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A Time for Prayer.

EXERCISED and intelligent Christians in Britain today must indeed be deeply concerned regarding certain and particular facts affecting our beloved nation at the present time. We view with grief, as others do, the backsliding and sins of the people in general, and thereby dishonour done to God, which undoubtedly has brought much of our national troubles upon us in recent times. Yet, we cannot, and must not, ignore the fact that God has still left the ordinances of the Christian Church among us, and that He has a goodly remnant of godfearing men and women according to the election grace, still in our midst as a land. The Christian faith is openly professed, and even our Throne is based upon Christian and Protestant principles. This is unique among the nations of the world; and with all our national sins and imperfections, there still exists among us at home and abroad a witness on the side of God's Word, and the Gospel of Christ, the Saviour of lost sinners, and on the part of many a real desire to cleave to moral standards, but in the midst of world-wide paganism, apostasy, and false religions, the Church of Christ and what it stands for, still remains among us, with full liberty to pursue her activities and witness.

Now, during recent months we have felt a definite and constant anxiety respecting the attitude and actions of persons and powers toward Britain, which have been of a hostile nature. We do not lay so much stress upon one or two conspicuous events which have occasioned critical controversy, but upon an underlying, international atmosphere of animus and hatred toward Britain, emanating certainly in words and deeds from many quarters. We sense an all-round desire to undermine and weaken Britain as a world Power and as a leading influential nation. Our feeling in this matter is difficult to define, but it is derived from a multiplicity of facts which, when considered together, seem as if pointing to a concerted plan, the author of which may well be Satan.

There are references in a book review appearing in this issue of the magazine, to Roman Catholicism (Antichrist), Communism, and materialism in America. Long before this book review came to our

hand, we were anxiously concerned about the hostility to Britain by just these three evil powers, and we herewith homologate observations made by the review writer on this serious aspect of matters which affect Britain. The aforesaid evil powers, and the Vatican pre-eminent among them, are a present-day danger to our beloved nation. And some activities have come to such a head, that armed raids are being made as near home as Ulster, by Roman Catholic bandits, who are prepared to kill and destroy, in Protestant Ulster, to further the aims of Rome. And a number of responsible persons have publicly given it as their opinion, that there are business influences in America, which would be well satisfied if our economic resources in the Middle East were dried up and Britain weakened and made dependent on America. This would have deep implications. As for the rulers in Moscow, they are opposed to any religion, and are like the fool who says in his heart, that there is no God. Men of this type can perpetrate any wickedness, as revealed on the Continent of Europe recently. And so Britain must be an object of hatred on religious as well as political grounds. And Russia is a mighty and brutal Power, which undoubtedly has stirred up widespread opposition to Britain in the Middle East, and elsewhere.

But, having no intention of raising purely political questions, we would just repeat that Britain is at present surrounded by enemies, who hate the Bible, the Christian religion, morality, Protestantism, and the blessed privileges flowing from an open Bible and the pure Gospel of Christ.

And so those who fear God and love this our nation, are obliged at this present time, to give themselves much to fervent prayer, by the help of grace; pleading that the Lord would turn us again from our sins, and cause His face to shine upon us as a nation, and that He would be as "a wall of fire" round about Britain; to preserve her from the designs and activities of Antichrist, Communism and materialism. If the Lord will come for our deliverance and preservation, no weapon formed against the nation will prosper; and the Lord Himself will be glorified. In addition, the people of God must seek to follow David and pray: "And let the whole earth be filled with his glory: Amen and Amen" (Psalm lxxii.).

Correspondence between Wm. Huntington and Elizabeth Morton.

Dear Madam, LETTER III. TO MISS E. MORTON.

. . . Hitherto you have had your share of my faithful dealings and fervent prayers; and I trust I can say, that the desire of my soul is to see your heart immutably fixed on the Rock of Israel; and then you will bless God for sending the instrument, and willingly mingle your petitions with mine, in my calamities.

Whether I construed your meaning right or wrong, according to your judgment I know not; but it is clear to me that God owned and blessed it, by the convincing ray that attended it.

Your first letter was not "without partiality, nor without hypocrisy"; for in favour of legal works you say "Work out your own salvation with fear and trembling," and excluded the power of God annexed to the sentence, which is expressed thus: "For it is God that worketh in you both to will and to do of his own good pleasure" (Phil. ii. 12, 13). To plunder a divine sentence of a relative verb, and leave out God the grand agent, is handling the Word of God craftily, deceitfully, and hypocritically. All Scripture is to lead the awakened sinner to God. All Scripture came from God, and must be resolved unto Him. To leave Him out, therefore, where He is principally concerned, is to deify one's self, and to dishonour God. . . .

Your going into a convent to keep both body and soul pure for Christ I well understood—nor did I mistake your meaning. You style yourself "a rigid Papist," and, you know forbidding to marry is a Popish doctrine; now, if you did not intend a monastic life in order to escape marriage, and with the doctrine of celibacy in your judgment as an essential article of faith, you can by no means be a real nor a rigid Catholic and, if celibacy is keeping the body pure as you affirm, then the natural consequences is that marriage is impure. This conclusion appears to me to be fairly drawn from your letter, for "of the two states a single life is purer," say you. . . .

I should never have mentioned marriage if you had not mentioned celibacy. I asserted from God's Word that it is one of the doctrines of devils (I. Tim. iv. 1-3).

I shall now discover to you some of your partiality and hypocrisy in this letter: "He that giveth her in marriage doeth well," say you, "but he that giveth her not in marriage doeth better" (I. Cor. vii. 38), and again verse 4, "but she is happier if she so abide, after my judgments," and he adds, "I think also that I have the Spirit of God." By this mode of arguing from Scripture you might say that Adam was God's son (Luke iii. 38) and that Eve was God's daughter (Acts xvii. 29) and that when God brought her to Adam He did well; but if He had withheld her it would have been better. So when He told "Joseph to take Mary his wife" He did well; but if He had withheld her it would have been better.

So when God draws souls to close in with the blessed Bridegroom of the Church He does well; but to withhold them is doing better. Madam, marriage includes all these things; and they are all ordained of God; and to cast a slur, or any reflection of impurity on them is to condemn the council of the Most High, for the Lord God said, "It is not good that the man should be alone; I will make an helpmeet for him" (Genesis ii. 18), and of women God says, "I will that the

younger women marry (I. Tim. v. 14, 15). You will allow this to be doing well; but for younger women to abide single, despise fruitfulness, disdain the guidance of an house, give occasion to the adversary to reproach religion, turn aside after Satan, and adhere to the doctrine of devils, which is, forbidding to marry, and commanding to abstain from meats, which God has commanded to be received with thanksgiving of them that know the truth—is doing better?

By such arguments you would make the Apostle contradict the divine institution, and positive command of God, and make him the author of celibacy, which he himself declares is a doctrine of devils. “Ye do greatly err, not knowing the Scriptures nor the power of God.”

Let it be observed: the Apostle declares that his doctrines did not contradict any ordinance, command or promise of God that had gone before, as it is written, “Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come” (Acts xxvi. 22). Paul’s ministry, you find, consisted in saying no other things than what had been commanded and predicted before his time; therefore he could not, as you suppose, be an advancer or maintainer of the devil’s doctrine of celibacy.

The Corinthians had written to Paul about keeping their virgins single, which the Bible was silent about. Paul therefore owns, “Now concerning virgins . . .” (I. Cor. vii. 25). The Church at that time was in a suffering state, many were daily suffering or dying for the Cause of God and Truth; at which times they were like Jerusalem in her calamity, who shall say, “Blessed are the barren . . .” (Luke xxiii. 29).

In such suffering times a wife and family are a heavy burden. Hence the Apostle fixes his supposition to that distressing time: “I suppose, therefore, that this (counsel) is good for the present distress” (I. Cor. vii. 26). By this the Apostle does not contradict what he asserts of celibacy, when he calls it a doctrine of devils, and a snare; but he gave his advice for their good, and not with any intention to oppose God’s appointment of marriage: “And this I speak for your own profit, not that I may cast a snare upon you, but for that which is comely and that you may attend upon the Lord without distraction” (I. Cor. vii. 35).

I am determined to chase you out of every refuge of lies that you take shelter under, though I have one of the “worst of storms” to run through in my pursuits, “for a continued dropping in a rainy day and a contentious woman are both alike; whoso hideth her hideth the wind”; for in errors she is just as wavering; and whoso dealeth unfaithfully with her grieves the Holy Ghost, “and hideth the ointment of his right hand, which bewrayeth itself” (Prov. xxvii. 15, 16).

