

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
Whereon Do Ye Trust	1
Jephthah's Vow Fulfilled	4
The Life of Lieutenant Illidge	12
A Sermon: Thy Way is in the Sea	16
Miscellaneous Extracts	20
A Letter from Samuel Rutherford	21
The late Mrs. Christina Morrison, Kyles-Scalpay	24
Searmonan	26
Notes and Comments	27
Church Notes	30
Acknowledgment of Donations	31

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No. 1

Whereon Do Ye Trust.

THIS is the question put to godly Hezekiah, King of Judah and Jerusalem, and his people at Jerusalem by a heathen and wicked King, in the person of Sennacherib of Assyria, namely, "Whereon do ye trust?" (II Chron. xxxii. 10). The circumstances under which this question was asked are, of course, vitally important in order to understand the spirit of it.

Jerusalem was at the time a quiet habitation and truly prosperous under the blessing of God, through the instrumentality of Hezekiah, for we are told that "In every work that he began in the service of the House of God, and in the law, and in the commandments, to seek his God, he did it with all his heart and prospered" (II Chron. xxxi. 21). "But after these things and the establishment thereof" (II Chron. xxxii. 1), Sennacherib invaded Judah and sought by his mighty army to capture and overthrow Jerusalem. And so this pagan force aimed its enmity and power at the very heart of the Church of God, the House of God, the service of God, and God's people and their spiritual, as well as their temporal privileges. Hezekiah, a pious man, first of all takes practical steps, at Jerusalem, to resist the enemy and defend the city, by way of counsel with his princes, leading to activity in stopping water supplies to the enemy and repairing breaches in the walls, and making darts and shields in abundance. But this was but one feature of his activity in face of the enemy, and a subsidiary one, although reasonable and necessary. He primarily concerned himself in a greater view of defence against the heathen enemy. He addressed himself to the people under his care, in the divine providence, regarding heavenly help and assistance thus: "Be strong and courageous, be not afraid nor dismayed for the King of Assyria, nor for all the multitude that is with him, for there is more with us than with him: with him is an area of flesh; but with us is the Lord our God to help us, and to fight our battles" (xxxii. 7 and 8). How wisely the people responded to this declaration which was at once encouraging and God-honouring, for "The people rested themselves upon the words of Hezekiah, King of Judah" (verse 8).

The foregoing has application as to how the Church of God has been circumstanced in her history time and again. And to-day the witness, peace, prosperity and existence of the true and faithful Church of Christ is threatened by mighty and varied enemies, including Roman Catholicism to educated atheistical propaganda; and what comes in between is equally dangerous. But the Church must hold fast to the Bible as the Word of God, be deeply concerned as to having a converted ministry exercised by men having a call from the Lord, retain the simplicity of New Testament worship, and endeavour to exercise government and discipline scripturally, and to expect that they who profess to be believers upon the Lord Jesus Christ walk according to the holy doctrines of the Gospel. But this is not, by any means, all that the Church is to be exercised with regard to. The people of God must, above all, seek grace to emulate Hezekiah, and to look to and rely upon the divine, gracious and almighty Head and King of the Church, the Lord Jesus Christ, and this by a humble faith. And then the "arm of flesh" of the enemies of the Cause of Christ will be confronted with "the Lord our God to help us." Herein lies the Church's strength and encouragement.

Now it appears that Sennacherib, the enemy, heard of the assertions of Hezekiah and his call to the people of Jerusalem to rely on the Lord their God for help. And so he sends his servants to Jerusalem, to Hezekiah, and all the people therein, with this scoffing question, "Whereon do ye trust, that ye abide in the seige in Jerusalem?" (verse 10). He supports this question with another, by which he seeks to undermine the confidence of the people in Hezekiah's pious utterances, as follows: "Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The Lord our God shall deliver us out of the hand of the King of Assyria?" (verse 11). Further, this heathen enemy affects to challenge Hezekiah's wisdom and right to charge the people of Judah and Jerusalem as follows: "Ye shall worship before one altar" (verse 12). This was, of course, the altar of the living God, the God of Judah and Jerusalem. And Sennacherib's wicked propaganda as aforesaid is followed by arguments that as the gods of other nations could not prevent their destruction before the power of his godless fathers, neither would Judah's God be able to deliver Hezekiah and the Jews in Jerusalem from his hand. "How much less shall your God deliver you out of mine hand" (verses 14 and 15). Now in all this argumentation there is discernible the character of the twofold mode of attack upon the Christian faith and the Church of Christ by the enemies thereof to-day. In a general view we have on the one hand critical, scathing and even scoffing attacks upon those who manifest the true and holy fear of God and love to Christ Jesus and His Inspired Word. This takes one form at any rate, questioning the wisdom of their unreserved belief in the Bible as the Word of God from Genesis to Revelation, attacking the doctrines of the Word of God upon which the believer trusts as

saving truth and scorning their practices which are after godliness and the fruit of a precious faith in God as revealed in Christ as the God of their salvation. "Whereon do ye trust?" Then, on the other hand, the enemies of the Church of God are active in propounding and publishing views which are derogatory and dishonouring to God, especially as to God in the Person of the Son. For instance, is it not averred from many quarters that we ought not to give credence to the truth of the Incarnation of the Son of God, the atoning nature of His death, and the reality of His actual resurrection from the dead, etc? Such, in effect, launch this question against the Church of Christ, "Whereon do ye trust?" thinking to break down the belief and defence of the Gospel in the minds of the people of God.

What did the people of God, in Jerusalem, have recourse to in face of this Satanic question? The answer is, they had recourse to God in prayer. "And for this cause Hezekiah, the King, and the prophet Isaiah, the son of Amos, prayed and cried to heaven" (verse 20). They looked to heaven for help and strength and defence, as a people threatened by godless opposition, and for the preservation of Jerusalem, with all the privileges involved. This, then, must be one of the outstanding exercises of all who love the preservation, peace and prosperity of the Cause of Christ and His Gospel to-day. The spirit of prayer and constant watchfulness and prayer were never more needed. God alone is the refuge, strength, and help of His people. The Church will continue to enjoy her spiritual privileges and freedom, just as God will be her defence. And so in the spiritual and believing exercise of prayer to God, through Jesus Christ, the Mediator Priest of the Church, there is an answer to the question, "Whereon do ye trust?"

And finally, what do we learn as to the result of prayer, engaged in against Jerusalem's powerful, boasting and confident enemy? First of all, the Lord cut off the mighty men of valour in the army of Sennacherib by the services of an angel. And secondly, the God of Hezekiah and Judah, cut off into eternity Sennacherib himself, while worshipping in the house of his false god. And the instruments of this judgment were his own sons (see II Chron. xxxii. 21, 22). What a display of divine wrath and power in relation to the King of Assyria! What a manifestation of God's mercy and care and power in the behalf of Hezekiah and Jerusalem! "Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib, the King of Assyria . . ." (verse 22). And so the Lord will in His own way, and in His own season, deal drastically with the enemies of His Word, people and Church who are to be designated as enemies to-day, inasmuch as that they are primarily God's enemies. He will not turn a deaf ear to the cries of His people, who are concerned for the honour of His Name and the preservation of those things which concern the Lord Jesus Christ and the salvation of sinners. And many will learn by experience and to their eternal grief, that the trust of the children

of God was indeed not misplaced. "None perish that Him trust" (Ps. xxxiv. 22 : metrical). The apparent visible weakness of the Church of Christ at times in her history may embolden the wicked to despise and attack her, but the King of Zion, the Lord Jesus Christ, will reign till all His enemies are made His footstool. And so let the people of God seek divine strength and wisdom to rely confidently and patiently upon Him, as their rock of defence, at all times.

Jephthah's Vow Fulfilled.

By the late REV. WILLIAM ROMAINE.

"And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into my hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering" (Judges xi. 30, 31).

THIS vow has been the subject of much ridicule: it has been represented as rashly made and immorally executed, and the Scripture itself has suffered through the character of Jephthah. The vindication of it also has been attended with so much difficulties that an attempt to remove them must be of service to religion; and this I shall at present undertake. I shall endeavour to free it from the false interpretations which have been put upon it, and from objections which have been made against it. But it is not the whole history I shall treat in this manner: that would be too extensive a design for a single discourse. The principal point alone shall be now considered, namely, Jephthah's fulfilling his vow, which I purpose to show he might, and did, fulfil without sacrificing his daughter. The history has been generally understood in this sense: when the men of Gilead had placed Jephthah at their head, in order to deliver them from the children of Ammon, he gathered his army and before he began the battle he vowed a vow unto the Lord, and promised that if God would prosper him he would sacrifice whatever should meet him on his return. Upon this he began the attack, and the Lord delivered the Ammonites into his hands, so that he slew them with very great slaughter. By this success he became obliged to a strict observance of his vow: and it unfortunately so happened that as he was returning to his house in peace his only daughter, not knowing of his vow, came out with joy to meet him. Hereby she became, according to his vow, the person to be sacrificed, and he did offer her up for a burnt-offering.

