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The World and Peace.

THE Nations and peoples of the World were never brought so near to one another as they are today, as far as modern means of intercommunication and travel are concerned. News and information can reach all parts of the earth in a matter of minutes and men can travel from one side of the World to another in a day or two. Conditions and events pertaining to every corner of the globe are universally known, with a few exceptional cases. All nationalities, languages, tongues and peoples have never been so much in contact with one another as at this period in man's history. And yet, parallel with this international intimacy and knowledge there obtains among the Nations, great and small, anxiety, disagreement, discontentment, oppression, strife, confusion, suspicion, and suffering, and a world-wide lack of peace and goodwill between nations and lesser communities. The facts which can substantiate these assertions are common knowledge to our readers. Look for example, at Poland, Hungary, the Arab States, Israel, Kashmir, Malay, China and Formosa, and even the Union of South Africa with its racial policy—in all these areas there is conflict and animosities of various kinds. Then there is the conspicuous and overshadowing opposing influences of particularly America and Russia. To whatever direction one may turn, peace and genuine friendship between most of the nations is greatly lacking. Of course, the Scriptural explanation of the basic reason for this is, that "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah, xvii. v. 9). And from the hearts of all men, by nature, there emanates; firstly, enmity to God, and secondly, a hating of one another; for "The carnal mind is enmity against God" (Rom. viii. 7), and men are described in Titus, iii. v. 3, as "hateful and hating one another."

And so with all the modern advantages of intimate communication, education, fuller knowledge of the world at large, and a common professed desire among men for at least worldly prosperity and peace, and so on; Yet the world today is a stage upon which there is to be seen the spectacle of every man's hand against his neighbour.

Now there are men who recognise this serious and alarming state of affairs, as far as the external aspect is concerned; but who do not realise the fundamental and deplorable fact of man's inherent sinfulness as at the very root of enmity and conflict among men. And so on humanitarian grounds and with some sense of moral obligation with respect to themselves and others, they have been in this our day, actively concerned with the immense task of preserving what is called "world peace" and bringing to an amicable end, conflict, oppression and disagreement. The motives of some world famous men have been mixed, in professing to pursue these aims, and how futile and useless many of the methods employed by such world Statesmen, are in the view of the enlightened Christian. Money, men and munitions of war, atomic missiles, economic aid, conferences of politicians and others, treaties, pacts, and the United Nations Organisation; and these means and more, have been employed in seeking to bring the present tension and strife in the world to an end. Human devices will never attain this end, when men depend upon their own wisdom, words and works to put the world right, and without a thought of God, the moral Governor of the world, and of the Lord Jesus Christ, the Prince of Peace. And how can it be expected that Atheists, Pagans, Moslems, and anti-God Communists, etc., in the United Nations Organisation, shall ever contribute to the bringing about of true peace among nations in the world? And with them, professing Christians who never seem to think of suggesting that God's help should be invoked, or that the precious religion of the Lord Jesus Christ should be recommended and propagated, are deluding themselves and spending their strength for nought, if they think to be successful in bringing about peaceful settlements, and peace and tranquility in the world of today. They are but trusting in "chariots and horses," which have failed already, and will disappoint them again; and so the Eisenhower doctrine, as American assistance for the Middle East has been described, will never bring to the Arab States the wisdom and peace they need. Only the doctrine of Christ can do that and especially in regard to the greatest need there is, even for spiritual peace in the souls of guilty, ruined sinners and the blessed fruits thereof. All the gold and silver in the world will not cause men to cease hating God and their neighbour; and all the political ingenuity of men will never bring men and nations to love the Lord their God and their neighbour as themselves even in a measure. The wisdom of the wise among worldly men is increasingly being exposed as foolishness, in its application to the divisions and the strifes which prevail throughout a large part of the earth.

We do not, at this time, discount or disregard the use of all lawful and proper means and methods to bring the peoples of the present day to live in peace and harmony and to seek one another's good and prosperity. But there must of necessity be along with all that, the

overruling consideration, by men in places of authority in State and Church in responsible Nations, that without God, the light and guidance of His Word, the doctrines and principles of the Gospel of Christ, and the exercising of the power of the Holy Spirit, no fundamental or enduring success can be attained in the quest for the healing of the Nations.

There might be a glimmer of hope that men would be influenced to begin to lay aside their hatreds and swords, if the eminent rulers of professed Christian Nations would turn to God through Christ Jesus for divine help and assistance in a public manner and call upon their peoples to join them in humbling themselves before God on account of sin and to plead with Him to use them and direct them, in His infinite wisdom and by His almighty hand for the peace and tranquility of disturbed areas of the world. But all the signs point to the fact that world rulers today are priding themselves in their sagacity, their political wisdom, their expert handling of finance, their possession of powers provided by science, their ability to deploy military might, and so on; and thus, without God or divine guidance they reach out after peace and safety for themselves and others. What they seek is eluding them, yet they seem not to discern this. Fear, suspicion and apprehension still impose themselves upon the Nations.

In the midst of all this, the Lord's people, in all parts of the world, have in His great name, a strong and all sufficient refuge to turn to. "The Lord is good, a strong hold in the day of trouble: and he knoweth them that trust in Him": (Nahum, i. v. 7) And the time will yet come when "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee" (Psalm xxii v. 27). And this will be brought to pass through the instrumentality of God's holy word and the blessed gospel of our Lord and Saviour Jesus Christ, and by the abundant outpouring of the power of the Holy Spirit, when the Lord will thus "sprinkle many nations" (Isaiah lii. v. 15). Christ the Prince of the Kings of the earth shall then come into His own and "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psalm lxxii. v. 8). And, "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor" (Psalm lxxii. v. 4). Then we are told, "All kings shall fall down before him: all nations shall serve him" (Psalm lxxii. v. 11); and many other blessed and universal fruits of His dominion shall be effected, "and all nations shall call him blessed" (Psalm lxxii. v. 17).

And so at this present stage in world affairs, we see the world seeking peace and satisfaction, without regard to the Christ of God and the holy gospel of salvation and peace for lost men, and the search is doomed to failure. But the whole earth will yet be filled with His glory: "Amen, and amen" (Psalm lxxii. v. 19).

Sermon.

BY REV. F. MACDONALD, M.A., N. Tolsta.

"I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil" (John xvii. 15).

The petition before us forms part of the great intercessory prayer of Christ. In considering this request of the Saviour, two matters fall to be treated.

1. The negative aspect of His prayer, namely "I pray NOT that thou shouldst take them out of the world."
2. The positive part—"but that thou shouldst keep them from the evil."

These petitions may seem to us, to be less important than some of the others in this prayer, but on closer examination, we shall see that they are on par with the highest of His cravings. Before offering a few thoughts upon each of these points in turn, we may make a brief remark or two upon this whole prayer in general. Undoubtedly it is a wonderful prayer in every way. Whether we consider, who it is that prays; those for whom He prays; or that for which He prays, they are all alike equally wonderful. Here, we have the King of Grace as a suppliant at the Throne of Grace. Here we have the Great High Priest making intercession on behalf of His own. This intercession is based upon the sacrifice of that same High Priest; and here it may be noticed that the High Priest of the Old Testament economy stood in a special relationship to God, to Israel, and to the sacrifice. In these three respects, Christ as the Great High Priest after the order of Melchisedec excelled the priest of Old Testament times. Who can fathom the intimacy and glory of the relationship that existed between God the Father, and God the Son? Again in His relation to Israel, that is His own Blood bought people, Christ infinitely transcends the high priest of the Old Testament era. Of Him it is true, as it is true of none other, not only that He took bone of their bone, and flesh of their flesh, but that he had a fellow feeling with them. In spite of His perfection, He was nearer to His people and more sympathetic towards them than Aaron or any other high priest could ever have been.

Further, in His relation to the sacrifice which He offered up through the Eternal Spirit, without spot unto God. The Lord Jesus stands altogether alone. The high priest of the Old Testament must have had his own feelings as he dealt with the victim upon which the sins of the people were laid; he must have had in fact feelings, that were even different from those of the people, for after all, it was his duty to slay, and to offer up the bloody sacrifice. Now, in connection with Christ, and His relationship to His sacrifice, we are again presented with a mystery; with a relationship, that remains unfathomed by mortal man. In the words of Holy Writ "He gave Himself for our sins." The Priest and the Sacrifice are one.

