness, barrenness, and poverty, this optimistic anticipation continues till by painful and bitter, if blessed, experience they are made to cry out with the Apostle Paul: "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. vii. 24). Even then they are prone to conclude that their case is unique and to forget that they are "men of like passions" with other believers. These exercised Christians need all the Scriptural comfort and consolation that can be conveyed to them, instrumentally,

by their fellow-believers, by the blessing of the Holy Spirit. One of the means of promoting this laudable object is by letting them see, from the diaries and autobiographical notes of men and women who were generally recognised, in their day and generation, as eminent for piety and practical godliness, how these believers were exercised in their Christian life. This is the reason why I have taken the trouble to quote an extract from the biographical exercises and experiences of the godly and well-known Rev. Joseph Hart.

Before doing so, however, I shall have to make a few remarks about his life and preaching, as well as giving a few critical notes about evangelical hymns, notwithstanding the prominence given to this subject in recent issues of our magazine.

Rev. Joseph Hart was born in the City of London about the year 1712, of godly parents, who made him the subject of many prayers. As he himself says: "As I had the happiness of being born of believing parents, I imbibed the sound doctrines of the Gospel from my infancy; nor was I without touches of heart, checks of conscience, and meltings of affections by the secret strivings of God's Spirit with me while very young, but the impressions were not deep, nor the influences lasting, being frequently defaced and quenched by the vanities and vices of childhood and youth." He had thus the greatest and most precious privilege one can have in this world, next to being in the kingdom of grace onesself, that of God-fearing parents. As Rev. C. H. Spurgeon put it: "One has to do violence to the deepest instincts of human nature before he can go to Hell over a godly mother's prayers." After his conversion he had backslidden for so many years, and so blatantly, that many concluded it was a case of apostacy, but sanctified afflictions recovered him.

He received a classical education and became a teacher of the learned languages. Before his conversion and his call to the ministry, he derived great pleasure from translating into English, and publishing, the works of the classical Greek and Roman authors. He was, at least partly, contemporary with Augustus M. Toplady and Rev. George Whitefield, both of whom thought highly of him as an uncompromising preacher of the great, eternal, and immutable Scriptural doctrines of free and sovereign grace. Mr. Toplady records this of him: "The late excellent Rev. Joseph Hart made it his inviolable rule not to let an Arian, an Arminian, or any unsound preacher occupy his pulpit so much as once. His usual saying on these occasions was, 'I will keep my pulpit as chaste as my bed.'" He zealously contended for the doctrines of free and sovereign grace against Rev. John Wesley and his coadjutors, who were then labouring hard to propagate, and with too much success, the Arminian heresy, and to re-establish the old heresy of Pelagius. Nor were his labours in vain, for several were convinced of their delusion, left the Arminians, and continued his constant friends to the end.

He was a Pedobaptist, that is, a Baptist who believes in infant baptism as distinguished from those Baptists who believe in adult believer's baptism only. He died on 2nd May, 1768, aged 56 years. His remains lie interred in Bunhill Fields Burying Ground, where a tombstone to his memory may be seen. It is now as a famous evangelical hymn-writer that he is known, whereas in his own day he was more renowned for his uncompromising fidelity to his principles; and his preaching, by his possession of outstanding talents, caused considerable numbers to attend his congregation, larger, indeed, frequently than the place could well contain.

Regarding his well known hymns, let us take advantage of this opportunity to emphasise once more that our objection is not to evangelical hymns as such, but to the use or, rather, abuse of them in employing them in conjunction with, alternative to, or as a substitution for the inspired psalms of the Holy Spirit in the stated worship of God's House. The psalms are inspired by the Holy Ghost—"holy men of old spoke as they were moved by the Holy Ghost"—thus absolutely assuring their infallibility and perfect inerrancy (freedom from error), whereas the most Scripturally accurate of the evangelical hymns partake, naturally and inevitably, of the proneness to error of their uninspired composers. Thus, uninspired hymns have no Divine authority for their employment in the worship of God, whereas the inspired psalms have the authority of Heaven for their use. It will probably, however, require the plenteous outpouring of the Holy Spirit at the Millennium to convince hymn-users in the worship of God that they have been guilty of a grievous wrong in substituting the very fallible hymns of uninspired men for the sentiments and language of the Holy Ghost. Hymn-users can never agree among themselves as to whose collections of hymns are to be universally and permanently adopted for singing in their Churches because of the varying tastes in sentiments, rhyming, etc., whereas the psalms do not cater to changing human whims, tastes, and caprice, but are fixed and "in Heaven settled fast," eternally.