This is the common interpretation of Jephthah's vow. It has generally been supposed that his daughter was sacrificed. An action so contrary to the law of God and man, and so inconsistent with the

good character which St. Paul has given of Jephthah's faith, that it is not easy to conceive how it came to pass that such an opinion was ever entertained at all, much less how it became so general; especially as no historical passage of Scripture has been laid more open to the wanton jests of the infidel, or is more difficult to be explained by the sober believer. From these difficulties which the history now labours under I trust I shall be able to free it by showing:—(I) That the opinion of her being sacrificed is exposed to so many solid objections that it is not defensible, and (II) By proving from the history itself that she was not sacrificed.

(a) And the first objection against the history being explained in the common manner is this, that Jephthah couldn't sacrifice his daughter, though he had vowed to do it, because human sacrifices were absolutely forbidden by the law of Moses. And Jephthah knew this: he did not only live in obedience to the law, but was also at that time the judge of it. And would he act contrary to his knowledge? Could he live in obedience to the law and yet dispense with the breach of one duty which Moses had made indispensable? Or what an unjust judge would he be who should undertake to punish the offence of others while he himself was a most notorious offender? These circumstances, indeed, prove rather that he ought not to have done it than that he did it not. But:

(b) When we consider further that the same spirit of the Lord was upon Jephthah at the making of his vow as was upon Moses at the writing of the law this clearly proves that he did it not, for the Spirit of the Lord could not give one law by Moses and another opposite to it by Jephthah: He could not, while the first was still in force, direct any person to transgress it—the infallible Spirit of God cannot contradict Himself—nor can human sacrifices be both lawful and unlawful at the same time. So that if the same Spirit which spake in Moses directed Jephthah (as the text expressly says he did) in making his vow, then no doubt he did not sacrifice his daughter. But:

(c) Further, supposing he had offered her up, and pretended to be directed by the Spirit of God, yet how came it to pass that he was never punished? To offer human sacrifice was made a capital crime by the law, and yet it is not so much as hinted that he suffered death for what he did; nay, where does it appear that he was ever called to an account for it? And yet there was something so particular in the offence, in the person of the offender, and in the time he offended, that then the Jewish state ought not to have overlooked it; and God, who then presided over it, was in equity bound to punish such an offender. And if Jephthah under these circumstances was not punished, it is at least probable that he did not deserve punishment, which yet he must have deserved, if he had sacrificed his daughter. And:

(d) These circumstances are further confirmed from the nature of the action, which was certainly immoral, and such, therefore, Jephthah did not. There is nothing in which the general sense of mankind is

more agreed than that every man's life is his own property. This general sense arises from the natural principle of self-preservation; it comes confirmed to us by the laws of all free nations, and is further strengthened by the laws of God; and that action which should break through all these laws must be immoral. But though the action be immoral, yet perhaps it may be said, was Jephthah such a man as would not do an immoral action? St. Paul has here provided us with an answer which fully clears up the character of Jephthah in this particular: for the most considerable circumstance in the life of this eminent judge was the history before us. This was the most material action recorded of him in Scripture and which placed his character in the most conspicuous light. How St. Paul could not form a judgment of his life and character without considering this his principal transaction; and in the 11th chapter to the Hebrews, where he is celebrating the praises of those ancient worthies, who did such great and excellent acts through faith, among others he mentions Jephthah, and the time, he says, would fail if he should set about praising him, and the other worthies, as they deserved. Such a commendation from an apostle was the highest honour that could be conferred: for praise is ever judged of according to those that give it, and that is the highest praise which is given by them, who are themselves the most praiseworthy. What an high honour then was it to be commended by a St. Paul. Certainly there could be nothing immoral in the character of Jephthah whom he thus commended, and yet the principal point of view in which St. Paul considered him, that indeed which gives us the strongest proof of his faith, was the making his vow which, if he had fulfilled by sacrificing his daughter, it must be confessed was an immoral action. And, therefore, if Jephthah could not sacrifice his daughter without breaking through all those moral laws of God, and man, which say "Thou shalt not kill" and if Paul when he considered him in this light could not have recommended him had the action been immoral in fulfilling his vow, and, consequently, did not sacrifice his daughter. AND:

(e) Besides, when he made his vow, he promised to fulfil it upon condition that God would prosper him in the undertaking he had in hand; and can it be supposed but that Jephthah would word his vow with so much caution as not to be obliged by it to do an immoral action? There are still extant proofs of his great abilities as well as faith which clearly evince that he was far from being either rash or weak, yet he must have been both to a very great degree if he could first have vowed to sacrifice his daughter or afterwards thought to do it because God had given him succession: in either of these aspects he must have acted out of character—in the first, without his usual prudence, for which he is recommended; in the latter without his faith, for which he is celebrated. But still:

(f) Whatever Jephthah was, yet God is perfect: and how shall we vindicate the divine perfection if He gave success to those means which led directly to an immoral end? The Spirit of God was upon Jephthah when he made his vow—the hand of God enabled him to succeed—and it was this success which obliged him to perform his vow. In these instances he was under the divine guidance. And was it of God that he vowed to sacrifice his daughter, or could God in any sense be the means of such a sacrifice? These things cannot be. Far be such proceedings from the All-perfect. His goodness, justice, veracity, nay, every divine attribute forbid us to think of it. So that if the perfections of God will not suffer Him to countenance an immoral action, and if He did not countenance Jephthah's vow by assisting him with His Holy Spirit, and by giving him success, then the thing he vowed was not immoral, and, of course, he did not sacrifice his daughter. Out of many more objections that might be urged let these suffice at present, as it fully appears from them that the account commonly given is not rational, is inconsistent to the truth of Scripture, and contrary to the history itself. Let us then seek out for some other explanation which may be fairly deduced from the words themselves: may be agreeable to the reason of the thing, and consistent with the good character Paul has given us of Jephthah; and such an interpretation I shall first lay down, and afterwards endeavour to establish in order to:

II. Prove from the history itself that he did not sacrifice his daughter. The matter of fact was this: when the children of Israel were in great distress by the invasion of the Ammonites, and had no captain who might lead them out to battle, the Lord raised up Jephthah to be their deliverer and, as it was common in such cases during the era of the judges, the Spirit of the Lord came upon him to enable him to execute his office. And when he entered upon it, he made a vow unto the Lord "that upon condition of success, whatever should meet him at his door when he returned in peace should EITHER be the Lord's OR offered up for a burnt-offering." This was the vow! And if it consists of two distinct sentences, as I shall presently show it does, then Jephthah will be found to have worded it with so much caution that he lay under no obligation to sacrifice his daughter. When he returned and met his only child, the history represents him under great perplexity; but this did not arise from his concern to offer her up: there were other reasons. The text itself tells us that it was losing all hopes of descendants, losing the inheritance which, in default of heirs, went to the nearest kinsman, and many other privileges which then subsisted among the Jews, but have now ceased among us, that occasioned his grief, for we find "That she went with her companions and bewailed her virginity upon the mountains. And it came to pass at the end of two months that she returned unto her father, who did with her ACCORDING TO HIS VOW WHICH HE HAD VOWED," i.e., to the first part of the vow: he dedicated her

unto the Lord. And in consequence of such dedication she continued the remainder of her life a virgin for after the vow had been fulfilled the text observes, "She knew no man." Hereby the purpose of the vow was answered. From the time she was dedicated unto the Lord she continued to the end of her days in an unmarried state, because as the vow happened to fall upon her while she was in that state she could not change it without causing her father to break his vow. This was the fact: whether it can be justified or not is another question which no ways concern my present argument. It is sufficient for my present purpose that the text clearly asserts she was, according to the words of the vow, to be dedicated to the Lord—was dedicated—at the time of the dedication was a virgin—continued for some years afterwards—and therefore continued so till her death. This was indeed a singular case: the design of it was so uncommon, the reason to justify it so extraordinary, that no precedents can be drawn from hence for recluses of any kind. It might easily be shown to be a confutation rather of such practices if that were with the design of my present argument. But I wave this and proceed to observe that it was in her so remarkable an instance of filial piety, so evident a proof of her public-spiritedness, and love of her country; and these virtues were in her so eminent, in her condition so illustrious, that the nation, in gratitude to her, made it a law, so long as she lived, "for the daughters of Israel to go yearly to MAKE PRESENTS to the daughter of Jephthah four times in the year." And here certainly I need not point out the absurdity of going year after year to make presents to a dead person, though the propriety of making them to one in her state must be manifest to everyone. This is the true interpretation of the history; and it is free from all the objections to which the common opinion is exposed. It only remains that I support it by sound arguments; and the following, I trust, will appear to everyone satisfactory. And:

(a) The first is taken from the history not mentioning not being sacrificed; and when the history is thus silent, from whence can it be proved that she was sacrificed? If there be any proof it must be either in the words of the vow or in the fulfilling of it, but there is no proof in them, for there is nothing more said in the latter than that "he did to her ACCORDING TO HIS VOW," so that here we are referred to the words of the vow, to know what it was he did to her; and all that Jephthah vowed was: "If the Lord would give him success, whatever met him on his return in peace, should either be the Lord's, or he would offer it up for a burnt-offering." Here it is plain what he promised in these words consist in two parts: for what met him and was to be dedicated to the Lord, was one thing, but what met him and was to be sacrificed was another; and it is certain these two things are distinct. Though everything sacrificed was dedicated to the Lord, yet everything dedicated to the Lord was not sacrificed. The incense—aromatics—vestments—and all the apparatus of the

temple were dedicated to the Lord, but yet none of them were sacrificed. The vow then consists of two senses, which means two different things, and which do not follow in consequence—whatever meets me shall be the Lord's, "and I will sacrifice it," but the true construction is, "It shall be the Lord's or I will sacrifice it"; for the particle used in the original has the sense of "or," and the translators have so often rendered it thus, and have mentioned it even here in the margin of the Bible, that no one can object to its being so interpreted in this place, where the whole history fixes it to this sense. As the vow then consists of two distinct parts, it would be kept by observing either of them, and one thing Jephthah promised mentions nothing about sacrificing his daughter—and as when he fulfilled what he promised, it is only said, "did to her according to his vow," then it is evident that the history is quite silent about her being sacrificed; which as clearly proves as any negative argument can, that she was not sacrificed. But:

(b) This is still further evident from hence that though Jephthah had vowed to sacrifice whatever creature should first meet him, yet if a creature had met him which the law forbade to be offered up, it is certain he could not have offered it; and then how could he offer his daughter? If an unclean creature had first met him, would he have thought himself obliged by his vow to offer it up, when God had forbidden it? Certainly he would not. No vow can lay a man under any obligation to transgress the laws of God.