Another wonder unfolds itself to view, when we consider those for whom he prays. Were they worthy? Verily, no. Did they honour Him? Verily no; in fact there was nothing in them to merit any favour at His Divine Hand. Indeed so far from possessing merit, they were children of wrath even as others, enemies in their minds by wicked works, and strangers to all that savours of godliness. "Pray not for the world, but for those whom Thou has given me." Herein then is a marvellous thing. "I pray for them," He says, I pray not for the world, but for those whom Thou hast given me." "Given me"—that is the key. That in part solves the riddle, that they so utterly unholy, and unclean in themselves, should become the objects of His everlasting love, and thus the subjects of His great intercessory prayer. Yet another wonder presents itself here, namely, that for which He prayed. Every petition for them (that is His people) beginning at "keep through thine own name, those whom Thou hast given me, that they may be one as we are," to the last, which most appropriately is "Father, I will that they also, whom Thou hast given me, may be with me where I am, that they may behold my glory" are all full of wonder. He prays for unity, for preservation, for sanctification, for usefulness, and for Eternal perfection for them. Oh what glorious petitions—what a wealth of meaning is in each one of them.

With these few preliminary remarks, we come now to examine the first part of the petition recorded in verse 15, "I pray not that thou shouldest take them out of the world." This Divine request unlike some others often cuts across the desire of the child of God. There are occasions in the lives of the children of God, when their prayer is that they would be taken immediately out of this world. In a time of first love when the word of God, and the mercy of God is sweeter far, than honey to their taste, and their consciousness and fear of the evil of sin is lively and strong, they, in their childish ignorance have in some cases been ready to pray for death. It seems strange to us to condemn or deny such a blessed desire, but such a desire in no way accords with the mind of Christ as expressed in this petition. We confess even when praying that we know not what to ask for, as we ought, but Christ makes no such confession for His prayers are dictated by infinite wisdom and love. The newly regenerated sinner thinks, surely, that his prayer expresses, as it were much sanctification, but he is but a child, and speaks as a child. Then again when troubles, and trials beset our path, when we meet with great discouragements, and feel like Job, that God has become our enemy or like Elijah that we are fighting a lost battle, we are again tempted to pray, "Take away my life, for I am not better than my fathers." But, is desire to be rid of trial and vexation a worthy motive for such a prayer? Ah, no, and therefore Christ's prayer for us will prevail in spite of all our agonising cries. It is not without good reason that He prays, "Take them not out of the world." In this connection

four reasons readily occur to our minds. The first of these is the Glory of God. This is the chief end of man, and this was, as we see from this chapter the all consuming desire of Christ on earth. Oh how often these words were upon His lips "Glorify Thy name." It is primarily with this in view that the Saviour pleads that His people should be left in this world.

Even our salvation is a secondary matter compared with the glorifying of God. To this end, all things were and are created, and speaking reverently, the Lord would not save one soul unless in so doing He could glorify Himself. To fail in this would be an infinitely greater tragedy than that millions of souls should perish eternally. Alas this generation has lost sight of this very fact. The salvation of souls with some appears to be a matter of far greater moment than that God should be glorified, and with others deliverance, comfort, and peace of mind seem to be more important than the Glory of God. Our first desire, then, in adversity or prosperity should be that God in all things would be glorified. The highest duty and privilege of any believer is to glorify God, irrespective of the circumstances in which he may be placed. Knowing then that the Glory of God was Christ's aim and purpose, we are warranted to aver that that was His object in praying for His people.

The second reason that suggests itself to us is "for their own sakes." As proof of this we adduce the words of God to Israel, whose experience was no doubt typical of the true Israel of God. In Deuteronomy viii. v. 2-3 we read that the Lord led the children of Israel for forty years in the wilderness. If He had so desired, it would have been a comparatively easy matter for him, to bring them in immediately to possess the land of Canaan. He, however, furnishes them, with good reasons, for the course that He preferred to take. They were left in the wilderness to be humbled, to be proved, that they might know what was in their heart, and that God would know whether or not they would keep His commandments. In this connection He says further that in humbling them He suffered them to hunger, and fed them with manna, that He might make them know, that man doth not live by bread only, but by every word that proceedeth out of the mouth of God. As it was then, so it is now. For these ends already referred to, God leaves His people in the world.

Let us look for a mement at each of these in turn. The first is to humble them. God's people must be humbled. If they are to be made conformable to the image of Christ, the first born among many brethren, they must be clothed with humility. Of all the graces that shone forth in the life and sufferings of the Son of Man, He himself saw fit to emphasise and commend humility. Pride lurks in the human breast. Pride was the downfall of the fallen angelic hosts. Pride was the ruin of man, and a proud heart is an abomination in the sight of God.

In Heaven pride is not. The heart of the meanest of men upon earth is full of pride, while the heart of the highest angelic spirit is void of such an evil. No, one may be ready to object saying that the sinner who is brought under the influence of Divine Grace is greatly humbled in the sight of God. In his own experience he verily feels himself as a dead dog, unworthy of the least favour at the hand of Divine mercy, and yet, the remnants of pride are still in that heart, and it only requires a short time in the wilderness, for the sinner to learn by painful experience that the monster is not yet dead. How readily are we tempted to become proud of our attainments in the life of faith, and even to boast of that grace that in its very nature excludes all human boasting. The man who finds no occasion to mourn over the secret pride of his wicked heart, has yet to learn what grace means. This was then a good reason for God leaving His people in the wilderness.

Further, the second reason, which is "to prove thee and to know what was in thine heart" is also necessary. The newly born sinner professes to possess love, faith, hope, and all the other kindred graces of the Spirit. In fact He may be very conscious of their presence but now God is about to teach him that these graces must be subjected to a secret test.

God is about to prove the nature, the sincerity, the reality of these graces. It is one thing to feel that we love the Saviour of sinners; it is quite another thing to prove to ourselves and others the sincerity of that love. The mere feeling of love does not portend the presence of this genuine grace. The point is will that love stand the privations, the drought, the trials of the wilderness? If not, it must be discredited and indeed the same is true of all the graces of the Spirit. To believe, for example, when under the Divine and conscious influence of the love of God, is one thing, to exercise that same grace, in the face of much which is calculated to call in question the love of Jehovah, is another thing altogether. That faith that believes in the absence of feeling and in spite of opposition is we believe, more glorifying to God. We see then that the graces given must be proved.

The next reason cited is that they might know what was in their heart, and oh! how necessary is this! Who would believe if they were told at the beginning of their spiritual life, that, their hearts were still full of unmentionable, and indescribable evils? In fact, we feel that one would be almost ready to deny the presence, far less the power of such evils, but the wilderness will soon alter their views on that subject. It is not only that they find the resurgence of old sins which they thought were gone forever, but to their shame and consternation, the presence of "new" evils. It is the knowledge of these things that more and more prostrate them in the dust before God, and weans them from placing any confidence at all in their own strength. There is nothing we believe so humiliating in the experience of the child of

God as the sins of omission and commission of which they are guilty after the entrance of grace into the soul. That they could be as they are, and feel as they are; that they could think and act, and speak, as they so often do; this it is that humbles them. The sins of the days of their ignorance are terrible even to remember, but there is something appalling and abasing when they reflect upon their sins in a state of grace.

When they consider their profession in the light of their manifold opportunities, the unutterable goodness and forbearance of God, they are indeed ready to cry out: "Woe is me for I am undone." In their graceless days, what did they know of spiritual pride? Of deadness, or of sloth? Could they then understand how a man of God could be plagued by self glorification and vanity, eating their way into every exercise in which they would engage? But now they know by bitter experience what is in their hearts. Oh what ingratitude, what pride, what hypocrisy, what untold evils reveal themselves. It is evident then, that the longer they are left in the world, the deeper is their insight into the abyss of wickedness within, but blessed be God these fresh discoveries of innate depravity coincide with fresh discoveries of Covenant grace and love.

The last, but by no means the least reason, seems as it were to embrace them all. Namely, "To do thee good at thy latter end." It is this pre-eminently that God has in view; in humbling, proving and trying His own. Their latter end will be peace according to the promise of Jehovah, but the way to that goal lies through the thorny wilderness path. They would like to have their latter end in view, and it would be good for them to consider that this is God's purpose in every trial to which they are subjected. Let us remember, then, in the drought of the wilderness, in every trying dispensation, and in every dark providence, of the wilderness, these precious words are engraven, "To do thee good at thy latter end."