We shall now quote, as promised at the outset, from the experimental autobiography of the Rev. Joseph Hart as follows:—

"For my own part, I confess myself a sinner still; and, though I am not much tempted to outward gross acts of iniquity, yet inward corruptions and spiritual wickedness continually harass and perplex my soul, and often make me cry out, 'O wretched man that I am; who shall deliver me from the body of this death?' From me they are not yet removed, though I once hoped, with many others, that I should soon get rid of them. All I can do is to look to Jesus through them all, cling fast by faith to His wounded side, long to be clothed with His righteousness, pray Him to plead my cause against these spiritual enemies that rise up against me, and, though I feel myself leprous from head to foot, believe that I am clean through the Word which He has spoken unto me. In short, I rejoice not because the

spirits are always subject to me (for, alas! I find they are often too strong for me to control) but because my name is written in Heaven.

"I am daily more and more convinced that the promises of God to His people are absolute, and desire to build my hope on the free electing love of God in Christ Jesus to my soul before the world began, which I can experimentally and feelingly say He hath delivered from the lowest Hell. He hath plucked me as a brand out of the fire. Though my ways were dreadfully dangerous to the last degree, His eye was all along upon me for good. He has excited me to love much by forgiving me much. He has showed me, and still daily shows me, the abominable deceit, lust, enmity, and pride of my heart, and the inconceivable depths of His mercy, how far I was fallen, and how much it cost Him of sweat and blood to bring me up. He has proved Himself stronger than I, and His goodness superior to all my unworthiness. He gives me to know, and to feel, too, that without Him I can do nothing. He tells me (and He enables me to believe it) that I am all fair, and there is no spot in me. Though by nature an enemy, He calls me His friend; though a traitor, His child; though a beggared prodigal, He clothes me with the best robe, and has put a ring of endless love and mercy on my hand. And, though I am often sorely distressed by spiritual internal foes, afflicted, tormented, and bowed down almost to death, with the sense of my own barrenness, ingratitude, and proneness to evil, He secretly shows me His bleeding wounds and softly but powerfully whispers to my soul, 'I am thy great salvation.'

"His free distinguishing grace is the bottom on which is fixed the rest of my poor weary tempted soul. On this I ground my hope, oftentimes when unsupported by any other evidence, save only by the Spirit of adoption received from Him. He has chosen me out from everlasting, in whom to make known the inexhaustible riches of His free grace and long-suffering forbearance. Though I am a stranger to others, and a wonder to myself, yet I know Him or, rather, am known of Him. When my dry, empty, barren soul is parched with thirst, He kindly bids me come to Him and drink my fill at the fountainhead. In a word, He graciously empowers me to say, with consciously experimental evidence, 'Where sin abounded, grace did much more abound.' Amen and Amen."

Searmonan.

LEIS AN URR. TEARLACH C. MAC AN TOISICH, D.D.

SEARMON II.

(*Air a leantuinn bho t.d. 58.*)