All my efforts will be in vain unless God accompany my letters with His own power and blessing; for although you are one of the weaker sex, or, as Peter says, the weaker vessel, yet it can only be spoken of bodily and intellectual weakness, for in the head you are full as strong, if not stronger, than the masculine gender. . . .

We may say of Popery as Peter does of the legal covenant, it is "a yoke that neither we nor our fathers were able to bear." And I am sure it is no part of "the ministration of the Spirit," because it is "after the doctrines and commandments of men, and not after Christ." Pardon and peace, brought home to the heart by the Holy Ghost, will purge the conscience, subdue sin, purify the heart, and make the mind spiritual and heavenly. Then the knees will bow, the hands work, the feet move, the eyes see, the ears hear, and the mouth will speak for God. All purity short of this is only the name, not the thing. . . .

I might add—but in reality I both pity thee and spare thee. God Almighty pardon thee and bless thee. Confess thy faults to Him against Whom only thou hast sinned, and I hope He will both hear thee and heal thee. He has revealed Himself rich in mercy, and abundant in goodness and in truth, therefore persevere in humble confession and prayer, and expect super-abounding grace from Him; while I remain, dear madam, your faithful servant, affectionate friend, and should be glad to be your tender nurse.

Let me know how you go on; and expect a part in the poor prayers of him who, in the ties of the gospel, seeks the honour of Christ, and the welfare of your soul.

WM. HUNTINGTON.

Episcopacy and Presbyterianism.

By REV. JOHN COLQUHOUN, Glendale.

VI.—Can there be a true Union?

FROM what we have already noticed of both parties to this proposed Union we can come to no other conclusion but that there can never be a true Union between Episcopacy and Presbyterianism, for both parties have nothing in common except what individuals have brought into the Church of Scotland in direct violation of its original Constitution. Each party may agree to sink their differences, but these differences, being so numerous, by the time that is done nothing will be left of either party, but, as has been stated in a previous article, the Episcopal Church of England, being the larger body, if Union takes place, will swallow up the Church of Scotland so that the result will be that the latter will become Episcopal and forsake its Scriptural and time-honoured Presbyterian government. Ere it be too late it is time for Scotsmen to consider reasons why this Union should not take place.

Episcopacy not founded on Scripture.—The first and chief reason why there should be no Union between the Church of England and the Church of Scotland is that, while Presbyterianism is founded upon the Scriptures, Episcopacy has no such authority, although most of its supporters claim that it is the only form of Church government recognised in the Bible. We have already shown that this claim has not a vestige of a foundation, and that all its claims to Scripture authority are based on what appears to be a wilful ignoring of the true meaning of the word *episcopus* as used in the Bible. This is practically admitted by some of the more eminent and candid protagonists of Episcopacy, as, for instance, Bishop Lightfoot, who frankly admits that the names *bishop* and *presbyter* are different names for the same office, and that the one has no jurisdiction over the other. This view, being in accordance with the Word of God in the original Greek, one is more than surprised to find any who lay claim to a modicum of scholarship holding the opposite view, but when such a view is held and the whole fabric of Episcopacy based upon it, it is the duty of all who value the Word of God and who accept it as their guide to refuse to unite with such a system.

Incompatability of Episcopacy and Presbyterianism.—A second reason why this Union should never take place is the incompatability of Episcopacy and Presbyterianism. Apart altogether from the parity of the clergy in the latter and the opposite being the case in the former, Presbyterian Church government is the most democratic government in the world. Its office-bearers, whether clerical or lay, are in office because the people have put them into office. Before a Presbyterian minister can be in a position to sit in a Church Court, he must be called to a particular congregation by the people, and before any man can be a ruling elder he must be elected by the membership of the congregation, and in both cases, before ordination or induction, an opportunity is given to any, who may have reason to do so, to state and prove any objections they may have against the life or doctrine of the person about to be ordained or inducted. Failure to state objections implies concurrence in the act about to be performed by the Church Court. Under Episcopacy, ordination is the work of a single person, that is, the Bishop, and the laity have no voice in it.

This incompatability extends also to the form of worship. In the Church of England a Liturgy is used whereas the Constitution of the Church of Scotland is opposed to the use of a Liturgy, our forefathers maintaining that a minister, called of God to that office, should not be dependent on set forms of worship, and should speak in prayer, as in preaching, as the Spirit gave utterance. The Church of England imposes the use of the Liturgy on all her clergy and apart from other objections, this Liturgy has a very unorthodox bias. The late Dr. Charles Hodge,

writing of the objections of Presbyterians to the Liturgy of the Church of England, says, "The English Liturgy was framed on the avowed principle of departing as little as possible from the Romish forms. It was designed to conciliate those who were yet addicted to the Papacy. It retained numerous prescriptions as to dress and ceremonies, to which conscientious objections were entertained by the majority of Protestants. It required the people to kneel in the reception of the Eucharist, which was so associated with the worship of the host, that many left the Church of England principally on that account. Its baptismal service could not be understood in its natural sense otherwise than as teaching the doctrine of baptismal regeneration. It required the minister to commit to the grave all baptised persons who did not die by their own hand, or in a state of excommunication, "in the sure hope of a blessed resurrection," no matter how heretical or how profligate they may have been. It was constructed on the platform of the Romish calendar." (*Church Polity*, p. 160.)

Forsaking the Witness of the Fathers.—To unite with the Episcopal Church ought not to be a matter lightly undertaken by Scottish Presbyterians in the light of the attitude of our forefathers to Episcopacy. That attitude, be it remembered, was not the result of whim, or ill-humour, or that native stubbornness with which Scotsmen are credited. It was the product of a conscience, illuminated by the Word of God, savingly and powerfully worked upon by the Holy Spirit, begetting in them a reverence for that Word and all its doctrines, precepts, and institutions. This caused them, when an attempt was made to force Episcopacy upon them, to resist "unto blood," with the full conviction that they were "striving against sin." There is ample testimony that they did so and that the opposition was widespread, in the number of martyr graves dotted throughout the South of Scotland. The question may be asked, What is it that they gained by this opposition? The first, and most important thing, that may be mentioned, which was indeed a great gain, is that they kept on the right side of their own conscience and kept their religious profession unspotted, even to their last breath, in the face of all that they had to endure. This showed them to be men and women of integrity, whose religion had the stamp of reality, and who manifested their consciousness of being always under the gaze of the Unseen Presence. The second thing which they gained, and handed down to us is our religious and civil liberty. Absolute Monarchy and Episcopacy agreed well together, and if their protagonists had succeeded in imposing them on the whole nation, their success would have produced conditions akin to those prevailing to-day in countries dominated by Romanism or Communism. God purposed otherwise, and with a handful of men who, like Gideon's company of old, had lights in their pitchers. He flung off the yoke of the oppressor and ensured that future generations would be permitted to worship God according to His Word, enabling His Church, down

through the generations, to say, "And where is the fury of the oppressor?" To unite with those who opposed this liberty of the subject is to lightly esteem, and shamefully betray the inheritance which our forefathers bequeathed to us.

Removing Safeguards of Evangelicalism.—Another reason why this proposed Union should never take place is that the ceremonial worship connected with Episcopacy was not devised to give God the glory due unto Him, but always seeks to exalt man and to pay more regard, in worship, to what is merely the creature of the human brain. This was the case in connection with endeavouring to foist Episcopal government on the Scottish people. Laud found Scotland without a bishop or a Liturgy and he was determined to supply them with both, thus showing how ignorant he was of the substance of what was so well said by the Editor of *The Scots Worthies*, "A faith that honours God alone and not man, demands as its companion a worship which honours God alone and not man. The Calvinistic faith has ever frowned on a ceremonial worship. In the Scottish Reformation, far more fully than in that of England, this principle was faithfully applied. The prelatie system and a corrupt worship are a natural alliance, and the battle against Prelacy in Scotland lifted the Reformation Church into a purity of worship far exceeding that of England." It is true that the present Church of Scotland has departed far from the doctrines accepted, and the mode of worship practised, in the Church of Scotland in its best days, but to unite with Episcopacy is only going to make matters much worse. Again, the Church of England is purely Erastian, the reigning Monarch being its head, and all appointments to office are made by the State. This causes that appointments are made for other considerations than spiritual, and that, provided men who do not believe the doctrines contained in the Thirty-nine Articles, are unscrupulous enough to sign them, they can believe and preach any doctrines they like, as long as these doctrines do not attack the State. To unite with such a body is dangerous in the extreme. It is a parting, in a very cheap manner, with our blood-bought principles and privileges, and taking away the fair face of our once glorious Church of Scotland. The condition of affairs in Scotland prior to the Revolution of 1688 is well stated in the following quotation from an Address sent from a general meeting of Presbyterian ministers in Edinburgh, to William, Prince of Orange: "Sir, as Your Highness hath wisely noticed, one great occasion of all the miseries under which this country hath for a long time groaned, to have been the driving of some hundreds of ministers out of their churches, without either accusation or citation, and the filling of many of their places with ignorant and scandalous persons; so it is well known, the true cause of this was the overturning of the presbyterial government, which was generally received as of divine right, and established by the national assemblies of this church, and sanction of

many civil laws; and instead thereof the erecting of prelacy, which being attended with a numerous train of severe laws, rigorously executed both on ministers and people of all degrees, who found themselves bound up from compliance therewith, both by light and conviction from the Word of God, and the conscience of many solemn engagements, became the source of all the evils of sin and suffering which followed. And to complete our calamities, when counted and treated as sheep for the slaughter, we might not complain or petition without rendering ourselves highly criminal." (*History of the Sufferings of the Church of Scotland*, Vol. iv. p 481-482.)