The third reason for Christ's petition is for the sake of the world at large. One might be ready to question this as a good reason for leaving the children of God in the world, but they have a very special duty to perform to the world. The disciples of Christ were compared to "lights" and again to "salt." Should they be removed the world would be immediately enveloped in darkness, and men would sin, without any fear of contradiction or detection. The word for light connotes the light given from a lighthouse. A light whose rays both warn, and direct. Such is the light of the church in the midst of a sin tossed world.

Again in being compared to salt, they are left in the world to preserve the world from utter putrefaction. Although despised by worldly men, they owe more to them, than ever they realised. What Lot was to Sodom, they are to the world. Their witness alike to the

justice and mercy of God, is most necessary. Were it not for their presence the fire and brimstone of Divine vengeance would immediately consume the universe. In the case of many, the witness of the children of God, only adds to their condemnation, but for others it is the means in the hand of God to bring them to repentance, and faith in Christ Jesus. How essential then is their continued presence, in the midst of a crooked and perverse generation, let worldly men consider this; let the children of God see to it, that they by His Grace fulfil their high and holy duty to their fellow sinners here, for, "Ye are my witnesses saith the Lord," and again, "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven."

Once more Christ prays that His people should be left in this world to show Satan the power of God's grace. This universe was the sphere of his first great and terrible victory, and it is only proper that he should be defeated, foiled, and overcome in that same planet. God's people are an eyesore to Satan. He would banish them all from his domains, but this he cannot do. He may torment them. He may endeavour to make their lives as miserable as possible, but to expel them from this earthly scene is beyond his power. It is as though God were saying to the great arch enemy, "I will show you what grace can do." Here is a poor sinner, regenerated by the grace of God, sin lurks in his heart and nature, the world, the flesh, and the devil surround and oppose him at every step, and still that sinner, by grace, is more than a conqueror, through Him that loved him, and washed him in His own Blood. Surely that must be galling to Satan. Surely this is victory indeed, as the Scripture says, "Who is he that overcometh, but he that believeth that Jesus is the Son of God."

That Satan should be defeated by such a poor weak creature must be most vexing to one who so readily boasts in his power over the souls of men. To leave the sinner in the very midst of sin and temptation, and yet to conquer is God's way. Man has his own ways of overcoming evil. Many have sought refuge in the monastic life, fleeing from the presence of sin, but in vain. To shut oneself out from the temptation in a mere physical way is a comparatively easy matter, but to shut evil out of the heart is utterly beyond the power of man. The heart will furnish itself with sin, and can feast itself upon the most unlawful objects of desire, in the entire absence of physical temptation. What God does is, to crucify the desire for the sinful object, rather than to remove the objects of sinful desire.

The Lord then prays that His people be left here, to bear daily witness to the power of grace. The citadel of innocence fell once, before the devil's subtle and mighty power, but he will never achieve the victory over grace in the least of the Lord's chosen ones.

We come now to consider the second part of this petition "but that Thou shouldest keep them from the evil."

Christ is about to take leave of His disciples, and He protests in verse 12, "While I was with them in the world, I kept them in Thy name, those that Thou gavest Me I have kept," He is now concerned for their keeping, after His departure, and prays earnestly for such a blessing on their behalf. God's people are a people who are kept by the power of God, through faith unto salvation, and that is no small blessing. Among other things there are three which largely depend on their being thus kept. Namely, their usefulness, their happiness, and their safety. When the child of God falls, it is not only that his usefulness is greatly impaired, and that the enemy rejoices, but he becomes of use to the enemy. This is solemnly illustrated in the case of Samson, whom the uncircumcised Phillistines made to grind in the prison house. As far as their happiness is concerned, it is intimately bound up with their being kept. Their safety too is evidently dependent upon their keeping.

Further, it is worth while observing that no particular evil is specified by the Lord. He simply says "keep them from the evil." That, we believe, is better than although the Saviour had referred to some particular sin, as it embraces every kind of evil that is in the world. A desire to be kept from certain evils betrays a heart that is not right with God. The prayer to be kept from all evil accords with the mind of those saved by grace, and is an echo of Christ's own prayer. We may be seeking a sign for good. We may be yearning for some great comfort or revelation, while we overlook this best of all signs, that we are the Lord's. To desire sincerely to be kept from every kind of sin, is the voice of the Spirit of God, making intercession in the Soul, and answers to the mind of Christ in the petition under discussion. Do we honestly, and inwardly desire to be preserved thus from evil? If so, we are undoubtedly of the household of faith. We have indeed the mind of Christ, and what more can we ask? Now, although it is true that the election of grace are kept by God, and by God alone, nevertheless it may be helpful to enquire as to how they are kept. We read of David saying in a certain place, "I have kept myself from mine iniquity." We read of Paul enjoining upon believers to keep themselves in the love of God. Now, both Paul and David knew very well that it was not in him that walketh to direct his steps, and that their safe keeping was entirely of God yet they use such language as we have already referred to. One might suppose, seeing that God has pledged Himself to keep the feet of the saints that no effort or vigilance is required on their part, but that is a terrible fallacy. That would be full bred antinomianism and a plain perversion of truth and experience. The Lord then keeps His people by giving them a deepening sense of their own inability, weakness and depravity.

Such a consciousness prevents them from venturing into the danger zone. For example, the Apostle says in writing to Timothy, "Flee

youthful lusts," or in other words keep far away from temptation. Thus the Lord preserves His own. Again in Psalm 17 we find David praying, "Keep me as the apple of the eye." This is a very beautiful petition, expressive of David's desire to be kept by the Lord. If we turn to nature and ask how is the apple of the eye kept, we might find light on this passage. The eye is so situated in the body that it is peculiarly guarded, both by the brow, and the eyelid, but there is more than this in the metaphor. The eye, if we may so speak, being a most tender and useful organ is hyper-sensitive to danger and pain. The mere approach of danger is almost sufficient to close the eye instinctively, in protection of itself. It is thus with the inner eye of the soul. The mind or conscience of the man of God is made sensibly alive to moral and spiritual evil and danger. By the grace of God it refuses to look upon evil, and instinctively closes itself at the approach of error and lust. In that way then the Lord keeps His people from falling and answers the great intercessory petition of Christ. "Keep them from the evil." If we are thus kept our prayer will be "Lord keep me." At all times, in all places, under all circumstances, from all sin, in the strength of grace.

"Now unto Him that is able to keep you from falling, and to present upon you faultless, before the presence of His glory with exceeding joy. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

The Christian Brothers Robert and James Haldane.

(Continued from page 265.)

Many years afterwards one of Mr. Haldane's sons was travelling to Dundee on the outside of a stage coach when a respectable, but weather-beaten seaman, having heard his name, mentioned that he had been piloting a Greenlander from Shetland to Leith and very respectfully inquired if his fellow-traveller was related to the celebrated Captain Haldane. On hearing that he was a son of that gentleman the pilot said, with much feeling, "Then, Sir, it was from your father I first heard the Gospel more than thirty years ago, in the Shetlands." He added some interesting details as to the sensation produced amongst the people, the alarm felt by the Moderate ministers and the good results that followed.

After preaching in various places in Orkney they crossed the Pentland Firth in safety and once more were welcomed by their friends in Caithness. They saw there many pleasing fruits of their labours on a former tour. They held services in many country places during the week as well as in Thurso and Wick. On his way south Mr. Haldane preached in many places and arrived safely in Edinburgh after an absence of four months and a half. He had now preached the Gospel

in many parts of Scotland and abundantly distributed religious tracts from the Solway Firth in the south round about to the Tweed and thence beyond Caithness and the clustering islands of the Orkneys and Shetlands. Much good was effected at the time and down to the close of his life instances of the blessing that had attended his preaching were often unexpectedly brought under his notice.

On the 9th June, 1800, Mr. Haldane set out on his fourth summer campaign accompanied by Mr John Campbell. They passed through Peebles, Biggar and Douglas to Ayr preaching every day in the intervening town and villages. On a former occasion in Ayr they met magisterial opposition but now they were recognised and welcomed by one of the magistrates whilst the people flocked in crowds to hear so that congregations in the open air amounting to 3,000 and even 5,000 souls heard the word with much attention.

It might be said of every place to which they came that "the common people heard them gladly," but sometimes they met with fierce opposition. At Sanquhar in Dumfries-shire a collier having diverted them in their route begged that they would excuse his accompanying them and earnestly entreated them not to mention it, as it might bring himself into trouble.