4. Tha Dia a toirt maitheanas gu *neo-chaochlaidheach*.

Cha'n eil e crochadh maitheanas air cumha dilseachd agus ùmhlachd 's an am ri teachd, ach tha E teagasg do'n cheannaireach a thuair maitheanas, gràdh agus ùmhlachd a nochdadh do bhrìgh gu'n d'fhuair e

maitheanas. Ni motha, ann am bhi cur an céill maitheanas air son an am a chaidh seachad, a tha E cur cumha ann leis am faod e'm bhinn so atharrachadh a rithisd. Tha thiodhlacan agus a ghairm gun aithreachas. Tha a shluagh gu tric ga bhrosnuchadh gu searb; gidheadh, aig am air bith cha'n eil e 'g ràdh, mar a thubhairt E mu'n t-seann t-saoghal, Is aithreach leam gu'n tug mi maitheanas dhoibh; ni motha a tha am brosnuchadh is searbha g'a ghluasad gus an toirt thairis do'n lagh a chum peanas. Is Dia E, agus cha duine, agus uime sin cha'n eil iad air an caitheamh as. Gu'n teagamh ma threigeas iad a lagh, agus nach gluais iad ann na reachdaibh, an sin fiosraichidh E an aingidheachd le sgiursaibh, agus bheir e'm peacaidhean gu'n cuimhne. Seadh cuiridh E iad ann an uisgibh domhain, agus foluicidh E a ghnùis orra, agus fàgaidh E an coguisibh gu bhi na'n àite taimh do chiona agus do eagal, agus na rathad mòr aig Satan agus aig a sheirbhisich gu siubhal troimhe aig an saorse. Ach ged tha'm peacadh mar so a toirt air ais pianadh ga'n ionnsuidh, agus a tha e deanamh dioghaltais air an innleachdan, gidheadh, aig an am is doimhne a tha iad a dol fodha anns an lòthaich, 'n uair a tha stuadhan agus a thonnna a dol thairis orra, agus a tha iad a faicinn air thoiseach orra, treigsinn creidimh agus dealachadh bho Dhia—aig an dearbh am so, cha'n eil aon pheacadh air son an d'thuair iad maitheanas ga nochdadh fein a rithisd ann an leabhar Dhé a chum an diteadh; seadh, agus cha'n eil aon bhoinne do fheirg a Bhreitheamh air a dhòrtadh ann an cupan an searbhadais. No togadh neach air bith cearr sinn an so. Gu'm bu fada bh'uainn gu toibheumach a ràdh gu'r urrainn Dia amhare air peacadh, eadhon na shluagh, gu'n ghràin dheth mar pheacadh, na nach eil a annta-san, mar ann an cuid eile, a toilltean fhearg agus a dhioghaltas. Mar an ceudna gu'm a fada bh' uamsa a ràdh gu'm bheil peacaidhean a tha gu bhi air an gnìomhachadh leis a chreidmheach, cho math ris na peacaidhean a chaidh seachad, air a' maitheadh 'n uair a tha e air a ghairm fireanta. Cha'n eil a leithid sin de bheachd shuarach agus chunnartach na chuid de fhìrinn Dhé. A cheart cho fad bho'n fhìrinn, mar an ceudna, tha gach focal a threoiricheadh a dh'ionnsuidh a cho-dhùnaidh gu'm faod an creidmheach peacachadh le ni's lugha do sgàth, do bhrìgh gu'm bheil maitheanas Dhé cinnteach—beachd a tha'n agaidh cliù Dhé agus an aghaidh oibreachadh a ghràis, agus a tha calg-dhireach an aghaidh fairichidhean gach leanabh le Dia. Ach am feadh 's a bheireadh-mid mar so rabhadh dhoibh-san a tha, thuige so, gu'n chuid na crannchur aca ann am maitheanas, an aghaidh a bhi faradh cuid air bith dhe'n fhìrinn dha thaobh, cha'n fheum sinn an fhìrinn sin, a chum glòir gràis Dhé agus comhfhurtachd a shluaigh, a chumail air ais, agus cha dàna leinn gu'n a cur an céill; an fhìrinn iongantach agus bheannaichte sin, ma thuiteas an creidmheach ann am peacadh, a thréigeas sìth agus comhfhurtachd Dhé anam, agus a thig e, faodaidh e bhi, na fhaireachadh fein, na dhearbha aitheine a ifrinn; ged a bheir an Tighearn aig amaibh a sheann pheacaidhean gu chuimhne, air a leithid de dhòigh agus gu'm bheil ciont as ùr air a choguis; ged a bheireadh E air