The Church which caused these sufferings in Scotland is still the Church of England, without any reformation but as it was during the "Killing times," and while it continues to look upon the ordinances of the Presbyterian Church as not valid, one can expect no other result from the proposed Union but the eliminating of the Presbyterian form of Church government, and consequently the refusal to acknowledge Christ as the Head of the Church. With this will go the preaching of a full-orbed gospel, and the Presbyterian form of public worship, both of which, it is very evident, have disappeared already, to an alarming extent, from the Church of Scotland. Under these circumstances, instead of turning to the Episcopal Church for Union, it would be much more profitable to take heed to the Scriptural exhortation: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

The Scripturalness of Infant Baptism.*

By JOSEPH IRONS (1819-1852).

THE Church of God on earth is in a state of training to join the Church Triumphant above, and there are two important lessons to learn and to be kept perpetually in view, namely the great sacrifice by which redemption is completed, and the great work by which it is communicated; or in a word, the work of Christ for us, and the work of Christ in us. These being the prominent features of the glorious scheme which originated in the everlasting love of God to man, it has pleased the author of salvation to appoint two outstanding ordinances for the express purpose of representing those unspeakable blessings.

These ordinances are coeval with the organisation of the Church, and though like the Church itself, they have changed their external form and outward administration, their design has always been the same, and their use in the Church has the authority of the divine command, which has never been revoked.

* Sent for publication by Rev. Wm. MacLean, Ness.—*Editor*.

In the Old Testament state of the Church these ordinances were called Circumcision and the Passover—in the New Testament state of the Church they are called Baptism and the Lord's Supper. The first of these is to be the subject of this epistle, and I pray the Holy Spirit to direct my mind to a clear statement of it, so as to fortify you against human inventions and to import the instruction and pleasure for which it was intended.

The direct way to understand this ordinance is first, to enquire into its design, and then to consider its adaptation to that design. The obvious and only design of water baptism is to represent and prefigure the baptism of the Holy Spirit, the communication of divine influence to the soul in regeneration which is a truth too little insisted upon among professing Christians, although it forms an essential feature in the economy of grace, and in the true meaning of many portions of Scripture which speak of baptism, such as "being baptised into Christ." It is grossly absurd to suppose that baptism represents the death, burial and resurrection of our Lord Jesus Christ, for then we should have two ordinances to represent the leading scheme of redemption and none to instruct us in the other, but while this important truth is set forth in the Lord's Supper, Baptism is the significant emblem of the purifying influence of the Holy Ghost, and designed exclusively to point out His holy operations upon the heart, applying the precious blood of Christ to remove our defilement and constitute us spiritual worshippers, which is the same thing as the circumcision of the heart.

We have often been told that saving faith must precede water baptism, but on what authority such an assertion rests I know not, as I cannot find it in Scripture, for the utmost requisition made by the apostles was an acknowledgment that Jesus was the Messiah, and that related only to adult persons who, as Jews or heathen, had denied Him.

It must be admitted that the Holy Spirit baptises infants with His cleansing grace, or they could not be admitted to the pure society of the glorified family above; and where is the Christian who, with his Bible in his hand, would doom the whole multitude of dying infants to perdition? As therefore the atonement of Christ provides full satisfaction for their original guilt, and the Holy Spirit baptises them with His influence, there must be a manifest inconsistency in refusing them the emblem of water baptism.

There is no truth in the whole range of theology more plain to me than that the initiating ordinance of the Church of God in all ages belongs to infants, and in whatever form or manner the ordinance is administered, its proper subjects must continue the same until they are excluded by the same authority which appointed them; and I do not know of one sentence in the Sacred Volume which suggests such an exclusion, or militates in the least degree against the practice of baptising infants.

On the contrary, it appears to me obvious that God has commanded that His people should dedicate their infant seed to Him by an ordinance of His own appointing, and has never revoked that command, also that the ordinance He appointed for that purpose is the very same in spirit and design under both the Old and New Testament dispensations; so that it is surprising that it should ever have been a subject of controversy. Should it be objected that infants cannot understand the nature of a divine ordinance, and therefore ought not to participate in it, such an objection amounts to an impeachment of divine wisdom and sets divine authority at defiance, for infants could no more understand the nature of this ordinance when God gave them a right to it under the Old Testament form than they can now.

There are, indeed, several portions of the New Testament which (by perverted interpretation) have become stumblingblocks to young Christians and appear to support the contracted system which rejects both the proper subjects and mode of baptism. The baptism of Christ by John is often brought forward in this way, but not the shadow of evidence is found, either that Jesus was immersed, or that He abrogated the divine command relative to this ordinance, but on the contrary, His express design was (to use His own words) "to fulfil all righteousness," that is, to finish and close up John's ministry with His divine sanction.

The Apostle's phraseology is also among the commonly perverted texts on this subject: "Buried with Him in baptism." Now this expression can have no reference to water baptism, but points exclusively to the baptism of the Holy Ghost, which separates us from the world as those who are dead to it. But even if it did refer to water baptism, it should be observed that the Redeemer was not plunged nor put under water or earth, but carried into a cave hewn in a rock, so that there could be no reference to baptism, unless it were in the anointing of His body, which certainly more resembled sprinkling than dipping.

Moreover, "going down into the water, and coming up out of it" are phrases on which much stress is laid, as though they must signify immersion, but the learned inform us that the original would be as correctly rendered "went down to" and "came up from" it. However, without departing from the plain English version, it is evident to a child that he can go down into the water without going under it, and that he can go straightway into a river until the water reaches his knees or his loins, without being dipped or plunged. In fact, there are many similar perversions which are in themselves puerile, and carry us so remote from the ordinance that I trust my dear Enoch will not allow his mind to be disturbed by them, but turn his whole attention to that momentous question, "Have ye received the Holy Ghost?" This is the baptism which cleanses away the pollution of sin and seals all the blessings of the covenant to the soul.

It has also been said that the word "baptise" invariably signifies "dip" or "immerse," but if this were true, we might read "dip" wherever the word "baptise" occurs in Scripture which would make the language of Scripture preposterously absurd. Notice one text among many, "I indeed baptise you with water, but He shall baptise you with the Holy Ghost and with fire." Now read this text with the word "dip" instead of "baptise": I indeed *dip* you with water, but He shall *dip* you with the Holy Ghost and with fire. Commonsense is insulted with such a change, and I am grieved that such a perversion of the word should ever be attempted, since its obvious sense is to wash, which we know is done by applying water to the person or thing washed.

Nor is there any difficulty in my mind respecting the mode of administering this ordinance. We have only to attend to the design of it, and if we are to be dipped into the Holy Ghost, then we will dip our infants into the watery emblem; but if the influence of the Holy Ghost is poured out upon us, then we will pour the watery emblem upon our infants in baptism.

I have no wish to decide upon the quantity of water which shall be used, whether a few drops, a shower, or a flood. But I am tenacious of its proper mode of administration, because doctrinal truth is connected with it. If I were an Arminian, I would direct the person to be baptised to apply to the water, as an emblem of his applying the Holy Ghost for his baptism; but as I believe the Holy Ghost communicates His influence to passives, always unsought in the first instance, I must apply the water to the person in baptism in the only way of setting forth the thing signified. Let Arminians half-baptise themselves with the Holy Ghost; then let their minister perform the other half of the ordinance, corresponding with their expectation that the Holy Ghost will complete what they begin. But you, my dear Enoch, "have not so learned Christ," you will see in your own helpless, passive, unconscious state, when baptised with water, a striking emblem of your spiritual baptism, which was wholly the work of the Holy Ghost shedding forth His influence upon you, in which you took no active part, or even moved toward Him. And as often as you witness the baptism of an infant, you will receive a new lesson of the importance of being daily baptised with His holy unction.