After visiting the little island of Cumbrae and the beautiful shores of Bute they sailed over to Arran and preached in all its villages. The ignorance of the people was great and in one of the churches on a sacramental occasion he saw an astonishing sight. There was a pause in the service and none of the people seemed disposed to approach the tables. On a sudden he heard the crack of sticks and looking round saw one descend on the bald head of a Highlander behind him. It was the ruling elders driving the poor people forward to the tables much in the same manner as they were accustomed to pen their cattle at a market. He remarks, "Had this happened in a remote corner of Popish Ireland it would have been less wonderful but the Gaelic population of Presbyterian Arran seemed accustomed to submit to this rough discipline without a murmur." From Arran they crossed to Kintyre and proceeded to Campbelton where they stopped for several days preaching mornings and evenings on the green slope of a hill to about 1,000 people in the morning, and about 1,500 in the evening, and twice in the neighbouring villages during the day. But they soon discovered that they were to meet with opposition. By the advice of friends at Campbelton they had employed a messenger to go down to Kintyre and intimate four sermons each day at the different villages. The clergy were all Moderate. They were for the most part deeply immersed in farming, fishing or trading in sheep and cattle. Their official duties if performed at all were performed in the most careless manner and many of them were Socinians*. At their instigation the

*Socinians don't believe in the divinity of Christ.

Highland chiefs combined to put a stop to the services in their neighbourhood. One of the gentlemen, more zealous than the rest, a military man who afterwards succeeded to a baronetcy, encountered the missionaries at a place where he had intended to stop them had he arrived in time. It was there that he gave notice that the magistrates had resolved to allow of no more field preaching. Mr. Haldane plainly told the Major as he had told the magistrates at Ayr that the justices were exceeding their powers that so illegal mandate should not be obeyed and that he would certainly preach at the places where intimated. The Major although somewhat taken aback by the calm determination with which he was met repeated his prohibition and said he should be at their next place of meeting before them. He was but ultimately faltered in his work. He sat on horseback during Mr. Haldane's Sermon in a scarlet hunting-coat, witnessed tracts distributed amongst the people, but he seemed powerless to offer any interruption and saw both of the speakers mount their horses and depart. Soon after the Major attended by his groom, passed them at a hand gallop and then pulling up turned round once more determined this time on putting in force the arrest which he contemplated. But as soon as his eye encountered Mr. Haldane's unflinching glance, his courage seemed to fail and he again and again faltered and passed on. Arriving at Whitehouse which was the next preaching station the Major was joined by the parish minister and several magistrates, all on horseback and full of excitement. These little chieftains seemed to think it a great affront to their dignity to oppose them. It was evident that a great blow was meditated. Mr. Haldane in sight of the assembled magistrates left the inn to preach in the centre of the town, and strange to say none of the party mustered courage to arrest him. The people were, however, so much in dread of their chiefs and of the magistrates that for the most part they stood and listened at a distance. Mr. Campbell was to preach at an adjoining village but was followed by the person in the red coat and ordered by him as a justice of the peace to return to Whitehouse which he did and put his horse into a stable until Mr. Haldane should return from preaching. When the latter did return he was surprised to find Mr. Campbell a prisoner at large and he advised him to inquire of the gentlemen who were assembled in the adjoining room along with the parish ministers by what authority he was ordered to return to Whitehouse. They replied pointing to a sealed paper, "There is a warrant to send you to the Sheriff of Argyll; and the volunteers who are to attend you will be ready in a few minutes." The parish minister had on the previous Sabbath silenced their messenger, when announcing the services to the people as they were coming out of church. Standing with a heavy leaded whip in his hand, he uttered the outrageous and terrible threat, "If you repeat that notice with one stroke of my whip I'll send you into the eternal world!"

In due course they appeared before the Sheriff and as he had not a copy of the oaths of allegiance to the government he said they would have to go to Inverary to take them. A Glasgow merchant who was with them said the Toleration Act demanded that the oaths were to be administered by the nearest Magistrate. Now Mr. Haldane said, you are the nearest Magistrate, and to Inverary we will not go except as your prisoners. The Sheriff tried to avoid his responsibility but at last had to give way and said, "Gentlemen, you are at liberty." The consequences were important. A great right had been vindicated and the lawfulness of field-preaching admitted by the highest judicial authority of the county.

The result was that people who had been before intimidated from attending now flocked in crowds to listen. When Mr. Haldane returned to Whitehouse, the whole town seemed to have turned out to hear him.

A lady who was present in the parish church on the preceding Sabbath mentioned to Mr. Campbell a curious intimation made by the parish minister. "I have to inform you that those preachers who have for some time been disturbing the peace of the country are expected here also, but I hope you will give them no encouragement. It is possible they may preach and pray better than I do, but sure I am, they have not a better heart."

The arrest was clearly illegal and the Magistrates concerned in it might have been prosecuted, more especially the Major who acted more like a constable than a Justice of the Peace. It is believed that they were informed of their mistake by the then Lord Justice Clerk who had met the party on the road and on enquiring the meaning of the formidable escort was no doubt much surprised. But there was no desire to have them punished. It was, however, a remarkable coincidence that when Mr. Campbell next met the fox-hunting Magistrate who acted so harshly towards him it was in the precincts of Holyrood Abbey, Edinburgh, where the Major was himself a prisoner at large within the bounds then allowed as an asylum for debtors.

The Kintyre tour was not fruitless. On their return to Edinburgh they persuaded a worthy preacher who was a native of the place to go and labour there. He had finished his studies at Mr. Haldane's seminary in Glasgow and he keenly felt the spiritual destitution and ignorance of his countrymen. Kintyre had been regarded as a kind of heathen part of Scotland but now the fallow ground had been broken up and the labours of Mr. MacCallum, the young preacher sent there were after a few months abundantly blessed. There are some interesting anecdotes told in connection with his ministry which show how the Holy Spirit was leading sinners from darkness to light. When he began to preach the minister's man was prohibited from ever going to hear him, but one evening Mr. MacCallum preached in a barn adjoining

the minister's stable, separated from it only by an old gable. The man being in the stable when Mr. MacCallum was preaching and observing a hole in the gable, he naturally put his ear to it—for stolen waters are sweet. The Gospel passed through this hole to his ear up to his understanding and down to his heart, so he became a new man and his soul not being able to live without food he was obliged to attend the ministry of Mr. MacCallum and consequently lost his situation at the manse.

The people had been very anxious to build a place of worship but no proprietor could be found willing to part with a piece of ground for that purpose, but in a singular way their work was accomplished. There happened to be a contested election in which the minister took a different side from the landed proprietor in his immediate neighbourhood which so displeased that gentleman that to be avenged on him, he gave to Mr. MacCallum an acre of ground to build a chapel and a house for himself upon it and assisted the people to erect them. There was also room on the ground for a garden. So thus God can make even the wrath of man to praise Him. A young man who heard Mr. Haldane preach became greatly alarmed about the state of his soul. He could neither sleep nor work; his poor friends did not know how to deal with him but recommended one medicine after another, all failing they were advised to take him to the parish minister of a town a few miles off. His mother did so and he enquired of her what was the matter with him. She said she could not tell but he could neither sleep nor work for fear of the day of judgment and of Hell. The minister advised her to put him under the tuition of a dancing master in the town for a month; he thought this would soon relieve him. His mother did as suggested and about the second day's tuition he got tired of the foolish work, jumped out of the window of the dancing room, ran home to his mother declaring it made him worse instead of better; so he gave up the dancing.

Not long after this the young man heard Mr. MacCallum preach in the neighbourhood and was greatly relieved under the first sermon. His mind was soon at peace and he became eager to study for the ministry. A number of people told Mr. Campbell who was Mr. Haldane's companion what miserable creatures they were when he first visited their country. One said he then acted as fiddler at all the dancing weddings round about which he immediately gave up when his eyes were opened. An aged grey-headed man then said, I was at that time chairman of a whisky-toddy meeting that regularly met for the purpose of drinking whisky and water in the evenings. After Mr. MacCallum came amongst us one ceased to attend then another and another did the same till I was left alone in the chair. I began to wonder what it could be that they liked better than good Highland whisky. This determined me to go and see; so I went and attended the ministry of our friend, and also found that which I liked better than whisky-toddy.

Thus the chair was vacated, and the meeting dissolved by the force of Gospel truth and by what Dr. Chalmers called "the expulsive power of a new affection!"

Mr. Campbell remarks, "What was rather a novelty to me was that I found the conversions as numerous among those who might be called the aged as among the young which is seldom the case where the Gospel has long been preached. But in that part of the country I did not hear of any Gospel preacher having been there in that generation or that of their fathers consequently it was a kind of heathen part of Scotland. So it was as among the heathen abroad under our missionaries, conversions are as frequent among the old as the young; for if the Gospel does not soften it hardens; it is either the savour of life or death."