a bhi sealbhachadh peacaidhean òige, agus fhiosrachadh air an son; gidheadh, anns a chuimhneachadh agus anns na fiosrachaidhean so cha'n eil corruich; agus am meadhon gach fein dhiteadh a th'aig an anam, cha'n eirich aon dhe pheacaidhean gu'n àireamh ann am fianuis Dhé gu bhi diteadh an anama agus gu bhi'g agradh peanas. Thainig na peacaidhean so, cho fad 's a tha'n cumhachd gu diteadh air a ghabhail a stigh, gu bhi mach a bith. Chaidh an amhlacadh, agus mar luchd-casaid, cha'n eirich iad gu bràth, aon chuid anns an t-saoghal so na aig Cathair Breitheanaise. Tha'n cuimhne air falbh; seadh, anns a' chliu sin sguir iad a bhi ann am bith. Tha làmh-sgriobhaidh am baranntas air a dhubhadh a mach. Fosguil suas agus coimhid ann an leabhar-cuimhne Dhé agus cha'n fhaigh thu lorg orra. Aon uair luigh iad thairis orra mar neul trom, dorchas, làn de na dealanaich agus na tàir-neanaich aig Dia; ach a nis; ambaire suas, agus cha'n eil ni ri fhaicinn na'n neamhan gun neul ach Grian na Fireantachd, "Iarrar aingidheachd Israel, agus cha bhi i ann; agus lochdan Iudah, ach cha bhi iad r'am faotainn; oir bheir mise maitheanas dhoibh sin a chaomhainneas mi."

(*R'a leantuinn.*)

Notes and Comments.

Parliamentary Candidates were asked to support Sabbath Concerts.

Scotland's 149 Parliamentary candidates were sent a questionnaire by Mr. Cliff Stanton, president of Glasgow Jazz Club, a club for the promotion of a certain kind of music played by bands at dances and concerts. Mr. Stanton said: "We want to know what stand candidates will take over important jazz matters." For instance, candidates were asked to support Sabbath evening concerts for all organisations, that they might be permitted by law, and there were other requests. Mr. Stanton is further reported as having said, "If we find, on analysing the replies, that we have the overwhelming support of one party, then that party will get our vote." It was stated that this procedure might affect the votes of one million jazz musicians and supporters in Britain. What a deplorable revelation all this is, of the attitude of mind of so many in Britain, over against the recent serious business of a General Election, to return to Parliament such as would wisely govern and guide the vital affairs of this realm! It seems that jazz music, and that on the Lord's holy Day, is more important than the stability of our economy, the social welfare of our people, the education of our children and international peace, etc., to the trifling and carnal jazz enthusiasts of this country. As for God and His Day being disregarded, does this not lead in the case of many who are lovers of pleasure to a miserable lack of the sense of responsibility as citizens in ordered society? We trust the aforesaid questionnaire was thrown into the fire by all responsible persons who were Parliamentary candidates.

The Royal Family and the Sabbath.

During the first week of June it was announced that the children of Her Majesty the Queen, Prince Charles and Princess Anne, were to have their first flight on Sabbath, the 5th of June. They were to fly to London from Balmoral in a plane of the Queen's Flight. Her Majesty was to leave a few minutes earlier by plane for London. It appears that the Royal Family are determined to make unnecessary travelling on the Lord's Day an established practice. Whereas the Lord's Day ought to be taken up with the public and private exercises of God's worship primarily, and a resting on this holy day from activities which may be lawful on other days. But in regard to the said arrangements for the Royal children to have their very first flight in the air on a Sabbath, the hand of God intervened and it was made public that this deplorable plan had to be cancelled, owing to Princess Anne having contracted an ear infection. How clear to some that this was the warning and correcting hand of God! "Hear ye the rod and who hath appointed" is an appropriate portion of the Word of God in this case. May the Royal Family hear this somewhat gentle rod and the warning voice of the Lord of the Sabbath. At the time of writing we have not heard of any future plans for the Royal children to travel South on a Sabbath. May wiser counsel prevail with those who have the duty of making such arrangements.