The surest way to avoid the gross perversions of this sacred ordinance, which have perplexed the minds of many young Christians, is to look through the shadow to the substance, and invoke the baptism of the Holy Ghost in the use of the emblem. Never give the importance to the external rite which belongs only to the fundamental doctrine taught in this ordinance, namely the office and work of the Holy Ghost. Then you will be proof against controversial sophistry, and find every portion of Sacred Writ which relates to this ordinance in perfect

harmony with the mode of baptising passives, that is, by the application of the water to the body, "in the name of the Father, and of the Son, and of the Holy Ghost."

The Holy Spirit's baptism is set forth in a variety of expressions which imply the communications of His influence to the person, but none which give any idea of the person being immersed into His influence. I have been particularly struck with the following phrases, "descending" (John i. 32), "pouring" (Acts ii. 17), "shedding forth" (Acts ii. 33), "falling" (Acts xi. 15), "anointing" (Acts x. 38), "giving" (Acts xv. 8), "sealing" (Eph. i. 13), "breathing" (John xx. 22). All these relate to the Holy Spirit's baptism, and are to me quite sufficient to decide the mode.

Turn a deaf ear to every wanton attempt to disturb your peace with human inventions, and anticipate daily the promised baptism of the Holy Ghost which is so strikingly described by Ezekial: "Then I will sprinkle clean water upon you, and ye shall be clean; from all your idols will I cleanse you" (Ezek. xxxvi. 25).

Anecdotes.

Ever with the Lord.

"Reading tires me," said Rev. John Brown, of Haddington, "walking tires me, riding tires me; but were I once with Jesus, fellowship with Him will never tire me. So shall we ever be with the Lord." Oh, that sweet little sentence, 'We shall be for ever with the Lord.' Oh how sweet!—for ever with the Lord! And that which makes the wonder is this, that it is we that are to enjoy this happiness; we pitiful wretches are to be for ever with God our Saviour—God in our nature!"

The Celestial City.

Dr. Guthrie described heaven thus:— "A city never built with hands, nor hoary with the years of time—a city whose inhabitants no census has numbered—a city through whose streets rush no tides of business, nor nodding hearse creeps slowly with its burden to the tomb—a city without griefs or graves, without sins or sorrows, without births or burials, without marriages or mournings—a city which glories in having Jesus for its king, angels for its guards, saints for its citizens; whose walls are salvation, and whose gates are praise."

Cleansing from Sin.

Mr. Williams, having visited an old blind warrior in Raiatea, who had been converted to Christianity, intimated that he thought his sickness would terminate in death, and wished the old man to tell him what he thought of himself in the sight of God, and what was the foundation of his hope. "Oh," he replied, "I have been in great

trouble this morning, but I am happy now. I saw an immense mountain with precipitous sides, up which I endeavoured to climb; but when I had attained a considerable height, I lost my hold and fell to the bottom. Exhausted with perplexity and fatigue, I went to a distance and sat down to weep, and while weeping, I saw a drop of blood fall on that mountain, and in a moment it was dissolved." Wishing to have his own ideas of what had been presented to his imagination, Mr. Williams said, "This was certainly a strange sight; what construction do you put upon it?" After expressing his surprise that Mr. Williams should be at a loss for the interpretation, he exclaimed, "That mountain was my sins, and the drop which fell upon it was one drop of the precious blood of Jesus, by which the mountain of my guilt must be melted away." He died soon after, exclaiming, "O death, where is thy sting?"

An Infidel Silenced.

"Sitting lately," said one, "in a public room at Brighton, where an infidel was haranguing the company upon 'the absurdities of the Christian religion,' I could not but be pleased to see how easily his reasoning pride was put to shame. He quoted these passages: 'I and my Father are one'; 'I in them, and Thou in Me'; and that there are three persons in one God. Finding his auditors not disposed to applaud his blasphemy, he turned to one gentleman and said, with an oath, 'Do you believe such nonsense?' The gentleman replied, 'Tell me how that candle burns?' 'Why,' replied he, 'The tallow, the cotton, and the atmospheric air produce the light.' 'Then they make one light, do they not?' 'Yes.' 'Will you tell me *how* they are one in the other, and yet but one light?' 'No, I cannot.' 'But you believe it?' He could not say he did not. The company instantly made the application by smiling at his folly: upon which the conversation was changed. This may remind the young and inexperienced, that if they believe only what they can explain, they may as well part with their senses, being surrounded by the wonderful works of God, 'whose ways are past finding out.'"

The late Donald Matheson, Elder, Portree.

Some of the Lord's people, by reason of their public position and opportunities of attending Communion seasons, are better known to our people than others. When such are removed from the tribulations of Time to the haven of eternal rest, a blank is felt in the hearts of many at the realisation that the familiar figure shall be seen no more in this world. Such an one is the subject of this sketch, whose death in April of last year makes sad the hearts of those who wish well to Sion, and sensibly weakens the hands of those who love her prosperity and peace.

Donald Matheson was born at Borreraig, in the parish of Duirinish on 15th July, 1881. He was thus in his 75th year when he was taken away. When a young man he went south to Renfrew where he was employed in the firm of Babcock and Wilcox. While living in Renfrew, he attended St. Jude's, Glasgow, regularly walking in on the Sabbath. He was of a reserved and friendly disposition and circumspect in his conduct, but at the time of his going south he was still dead in trespasses and sins without any living desire after salvation. Some time after coming to Renfrew, a friend who was lodging with him noticed that he had come under concern of soul, but Donald did not open his mind as to how this took place. The Word of God now became a living reality in his experience and the services of God's House lost their formality and became precious to him, although their present effect was to deepen the sense he had of his own sin, condemnation and helplessness. The occasion of his deliverance out of bondage into the glorious liberty of the gospel was a sermon preached by the late Rev. J. R. MacKay at St. Jude's communion in November, 1907. Mr. MacKay's text for the action sermon was "Awake, O sword against My Shepherd, etc." (Zech. xiii. 7). Many of the Lord's people felt that Mr. MacKay was greatly helped by the power and unction of the Holy Spirit to set forth the Person and sufferings of Christ as the great Shepherd and surety-substitute of His sheep; the Father's command to the sword to smite this Shepherd; and the fulness of the salvation procured by the death of Christ with its many blessings applied to His people. Among those who experienced the heavenly dew that day was Donald Matheson, for the sermon had not long proceeded when he was melted down and sat the rest of the sermon in tears as, through the mouth of a God-given faith, he drank water with joy from the wells of salvation. He confided to a friend afterwards that his heart was so full of the love of Christ and love to the brethren that, as he saw the communicants going forward to the Table, he felt that he could embrace every one of them.

To Donald all things had become new for "If any man be in Christ he is a new creature; old things are passed away; behold, all things are become new" (II. Cor. v. 17). The Word of God, secret prayer and the public means of grace were now a delight to his soul. He became strongly attached to the late Rev. N. Cameron both personally and for the sake of his ministry through which his soul was being fed. He knew the meaning of spiritual fellowship between the pulpit and the pew as, under the over-shadowing of the Holy Ghost, seed is given to the sower and bread to the eater. After some time, the warm feelings Donald had found so pleasant and encouraging began to decline and the dark fountain of sin and deceit in his heart was more fully opened up to his soul. He mourned over this sad condition. Tried and tossed, he looked back to the time of joy and peace he had formerly experienced and could only contrast it with his present darkness and misery. When at

work one day these words were given him, "Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this" (Ecc. vii. 10). The goodness and the condescension of the Lord in thus speaking to him by His Word and the light which the passage shed on his case greatly encouraged him. He got a new view of the power of indwelling sin and the believer's daily need of watching unto prayer and coming to the fountain opened for sin and uncleanness.

In a small diary which he kept for his private use and which was found among his papers we have abundant proof that the hidden life which was implanted in his soul in the day of regeneration continued to grow. One or two extracts will be sufficient to show this:—

"In the morning felt my mind wandering away to unprofitable things, but after rising got a measure of freedom on my knees and a pleading spirit to plead for my near and dear ones and all the Lord's people. Did not feel so much freedom at family worship but, about noon, after reading several chapters of the Bible felt a great desire to sing part of the 27th Psalm. It is always when I have a measure of freedom that I desire to sing. If we do not sing in the spirit and with the understanding, it will only be an empty sound.

"In the afternoon again in secret, the Lord has given me sweet nearness to Himself. Oh! what a blessing to have a good hope through grace! In my confession to Him I felt my barrenness and unfruitfulness in the past and pled with Him that He would make me somewhat fruitful to Himself in the future.

"Got a letter from one of the Lord's people who is enjoying much of His blessed presence. A most edifying and encouraging letter. It is from the Lord as well as from my friend. Sometimes I think that my dear friend may not be left long in the world but the Lord's will be done. To depart and to be with Christ is far better.