What, then, was to be done in this case? The law itself had provided a remedy. As the unclean creature could not be sacrificed, it was to be ransomed, and another allowed for sacrifice was to be offered up in its stead; and why ought not this rule to take place in the case of Jephthah? The same law which forbade offering up an unclean creature forbade human sacrifice. If a vow should fall upon an unclean creature, it was to be ransomed—if it should fall upon a human creature it was also to be ransomed, and God promised to accept of one in place of the other. As I lay great stress upon this argument, and would have it carefully considered, I must refer to the 27th chapter of Leviticus, where this point is fully treated of. Now Jephthah must have read this chapter. He could not but know that this was the rule prescribed in the law of Moses, and therefore, though he had vowed to sacrifice whatever creature should first meet him, yet he was not obliged by his vow to sacrifice his daughter: because by the law she was to be ransomed; and this eminent judge could not be ignorant that it was lawful to ransom her, and absolutely not to do it. So that, put the case either way, the point is clear; either her father did include her in his vow or he did not—if he did, then she was to be ransomed—and if he did not, then she could not be sacrificed. And therefore this is another strong negative argument that she was not made a burnt-offering.

(c) The evidence does not rest here. There are other arguments which clearly prove that she was alive after her father had fulfilled his vow, and therefore, of course, she could not be sacrificed; for the sacred historian observes, as a consequence of the vow's being fulfilled—as what followed upon her entering into it, that she continued a virgin all the rest of her life. “Her father did with her according to his vow: AND SHE KNEW NO MAN.” But when? After she was sacrificed? No. This remark would have been absurd when she was dead, whereas being a description of her after the vow was fulfilled, it must describe some state or condition she was in, even after the completion of the vow and in consequence of it—and this was her beginning or continuing afterwards a virgin. Jephthah, as I have observed, was not obliged by his vow to sacrifice her—his vow would be kept by dedicating her to the Lord. He did dedicate her. After she was dedicated the sacred historian remarks that she remained a virgin. Can anything be more plain or self-evident than that she, who remained a virgin, was also alive? Could she with any propriety be said to be the one without being the other? Nay, if he had written purposely to prove her alive, could he have brought any stronger proof than this—“that from the day of her dedication she continued a virgin.” This, therefore, I look upon as a positive argument, taken from the history itself, for her not being sacrificed.

(d) The history proceeds further, and asserts that she was alive at least some years after the vow was fulfilled. The words are—“And it was a LAW in Israel that the daughters of Israel went yearly (to lament as it is rendered or as it is in the original) to make presents to the daughter of Jephthah the Gileadite four days in the year.” When the daughters of Israel went according to the laws of the land four days in the year to visit her she must be alive. The intention of making them proves as much. So does the setting apart four days in a year to make them. The very thing speaks itself—she who received these presents therefore was not dead; and, besides, by the law of Moses it was a crime, if she had been dead, and yet no censure is passed upon it. Therefore she was living. And when these circumstances are considered together, what further evidence would any person require than this? That she could not be dead who was visited four days every year by the daughters of Israel and had then such presents made her as none could receive, but one who was living.

(e) And what greatly strengthens these arguments, what demonstrates that she was alive long after the vow was fulfilled, is the proof taken from the sacred historians observing “that she RECEIVED these presents.” Four days in every year the daughters of Israel made their presents to the daughter of Jephthah—they made them for her use and benefit; the particle used in the original does not only denote that one was the cause of the other and produced whatever action or condition the writer was treating of in this sense it is most elegantly used in the first chapter of Genesis. When spoken of persons,

where one is doing something for another, it often denotes that one did the action for the use and benefit of the other. This is a well-known idiom of the sacred tongue; and the literal sense of the word, as well as the scope of the history, require that in the passage before us it should be thus understood. The phrase, therefore, expresses that the daughters of Israel made their presents "for the use and benefit of Jephthah's daughter." For the use of one who was sacrificed? For the benefit of one who was dead? Certainly there can be no greater absurdity. The dead are out of the reach of our good offices, but she shared in them—she received them—presents were made to her, therefore she must have received them—they were made for her use and benefit, therefor she was sensible of them for some years after the vow was fulfilled, therefore was for some years after alive, and, of course, not sacrificed. If this argument required anything to add to its clearness and conviction, I might support it by other authorities; but it seems to me undeniably conclusive. I shall only mention by way of illustration two historical passages by heathen writers, in the grand lineaments of which there is so great resemblance of the present history, that I doubt not they took their origin from hence: I mean the vows of Agamemnon and Idomeneus. Their case were almost the same as Jephthah's. A parallel might be easily drawn between them to show this; and if cannot be proved (with some degree of probability I think it might) that both of them took their rise from this history it would strengthen the interpretation I have now given of it, because if these were borrowed from it, and tradition had preserved perfect the chief marks of the likeness, this would be a probable reason that Jephthah's daughter was not sacrificed. Neither of their daughters were offered up, though they were in parallel circumstances with his, and it is likely the tradition of her being saved was the foundation of their histories being so represented.

What tends strongly to confirm the opinion that these histories were derived from Jephthah's vow is an instance of the same sort of presents being offered to certain recluses in the heathen world, and it will be very difficult to assign any satisfactory reasons for the origin of such a ceremony unless we trace up to the days of Jephthah. It was in all appearance a corruption of his history. Men retain the knowledge of the fact, after they have forgot the reasons upon which he acted, and this led them to ingraft upon it numerous errors. The practice of dedicating recluses without any obligation or necessity must, I think, have had its origin from hence. It took its rise from a gross mistake of this history. It could not come to the heathen world from reason—it was unreasonable: not from nature—it was unnatural: there must have been some authority which at first seemed to countenance such a practice; and by length of time, and the corruption of mankind, the case might be so much mistaken, as to be made a precedent for that very error, of which it is most clear confutation. Now if this custom among the heathen came from Jephthah, it will greatly establish the

interpretation of the text. This it will prove at least, that they who are dedicated were indisputably alive. The heathen made the same presents to their recluses, as the daughters of Israel did in the case before us. This is abundantly evident from their own writers. And for what reason should they thus agree in this ceremony unless it had been derived from one common cause? And so far as this is probable, it must be admitted that if the heathen offered these presents to none but to them who were alive, than she who received the same presents were also alive.

I might have been more copious upon these arguments, but they seem to me so plain and conclusive that they need not be further insisted on: and now the case has been fairly stated, I leave it to every impartial man to determine on which side the truth prevails. The common received opinion is that Jephthah, according to his vow, sacrificed his daughter, but this opinion I showed was not defensible; because human sacrifice was forbidden by the law of Moses, and Jephthah did not transgress this law, for he was directed by the Spirit of God in making his vow—he was never punished for it—and he is commended for it by Paul (rather by the Holy Spirit) and had success in consequence of it. And if the common opinion cannot be supported by these objections, much less against the arguments brought to prove that she was not sacrificed—the historian has neither included her in the vow, nor in the fulfilling of it—and if she had been included, the law had provided a ransom whereby the vow would be kept and she not made a burnt-offering. From these negative arguments I endeavoured to establish the true interpretation, which was settled beyond doubt from certain passages in the history which gave her the attributes of a living person some years after her father had fulfilled his vow; and I think that no truth can be more evident than this, that she could not be sacrificed and dead who still had the attributes of a living person.

Thus is the character of Jephthah vindicated, and neither rashness nor immorality entered into the making of his vow or the fulfilling of it, but this eminent judge appears to be distinguished for his faith and other virtues. The Scripture also is clear in this particular, and reconciled to reason and common sense; and this historical passage was recorded, as all Scripture was, that the man of God might be perfect, thoroughly furnished to every good work.

The Life of Lieutenant Illidge.

(Extracts from an account by Rev. Matthew Henry.)

HE was born in Weston, in Cheshire. His father once intended him for the ministry, he having a very good capacity for learning; but neither his father's abilities nor his own inclination would permit it. However, he made good progress in school learning.