Prime Minister Broadcasts on Sabbath.

Much publicity was given prior to Sabbath, the 5th of June, that the Prime Minister, Sir Anthony Eden, was to broadcast on that Sabbath evening. We have heard that he did so, and that his subject was the Railway Strike. We also heard that one Trade Union leader involved said of the speech that the Prime Minister had said nothing they did not know already. Another Union leader interested in the Strike declared that he did not agree with the statement of the Prime Minister, that in relation to this Strike this was a quarrel between two Trade Unions. Apart from being deeply displeased at the action of the new Prime Minister in taking a Sabbath evening to speak to the nation on such matters, we see from the observations of Trade Union leaders that he achieved just nothing. That is what his speech merited. And all Sabbath desecration will achieve nothing but hurt and harm to those guilty of the same.

Peron in Danger of Vatican Action.

It has been reported in recent issues of the Magazine the steps that President Peron has been taking to curb political interference in matters of State in Argentina by the priests of the Roman Catholic Church—and he himself a professed Roman Catholic, who was decorated by the Pope in 1947. Now the press declares that a Vatican authority has said, "If Peron has not already fallen into excommunication, he is certainly a very short step from it." We believe that the Pope and his Cardinals are angry enough with President Peron

to administer in his case the extreme discipline of their organisation, viz., what they understand by "excommunication." But the statement on this question by a Vatican authority which we have quoted is characteristically subtle. It does not assert that he has been excommunicated, and it does not forecast that he certainly will be. The Pope will try to frighten Peron with the terrors of Romish dogma, but the Papacy is too cunning to do such a thing, in such a case, in too great a hurry. We shall see, if well, what will be the outcome of this struggle.

The Bible in the School.

In the issue of March, 1955, of *The Scottish Educational Journal*, the official organ of the Educational Institute of Scotland, there appeared a leading article under the heading, "The Bible in the School." We take the liberty of reproducing here the first four paragraphs of this article, which will make interesting reading for all who have a concern for religious instruction in our schools, and which will also show how Sir David Eccles, the present Minister for Education, commends the Bible for schools.

The selected part of the article is as follows:—"In a recent speech the Minister of Education for England and Wales, Sir David Eccles, stressed the need for an ample supply of Bibles in every school. He was in a position to do so, for the English Education Act of 1944 made religious instruction compulsory and brought it within the ambit of Her Majesty's Inspectors of Schools. He was shocked to learn from a recent report on Religious Education in Schools that the Bible was in short supply. Junior school children needed single Gospels or shorter Bibles in clear type, and there should be enough copies for every child in a class to have one. Later on the complete Bible was needed. In secondary schools he would like to see all children whose parents did not give them a Bible supplied with one to treat as their own at school. When the time came for them to leave school they might 'well consider letting them take it with them into the big world.'

"The views expressed by Sir David Eccles must commend themselves to all who wish to make religious education a vital part of our educational system, however much they may regret the obvious inference that the Bible in many homes no longer commands the veneration and study it once had. The Bible is the basis of the religious and moral training given in our schools. If teachers are to do their work efficiently they must, in the words of the Minister, be given 'the tools of their trade.'

"The picture presented by the Minister of Education and the Report on Religious Education in Schools, which gave him his data, apply only to England and Wales. Would his speech have been equally relevant if made to an audience of Scottish teachers? The question is well worth considering.

"Scotland has an ancient educational tradition. In building it up throughout the centuries before State schools were established by the 1872 Act the Church played a notable part, and Bible teaching was a main subject in the curriculum. Dr. Guthrie, the famous divine and social reformer, tells in his diary how young children, as soon as they had learned their letters, were at once passed into the Book of Proverbs. 'This book,' he says, 'is without a rival for beginners, containing quite a repertory of monosyllables and pure Saxon English undefiled.' Take this passage, for example, where, with one exception, every word is formed of a single syllable, and belongs to the Saxon tongue: 'Train up a child in the way he should go, and when he is old he will not depart from it.' What a contrast to some of the silly trash of modern schools books for beginners.