"Felt somewhat confused in my mind last night. It is not profitable to be with the world where the conversation is only about worldly matters and where there is no spiritual life. Got no sleep until 3 a.m. and before getting up felt very dead in soul. Could not get much freedom at the Throne of Grace, either last night or this morning. May the Lord give me grace to wait upon Himself 'more than they that do watch the morning light to see.' I feel the world and worldly things very empty to me. Oh! let my soul seek after God, the living God, and let Him 'send out His Light and His Truth; let them lead me; let them bring me to His holy hill and to His tabernacles.' Being alone in my lodgings, endeavoured to pour out my soul before God. Got sweet nearness and the spirit of prayer not only to plead for my poor self but for the Lords' dear people. Felt a great desire to plead for the young. Oh! May the Lord revive His work and quicken the young and raise them up to be living witnesses.

"Last night felt my inability to pray or plead with the Lord knowing and feeling that there is no profit in the means themselves nor in empty forms. Trying to seek my Beloved but not finding Him. I think I do know Him when He is pleased to come. He reveals Himself to His people. 'Never man spake like this man.'

"This morning got a drop of God's love and a measure of the spirit of adoption—that pleading spirit that cleaves to God and encourages the soul to cleave to Him more and more. How thankful I should be for the least of His mercies to an unworthy, loathsome creature. In the afternoon, in secret again, felt freedom and nearness to the Throne of Grace. Afterwards went for a long walk and to a secret place where I hope the Lord gave me a pleading spirit and a token for good."

Some time after tasting that the Lord was gracious, Donald Matheson went home to Glendale. What he had experienced in the privacy of his own soul gave him the desire, in obedience to Christ's command, to witness publicly for Him. This he did by becoming a communicant in this congregation and in the estimation of all who knew him, he was enabled by Divine grace to adorn his profession to the end. His love to Christ gave him an heart-attachment to His Cause and it was not difficult for one who, like him, had passed from death to life and whose mind was well-informed by the study both of the theology of the old Divines and the history of the Church to be satisfied that that Cause was to be found in the testimony raised in 1893 and maintained in the Free Presbyterian Church. To this Church he felt bound with cords which went above those of flesh and blood so that he was a man in whose loyalty and faithfulness one could have confidence and not be disappointed. He valued the pure doctrine of God's Word which, by the unction of the Holy Ghost, was the food of his soul. He highly prized an unequivocal testimony against backsliding and error and deplored the graceless piety which knows nothing of self-denial and refuses to bear the reproach of Christ in those days of sad adversity. His love to the Cause he showed not only by word of mouth but also by deed, and for 40 years served the Church as a lay-missionary both at home and in Canada. Among the places in which he was stationed at home were Breasceleite, Flashadder, Plockton, Braes, Staffin and Raasay. In his public exercises, he was grave and solemn and sought to commend the Truth to the consciences of his hearers. Possessed of a good voice and pleasant appearance, his addresses were marked by a logical order and Scriptural fulness. His prayers in public, particularly near the end of his days, were often accompanied by a melting which caused him to break down. He was also a sweet leader of the praise of the sanctuary and on many a communion Sabbath throughout the years he was so helped in presenting that the Lord's people felt much liberty and warmth in singing the praises of Jehovah. That voice is silent on earth now but we have every reason to believe that such occasions were but a foretaste of what he enjoys on Mount Sion above.

In private, Donald Matheson was a lively and pleasant companion when speaking of the spiritual realities which lay nearest his heart. As we can see from the extract from his diary, he knew the difference between the conversation of the world and that of the people of God. In the company of the former, he felt the coldness and bondage of spiritual death, while among the latter, he would open his mind and speak in a most edifying way on doctrine or experience or tell some anecdotes of the worthies of the past. To those whom he numbered among his friends he was most loyal and faithful. His friendship was not based on the flesh but on spiritual union and, in that union, he loved the brethren and was a strength to any who desired to behold the good of Jerusalem. He, like the rest of the Lord's people, knew the danger of those whose friendship appears religious but has in reality nothing in view but worldly and fleshly ends. When the Lord, in His own time, exposes such, they are found to be vipers filled with a most deadly venom.

He was twice married. His second marriage to Miss Margaret Tallach, Schoolhouse, Raasay, in June, 1951, proved a crowning blessing in the closing years of his life. They took up residence in Portree and the comfort and peace he enjoyed in this harmonious union was very evident. He was elected an elder in this congregation and attended to his duties in his usual careful and circumspect way but it could be seen that his health was beginning to fail. When the writer bade him farewell before leaving for Rhodesia in January last year, he expressed the hope that he would get strength for every duty laid upon him during the writer's absence. He replied that if the Lord would help all would be well. When the writer arrived back in London in April word was waiting that indeed "all was well" and well for evermore as far as Donald Matheson was concerned.

He took ill on Saturday, April 7, 1956, at 7 a.m. Previous to that time, he was in his usual health although the week before he had felt slight attacks of pain arising from his heart condition. On this occasion the pain was severe and the doctor was called. To her, he said, "I am going home." About 10 a.m. he was able to speak of how he felt very much the spirit of adoption so that he could say, "Abba, Father." He also mentioned the verse from which he had recently been speaking in Psalm 23—"And my cup overflows"—how in the highest sense, Christ is the portion of His people's cup. He spoke of other things to his wife, saying, "He has made with me an everlasting covenant—a covenant which shall not be broken." About 5 p.m. his illness took a more alarming turn and he became very weak but he recovered somewhat and was able to speak to the doctor again when she came in the evening. To her he said, "They are a blessed people who have a good hope through grace—it is all of grace." He reassured his wife when he saw her upset by the turns he was taking, saying "It is the holy will of God," and telling her not to be too anxious. He was very weak on

the following day which was the Sabbath. He was able to ask a blessing and conclude briefly at the worship, however. One of his remarks was, "There remaineth a rest for the people of God," that is—the enjoyment of an eternal Sabbath. He seemed to have enjoyed the psalm and portion of Truth read—part of Psalm 34—"O taste and see that God is good," mentioning it in his prayer. His last words spoken very shortly before he died were to express how thankful he felt he should be to the Lord for all His goodness to him and how it was his desire to be so. He then lapsed into unconsciousness and passed away in a few moments. During his short illness, he appeared to have been favoured with a sense of the Lord's presence and to have enjoyed great peace of soul. Thus concluded the earthly pilgrimage of one in whom the words were strikingly exemplified, "For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city" (Heb. ii. 14-16).

To his widow and relatives we extend our heartfelt sympathy.

—D. MACLEAN.

A Word in Season.

The late Donald Matheson, elder, Portree, was on one occasion rather cast down in his mind. In the course of writing a letter to the late Rev. D. Beaton he mentioned how discouraged and despondent he was about his work in the gospel. The following is the reply sent to him by Mr. Beaton together with the enclosure referred to in the letter.

Wick, 15th October, 1924.

My Dear Friend,

Here I am reviewing my past years of profession and as a preacher, and entering such notes against the years that are past—"How barren and useless they have been," and am on the point of coming to the resolution that it would be better to give it all up when in comes your letter. Well, one effect it had upon me was this—it made me think less of my own case and the resolution that was forming in my mind, and in its place came a new resolution—"You must write Donald Matheson and tell him to go on until the end of the day." It is told of Dr. Duncan that while very much harassed with unbelief a distressed woman came to see him thinking that the great Dr. Duncan would not be distressed as she was with unbelieving thoughts. The Doctor set about at once to point out to her what God had said in Scripture, and in administering relief to her from the infallible Truth he got deliverance himself. Let me commend to your attention Daniel xii. 13: "Go thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days." Satan would like to

make us give up all. He was able enough to show Joshua that he was not clad in the garments of glory and beauty which the high priest ought to be wearing, and Joshua's own conscience would have to answer as he heard the charges—"That is true." But when Joshua could say nothing for himself the Lord came to his help—"The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire?" Let us go on, my friend, you and I, until the end of the day, in His grace and in His strength, and not be weary in well-doing. This morning when looking through some *Gospel Advocates* I came across the enclosed which may be helpful to you.

With kindest regards and best wishes.

Yours very sincerely,

D. BEATON.

* * *

ENCLOSURE REFERRED TO.