When he was about 15 years of age, being a younger brother, he was put apprentice to a shoemaker in Nantwich, whom he served faithfully; and it was a comfort to him, in the reflection long after, that he did so. When he was out of his time he went about to divers cities and towns to improve himself in his trade. At last he came to London, where he stayed about a year; and it was a satisfaction to him in his old age to be able to say that in all that time he did not remember that he had neglected the religious observance of one Sabbath; and that he did not keep ill company, or haunt ill houses, but delighted in the exercise of wrestling and leaping, etc. He was at London at the time of the return of King Charles II. And the spring following came to Nantwich, and married Mary, the daughter of Richard Price, and set up his trade, which he followed 17 years.

But his genius led him more to that ancient and honourable employment of husbandry which, he says, was his chief worldly delight; and therefore when he was about 40 years of age he took a farm near Nantwich, on which his father and mother lived and died. It was looked upon by some of his friends as a hard bargain. But by the blessing of God upon his great ingenuity and industry in improving the lands, he lived very comfortably upon it for 30 years, rejoicing with Issachar in his tents. In the first year of his removal into the country he lost very considerably by suretyship. He said his father on his death-bed gave him much good counsel to keep the Sabbath, to be obedient to his mother and master.

His father and mother were religious, and brought him up in the fear of God. He relates in some of his papers that when he was about ten or eleven years of age there was a solemn fast kept in Nantwich Church, upon occasion of a great drought, where his father and the family attended. Divers ministers prayed and preached, but he was particularly affected with a sermon of Mr. Burghal's of Acton (who was afterwards silenced by the Act of Uniformity): his opening, the evil of sin and man's misery because of it, brought many tears from his eyes. He had a book written by Mr. Burghal called, "The perfect way to die in peace," which, when he was old, he delighted much in. After this he betook himself to secret prayer and reading good books, and took pleasure in hearing the Word to which he all along continued a good affection.

After he married and set up his trade he was taken into the militia, and continued an officer in it to his death. At the last muster he observed there was only himself and one more left alive of about nine score who were in it when he entered. He was of a lively, active temper, very bold, and would turn his back on no man, but not abusive or quarrelsome; he loved the soldiers, and they loved him, which recommended him to the esteem of his superior officers, who loved him.

But this proved a snare to him, for though he fell not into that depth of profaneness that many do, yet he left off to watch and be sober, and for years lived a careless life. His reflections upon this long after are: "Happy, thrice happy, are they who not only remember their Creator in their youth but continue to do so from their youth up, which I humbly confess to my sorrow and shame that my conversation has been loose and extravagant. I often ventured wickedly upon sin, against knowledge and conscience, and quenched the Spirit and neglected the day of visitation. But this I can truly say, it was always with regret and reluctance. I have been a great sinner, but through grace, a penitent sinner; both my own sins and the sins of others were a trouble to me."

The chief thing that induced him to leave off his trade and retire into the country was because he was weary of this evil course of life. He set down what were the prayers which, with many tears, he offered up to God on this sad occasion. "Good Lord in mercy, give me strength and power to overcome all the enemies of my salvation, and hereafter to resist all such wicked and evil temptations, both from men and devils. Lord, thou art merciful to all true penitents, but a consuming fire towards obstinate sinners; in tender mercy, look down upon me, Thy poor, unworthy, sinful creature, even one of the worst of Thy creation, because I have known Thy will and have not done it. Now, O Lord, if Thou shouldst be severe and strict with me, I were undone to all eternity. Strike this rock, O Lord, that the waters may gush out, even floods of tears. O purge me with hyssop, and I shall be clean; wash me in the blood of Christ and I shall be whiter than snow."

When he attained to the age of 57, at which age both his father and mother died, that consideration, with some others, awakened him to a serious concern about his great change, and his everlasting state, and, consequently, to a closer application to the business of religion, then he began to be more diligent and serious than before, in prayer, in reading, and other devout exercises. It was then, about the year 1694, that he set himself to write down his reflections and observations upon himself, his meditations and pious breathings towards God, memorandums of the sermons he heard, and very large collections out of the Scripture, and other good books he read. This practice he continued from that time to his death, which was about 15 years, which show him to be a man whose heart was very much upon another world, and who made it his great care to prepare for that world. The reason he gives for employing himself thus are because he had made it his chief end to honour the great God of heaven and earth, and his chief business to endeavour the salvation of his own precious and immortal soul.

He would often meditate on death, that he might prepare for his great change. The motto he wrote on his books was: "Piety is the way to prosperity, both now and hereafter." And thus he writes: "Should I fill my head with good thoughts and this book with good sayings and sentences, yet unless my heart be filled with sincerity and holy zeal, it is all as nothing."

As he was walking in the fields and looking on his improvements, he said to a friend who was with him, "All prospers if the soul prosper. The most precious and valuable thing that I am concerned for in this world is my immortal, never-dying soul. O! it is rest for my precious and immortal soul which I desire and aim at above all things whatsoever." He said, "All my concerns here below will shortly end in death and, therefore, it is my soul that I set so high a value upon, as the most precious jewel in the world, bought with the precious blood of the Son of God."

In December, 1690, he records expressions of his repentance: "It is my heart's desire to repent of all my sins. And I humbly and earnestly beg of God that He would herein assist me by His Holy Spirit. It is with sorrow and shame that I call to mind my sins, the sins of my whole life, humbly confessing them to the Almighty God. Lord, I repeat, help my repentance and make it sincere. Accept my repentance through my blessed Saviour, in whose merits is my only hope of salvation." And he records his fears thus: "And when I consider my present state, how subject I am to failings and infirmities, and how apt I am to come short of my good designs and resolutions, I am almost ready to despair and am full of doubts and fears; but when I call to mind the goodness and mercy and the sufferings of my blessed Redeemer for me, I conceive some hopes."

On Friday, June 10th, 1709, he rode to Cheerbrook with his son, where he had lived about 30 years, walked with his son in the garden and orchards, there he was taken with a distemper he had been afflicted with some time before, but he rode nearly two miles after, designed to have given his old minister at Witanbury a visit, but his pain increasing, he hastened home. In the morning, when his son came to him, he said, "I am very bad, but I am willing to die, having lived above the age of man." He expressed his hopes of salvation through Christ. He said his house was in order, and he hoped his soul also. At noon, being the Lord's Day, he desired to be prayed for publicly, and said to his son, "I would not, for all the world, that I had my work of preparation for death to do now." He put out his hand to a friend that came to see him, but quickly after, while the minister was with him, about six of the clock, he breathed his last, June 12th, 1709. He was aged 72 when he died. In his lifetime he had served four sovereigns, three Kings and one Queen, as an officer in the militia. But he said on one occasion, "I have too much neglected the main business, my duty to God: Lord, I repent, Lord, I believe; help thou mine unbelief."

A Sermon: Thy Way is in the Sea.

By REV. JOHN COLQUHOUN, Glendale, Skye. Preached at
Glendale, 19th December, 1954.

"Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known" (Psalm lxxvii. 19).

WE see from the title of this Psalm that it is a Psalm of Asaph, and there is much of the character of Asaph's religion to be traced in it. It is very evident that much of what passes for religion, in our day, is not of the same character as the religion of Asaph, for the majority of professors of religion know nothing of the depths and the heights of Asaph's experience. Nevertheless, the religion of Asaph shows an experience which the Holy Spirit takes notice of, in the Scriptures, as the experience of God's people. They "do business in great waters." "They mount up to heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end." From this we can understand that it is only those who have been savingly dealt with by the Spirit of God who can understand Asaph's religion.

In this Psalm we find Asaph engaged in a bitter struggle with his own infirmity. Hard questions spring up in his heart as to God's care for His own, and even enquiring if His anger is stronger than His mercy, by wondering "hath he in anger shut up his tender mercies"? However, we have here a faith which is tried, but yet triumphs, for he remembers the character of God, and what His works are, and thus faith gets the ascendancy. From the words read at this time we may, briefly, notice three things:—(I) The sea and great waters spoken of; (II) That God's way is there; (III) How this should encourage a child of God.

I. *The sea and great waters spoken of.* There seems here an allusion to the Lord's dealings with the children of Israel at the Red Sea, which seems to be confirmed by the words in the following verse: "Thou leddest thy people like a flock by the hand of Moses and Aaron." We believe, however, that there is a far deeper meaning in the words, and one that embraces the most holy, wise, and powerful preserving and governing by God, of all His creatures and all their actions. Literally, the sea is uncontrollable by any human device, neither can one search into its depths, and in like manner, the ways and attributes of God are unsearchable." Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? Deeper than hell: what canst thou know?" (Job xi. 7, 8). "O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out" (Rom. xi. 33). God decreed from all eternity, for His own glory, whatsoever comes to pass, so that nothing takes place in time but what He knows and has full control of, though these matters might be, to us, as uncontrollable and as unsearchable as the sea and the great waters. Whatever the

circumstances of His creatures, and whatever their station may be in His universe, He guides all their affairs unerringly.