"Whatever we may think of Dr. Guthrie's opinion, it is evident that in those earlier days the Bible occupied a prominent place in the education of the young. There must have been few homes without a Bible, and family reading supplemented the instruction given in the schools."

Bibles for Pupils Leaving School in Yorkshire.

"The British and Foreign Bible Society has just despatched three loads of Bibles to the Education Committee of the West Riding of Yorkshire. The books number 32,000 copies and weigh 25 tons and travelled by road from the warehouse in Harlow to Wakefield, where they were delivered last week.

"The Bible ordered by the Education Committee is the illustrated Authorised Version published to commemorate the 150th anniversary of the Bible Society in 1954; it contains over 500 factual illustrations inserted in the text. The books are bound in blue, green and maroon and the Civic Arms are embossed on the spine."

The above news item is from *The English Churchman* of 6th May, 1955, and reveals a truly encouraging trend in the realm of education in our schools, and that the Word of God has been given a prominent place by such as the West Riding Education Committee. The Bible is the "good seed of the Kingdom" and God can and will bless His Word according to His gracious will when and to whom He pleases.

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 and Loch-inver; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, Breaslete and Portnalong; second, Fort William and London; third, Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Scourie and Broadford; third, Edinburgh.

June—First Sabbath, Tarbert, Applecross, Coigach; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Inverness and Gairloch. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Bracadale, North Uist and Plockton; fifth, Achmore and Thurso. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten and Stornoway. *September*—First Sabbath, Ullapool and Breasclate; second, Strathy; third, Tarbert and Stoer; fourth, Kinlochbervie. *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.

Special Notice.

We have published above all the Communion dates for the year 1955. Will ministers kindly check the list and forward a note of omissions or corrections to the Editor.

Services by Church Deputy in Australia and New Zealand.

Rev. Finlay MacLeod, our Church deputy to Australia and New Zealand, has written to indicate some of the places where he will (the Lord willing) hold services during the latter part of his stay abroad. This is for the benefit of friends who may be interested and may receive the Magazine in time. He is to be at Sydney, Australia, on the first Sabbath of August. It has not yet been arranged where these services will be held, but probably at Hurstville, ten miles from Sydney, or at Wollongong. At present Rev. and Mrs. MacLeod have arranged to cross the Tasman Sea to New Zealand on the 12th day of August. Then he expects to be in Auckland at the end of August; and at Matiere during the month of September, and in Gisborne during the month of October (D.V.). Mr. MacLeod and his wife are thereafter due to sail from Wellington on the 28th October for Southampton, England, in the ship "Southern Cross." Mr. MacLeod regrets that his information about services in New Zealand is not as full as he would like. Mr. MacLeod and his wife are both in health and welcome the cooler weather in Australia at the time of writing. May the God of all grace visit needy souls with the power of His Holy Spirit during and following upon the preaching of the truth of the Gospel of Christ Jesus in the aforesaid places.—*Editor.*

The Opening of New Church at Plockton.

The small but faithful group of Free Presbyterians at Plockton is now in possession of a building of their own to worship God in. After repeated refusals of a site to build on by former landowners, now at the end of 62 years the Lord has put the site and the building in their possession.

The Church, which is a substantial building, is seated for about 200, and is attractively finished inside and outside, and is electrically heated and lighted. It is situated in a very convenient part of the village and sufficiently near the railway station for the convenience of worshippers who travel by train at communion times.

It was opened on Thursday, 26th May. An able sermon, doctrinal and experimental, was preached by the Rev. A. F. Mackay, M.A., Inverness, from Psalm cxviii. verses 22-25. After which short addresses were given by the Rev. D. MacLean, Portree, and by the Interim Moderator of the congregation. There was a good gathering of friends from the surrounding congregations. The door collection amounted to £52 1s. 6d., and was added to the Building Fund of the Church. There is still a considerable amount of debt on the building, though at the time of writing we cannot state the figure, as all accounts are not yet in. We trust, however, that He who says, "The silver is mine, and the gold is mine," will still open the hearts of kind friends to contribute to wipe out the debt. We take this opportunity of thanking all, at home and abroad, who already contributed. May the Lord strengthen His own cause at Plockton, and may this Church be the birthplace of many souls.—A. BEATON, *Interim Moderator*.