It is related, that one of the parish ministers having, after this itinerancy vainly tried to oppose the preaching of the Gospel and to counteract its effects, became so miserable on witnessing its success, that in a fit of despair, he threw up his living and emigrated to America. This was not a solitary case. Mr. Haldane, on another occasion addressed a letter containing a solemn warning to the minister of a parish south of Edinburgh whose preaching was misleading the people. The letter so affected his conscience that he resigned his charge and betook himself exclusively to farming.

Such were the direct or collateral results of Mr. Haldane's first visit to Kintyre with his excellent friend, Mr. Campbell, for whose earnest faith, practical usefulness, and amiable qualities he always had great admiration.

(To be continued.)

Correspondence between Wm. Huntington and Elizabeth Morton.

(Continued from page 293.)

LETTER TO MR. HUNTINGTON.

Sir,

Your last favour, I received and am sorry to say it was by no means a word in season to my soul. The instant I read it through I felt my whole frame affected. However, before I put pen to paper in answer to it, my heart was lifted up in prayer to God for His direction.

I am prepossessed that this letter is written too much in your own spirit. My mind is at present very unfit for controversy, But, say you, it was your own seeking.

As to the convert—I say but one thing more, which is—My ideas on that point are so changed, that were I a nun, with my present

sentiments, I should be miserable of a truth. It has pleased God wonderfully to deliver me from that bondage. He who well knows the inward recesses of the heart is witness, that I truly desire, in whatever situation I am, to be resigned to His will.

I am particularly struck with your continual accusations of my perverting the Word of God. Pray then for me (as God knoweth I do for myself) that the veil of ignorance may be removed from my corrupt mind—that the eyes of my understanding may be thoroughly enlightened to comprehend the Word; not only to know but to feel the power of the truth as it is in Christ.

You desire to know how I am. Still distressed and much dejected; though I find a glimmering hope that God has a purpose of mercy towards me, from His singular and wonderful dealings with me. Could I but know that Christ would indeed receive me after my awful apostacy, and make void those vows, which are a continued grief to me, it might be some relief to my troubled conscience. "O Lord I am oppressed, undertake for me."

O! Sir, you cannot be a judge of my present complicated trials, not only with respect to what I have just related, but also an intricate circumstance just laid in my way concerning my future situation in life. I have lately received an invitation to return to Russia, by one of the first ships in the Spring, to settle in a milder climate than I was before, and where I have reason to believe I should enjoy my health. Great temporal advantages are offered me; but I can truly say my heart desires them not, any further than, as a means shortly (God willing) of enabling me to retire, independent of the world, and to give myself up to the service of God; for what hope have I, should I be settled in London, of attaining the means of grace, more than in a foreign country? And much less time, I know from experience, of enjoying my own private meditations. Entreat the Lord's direction on my behalf.

Happy is that man who is enabled to cast himself on the immediate care of God (Psalm xxxvii. 5). Surely this must be the best expedient in distracting troubles (Psalm xvi, 3). I can assure you my mind is now perplexed, fearing lest I should pervert or misinterpret the Scriptures. Nevertheless, this I must assert, I desire fervently that Christ may be all in all to my soul, and I be deadened to everything short of him.

Your obliged friend,

ELIZABETH MORTON.

* * *

PART OF LETTER IV. FROM MR. HUNTINGTON.

Madam,

. . . Whether I have written to you in a bad spirit or in a good one, it is clear to me that God has both owned it and honoured it, by the power that has attended it. I know that the "servant

of God must not strive but to be gentle" (II Tim. ii 24) especially with wounded spirits, but, against errors and in defence of God's truth, He must be "an iron pillar, and a brazen wall" (Jer. i. 18). It is common for such as you to cry out "Prophecy smooth things; prophecy deceits; My people," says God, "love to have it so, and what will they do in the end thereof?" (Isaiah xxx. 10).

. . . The excellency and the power of religion is of God. It is He that "maketh sore, and bindeth up" (Job v. 18) and as he has used me to wound you, in all probability he will use me to heal you. When this is done, and you are "brought forth to the light" you will be better able to judge, whether it was done by my temper, or by the Lord's Spirit.

Your going to Russia my soul hates, but as the devil is afraid of losing you, he thinks it is best policy to drive you out of the country, if he be permitted, that he may "keep possession of the palace, and his goods in peace," which are much disturbed at present; and he thinks in imminent danger.

Your aiming at an independency is nothing but the wretched effects of distrust and unbelief; and is a wicked reflection cast on the tender care, kind providence and promised support of the Almighty. You shall have no better success in your voyage to Russia, to accumulate an independency, than Naomi had in going to Moab, to secure her property. "Woe to the rebellious children" (Isaiah xxx. 1-7). Stay thou in this country thou wast obliged to flee here for health before, and take heed to thyself about a second flight, lest God say unto thee, as to the wicked Israelites of old, when they were chased both from their God and their country. "Weep ye not for the dead, neither bemoan Him; but weep sore for him that goeth away; for he shall return no more, nor see his native country" (Jer. xxii. 10).

If an independency had been best for thee, God would have given it thee: for "He maketh poor, and maketh rich. He bringeth low, and lifteth up" (I Sam. ii. 7) . . . Wait thou upon God until he "bind up thy broken spirit and then he will give thee the spirit of love, of power, and of a sound mind" which will qualify thee better for that work than ever thou hast yet been . . . "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed" (Psalm xxxvii. 3-5).

As to your present troubles, they are no more than what you must expect "They have no rest day nor night" (Rev. xiv. 11). If God saves thee he will "visit thy sin with the rod and thine iniquities with stripes," therefore despise not thou the chastening of the Lord, nor be weary of his correction. Shall a living man complain for the punishment of his sins? Bear the indignation of the Lord for thou hast sinned against him. Who knows but he may bring thee forth to the light, and show thee his righteousness? . . .

Indeed, Madam, I have dealt in the same plain way with you that God did with me . . .

Act from conviction, agreeable to your promises; and I shall watch God's hand, and implore His aid. While God keeps you in suspense, or you "halt between two opinions." I bid you adieu, but if truth sway you I am your ready serviter in the gospel of Christ, and and for His sake.

WM. HUNTINGTON.

Searmonan.

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

(*Air a leantuinn bho t.d. 312.*)

Bitheadh-mid, uime sin, dìleas da'r 'n anamaidh fein. Na deiligeadh-mid ris a cheisd so mar ni nach buin dhuinn. Iarradh-mid air Dia ar rannsachadh. 'N am bitheadh-mid dùrachdach agus dìleas, dh'fhaodadh nach bitheadh e duilich do chuid againn tighinn gu colas air gu'r e craobhan neo-thorach a tha annain, nach tug riamh a mach ni air bith a chum glòir Dhé, ach a bha beo mar gu'm b'ann leinn fein sinn. A mhàin, bu chòr do Chrìosduidhean an aire a thoirt nach tigeadh iad gu breith chearr a thaobh an suidheachadh fein. Tha e gu maith a bhi fodh àghair a thaobh beag toraidh, agus a bhi cùramach gu bhi giùlainn mòr thoradh; ach cha'n eil e gu maith a bhi co-dhùnadh gu' bheil iad gu hiomlan neo-thorach. Cha'n eil e 'g oibreachadh aon chuid a chum iad a ghiùlain toraidh na chum an sìth.

Bithibh cùramach gu bhi faotainn buannachd de fhadfhulungais an Tighearn. Is e ioghnadh a th'ann a bhi air ar caomhnadh ann an neo-thoraicheas. Is e ioghnadh is moth gu'm bheil dòchas ann an Iosa do'n a mhuinntir neo-thorach. Glanaidh fhuil-san air falbh am peacadh so. Is urrain a ghràs an cridhe atharrachadh. O bithibh cùramach gu bhi deanamh feum do'n ùine atharrachadh. O bithibh cùramach gu bhi deanamh feum do'n ùine that air a bhuileachadh iorbh fathasd gu bli deanamh aithreachas, air eagal gu'm a bhinn air a cur an gnìomh, "Gearr sios e."