A minister of the gospel, who is still living, was about 30 years ago called to the important work of preaching the unsearchable riches of Christ; but being extremely diffident of his own abilities, and having preached for several years seemingly to little purpose, he came to a resolution to preach no more. Being much straitened in his sermon on a Lord's Day afternoon, and drinking tea afterwards with some Christian friends, he hinted his intention to them, and declared that he could not preach even that same evening. They represented the disappointment it must be to a large congregation who were assembled together as no other minister could possibly be had then to supply his place, and therefore they begged he would try once more. He replied that it was in vain to argue with him, for he was quite determined not to preach any more. Just at that instant a person knocked at the door, and being admitted, she proved to be a good, old, experienced Christian, who lived a considerable distance, and she said she came on purpose to desire Mr.— to preach that evening from a particular passage of Scripture. She said she could not account for it, but she could not be happy without coming from home to desire it might be preached from that evening. Being asked what the text was, she said she could not tell where it was, but the words were these: "Then I said, I will speak no more in His Name; but His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." This extraordinary circumstance so struck the preacher that he submitted to preach from these words that evening (Jer. xx. 9) and experiencing much liberty, has continued in the work ever since, with wonderful success and comfort.

The good woman has often protested since that she knew nothing of the minister's intention or the debate about his preaching.

—From an old book, published in 1794.

The late Mrs. Margaret MacAskill, Kyle-Scalpay, Harris.

Mrs. MacAskill was born in Kyle-Scalpay, Harris, in the year 1874. At a comparatively young age she married John MacAskill, son of the eminent Peter MacAskill, who was an elder of the Free Presbyterian Church in Harris.

Mrs. MacAskill remembered her Creator in the days of her youth. When the Holy Law of God was revealed to her soul she truly had the prayer of the publican, "God, have mercy upon me, a sinner." Convinced of her sin and misery she was for a long period greatly cast down in her mind. When praying to God in secret places late at night and in the early hours of the morning her uncle, Donald MacCushig, who was then a deacon in the Church, tenderly watched her. It could be said of her that she was in some measure like John MacRao (MacRath Mòr) when, under soul concern, he was overheard praying among the hills, "Lord, although the people of Lochcarron think that I have gone mad, Thou knowest that I am only seeking Thyself." Mrs. MacAskill was seeking Christ in the secret places of Kyle-Scalpay when many others, not realising their danger, were sleeping peacefully on the brink of a lost eternity. When the Lord's time came to bring her soul out of prison the truth in I John iii. 1, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not" was applied to her drooping soul by the power of the Holy Ghost. Her bonds were loosed and her soul rejoiced in God her Saviour. It was while milking the cow among the rocky hills of Harris that the glory and power of the Gospel of Jesus Christ broke in upon her soul. For some time she enjoyed much of the "joy that is unspeakable and full of glory." There were severe trials before her. The all-wise God who loved her with an everlasting love put a crook in her lot. Her husband died with fever. Three months afterwards she lost a dear son at the early age of twelve years. The godly mother was trying to be still and to know that the Lord was God. Shortly after this trying dispensation she got the sad news that another of her sons, who was then a young sailor, died and was buried at sea. In her sore bereavements she was sustained by the Good Shepherd of the sheep and by His grace she was enabled to meditate with the Psalmist, "Thy way is in the sea, and in the waters great thy path; Yet are thy footsteps hid, O Lord; none knowledge thereof hath."

This dear, godly lady was one of the few in her generation who were adorned with the spirit of meekness which is in the sight of God of great price. She had an exceptionally warm heart for the Lord's people and His Cause. If at all possible her place in the Public Means of Grace would not be empty. She used to walk, as long as she could, five miles to Tarbert for the Sabbath morning service, stay at Tarbert for the evening service and walk

home other five miles, arriving home about 10 o'clock on Sabbath night. It was *real* godliness that *she* had. When confined to her home she fondly pondered over the sermons she had heard in her younger days.

She would often say when reading obituaries of the Lord's people in the Magazine, "Ah, we ought to make sure that our names are written in the Lamb's Book of Life." When drawing near the river which we must all cross, she delighted in spiritual conversation. Indeed, it was edifying and refreshing to be at her death-bed. During the night-watches she was often heard by her daughter Flora quoting the Psalms and other portions of the Word of God. Her affections were set on the things above as she drew near to her everlasting rest. While journeying through the wilderness of this world she lost her devoted husband and five sons, but now she is in the place where the inhabitant shall not say, "I am weary." On the 10th October, 1955, at the age of 81 years, she passed away from this world, we believe, to be forever with the Lord. To her two daughters, Miss Flora MacAskill, who warmly nursed her godly mother to the end, and Mrs. Macleod, residing in Inverness, we extend our sympathy.—A. McK.

Searmonan.

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

(*Air a leantuinn bho t.d. 283.*)

Tha fad-fhulungas an Tighearne, a bluaadh ghràs-mor sin a tha ann an nàdur na Diadhachd, na cleachdadh air Cliu na Diadhachd a tha'g aobhrachadh nach "eil tlachd air bith aige ann am bàs an tì bhàsaicheas," air o toirt a mach gu soilleir ann an so 'n a fhad-fhulungais choitchionn a thaobh muinntir neo-aithreachail agus neo-thorach. Tha e tighinn a d'iarruidh toraidh, an deigh Dha labhairt riubh 'n a fhocal; cha d' thuair E bheag; gidheadh tha E giulain leo. Tha E tighinn Sàbaid an deigh Sàbaid; bliadhna an deigh bliadhna; agus ged a tha iad a fàsachadh na talmhuinn, tha E fathasd a giulain leo; oir cha'n e dòigh dhaoine a dhòigh-san. A rithisd, tha'n fhad-fhulungas so air a nochdadh a mach anns an tagradh shònraicht' agus shoirbheachail aig trècair ann a bhi tagrdh air son tuilleadh ùine do'n chraoibh neo-thorach; 'Leig leis air a bhliadiadhna so mar an ceudna." Tha ar suidheachadh fodh'n t-soisgeul aig gach am do-labhairt sòlaimte—feumaidh e bhi aon chuid 'n a shoisgeul ar slàinte na 'n a aobhar air son an tuilleadh dèidh. Tha bhi neo-thorach fodh mheadhonan nan gràs aig gach am do-labhairt uamhasach—a ghnàth buailteach dha bhi air ar gearradh sios. Ach tha amaibh eudthromach ann an eachdraidh a pheacaich; amaibh anns am bheil Dia a teachd a nuas gu bhi ga fhiosrachadh, a dh'

fhaicinn an urrain E ann am fireantachd a chaomhnadh ni's fhaide; amaibh agus, na'm bitheadh a shùilean air am fosgladh, b'e cheud amuaint a dh'eireagh fodh chomhair, gu'n do lion e suas a cheana tomhas aingidheachd; amaibh 'n uair nach gah tuilleadh ùine gu aithreachas a bhi air a faotainn ach le cleachdadh ùr agus neo-àbhaisteachas a bhi air a toirt do'n tròcair neo-chriochnach a thà gabhail còmhnuidh ann an Dia. Cò aig a tha fios an deachaidh a leithid de dh'am seachad a thaobh neach air choir-eigin ris am bheil mi nis a labhairt, na am bheil am a chaomhnaidh dlùth air a crìoch? Seahd, cò's urrain a ràdh am bheil an conaltradh sòlaimte a tha eadar fireantachd agus tròcair a thaobh euid againn a nis fein a dol air adhart? Nach fhaod firentachd a bhi'g ràdh le guth tàirneanaich gu'm bitheadh am peacach so, na'm peacach sin, a dhiult cho fad 'n uair a ghairm Dia, a chuir an suarachas air son ùine cho fad 'n uair a shìn an Tighearn a mach a làmh ann an rabhaidhean agus ann an cronachaidhean, air a ghearradh sìos; am feadh agus a tha tròcair a tagradh, mar a thagras tròcair Dhe a mhàin, gu'm bitheadh e, a dh'aindeoin na h-uile ni, air a chaomhnadh air son beagan ùine fathasd? Gu fìrinneach, ro-fhìrinneachd, tha e toilltean a bhi air a ghearradh sìos; ach O, tha'n t-anam sin, a tha comasach air a leithid sin de fhulungais do-labhairt na de soibhneas do-labhairt a shealbhachadh, do-labhairt luachmhor. 'S ann eadhon air son a leithid sin de dh'anam a thuair Crìosd bàs; agus is e leithid sin is urrain E thearnadh. Leig leis gus an cladhaich mi mu thimechioll; cha'n eil mi fathasd sgèth de'n obair neo-thaingeil so. Tha m'innigh a gluasad air a shon; cha'n eil e toirt fa'n ear cìod a tha e deanamh: bheir mi fathasd ni's dlùithe dha inntinn agus dha choguis Slànuighear air an d'rinn e dìmeas air son ùine cho fad. Tilgidh mi e ann an àmhuinn àghair; bheir mi air a ghabhail gu crìdhe, mar nach d'rinn e riamh, cia cho searbh s' a tha'n saoghal gun Chrìosd. Faodaidh gu'm bi e fathasd 'n a naimhnead ann an crùn Iosa. Ach mar a bi, an deigh sin gearraidh tu sìos e.