A Day of Prayer Throughout the Church.

It was decided at the Synod in May that Wednesday, 21st September, or Thursday, 22nd, be observed as a Day of Humiliation and Prayer throughout the Church on account of the low state of vital godliness in the Land.—*Clerk of Synod*.

Protest by the Synod anent Disregard of the Sabbath.

(This Protest was adopted at Synod Meeting in May.)

WE, the Synod of the Free Presbyterian Church of Scotland, met at Glasgow on the 17th day of May, 1955, do hereby register our strong protest against the participating by Her Majesty's Government in conferences with Governments of other nations on the Sabbath Day.

During the last 12 months representatives of the Government took part in several such conferences on the Lord's Day, notable among these being:—

- (a) The signing in Vienna on 15th May, 1955, of the Austrian Peace Treaty by the Foreign Ministers of the United Kingdom, the U.S.A., Soviet Russia and France; and
- (b) The signing by the London Conference of Nine Powers agreements accepting in principle the ending of the occupation regime in Germany on 3rd October, 1954.

While the Synod is in full agreement with the terms and purposes of these treaties, inasmuch as their purpose is to set people free from bondage, it deprecates the action of the Powers concerned in selecting the Sabbath Day for signing them.

The Sabbath is a Divine institution, the observance of which is morally and universally binding. The Fourth Commandment says: "Remember the Sabbath Day to keep it holy . . . the Sabbath is the Lord thy God's: in it thou shalt not do any work, thou nor thy son nor thy daughter, thy manservant nor thy maidservant."

Actions in violation of this Commandment are a breach of the Divine Law and the signing of the treaties referred to are, we assert, struck at thereby.

The Synod is concerned that any Government which disregards the claims of the Fourth Commandment will fail to establish peace or bring prosperity nationally or internationally. We, therefore, in name of Almighty God appeal to the Government of this nation to set a better example before other Governments in this supremely important matter of Sabbath Observance."

The Recent Synod Meeting.

The Synod of the Free Presbyterian Church of Scotland met in May last and began proceedings on the evening of Tuesday, the 17th day of May. The retiring Moderator, Rev. James MacLeod, Greenock, preached an appropriate sermon from Isaiah viii. 19 and 20. The new Moderator appointed for the ensuing year is Rev. Arch. Beaton, Gairloch. We trust that the retiring Moderator's sermon will soon be published in the Magazine. Much business was dealt with daily until the afternoon of Friday, the 20th May. The usual Report of Synod Proceedings will (D.V.) be published in due course.

Acknowledgment of Donations.

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

Sustentation Fund.—Mr. J. Couper, Wembley, Middlesex, £3; Mr. Coll Nicolson, Berkeley, Calif., U.S.A., £1; Miss J. M. McKenzie, 903 Pine Street, San Francisco, £10 11/3.

Home Mission Fund.—Mr. W. Ross, 96 Waverley Street, Ottawa, Ont., £5; Miss A. McKenzie, Cama Cottage, Elphin., £2.

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Home of Rest Fund.—A Friend, Edinburgh, per Mr. Peter Anderson, £4; Anon. (Prov. xix. 17), Edinburgh postmark, 10/-. Rev. R. R. Sinclair acknowledges with sincere thanks £2 for Church Home of Rest from Friend, Saltecoats.

Jewish and Foreign Missions.—A Friend, Edinburgh, £2; Miss J. McK., Faolin Strath, Gairloch, £5; Mr. J. C., Wembley, Middlesex, £1; Miss A. McK., Cama Cottage, Elphin, £2; Mr. W. R., Ottawa, Ontario, £5; Anon. (Psalm lxxxix. 9), Inverness postmark, £2; Mrs. J. Van Noppin, Corona, California, £1 5/5; "A," Applecross, £1; Mr. D. Lewis, Chelmsford, Essex, £1.

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