Tha mi smuainteachadh na'n deanadh focal Dhé greim air a choguis, gu'm bitheadh 'n ar measg a bhitheadh a deanamh a leithid so de chainnt ri'n cridhe; 'Am bheil e mar so gu'n robh mi riamh a fàsachadh na talmhuinn, beo, gun mhothachadh air a bhi cùnntachail, ann an eas-creidimh, ann a neo-aithreachas, gun ghràdh do'n t-Slànuighear? Ciod e'n sealladh a tha air a chur fodh'm chomhair anns na chàidh seachad de'm bheatha; agus O, an urrain dòchas a bhi ann gu'n gabh mo pheacaidhean a bhi air a'maitheadh—gu'n gabh mi bhi airm o bheannachadh le mothachadh air maitheanas, agus gun gabh mo chridhe gu h-iomlan a bhi air atharrachadh air a leithid de dhòigh agus gu'm faigh mi mo shonas ann an seirbhis agus ann an co-chomunn Chrìosd? Seadh, tha fuil Chrìosd neo-chrìochnach ann an

eufachd, agus tha gràs uile-chumhachdach. Mar sin bha cuid a bha, tre fheartan agus a ghrà, air an glanadh agus air an naomhachadh, agus air am fìreanachadh, agus a tha nis maille ris. Ach O, glaothaibh ri Dia air son an Spioraid Naoimh gu bhi deanamh domhain na làraichean sin, air eagal gu'm fàg iad sibh mar a bha sibh a fagail tigh Dhé agus a pilltean a dh'ionnsuidh ar àitibh-còmhnuidh, agus a thig sibh a rithisd air ais a dh'ionnsuidh a naoimh-ionad-san ni's cruaidhe na bha sibh riamh.

Dh'iarrain a bhi deanamh feum de'n chuspair so gu bhi dùsgadh suas na h-òige gu bhi'g iarruidh Iosa agus gràs iompachaidh a nis; a chùim gu'm bi am beatha 'n a beatha bheannaichte, agus a chùim gu'm bi am beatha 'n a beatha bheannaichte, agus a chùim, ma chaomhnas Dia sibh gu seann aois, gu'm bi sibh a giùlain toraidh, a fàs mar phailm-chraoibh, agus le deadh dhòchas glòir Dhe. Tha e maraon furasda do Dhia an seann chreutair agus an creutairòg iompachadh; ach cho fad's a tha ar fiosrachadh air a ghabhail a stigh, tha e ni's furasda dhuibh a nis gràs iompachaidh fhaotainn; agus a nis, 's e nis bhur 'n am. Thug Dia dhuibh àite 'n a fhion-lios, agus that E tighinn a dh'iarruidh toraidh; a chùim gu'n abair sibh ris "M'Athair, bi thusa a'd fhear-stiùraidh m'òige. 'S e nis an t-am gus an Tighearn iarruidh, agus gu bhi'g urnuigh air son an Spioraid Naoimh.

SEARMONAN VIII.

Oir bha mise beo as eugmhais an lagha uair-èigin: ach air teachd do'n àithne, dh'ath-bheothaich am peacadh, agus thuair mise bàs."—Rom. viii. 9.

Tha gu'n teagamh an t-Abstol a deanamh iomraidh an so air na trì latha agus na trì oidheche chuimhneachail a chaith e ann an Damascus, 'n uair a bha e air a threorachadh dall a stigh do'n bhaile an dèigh dha'n Tighearn Iosa fhaicinn. Cha robh riamh leithid a de dh'atharrachadh glan ann ambeachd, faireachadh, agus crìoch neach 's a ghabh àite ann. Thainig Saul, am Phairiseach uaibhreach, gu bhi 'n a Shaul an cis-mhaor cridhe-bhrìsteach. Na nithean a bha 'n am buannachd dha thainig e gu bhi ga'n cùntas 'n an call air son Chrìosd.

Na nithean a chaidh e troimh 'nìntinn is iad na dearbh nithean, ann an suspainn, a tha h-uile neach a tha air a theagasg bho Dhia a dol troimhe. Cha'n e gu'm bheil e cho comharaicht' agus cho soilleir anns na h-uile; cha'n e gun' e gu'm bheil homhas sònraichte de iomagainn na de chùram a dh'fheumas a bhi air a dhol troimhe leis gach peacach a tha'g iarruidh an t-Slànuighear, na tha'g iarruidh as deigh sìth ri Dia; cha'n e gu'm bheil ùine shònraichte, bitheadh i fada na goirid, a dh'fheumas an t-anam a bhi fodh'n ni ris an abrar "obair lagha;" cha'n e nach eil eadardhealachadh oibrobh ann an doigh deiligidh an t-Slànuighear; ach 'se th'ann gu'm bheil beatha, a tha huile duine -ann an staid naduirbeo, as eugmhais an lagha, a

dh'fheumas a bhi air a cur as, a dh'fheumas a dhol am ach, na tighinn gu crìch, a chùm agus gu'n cuir e failte agus gu'n dluth-ghabh e ri Crìosd agus ri shlàinte.

I. Faodaidh, uime sin, na briathran a bhi air an gabhail, an toiseach, mar a cur an cèill staid a pheacaich gun e bhi air a dhùsgadh agus gun a pheacaidhean a bhi air an dearbhadh air. Tha e "as eugmhais an lagha."

Tha e gun fìor colas air an lagh. Dh'fhaodadh gu'm b'aithne dha litir an lagha na b'fhearr na b' aithne do Shaul roimh dha bhi air iompachadh. Ach cha'n eil e gabhail a stigh cho spioradail 's a tha lagh Dré, oir cha'n eil e gabhail a stigh spioradalachd Fear-tabhairt an Laga. Cha'n eil e gabhail a stigh cho ceart agus cho neo-chaochluidheach 's a tha'n lagh. Cha'n eil e gabhail a stigh, anns na nithean sin uile, gur e h-anns an lagh ach dùblachadh iomhaigh Dhé, agus gur e h-anns a chumhachd leis am bheil e air a sgeadachadh, gu bhi gleidheadh a chòirichean, ach cumhachd an Uile-chumhachdaich. Cha'n eil mi ag ràdh nach e cion an fhìor colas so air lagh Dhé a pheacadh; ach, air dha bhi aineolach air Dia, agus beachdan uamhasach fuasgailte agus mearachdach a bhi aig air cliu Dhé, tha, mar an ceudna, na beachdan ceudna aig air Dia.

Agus cha'n eil e faireachadh cumhachd an lagha, aon chuid an am foillseachadh peacaidh, na ann a bhi ga lionadh leiomagainn a thaobh a pheacaidh. Cha'n eil e deanamh greim air 'n a choguis, mar fhearcasaontais, air a leithid de dhòigh agus nach urrainn e a ghreim a ghreim a thilgeadh dheth. Cha'n bheil a choire aig an lagh. Na'n tugadh e dhù an ùmhachd a bhuineas dha, na'n creideadh e a bhagraidhean le creidimh neo-theamhach, ni-headh, na'm feuchadh e dà-rìreadh aithne fhaotainn cia mar a tha e labhairt ris, dh'fhairicheadh e gu luath, a chumhachd. Ach cha'n eil e 'g iarraidh an colais so. Tha e 'gràdhachadh dorchadais ni's motha na'n solus a cheann gu'm bheil a ghnìomharan ole.

Uime sin tha e "beo." Tha e slàn agus glan 'n a shealladh fein. Tha e ga smuainteachadh fein 'n a dhine maith agus fireanta. Ma dh'aidicheas e gu'r e peacach a th'ann fein, 's e aideachadh leis na bilean a mhàin a th'ann; Cha'n eil a chridhe brists am feadh 's a tha e ga dheanamh; na ma tha e creidsinn ann an tomhas air chor-eigin gu'm bheil feum aig air trècair, gidheadh tha e smuainteachadh, le comhnadh Chrìosd, gur urrainn se e fein a shaoradh aig am air bith. Mar sin tha e aig fois agus tearuinte. Cha'n eil tàirneanaich Beinn Shinaì a cur eag l air. Cha'n eil cionta a bhi diùltadh Slànuighear a chaidh a cheusadh a luide tròm air; na ma bhitheas aig amaibh eagal air a thaobh staid anama, agus a bhitheas aig amaibh cùram air a thaobh staid anma, gidheadh cha'n eil so ach mar neul na maidne agus mar an drùchd moch a shiubhlas air falbh. Cha'n eil an leon ach a mhàin anns a chraicinn, agus, uime sin, furasda a leigheas; ni

rùn math, na ùrnuigh, na obair mhath a dhùnadh suas 's an am. Oir is etaobh brònach eile na beatha a tha "beo as eugmhais an lagha," gur e beatha dòchais mheallta, agus uime sin dòchais dhiomhain, a th'innte. Tha e'n dòchas gu'm bi gach ni gu maith dha aig a chrìch. Aon chuid tha e smuainteachadh gus e Criosduidh a th'ann, ann an Criosd am feadh s' nach eil e ann, agus am feadh 's that e socrachadh air ni-èigin dhe chuid fein agus le sin a diùltadh fireantachd Chriosd; oir neo tha e'g altrum dòchais gu'm bi e ann an Criosd mu'm faith e bàs, ged a ni e dìmeas air Criosd an diugh agus air an t-slaiente mhòr. Tha'n duine làidir a gleidheadh a thalla fodh armachd, agus tha na bhuineas dha ann an sìth. 'S e so, a chùis a thaobh àireamb mhòr fodh'n t-soisgeul. Cia uamhasach! Gidheadh, beannaicht' gu'n robh Dia, cha'neil a chùis eu-dòchasach. Co bu neo-chreidmhicheadh na Saul bho Tharsus gu'm bitheadh gu brath a bheachdan agus fhaireachaidhean air an tiondadh mu'n cuairt?