Gu'n teagamh tha e air a theagasg dhùin gu'm bheil aig amaibh a leithid sin de mheadhonan sònraicht' air am beannachadh gu bhi leaghas neo-thoraicheas peacach a bha fada neo-thorach. Co dhiubh tha e òg na aosda, tha e dha mar a bha e do mhanaseh mu'm bheil sinn a leughadh gun "dh'irioslaich se e fein gu mòr 'am fianuis Dhé aithrichean, agus rinn e ùrnuigh ris, agus rinneadh esan reidh ris"; agus an sin tha aoibhneas air neamh, agus anns an eaglais air an talamh, thairis air peacach a deanamh aithreachais; agus air do mhòran a bhi air a mhaitheadh dhà, tha e gràdhachadh gu mòr, am feadh a tha e 'g iarraidh a bhi'g innseadh do mhuinntir eile na rinn Crìosd air son anam. Ach mar a bi na meadhonnan sin air am beannachadh, an sin, sguiridh tròcair a bhi tagradh, am feadh agus a tha i leantuinn fathasd a bhi 'n a tròcair. Tha tròcair toileach gu'm bitheadh ceartas a faotainn cleachdadh. Cha'n urrain beannachdan na muinntir shaorta bhi air an

atharrachadh le fulungasaibh na muinntir chailte. Is ann a mach a bilean beannaichte Chrìosd a thig na briathran, "Imichibh uam, a shluagh mallaicht', dh'ionnsuidh an teine shiorruidh a dh'ullaicheadh da'n diabhul agus da ainglean."

(To be continued.)

Literary Review.

THE DOLLAR AND THE VATICAN.—By Avro Manhattan. Obtained from the Protestant Truth Society, 184 Fleet Street, London, E.C.4. Price 22/- post free.

This is not a religious book in the sense that any attempt is made to cast the light of God's Word upon the spirit and work of the Church of Rome. The author is an ex-Romanist but does not appear to hold any distinctive Christian principles and seems to be inclined to agnosticism. He cannot therefore be accused of writing from the Protestant viewpoint. His book is a well-documented and factual account of the political movements of the Vatican at the present time with their inevitable detrimental effects on the peace of the world.

The author's thesis lies in the emergence since the last World War of two imperialistic powers both of which are determined upon the conquest of the world. The first of these is Communism which finds its propaganda power and militant might principally in Soviet Russia. The second is Capitalism which takes its special form in the United States of America, from whence also it obtains its main drive and military support. This form of Capitalism is seen in the rise of the great business trusts or organisations which dominate American life and which have great influence in the rule of that mighty nation. Between these two powers there can be no compromise, in the opinion of their leaders, and so we find in every sphere of international activity a continual conflict in the various phases of what is termed the "cold war." In addition to these two powers, however, the author sees a third imperialistic force aiming at the elimination of all that is not consistent with its tenets and with the establishing of its reign over the minds of men. This power is Papal Rome with its seat in the Vatican and its world-wide influence exercised through its 400,000,000 adherents in various parts of the world. No other religion or power can be compared to the Vatican in this respect for as Mr. Manhattan truly notes, "It is no exaggeration to say that the Secretariat of State of the Vatican has in every devout Catholic access to a potential source of news, and in every intelligent priest a trained informer. One of the main tasks of a priest is to keep his finger on the pulse of his people, not only in religious, but also in social, political, and even economic matters. This enables him to acquire an inside knowledge of the real

conditions of his village or parish, unmatched by that of any local authority. Whatever is judged useful is imparted to the local hierarchy, whence it is passed to the bishop, who, in turn, takes it to the Vatican" (page 17). This system applies to a vast number of nations, races, kingdoms, and empires spread over the centuries, so that in the Vatican we have a power in the affairs of the world of tremendous influence.

It is the contention of the writer of this book that the Vatican has lined up with the imperialism of the American Dollar to form the alliance most likely to further its own interests. The undoubted wealth of the U.S.A. enables it to gain power by economic penetration. This applies not merely to backward countries, but even Britain herself is involved in these toils, as can be seen at the time of writing by her having to ask that the interest on the American Loan be waived. U.S.A. is also the main power in the United Nations Organisation where she has tremendous influence. The Vatican, ever alert to the most advantageous move, has chosen to throw in its lot with this nation through the large business trusts which dominate its political life. The advantages to both parties are obvious. The powerful trusts enjoy the religious support of the Vatican for their schemes while the Vatican prospers from the economic and political power of American Finance. Common ground is also found by these two parties in their hatred of Communism as a rival power and their unalterable intention is the destruction of that system by whatever means they can, not excluding the idea of a "preventive war." This being known in Russia, the seat of Communism, it is easy to see how we live on the brink of a volcano which may erupt at any moment, should the Lord permit such a calamity.

In developing his theme, Mr. Manhattan shows how the Church of Rome has always tried to ally itself with the reigning power. Special note is taken of how, in modern times, the Fascism of Mussolini and Hitler gained its support. That Hitler was raised to power by the backing of certain industrial magnates is well known from the book written by Fritz Thyssen called *I Paid Hitler*. Thyssen was the most powerful steel magnate in Germany at the time and also a most devoted son of the Roman Church, as well as the close friend of Mgr. Pacelli, the Vatican's representative in Germany, and now the present Pope. What may not be so well known is that some of the big trusts in the U.S.A. co-operated with Thyssen in his efforts to put Hitler into power and to arm him as far as they could (page 118).

The defeat of Germany and the overthrow of Hitler had placed the Vatican in a bad position and a new ally had to be found to further the interests of popery. The rise to political power of the big trusts in the U.S.A. had been noted and used by the Vatican before, and its post-war policy became evident in the alliance already noticed. Mr. Manhattan maintains that the Vatican desires a Republican Administration as this is dominated by Big Business who also control a considerable

share of the Press. The magazine, *Time*, which is quite popular in this country belongs to this group and its recent handling of the Suez crisis has made it only too plain where it stands. How true also do the allegations made in Britain seem that the American Oil Companies are not at all averse to seeing Britain discredited in the Middle East. With regard to John Foster Dulles, the present Secretary of State in the Eisenhower Administration, Mr. Manhattan states that he was "the former negotiator for American financial aid to the Nazis of Hitler's Germany, the financial helper of Fascist dictators, Horthy of Hungary and General Franco of Spain." Mr. Manhattan also handles at length the attempts to begin a "preventive" war and shows how the Vatican was deeply involved in the scheme. In fact, the whole book is brimful of the most enlightening information and presents a most alarming study of the subject. We recommend it to the attention of our people.

In reading this book, however, one feels more than a mere intensification of interest in world affairs. There arises in the mind a realisation of how very much alone Britain is in the world at the present time. If the statements in this book are true, then it is difficult to see how much faith can be placed in the U.S.A. especially when it is known that the Vatican holds such sway. The desire of the Pope and his satellites for the overthrow of Britain is still as strong as ever. Russia is also our foe while the Arab and Asian groups are filled with distrust of what they call our "colonial" policy. How great is the need of our beloved land of the prayers of the Lord's people that Britain would once more return to the God Whom she has so largely forsaken and find in Him her refuge and strength! Constant prayer is also needed for the overthrow of Popery and idolatry and for the outpouring of the Divine Spirit to raise up the Cause of Christ so that He should "have dominion also from sea to sea, and from the river unto the ends of the earth" (Psalm lxxii. 8). If a reading of this book would stimulate us to this end then we would not have read it in vain.—D. McLEAN.

Notes and Comments.

Resignation of Sir A. Eden as Prime Minister.

At the time of writing Sir Anthony Eden has tendered his resignation as Prime Minister, to Her Majesty the Queen—that is on the 9th January. We regret that this vital step was necessary for Sir Anthony on the ground of ill-health which has given real concern to him and his medical advisers and we sympathise with him. He has been a member of Parliament for 33 years, and has served the nation throughout that period, in and out of office, with dignity and devotion to duty, as a politician. We trust and pray that the Lord will be favourable to us as a nation and raise up men from our midst, who will be endued with wisdom and understanding by the divine Spirit, to govern in the fear of God.

Raids on Ulster by Bandits from Eire.