(a) If we take the affairs of nations, we find many things concerning them which no creature can control. On two occasions some of us remember wars which were world-wide, and during these conflagrations, figuratively, mountains had been carried into the midst of the seas. Thrones, Governments, and Institutions, which were considered as stable as anything in this world, were removed from their foundations, so that no trace remains of them except in the memory, and on the page of written history. So fearful was the struggle, on each occasion, that one would readily conclude that "all the foundations of the earth are out of course." Yet, it was all under the control of God, and the very fact that it was shown clearly, in these struggles, "that the race is not to the swift, nor the battle to the strong," demonstrated the truth that "the Lord sitteth upon the flood; yea, the Lord sitteth King for ever."

Nations are often visited by pestilence, and these terrible scourges are but manifestations of the decrees of God. David, when in a sore strait, when God gave him his choice of three forms of punishment for his sin, said, "Let us fall now into the hand of the Lord (for his mercies are great) and let me not fall into the hand of man." "So," we read, "the Lord sent a pestilence upon Israel," and its ravages were so sudden and so terrible that all had to realise that it was from the Lord. He had complete control of this and all other plagues with which the earth had been visited, or will be visited, for "Before him went the pestilence, and burning coals (or burning diseases) went forth at his feet." They are all controlled by Him as those with which He plagued Pharaoh and his people in Egypt.

(b) The Church of God in the world is often represented as being in a sea of trouble. Its history, from the days of Abel, is a long series of persecutions, and this has been so much the case that one of the Scottish martyrs said, that the Church of God never lacked a Pharaoh on the Throne, a Haman in the State, or a Judas in the Church. These trials are likened to a sea and great waters. "The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves" (Ps. xciii. 3). When these floods are directed against the Church of God her condition is best expressed in the words of the Psalmist, "The sorrows of death compassed me, and the floods of ungodly men made me afraid" (Ps. xviii. 4). Where is the mere creature who can control these floods of persecution? The believer's comfort is that "the Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."

There are also floods of heresies. The Apostle gives a warning that "there must be also heresies among you, that they which are approved may be made manifest among you" (I Cor. xi. 19). These floods have often swept over the Church, and at one time, in connection with the denial of the divinity of Christ, it did so in such a

complete manner that only one was found; that is, Athanasius, who stood for the Scriptural teaching that Christ was from eternity the Son of God, and thus the saying arose, "Athanasius against the world, and the world against Athanasius," yet the Lord sat as King on this flood, so that the doctrine which was so almost universally denied was brought out in bolder relief than ever. These floods of error have often been used by the Lord, not only in order to bring into a clearer light His own witnesses, but also in order to carry away into the wilderness a great deal of worthless profession of religion, thus cleansing His Church from dross and tin.

(c) God's purposes in connection with the Plan of Salvation are a deep which no finite mind could fathom, and from certain points of view may be spoken of as a sea and as great waters, where no wisdom of the creature can enable him to see the footsteps of God. Under the Old Testament dispensation God's revelation of His salvation was given in dark symbols. We find a continual offering up of sacrifices and offerings under the Law, but it was "not possible that the blood of bulls and of goats should take away sin." We have presented to our view a bewildering array of "meats and drinks, and divers washings and carnal ordinances, imposed on them until the time of reformation," in connection with which the natural man might say, "We fail to find God in these," yet God was there. His way was in this deep, though sinners did not see His way or His footsteps.

When Christ came, the opposition shown to Him could not be understood by men of the world. His coming had been frequently foretold by the Prophets, and they spake of His sufferings and the glory that should follow. What was said of the Messiah was fulfilled in Jesus of Nazareth when He came into this world, and yet we read that "He came unto his own and his own received him not." The common people, who heard Him gladly, were thus confronted with a deep which they could not fathom. They heard His gracious teaching and were convinced by it; they saw His miracles which confirmed and supported His teaching, and had to say, "When Christ cometh, will he do more miracles than these which this man hath done?" In the face of this they were confronted with a mystery, that is, that this glorious Person was despised and rejected by the very people who professed to look for Him, thus evoking the question, "Do the rulers know indeed that this is the very Christ?" None in a state of nature could discern God's way and His footsteps in this great sea. His rejection and crucifixion put the copestone on the mystery, but to the eye of faith God's way and His footsteps are to be seen here.

(d) God's gracious dealings with the sinner in taking him out of a state of nature into a state of grace is something that is incomprehensible to a sinner until God's light enables him to see things which none by nature can see. As far as the creature is concerned, uncontrollable as the sea and unfathomable as the great waters are these

dealings. The rebellious sinner finds himself in the grasp of a power which he cannot resist. "I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke." This will make him acknowledge that God is in this sea of trouble and perplexity, and cannot see anything else but that it is in order to punish the sinner eternally for his sins. Yet God's way is in this sea for a totally different purpose.

The hard experiences of the believer after he has been delivered from the power of darkness becomes to him indeed a sea of affliction. The Apostle exhorts the Hebrews to "call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly whilst ye became companions of them that were so used" (Heb. x. 32, 33). They are often tossed into a sea of affliction by the temptations of Satan, the hostility of the world, their own unguarded walk, and their neglect of duty, and in this condition unbelief will proclaim loudly that there is no succour for them in God, yea, that God has forsaken and forgotten them, that their religion was not real, and that they may as well give it up. In this condition their experience may be summed up in the words of the Psalmist, "Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me" (Ps. xlii. 7).

(e) The Lord's people are a people who often have hard things in Providence, and find themselves embarked on a sea where, for a time, they are not able to see the footsteps of God. There may be a turn of Providence which, when judged by outward appearances, may promise to be fair, and the child of God may promise himself, or herself, many things, and, for a while, may go on, to use a common expression, "building castles in the air," but when least expected, the wheels of Providence may take a surprising turn, or seem to reverse altogether, leaving the believer, as if cast into the vortex of a whirlpool from which he cannot extricate himself. He will clutch at something to the right of him, and then at something else to the left, and finds them to be nothing but straws which will not hold him up. He expected by discretion and wise management, which are right and lawful in themselves, to give himself a measure of comfort in the world, but all these things fail. He will say with Job, "Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul." We have an example of this in Jonah, who could say, "For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me." However, when down in these depths the Lord showed Jonah that His way is in the sea, and His path in the great waters, for Jonah could say immediately afterwards, "I am cast out of thy sight; yet I will look again toward thy holy temple."

(To be continued.)

Miscellaneous Extracts.**THE MULTITUDE AT THE EXODUS.**

(Extract from the late Dr. Kitto's Bible Readings.)

So now there is nothing to impede the free course of the Israelites, and forth they march. "Such an emigration as this," as a writer well remarks, "the world never saw. On the lowest computation the entire multitude must have been above two millions. Is the magnitude of this movement usually apprehended? Do we think of the emigration of the Israelites from Egypt as of the emigration of a number of families considerably more than the British Metropolis (in 1841), with all their goods, utensils, property and cattle? The collecting together of so immense a multitude—the arranging of the order of their march—the provision of the requisite food for even a few days, must, under the circumstances, have been utterly impossible unless a very special and over-ruling Providence had graciously interfered to obviate the difficulties of the case. To the most superficial observer it must be evident that no man, or number of men, having nothing but human resources, could have ventured to undertake this journey. Scarcely any wonder wrought by divine power in Egypt appears greater than this emigration of a nation when fairly and fully considered."

It is said in the Authorised Version that they went up out of Egypt "harnessed" (Exodus xiii. 18), which means fully equipped for war or for a journey, in which latter sense only it is now used, and is that intended by the translators here. This marginal reading is, "By five in a rank," but although there is, in the original Hebrew word, an obscure reference to the number five, the word means, as the translators in their textual rendering understood, that they went out in an orderly manner, fully equipped for the journey, as we indeed know was the fact. It is possible they may have marched in *five* large divisions, and hence the choice of this particular word. At this rate, if we allow the ranks of only the 600,000 men fit to bear arms, to have been three feet asunder, they would have formed a procession sixty miles in length, and the van would almost have reached the Red Sea before the rear had left the land of Goshen; and if we add to these the remainder of the host, the line would have extended by the direct route from Egypt quite into the limits of the land of Canaan. This fact is stated, not only to correct an erroneous impression, but to assist the reader to a tangible idea of the vastness of that body of people which Moses led out of Egypt, and which the Lord sustained in the wilderness for forty years.

The computation of the numbers of the Israelites is formed in this way. Our information is that the efficient men in the Hebrew host amounted to 600,000. Now, it is known that the number of males, too young and too old for military service, is at least, in every average population, equal to that of efficient men. This raises the number to 1,200,000 males of all ages; and then, when this number is

to be doubled for the females of all ages, raising the whole to 2,400,000—or we may safely say two millions and a half—especially if we take account of the “mixed multitude,” who, we are told, went out with the Israelites. These we take to have been native Egyptian vagrants whom community of suffering had brought into contact with the Israelites. That they were numerous is historically known. The presence of this “mixed multitude” proved a great inconvenience and danger to the Israelites, not only from their being foremost in all discontent and rebellion, but from their keeping idolatrous tendencies alive in the camp, and having no real share in the hope or faith of Israel.

DIVINE MANIFESTATION AND SUPERNATURAL FAITH IN EXERCISE.