(*R'a leantuinn.*)

Literary Review.

IMMORTALITY.—By Dr. Loraine Boettner. Dr. Boettner is well known to conservative scholars in this country through his book, *The Reformed Doctrine of Predestination*, which is one of the most scholarly discussions of this profound subject which has emanated from the Press in modern times. In the book before us the author deals with his subject in a very exhaustive and Scriptural manner. The work is divided into three parts: (1) Physical Death, (2) Immortality, (3) The Intermediate State. The position which he takes up with regard to death is the Scriptural one, that "the wages of sin is death," and that "death therefore does not come merely as a result of natural law, as the Unitarians and Modernists would have us believe. Rather, had there been no sin, there would have been no death" (page 12). In the first part there are such sections as, among others, "The Certainty and Reality of Death," "The Penalty of Sin," "The Christian still Subject to Physical Death," "What Happens at Death." There is also a section on "Prayers for the Dead," and one on "Burial or Cremation?" both of which are dealt with on a thoroughly Scriptural basis. In this latter section he says with regard to cremation, "We cannot bring ourselves deliberately to take the body of a dear one, only less precious than the soul that it enshrined, and give it to the flames for violent destruction, even though we know that the spirit is departed." His conclusion on this subject is summed up in the following words:—"We can only conclude that the practice of cremation, which in our day seems to be becoming more common particularly in the larger city mortuaries, is anti-Christian and should have no place

in the practice of the believer. It has no support in Scripture. The early Church rejected it as a heathen custom, as dishonouring to the body, and as suggesting the denial of the resurrection. Most of those who advocate it in our day are religious liberals, or humanitarians who have little or no faith in the literal resurrection of the body, and not a few of them have either discarded Christianity or never gave serious allegiance to it in the first place" (page 54).

In the second part he deals with such subjects as "Immortality in the Ancient Religions," "Proof not to be Obtained from Science or Philosophy," "Scripture Teaching Regarding Immortality," and "Wholesome Results that flow from a belief in Immortality" and strikes the right key when he says, "The only reliable information concerning the state of the soul after death is to be found in the Bible. That which the philosophers cannot fathom, nor the scientists explain, God has revealed in His Word.

The third part of this work, as noted, is entitled, "The Intermediate State," which he explains as meaning, "that realm or condition in which souls exist between death and the resurrection." In this part he combats the dogmas of Second Probation, Soul Sleep, Annihilation, Purgatory, and Spiritualism, and has no difficulty in showing that these heresies have their rise in that fertile breeding-ground of un-Scriptural views, the human heart.

We consider that the book under review is well worth a perusal and the author has succeeded in presenting his subject in a clear attractive, and convincing manner, putting his readers under a debt of gratitude. While we do so our recommendation is not unqualified. On page 101 our author tells us that the word *Paradise* is an oriental term, meaning "parks or pleasure gardens," but it would appear that he is taking a rather materialistic view of this when he says on page 85, in showing that there is no adequate basis for the assertion made by some that immortality on the part of man implies also immortality on the part of animals, that "this, however, does not necessarily mean that in heaven there will be no animal or bird or plant life." This is inconsistent with his own statement about the Bible being the only reliable guide concerning the state of the soul after death. In vain will he search the Bible for anything to support the view that the soul in heaven will be surrounded by plant, bird, or animal life. Neither can we accept the statement on page 95: "What marvellous possibilities, for the growth of the soul open up during those blessed, peaceful happy years in immediate fellowship with Christ Himself. The intermediate state is therefore pre-eminently a state of special training and education for the high service of the eternal, perfect kingdom." We prefer, on this point, the full and lucid statement of the Westminster Divines. "The communion in glory with Christ, which the members of the invisible Church enjoy immediately after death, is, in that their souls are then

made prefect in holiness, and received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies, which even in death continue united to Christ, and rest in their graves as in their beds, till at the last day they are again united to their souls. . . ." (*Larger Catechism*, Question 86). On page 104, what is asserted as the "generally accepted Protestant doctrine" that all children dying in infancy are saved, is not historically correct as far as being "generally accepted" is concerned, and betrays less caution than the statement of the Westminster Divines that "Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how He pleaseth" (*Confession of Faith*, chapter x. section 3). It is to be regretted also that in his Scripture quotations, Dr. Boettner follows the translation in the American Standard Version which, like the Revised Version of 1881, is based on a corrupt text.

While candour requires of us to notice these blemishes yet the work, as a whole, is well worthy of serious study. All ministers and others who address their fellow-sinners in public should possess a copy. The price is 10/-, post free, and copies may be obtained from Mr. Norman A. MacMillan, 29 Exchange Street, Doncaster, England.

—JOHN COLQUHOUN.

Notes and Comments.

The B.B.C. and Bad Language.

Councillor W. Weir Gilmour, of Peebles Town Council, alleged at a meeting of the Council recently that obscene language had been used in programmes of the B.B.C. He wished the Convention of the Royal Burghs of Scotland to request the B.B.C. to stop broadcasting such language, and sought the approval of his Council for the tabling of such a motion at the Conference. He obtained approval by seven votes to two. We are entirely dependent upon Councillor Gilmour for accepting the fact that such language was used on the B.B.C., and we doubt not, but that he has first hand knowledge. We trust that the B.B.C. will be taken severely to task by the Convention of Royal Burghs. It is indeed wicked in the extreme that B.B.C. officials should permit such a state of affairs. Church Committees, on Religion and Morals in Scotland should obtain details from Councillor Gilmour, and thereafter enter strong protests to the B.B.C. Truly the instruments in Satan's armoury, for ruining souls, are many.

Support in Eire for Irish Republican Army.

Although the authorities in Dublin have taken action recently against members of the illegal Irish Republican Army and sentenced some to terms of imprisonment; it is reported that Mr. Sean McBride, leader of Eire's Republican Party in the Eire Parliament,

has threatened a vote of "No confidence" in the Eire Government because of their action against the I.R.A. and for other reasons. Without McBride's support, it is said, the Government could be defeated. So here is an influential party in Eire who apparently support the men who raid Ulster. This is exactly the situation as we believed it to be. And we are also of the opinion, as we have already stated in these notes, that the Church of Rome is at the back of the whole campaign against Protestant Ulster. Another matter which came to light when men of the I.R.A. were being tried in Dublin was, that they were receiving money from America to support them. It seems that the plot "down with Britain" emanates from all parts of the world. But may the Lord, who reigns, frustrate the designs of the enemy.

Organised Recreation on School Playing Field at Alves on Sabbath.

In January, a recommendation came to the Moray and Nairn Education Committee from their playing fields sub-committee, that the use of the playing field at Alves be granted the local committee and that it be granted on the Sabbath from 2 p.m. to 5 p.m. Rev. A. Gemmel opposed the granting of this recommendation. Mr Gemmel, a Church of Scotland minister, and a member of the above Education Committee said, "My conscience does not allow me to support recreation and organised games on Sunday." He was told by the Director Education that the matter had been raised with Alves Kirk Session, who had left the decision to the education committee. A poor Kirk Session indeed, leaving a moral and religious matter to be dealt with entirely by the education committee. What about the "Tell Scotland" movement? Does this Kirk Session not know its duty to tell men to keep the Sabbath Day holy? The Rev. Joseph Grant, who presided at the Education Committee said the position would be reviewed in six months. This evil recommendation was approved. Whoever the Rev. Joseph Grant is, he did not seem to support Mr. Gemmel either. It may seem an arrogant and unguarded statement to make, but we make it, viz., that many of the men who hold the office of the ministry and the office of the eldership in the Church of Scotland today, ought to clear out from taking an official and public part in the Christian religion which is based upon the infallible Word of God. In the light of Scripture, much of their conduct and many of their views are anything but Christian. It is also a shame that this Education Committee would not give deference to Rev. A. Gemmel's views, who probably is a Church representative on the Committee to put the Christian point of view on the matters arising, when necessary.