The raids by armed companies of desperate men from Eire, into Ulster, during which men have been murdered and property destroyed, are professedly aimed at eliminating partition between Eire and Ulster. The people of Ulster chose in Lord Carson's day to remain in allegiance to the British Crown and Protestant Constitution of Britain, when the South of Ireland broke away from that allegiance by obtaining Home Rule, and later by becoming a Republic. Why do the desperate men of the Republic not make Southern Ireland a prosperous and happy country for themselves and leave prosperous and Protestant Ulster to continue in the peaceful enjoyment of being British? One of the answers is definitely this—that Protestantism in Ulster must be eliminated, if possible. The Church of Rome may condemn, by word of mouth, the outrages of these Irish Republican Army bandits; but Rome supports partition. And dead I.R.A. men receive all the public funeral rites of the R.C. Church, and one of these men who was killed, received the blessing of his Roman Catholic mother before he went out on his raid. The killing of Protestants has been going on for long in Colombia, and no freedom-loving nation seems to care. But the Roman Catholics have a different proposition in Ulster. When it comes to the point, Ulster Protestants will show what they can do by way of defending themselves, when need be. Truly we need to awake to our privileges and responsibilities as Protestants. And may God arise and cause His enemies to be scattered. Sir Anthony Eden made the following statement recently in the House of Commons:

"In the Ireland Act, 1949, the Parliament at Westminster declared Northern Ireland to be an integral part of the United Kingdom. This is a declaration which all parties in this House are pledged to support. The safety of Northern Ireland and of its inhabitants is, therefore, a direct responsibility of H.M. Government, which they will, of course, discharge."

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, Portnalong and Breaclete; second, Fort William; third, London and Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Seourie; third, Broadford and Edinburgh. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Inverness; fifth, Gairloch. *July*—First Sabbath, Lairg, Raasay and

Beaully; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall and Vancouver (Canada); second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten and Stornoway. *September*—First Sabbath, Ullapool and Breaslete; second, Strathy; third, Tarbert and Stoer. *October*—First Sabbath, Tolsta and Lochcarron; second, Gairloch and Ness; third, Applecross; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

SPECIAL NOTICE: All changes in above Communion dates to be notified to Editor, for 1957 (D.V.).

Notice to Magazine Subscribers.

As we have found it necessary to increase the Magazine subscription rates, subscribers are reminded that the rate for 1957 is :—

9/- for the F.P. Magazine post free.

7/- for the Y.P. Magazine do.

When both Magazines are sent together the subscription rate is 14/- per annum post free. (The subscription rate for both Magazines together in 1956 was 11/6.)

Those who have not yet paid are reminded that we will be pleased to receive their subscriptions now. Subscriptions may be paid half-yearly if desired.

Induction of Rev. Malcolm MacSween, M.A.

The Southern Presbytery met in Oban on the 19th day of December, 1956, to induct Rev. Malcolm MacSween, M.A., to the charge of the Congregation. Rev. Donald Campbell, M.A., presided and preached a very appropriate sermon from II. Corinthians viii. 23, 24. There was a good attendance, some being present from Edinburgh, Fort William and Glasgow. After answering the usual questions and signing the Formula in the presence of the Congregation, Mr. MacSween was then solemnly inducted to the pastoral charge of the congregation, and the brethren gave him the right hand of fellowship.

The call was unanimous and most harmonious, and it is our sincere desire that Mr. MacSween's labours will be abundantly blessed to the conversion of souls and to the building up of God's people on this most holy faith.

D. J. MATHESON,

Clerk to Southern Presbytery.

Southern Rhodesian Mission—Urgent Appeal for Teacher.

The Committee regrets that, so far, no replies have been received to our appeal in the October issue of the Magazine for teachers for the various vacancies outlined therein. A situation has arisen which has led the Committee to feel that a fresh appeal should be made with respect to one of these vacancies, although the other vacancies are of importance also.

Rev. James Fraser informs us that the Government of Southern Rhodesia, without any application on our part, set aside the following sums for the erection of buildings necessary for our Mission to commence Secondary Education at Ingwenya, viz., £3,000 in 1957/58 and £2,000 for 1958/9. These sums together with the promise of an additional amount if necessary, ensure that the *full* cost of the buildings necessary for Secondary Education will be borne by the Government.

The fact that the Government would take this step of setting aside these large sums, shows the confidence felt in our school at Ingwenya, and the wish of the Government that the school would expand. That is one side of the question. The other side is that if we fail to go on with Secondary Education, our Boarding School at Ingwenya will cease to exist, and the usefulness of our Teacher Training Centre at Mbuma be seriously impaired. Secondary Education, as well as extending our influence, will ensure that there will be a Boarding School at Ingwenya where young Africans will spend their schooldays in the atmosphere of Free Presbyterian principles and practices.

As the buildings must be erected in time to commence teaching in January, 1958, the Committee are faced with having to make an immediate decision either to accept or reject this offer. That decision depends on whether or not we can obtain *one more teacher*, graduate or non-graduate, in addition to our present staff at Ingwenya.

In setting the position before the readers of the Magazine, the Committee would seek the earnest and importunate prayers of the Lord's people, and would appeal most urgently and earnestly to Free Presbyterian Teachers to consider most prayerfully whether or not it is their duty and privilege to offer themselves for this work so closely bound up with the Lord's Cause in Southern Rhodesia.

"Wherefore criest thou unto Me: speak unto the children of Israel, that they go forward" (Exodus xiv. 15).

Non-graduates will be considered for the other vacancies also.

All communications should be addressed to the Clerk, Free Presbyterian Manse, Portree, Isle of Skye, from whom all necessary information can be obtained.

JOHN COLQUHOUN, *Convener.*

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

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs. N. MacKenzie, Grosse, Mich., £30; Mrs. Bruce, Malaya, "In loving memory of her Mother," £15; Mr. and Mrs. A. Dougal, Urbana, U.S.A., £4; Mr. D. MacKenzie, Corrary, Glenelg, £3; Mr. Jas. McLeod, Drumbeg, Lairg, £3; Miss M. McK., 71 Midmills Road, Inverness, £1; Mrs. C. McL., Daehaidh, o/a Shildaig, £1; Mr. D. J. McK., Bonar Br., per Mr. Lobban o/a Creich, £4; A Friend, Applecross, £1; Anon., Inverness postmark, £1; Mrs. J. and M. McK., Carrach, Bettyhill, £2; A Friend, Edinburgh, £1; Mrs. McL., Crianlarich, 6/-; Miss J. F., Insh House, Kinaeraig, £2 2/-; Mrs. J. Grant, Luib, Broadford, £2; Miss H. Kelman, Forres, 10/-; Mr. A. C., Broallan, Beauly, £1; Mr. F. MacKinnon, 6 Stockinish, per Rev. A. MacKay, £5; Miss K. McK., Easter Fearn, 4/-; Mrs. D. McK., Ripley, Ontario, £6; Miss J. M., Farr, Bettyhill, £2.

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College Fund.—Anon., Inverness-shire, 6/-.

Aged and Infirm Ministers' and Widows' and Orphans' Fund.—Mr. R. H., Conway, Stevenston, £2; Mrs. D. MacKenzie, Ripley, Ontario, £6; Ontario Friends, £8.

Home of Rest Fund.—Mrs. D. MacKenzie, Ripley, Ontario, £5 1/2; Moy and Dal Congregation, per Mr. D. C. Mackintosh, £8 14/-.

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Bettyhill, £1; "P," per Rev. A. F. MacKay, Inverness, £3 6/5; "A Sojourner," £3; Anon., per Mr. Angus McLeod, Ullapool, £5; Mr. H. MacKay, Craig Dunain Hospital, Inverness, £1; Mr. Jas. McPherson, Tokomaru Bay, N.Z., £9; Mrs. I. Munro, The Cottage, Dalehreichart, 6/-; Rev. N. Caswell, Whitechurch, Ontario, 11/-; R. M. McDonald, Portree, per Rev. D. McLean, £1; A Friend, Innellan, Argyll £1 6/-; "Interested," Inverness-shire, £2; Friend, Glasgow, £2 4/-; "Ebenezer," per Rev. D. M. MacLeod, Lairg, £5; A Halkirk Friend, £3; A Friend, per Mr. Wm. Taylor, Halkirk, £2; Breascele Congregation, per M. M. MacAulay, £20; Lochcarron Congregation, per Mr. R. MacRae, £15 10/-; Mr. A. MacKay, Strathy Point, £1; Mrs. MacAskill, Strathy Point, £1.

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Edinburgh Manse Fund.—This Fund is now closed and the Manse is free of debt. The Committee, on behalf of the Minister and Congregation, desires to express their sincere appreciation of the generous help received from friends at home and abroad.

On behalf of the Committee.—HUGH MACDOUGALL, *Hon. Treasurer.*

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This Fund is now closed and the Treasurer, on behalf of the Congregation, desires to convey their grateful thanks to all who have so kindly contributed.

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