The following is an extract from *The Life of Mrs. Edwards*, the godly wife of the great Rev. Dr. Jonathan Edwards:—

“In 1742 I sought and obtained the full assurance of faith. I cannot find language to express how certain the everlasting immutable love of God appeared. The everlasting mountains and hills were but dim shadows of it. My safety and happiness and eternal enjoyment of God’s immutable love seemed as durable and unchangeable as God Himself. Melted and overcome by the sweetness of this assurance, I fell into a great flow of tears, and could not forbear weeping aloud. The presence of God was so near and so real that I seemed scarcely conscious of anything else. My soul was filled and overwhelmed with light, and love and joy in the Holy Ghost, and seemed just ready to go away from the body. This exultation of soul subsided into a heavenly calm and rest of soul in God, which was even sweeter than what preceded it.”

A Letter from Samuel Rutherford.

TO MR. JAMES WILSON.

[There was a contemporary of that name, the minister of Inch, in the Presbytery of Stranraer. There was also a JAMES WILSON who was a friend of Blair and minister of Dysart in 1653. (See Row’s *Life of Blair*.) This letter indicates that the correspondent was a man of thought and education.]

Dear Brother,—Grace, mercy and peace be multiplied upon you. I bless our rich and only wise Lord, who careth so for His new creation that He is going over it again and trying every piece in you, and blowing away the motes of His new work in you. Alas! I am not so fit a physician as your disease requireth. Sweet, sweet, lovely Jesus be your physician, where His under-chirurgeons¹ cannot do anything for putting in order the wheels, paces, and goings of a marred

¹ Chirurgeons : Surgeons.

soul. I have little time but yet the Lord hath made me so to concern myself in your condition that I drow not, I dare not, be altogether silent.

First: ye doubt (from II Cor. xiii. 5) whether ye be in Christ or not? and so, whether you are a reprobate or not? I answer three things to the doubt: (1) Ye owe charity to all men but most of all to lovely and loving Jesus, and some also to yourself, especially to your renewed self, because your new self is not yours but another Lord's, even the work of His own Spirit. Therefore, to slander His work is to wrong himself. Love thinketh no evil: if ye love grace, think not ill of grace in yourself. And ye think ill of grace in yourself when ye make it but a bastard and a work of nature; for a holy fear that ye be not Christ's, and withal a care and desire to be His, and not your own, is not, nay cannot be, bastard nature. The great Advocate pleadeth hard for you; be upon the Advocate's side, O poor feared client of Christ! Stay, and side with such a Lover, who pleadeth for no other man's goods than His own; for He (if I may say so) scorneth to be enriched with unjust conquest. And yet He pleadeth for you, whereof your letter (though too, too full of jealousy) is a proof. For if ye were not His, your thoughts (which, I hope, are but the suggestions of His Spirit, that only bringeth the matter into debate to make it sure to you) would not be such, nor so serious as these, "Am I His?" or "Whose am I?"

(2) Dare ye forswear your Owner and say in cold blood, "I am not His?" What nature or corruption saith at starts in you, I regard not. Your thoughts of yourself, when sin and guiltiness round you in the ear, and when you have a sight of your deservings, are Apocrypha, and not Scripture, I hope. Hear what the Lord saith of you: "He will speak peace." If your Master say, "I quit you," I shall then bid you eat ashes for bread and drink waters of gall and wormwood. But, however Christ out of His own mouth should seem to say, "I came not for thee, as He did (Matt. xv. 24), yet let me say that the words of the tempting² Jesus are not to be stretched as Scripture, beyond His intention, seeing His intention in speaking them is to strengthen, not to deceive. And, therefore, here faith may contradict what Christ seemeth at first to say, and so may ye. I charge you by the mercies of God, be not that cruel to grace and the new birth as to cast water on your own coal by misbelief. If ye must die (as I know ye shall not) it were a folly to slay yourself.

(3) I hope that ye love the new birth and a claim to Christ, howbeit ye do not make it good; and if ye were in hell, and saw the heavenly face of lovely, ten thousand times lovely Jesus, that hath God's hue, and God's fair, fair and comely red and white, wherewith it is beautified beyond comparison and imagination, ye could not forbear to say, "Oh, if I could but blow a kiss from my sinful mouth from hell up to heaven, upon His cheeks that are a bed of spices

² Jesus when he puts us to trial (Gen. xxii).

as sweet flowers" (Cant. v. 13). I hope ye dare say, "O fairest sight of heaven! O boundless mass of crucified and slain love for me, give me leave to wish to love Thee! O Flower and Bloom of heaven and earth's love! O angel's Wonder! O Thou, the Father's eternal, sealed Love! And O Thou, God's old Delight! Give me leave to stand beside Thy love, and look in and wonder; and give me leave to wish to love Thee, if I can do no more."

(4) We being born in atheism, and bairns of the house that we are come of, it is no new thing, my dear brother, for us to be under jealousies and mistakes about the love of God. What think ye of this that the man, Christ, was tempted to believe there were but two persons in the blessed Godhead, and that the Son of God, the substantial and co-eternal Son, was not the lawful Son of God? Did not Satan say, "If Thou be the Son of God?"

Secondly: Ye say that ye know not what to do. Your Head said once the same word, or not far from it. "Now is My soul troubled, and what shall I say?" (John xii. 27). And faith answered Christ's "What shall I say?" with these words: "O tempted Saviour, askest Thou, 'What shall I say?' Say, 'Pray, Father, save Me from this hour.'" What course can take but pray and frist.³ Christ His own comforts? He is no dyvour⁴; take His word. "Oh," say ye, "I cannot pray?" Answer—Honest sighing is faith breathing and whispering Him in the ear. The life is not out of faith where there is sighing, looking up with the eyes, and breathing toward God. Hide not Thine ear at my breathing (Lam. iii. 56). "But what shall I do in spiritual exercises?" ye say. Answer: (1) If ye knew particularly what to do, it were not a spiritual exercise; (2) In my weak judgment, ye should first say, "I would glorify God in believing David's salvation, and the Bride's marriage with the Lamb, and love the Church's slain Husband, although I cannot for the present believe mine own salvation"; (3) Say, "I will not pass from my claim: suppose Christ should pass from His claim to me, it shall not go back upon my side. Howbeit my love to Him be not worth a drink of water, yet Christ shall have it. Such as it is"; (4) Say, "I shall rather rather spill twenty prayers than not pray at all. Let my broken words go up to heaven: when they come up into the Great Angel's golden censer, that compassionate Advocate will put together my broken prayers, and perfume them." Words are but the accidents⁵ of prayer.

"Oh," say ye, "I am slain with hardness of heart, and troubled with confused and melancholious thoughts." Answer: My dear brother, what would ye conclude thence? That ye know not well who aughteth⁶ you? I grant: "Oh, my heart is hard! Oh, my thoughts of faithless sorrow! *Ergo*, I know not who aughteth me," were good logic in heaven amongst angels and the glorified; but down in Christ's

³ Frist: to postpone possession or action. ⁴ Dyvour: a debtor.

⁵ The incidental accompaniments. ⁶ Aughteth: owneth.

hospital, where sick and distempered souls are under cure, it is not worth a straw. Give Christ time to end His work in your heart. Hold on, in feeling and bewailing your hardness; for that is softness to feel hardness. (2) I charge you to make psalms of Christ's praises for His begun work of grace. Make Christ your music and your song; for complaining and feeling of want doth often swallow up your praises. What think ye of those who go to hell never troubled with such thoughts? If your exercises be the way to hell, God help me! I have a cold coal to blow at, and a blank paper for heaven. I give you Christ caution, and my heaven surety, for your salvation. Send Christ your melancholy, for Satan hath no right to make a chamber in your melancholy. Borrow joy and comfort from the Comforter. Bid the Spirit do his office in you; and remember that faith is one thing, and the feeling and notice of faith another. God forbid that *feeling* were *proprium quarto modo*⁷ to all the saints; and that this were good reasoning, "No feeling, no grace." I am sure ye were not always, these twenty years by-past, actually knowing that ye live! yet all this time ye are living. So it is with the life of faith.

But, alas! dear brother, it is easy for me to speak words and syllables of peace, but Isaiah telleth you, "I create peace" (Isa. lvii. 19). There is but one Creator, ye know. Oh, that ye may get a letter of peace sent you from heaven!

Pray for me, and for grace to be faithful, and for gifts to be able, with tongue and pen, to glorify God. I forget you not.

Yours, in his sweet Lord Jesus.—S. R.

St. Andrews, Jan. 8, 1640.

The late Mrs. Christina Morrison, Kyles-Scalpay.

Kyles-Scalpay is a village in North Harris, five miles east of Tarbert, where the "excellent of the earth" had their residence. Mrs. Christina Morrison, the subject of this brief sketch, was a daughter of Peter MacAskill, Kyles-Scalpay, an eminent man of God, whose walk and conversation was an impressive sermon even to the ungodly. The prayers of this shining witness were answered in the conversion of his daughter. Mrs. Morrison passed, we believe, to her everlasting rest shortly after we came to the North Harris congregation, and, therefore, we are not in a position to give any information about her conversion. That she was a Christian lady who adorned her profession with the graces of "a meek and a quiet spirit which is in the sight of God of great price" was obvious to all true believers who knew her. Owing to the nature of her last illness, at times it was difficult to understand her conversation, but we could easily observe that her constant theme, in the last days of her Christian pilgrimage, was the

⁷ This is a term of logie and refers to the fourth kind of categorical proposition in which some particular point is proved in the negative.

love of Christ. Shortly before the end we visited her and her expression revealed that the time of her departure was at hand. After worship we noticed her countenance beaming with joy while she endeavoured to tell us the exceeding kindness of the Lord to her.

A Christian friend from Kyles-Scalpay forwarded to us the following information about Mrs. Morrison :—

“Mrs. Christina Morrison, whose maiden name was MacAskill, was born and brought up in the village of Kyles-Scalpay, Harris, where she passed the most, if not all, of her earthly pilgrimage. She was the second daughter of the godly Peter MacAskill, elder, Kyles-Scalpay. Most of the present-day congregation of North Harris never saw Peter MacAskill. He died on the 4th February, 1905. Mr. MacAskill had more than an ordinary share in forming and organising the Free Presbyterian Church in Harris, especially in the Kyles-Scalpay district. His obituary written by the late Rev. Neil MacIntyre is in the *Free Presbyterian Magazine* (Vol. Xi.), June, 1906. Mr. MacIntyre says of him, “That he was one of the most wonderful trophies of grace in the present age.” Peter MacAskill, a man of keen spiritual discernment, saw the wickedness of the infamous Declaratory Act at a glance. We may be sure that Mrs. Morrison, who received the counsels and admonitions of a godly father and mother, was influenced by the same, although more is needed in the case of all the fallen race of Adam.

We are not in a position to give facts concerning God’s dealings with her as a lost and ruined sinner by nature. She was a quiet and inoffensive woman who was always exemplary on her attendance on the means of grace at home and during communion seasons in Lewis and Harris. Although a fine-looking woman, she was never very robust, and during one of the many attacks she had she vowed to God, if He would give her the opportunity in His infinite kindness to attend at another communion season, she would, God willing, make a public profession : a vow she kept and that was, we think, four years ago.

Mrs. Morrison suffered much during her last illness, which was patiently borne. She passed to her eternal rest, we believe, on the 23rd of June, 1954, at the age of 66 years. She was tenderly cared for by her own family to whom we extend our sympathy and may her God be their God. “Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord.”

Mrs. Morrison was not of those who make it an excuse for absenting themselves from the House of God that the Church is too far away from them. She considered walking five miles to God’s House on Sabbath morning no great sacrifice, and we believe that she could often say, while walking home another five miles, “He maketh my feet like hinds’ feet, and setteth me upon my high places.” To see her fellow-sinners neglectful of the means of grace was a matter which grieved her heart, and, truly, she was one of those who “called the Sabbath a delight, the holy of the Lord, honourable.”

We extend our sympathies to her sorrowing husband, family and relatives. May they follow in her footsteps, choosing the One Thing needful. "But one thing is needful and Mary hath chosen that good part, which shall not be taken away from her."—*A. McK.*

Searmonan.

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

SEARMON II.

(*Air a leantuinn bho t.d. Vol. LIX., page 373.*)

2. Tha Dia a toirt làn-mhaitheanas. 'N uair a mhaitheas e aon pheacadh tha e maitheadh a h-uile peacadh.

Tha sinn ullamh air a bhi smuainteachadh, ann am bhi teachd am fagusg Dhà, na'm bitheadh an àireamh ud, na'n aireamh ud eile, air an toirt bho'n a chùntas dhubh, na mar a bitheadh am peacadh gràineil agus sònraicht' ud na sheasamh anns an t-slighe, gu'm faodadh e bhi comasach gu'n ruigeadh tràcair oirne. Ach ann an so chi sinn a leithid de dh'anntromachadh, an sud a leithid de ghràinealachd agus de naimhdeas, agus nach dàna leinn dòchas a bhi againn. Tha e feumail a bhi mar so fodh uallach do bhrìgh ar peacaidhean, a bhi faireachadh an domblas agus an searbhadas; Tha e feumail gu'm bitheadh cuimhne air ar droch làithean, agus air ar deanadas nach robh maith, a chum gu'm bitheadh iad mar ghath anns a choguis agus mar theine anns an anam, gu bhi caitheamh fein-fhìreantachd; agus tha e nàdurra gu'm bitheadh cuid de pheacaidhean a tha seasamh a mach fodh ar comhair, do bhrìgh ann-tromachaidhean sònraichte, a cur a stigh an cinn mhòr mar bheanntaibh, eadar sinn agus maitheanas. Ach ged a tha mothachadh agus am faireachadh so feumail a chum agus gu'n cuireadh-mid fàilte air maitheanas, agus ged a tha'n Spiorad Naomh a cur an anama fodh'n smachd uamhasach so ann na oidheirpean air a bhi teachd dlùth do Dhia, gidheadh cha'n cha'n urrainn meudachd aon pheacadh, na cho dubh agus a tha'n t-iomlan de pheacaidhean aon pheacach, callaid a chur a stigh chùim agus nach b'urrainn tràcair sruthadh a mach. Cha'n e cheisd fathas air am bheil ar sìorruidheachd a bonntachadh, Am bheil gu leir de tràcair ann? ach, Am bheil sinn toileach a bhi na'r luchd-fìach aig tràcair neo-chrìoch-nach? Mar a dheanadh an aon a bu lugha dhe ar peacaidhean (ged nach eil peacadh air bith ann fein beag) gu bràth ar dùnadh a mach a làthair Dhé na'm b'e a shlighean-sa ar slighean-ne, na a smuaintean-sa ar smuaintean-ne, mar sin, air bhi dha shlighean-sa agus dha smuaintean-sa gu neo-chrìochnach ni's àirde na ar slighean agus ar smuaintean-ne, 'n uair a bheanas a tràcair ris a pheacach is uamhasaich, tha a pheacaidhean a leaghadh s mar shneachd fodh chomhair na gréine. Cha'n eil peacadh air bith tuilleadh 'us mòr air son tràcair Dhé ga mhaitheadh, na fireantachd Chrìosd ga chòmhdach. Na'm

bitheadh e air a chaochladh, bu bhunait ar dòchais gainneamh agus cha b'e carraig. Ach cha'n ann mar so a dh'ullaich Dia sìth air ar son. Is e bhunait anns am bheil ar 'n earbsa air son maitheanas, araon a thaobh ar smuaintean seacharanach ann an ùrnuigh agus a thaobh a pheacaidh is duibhe a tha g'ar dìteadh an làthair Dhé, an aon nitròcair neo-chrìochnach, a tha, chùim a bhi faotainn cleachdadh, a taiceachadh, air luach neo-chrìochnach iobairt-réitich a Mhic ghràdhaich.

Agus ann a bhi maitheadh aon pheacadh tha Dia a maitheadh an t-ìomlan. Cha'n eil e ag ràdh, Tha mi maitheadh an aon so dhuit, ach an aon eile cha'n urrainn dhomh dhubhadh a mach, ach feumaidh mi fhàgail sgriobh-ta 'n ad aghaidh. Mar a tha e toirt seachad maitheanas, mar sin tha e ga thoirt seachad a reir eliu an tiodhlac agus an Neach a tha toirt seachad an tiodhlac; ga thoirt seachad gu saor, tha e mar an ceudna ga thoirt seachad na lànachd. Co dhiubh 's e peacaidhean deich, fichead, leth-cheud, na trì-fichead bliadhna 's a deich, tha E gabhail uile pheacaidhean a chreidmhich' gu'n a bhi fagail aon na dhéigh, agus ga'n tilgeadh ann an doimhneachdan na fairgo.

(*R'a leantuin.*)

Notes and Comments.

An Introductory Comment.

It is sometimes observed, even by such as are friendly readers of these "Notes and Comments," that the comments are generally of a critical nature, and we readily agree that this has been so, and are keenly conscious of this fact. Nevertheless, it does appear to us that on account of the general low state of religion and morals throughout our own nation, and further afield, there are few really outstanding events and happenings in the affairs of the Church at large and the world, to invite favourable notice and comment by way of commendation from a spiritual and moral point of view. These observations may appear to some to flow from a restricted and limited appreciation of what is going on here and there in the world; but we are humbly conscious of seeking to keep to our Scriptural standards and witness for Truth as a Church in our outlook and Comments.

New Catechism Criticised within the Church of Scotland.

Some of the questions in the new draft Catechism prepared by a Committee of the Church of Scotland were severely criticised at a recent meeting of the Linlithgow and Falkirk Presbytery of the Church of Scotland. Rev. Alexander Cameron, Slamannan, said that the draft had taken 13 years to produce and that the "mountain had brought forth a mouse." He said that it was a harmless thing that would not even offend the devil. Another minister of the aforesaid Presbytery, the Rev. William B. MacLaren, said on the doctrinal teaching that some of the questions in this new Catechism were positively banal; that is, commonplace and stale. Now here we have a production for

the children of Scotland and their religious education which has been welcomed in many quarters, yet it is strongly criticised by responsible persons inside the Church of Scotland. No wonder we have difficulty in finding material upon which to comment favourably when the above is the case.

The Folly of Educated Men.

Last March it was reported that Professor M. Drennan of Cape Town University said in Johannesburg, South Africa, that parts of a man's skull found recently at Hopefield in Cape Province were estimated to be at least 150,000 years old. We wonder by what "infallible" tests this estimation was arrived at? And we wonder what basic benefit to mankind the finding of such a skull can possibly be? Is it another endeavour to get evidence at all costs to bolster up the evolution theory and regain the recent loss of prestige among the searchers after dead men's bones. Let God and the Book of Genesis be true as to the account of Creation and man's origin and every man a liar. One would think that intellectual men would not have time to trifle away on such speculation and nonsense. But the fact is that the greatest spiritual ignorance, unbelief and atheism can go along with intellectual brilliance. "The wisdom of this world is foolishness with God."

Strictures on Roman Catholicism in Belgium and Argentine.

Whether or not Communistic influence is at work in Belgium, and a dictatorial spirit in operation in the Argentine, the fact which interests us at the moment regarding these two nations, so far apart in the world, is the action by their governments mitigating against the Roman Catholic Church. In Argentine, President Peron, at the end of March, cut five "holy" days from Argentine's annual national holidays. This action was said to be needed to help industrial output. All religious holidays have been eliminated except what is called "Christmas" and "Good Friday." These steps have been taken, coinciding with the tension between the Peron regime and the Roman Catholic Church. Then in Belgium a draft Bill was introduced to the Parliament of that country in March proposing to annul State subsidies to Roman Catholic schools, and to ban any further opening of such schools except on the grounds of social or economic urgency. This had the effect of stirring up the Roman Catholic opposition to such a pitch that soldiers and police were on special duty throughout Belgium because of hostile demonstrations, rioting and threats of more violence by masses of students and others. Of course, the priests were behind all this rioting and threats of force against the Belgian Government. As an additional note to all this, the Teachers' Union in France came out on a 24-hour strike recently, protesting against a new plan for farm training schools, which they feared would bring these schools under Roman Catholic influence. When we quietly review and consider the situation to-day as affecting the Pope's Church

and its influence, it is obvious that devastating and undermining blows have been and are being given to anti-Christ before our eyes. Although we in Protestant Britain and in America are giving so much freedom and latitude to official and organised R.C. propaganda and activities, nevertheless in other parts of the world the power of Pope and priest is being restricted and condemned.

Minister Supplies Music for a Dance.

Rev. Norman Birnie, parish minister of Monquhitter, Aberdeenshire, was recently reported to be out of favour with young dancers in his district because he refused to let the piano in his Church Hall be moved from the floor of the hall to the platform for dances. But he soon came back into favour, according to a press report, which relates that when snow held up the band which was to play at a club dance at the end of March, Rev. Mr. Birnie stepped in and supplied the music. For almost four hours he played reels and modern dance tunes on the piano. And doubtless if his Church services on Sabbath were a minute over the hour in length there would be plenty dissatisfaction. But four hours for dancing! This professed Minister of the Gospel conducts his Church choir as well. This conduct is all so common to-day. The Church and the world are all mixed up together. In fact, the vain, spiritually ignorant world has taken possession of the Church; that is, its offices and activities, etc. And as to the puerile "Tell Scotland Movement," kept going by Rev. Tom Allan, the Rev. Allan has not even begun yet the real work of telling Scotland the whole counsel of God. In relation to this Note and Comment, many ministers in Scotland need to be told that they are unconverted, should resign the office of the ministry of the Gospel, and seek other employment.

Evangelistic and Evangelical.

Some years ago we drew attention in our magazine to how the noun "evangelist" and its cognate adjective "evangelistic," had fallen on evil days, especially since the time of the Moody and Sankey so-called "revivals" in this country, and had become distinct and separate from the words evangelical and evangelicalism. Some professedly orthodox evangelicals, outside our Church, did not like the distinction, and regarded it as rather "odd" and "queer," but these very people seem to be at last realising that we were nearer the mark than they at first were willing to give us credit for. One significant proof of the substantial correctness of our view, in this connection, is that Modernist ministers of the Church of Scotland, and elsewhere, warmly welcome the so-called "evangelist" of the present day, and express themselves as cordially willing to co-operate with him in the furtherance of his so-called "evangelistic campaigns," whereas the surest way to kindle the ire and resentment of these Modernists is to mention the name evangelical and evangelicalism. Thus they will not hear mention of the everlasting immutable Scriptural doctrines of free and sovereign

grace—the doctrines used by the Holy Spirit to save sinners—preferring the so-called “light thrown on the Bible by Modernist scholarship” with its “assured results,” falsely so-called. One outstanding aspect of the work of the much-advertised and popular present-day “evangelist” is that, notwithstanding the signing of hundreds and thousands of “decision cards” following the “evangelistic campaigns,” the supposed “converts” do not appear to emphasise witnessing for a Scriptural Sabbath observance, nor for the defence of evangelical Protestantism.

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 Lochinver; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, Breasclete 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, Achmore, Bracadale, North Uist and Plockton; fifth, Thurso. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten and Stornoway. *September*—First Sabbath, Ullapool and Breasclete; second, Strathly; 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.

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.

The Meeting of Synod.

The Synod of the Free Presbyterian Church of Scotland will, God willing, meet in the Hall of St. Jude's Church, Glasgow, on Tuesday, the 17th day of May, 1955, at 6.30 p.m. The retiring Moderator of Synod, the Rev. James MacLeod, Greenock, will (D.V.) conduct public worship at the above hour.—ROBERT R. SINCLAIR, *Clerk of Synod*.

The Deputy to Australia.

In a further letter which we have received from Rev. Finlay MacLeod, Australia, he tells us that the terrible floods with which New

South Wales was recently afflicted did not come near Grafton, where he has been preaching during the last four months or so. As Mr. MacLeod says in his letter, "It is of the Lord's mercies, however, that we were so far delivered." He intends being in Grafton until the end of July (D.V.), and in August he is to give one Sabbath of services to Grafton or some other place before crossing over to Auckland, New Zealand, where he intends to visit our people for about two months. Mr. MacLeod tells of the death of Mr. Alex. Kidd, one of the elders at Grafton, who was a brother of the other elder, Mr. James Kidd. The late Mr. Alex. Kidd died soon after the Communion, held in Grafton on the fourth Sabbath of January, and was 84 years of age. We are sure he will be greatly missed by all who love the Lord's Cause in our congregation at Grafton. But God's people are taken to glory when ripened by grace for that everlasting habitation. An obituary will appear (D.V.) in the Magazine. Our praying people are indeed obliged to pray for all our ministers abroad, in Africa, Canada and Australia, that the Gospel of Jesus Christ may be blessed to precious souls by the power of the Holy Ghost.—*Editor.*

Church at Plockton to be Opened.

The new Church at Plockton will (D.V.) be opened on Thursday, 26th May, 1955, at 11.30 a.m. The Rev. A. F. Mackay, M.A., Inverness, will preach.—A. BEATON, *Interim Moderator.*

Shangani Teacher Training Centre—Appointment of New Teacher.

On 24th February Miss K. M. MacAulay, M.A., sailed on the "Pretoria Castle" for Capetown en route to our Mission Station at Mbumba, Shangani, Southern Rhodesia. Miss MacAulay, who is a native of Breascele, Isle of Lewis, is to take up duty as assistant to Rev. J. S. Fraser, M.A., at the new Teacher Training Centre, which has as its principle aim the training of our own teachers to take their places in the various schools under our supervision in this Reserve.

We have now learned that Miss MacAulay has arrived safely, for which we desire to praise Him who is the Disposer of all events. We ask our praying people to seek to bear this young woman, together with all the other members of our staff, upon their spirits at a Throne of Grace in view of the difficult task laid upon them in their labouring among the Africans for Christ's sake.

JOHN COLQUHOUN, *Convener.*

DONALD MACLEAN, *Clerk to the Foreign Mission Committee.*

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

Sustentation Fund.—Mrs. N. McK., Grosse Ile, Mich., £6 11/1; Mrs. D. McK., Ripley, Ontario, £7; Mrs. M. McL., Ripley, Ontario, £1 17/6; Mr. E. M., Carrigrich, Harris, £2; A Friend, Edinburgh, £1.

Aged and Infirm Ministers' and Widows' and Orphans' Fund.—Mrs. D. McK., Ripley, Ontario, £7.

Dominions and Colonial Missions.—Mrs. N. McK., Parke Lane, Grosse Ile, Mich., £1 15/-.

Home of Rest Fund.—Miss D. McC., Toward Lighthouse, Argyll, £5; Anon., Glasgow postmark, £2.

Jewish and Foreign Missions.—"A Stratherrick Friend," o/a Teachers' Training Centre, £5; Miss D. McC., Toward Lighthouse, Toward, £5; Mrs. B. G., 35 Seaforth Road, Ullapool, £1; Mrs. I. N., Seabank, Lochcarron, 10/-; Mr. A. H. C., 19 Scoraig, by Garve £5; London Friend (under covenant), £5.

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St. Jude's South African Clothing Fund.—The Committee acknowledges with grateful thanks contributions amounting to £16; A Friend, Kames, 10/-.