A Jesuit Priest and the People of Lewis.

In the *Stornoway Gazette*, 8th January issue, there appears a long article by Rev. J. G. Capaldi, Jesuit priest, and a brother of Mr. P. Capaldi, cafe owner, Stornoway. The article is taken from the magazine *The Mercat Cross*. Among many things he avers that the

younger generation in Lewis are kicking against the goad of the strict discipline of their Churches and especially against the Biblical Sabbatarianism of their parents. He seems to think that the religious future of the island is not very promising. He states this point in so many words. Then he laments that the "Catholic Church" (what he ought to say is Roman Catholic Church) in Lewis and Harris, is not in a position to offer an alternative to Protestantism in general and Presbyterianism in particular. He further entertains the hope that the few Roman Catholics in this area will act as a beacon to guide back to the faith of the Pope the friendly and kindly people of Lewis. His actual words are "the faith and Church of their fathers." This servant of the Pope uses the right word when he writes "back" to the R.C. faith. He would like Lewis to go back to idolatry, superstition, the blasphemy of the Mass, servility to a celibate priesthood, to penances, a purgatory for all, Latin services instead of Gaelic or English, and to the conditions prevailing in Spain, Eire, Colombia, and the miserable conditions in the Pope's country of Italy riddled with Communism. And by the way, the brother of this Jesuit priest seems to thrive well in business among the Protestants of Stornoway; while Protestant Pastors are persecuted and killed in these modern times in Colombia, by members of Jesuit Capaldi's Church, for preaching the Gospel of Christ.

Church Notes.

Communions.

January—Fourth 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; fifth, North Tolsta. *April*—First Sabbath, Portnalong and Breaslete; second, Fort William; third, London and Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Broadford and Edinburgh. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch; fifth, Inverness. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall and Vancouver (Canada); second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten, Stornoway and Thurso. *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.).

London Communion Services.

The Free Presbyterian Church of Scotland, London Congregation, St. Michael's Hall, Eccleston Place, opposite Victoria Coach Station, Buckingham Palace Road, London, S.W.1. In connection with the dispensation of the Lord's Supper on Sabbath, 21st April, 1957, the following services have been arranged (D.V.), to be conducted by the Rev. R. R. Sinclair, Wick, and the Rev. D. M. MacLeod, Lairg:—Thursday, 18th April, 7 p.m.; Friday, 19th April, 3.30 p.m. (Gaelic), and 7 p.m. (Fellowship Meeting); Saturday, 20th April, 3.30 p.m., and 6.30 p.m. (Prayer Meeting); Sabbath, 21st April, 11 a.m., 3.30 p.m. (Gaelic), (with English Service simultaneously in Bridewell Hall, London City Mission, Eccleston Place), and 7 p.m., Monday, 22nd April 3.30 p.m. (Gaelic) and 7 p.m. For the benefit of Free Presbyterians in outlying districts we may state that all the week-day services will be held in the Bridewell Hall, and only the Sabbath services in St. Michael's Hall.

Services are held every Sabbath in St. Michael's Hall, at 11 a.m., 3.45 p.m. (Gaelic), and 7 p.m. Weekly Prayer Meeting in St. Michael's School House, opposite St. Michael's Hall, on Wednesday, at 7 p.m.

Letter from Rev. James Fraser, M.A., African Mission.

In a personal letter to us, dated 18th January, 1957, Rev. James Fraser writes from Mbumba where he is stationed on the Church's S. Rhodesian Mission. He states that owing to family circumstances, he was at Ingwenya for three week-ends at the latter part of December last. We are sure Mr. Norman Miller and other friends would be pleased to have Mr. Fraser resident among them and taking services. Mrs. Fraser, who had been unwell, is now making progress towards recovery. When on his return home to Mbumba, he broke his journey at Zenka, for Sabbath, 6th January, and took services there. We remember well, the large congregations of natives of all ages which gathered at Zenka and filled the church and the school, when visiting our Mission last year. The letter states that the following week-end, Mr. Fraser and Petros Mzamo, our African divinity student, travelled to one of our mission stations, Donsa Dam, where there is a school. They went there to hold Communion Services on Sabbath the 13th January. This place, as will be seen from the deputies report, entails a journey of 60 miles from Mbumba, Mr. Fraser's headquarters, by a long route, which is necessary to take on occasions. Mr. Fraser and Petros, on this outing, had to take this long route by Zenka and a place called Nkai, to pick up the elder, Philemon Ndebele at Zenka, and Alex. Mpofu, elder, at Nkai which is 16 miles from Zenka; then on to Donsa Dam. This journey, as we know, leads through forest, over tracks and streams, and a wide part of the Shangani river, where there is a new bridge. Mr. Fraser also writes, "We had a time of happy fellowship in the classroom where we lived and slept for the week-end, The services, too, were not without life and warmth. One new member, a woman, was accepted."

On Saturday of the Communion, Mr. Fraser says, the headman of the district, who is quite an important person among the natives, presented the company, including Mr. Fraser, the student and the elders, with a live goat! What they did with the goat, Mr. Fraser does not explain in his letter. When the Synod deputies visited Donsa Dam last year to preach in the school there, we remember, that there was a little oversight about intimating to the people the exact time we were to arrive and hold a service. Mr. Fraser reminds us now that on that occasion the headman intended giving the deputies a sheep. But, we recall, that unfortunately he did not manage to do so because of the time of the service held by the deputies. He has fulfilled his intention now in the gift of a goat to those resident on the Mission Field. In recalling our visit last Spring to this Station, we remember the day was hot, and we sat under the shade of a tree near the school to partake of some food before the service, as we had to wait a good while before the people gathered, after the school children were sent home to tell their parents that we had arrived. Mr. James Tallach drove us on that trip almost a year ago, and Alex. Mpofu, elder was with us as interpreter. We remember that here also, several native women had their babies with them during the service, which was never an occasion of the least annoyance to the preacher; but which always seemed quite natural to the African setting and the services of the sanctuary, whether in church or Kraal school. In his letter, Mr. Fraser further mentions that as a result of heavy rain the Lupani Valley, which runs between Zenka and Mbumba, was very soft and muddy, and he and Petros Mzamo were stuck for several hours on their way to and from Donsa Dam. The Synod deputies had a similar experience on one occasion on this same route when travelling by lorry. At the conclusion of his letter, Mr. Fraser, says that Mrs. Nicolson, Ingwenya, who has been unwell recently, has been keeping rather better of late.—EDITOR.

Protests from the Northern Presbytery.

To The Prime Minister,
Rt. Hon. Harold MacMillan, M.P.,
10 Downing Street,
London,

Free Presbyterian Manse,
11 Auldeastle Road,
Inverness, Scotland,
4th February, 1957.

Sir,

NEW CABINET PRESENTED ON SABBATH.

The Northern Presbytery of the Free Presbyterian Church of Scotland, met at Inverness on Monday, 28th day of January, 1957, have learned with profound grief that on the Sabbath afternoon of 13th January, 1957, you had an interview with Her Majesty, the Queen, for the purpose of presenting to Her Majesty the names of your new Cabinet, thereby necessitating Her Majesty's travelling down from Sandringham on the Sabbath.

This public disregard for the sanctity of the Lord's Day in high places of Government is calculated, we firmly believe, to bring the divine displeasure upon our nation, besides disheartening and saddening the most loyal and prayerful of our people; as being the first official act of the newly elected Prime Minister of the nation, such conduct augurs ill for our nation in our present difficult and highly critical position.

The divine warning—"The nation that will not serve me shall perish"—is intended to deter nations and governments from pursuing just such a course of conduct as you now seem to have embarked upon; the Lord's Day being a day of special sanctity and blessing tests our country's title to be regarded as a Christian Nation.

In accordance with the Lord's command to pray for "kings and for all that are in authority," we are resolved to remember in our prayers at a Throne of Grace the Prime Minister and Cabinet at this critical period of our nation's history, but at the same time we respectfully but earnestly represent to you the tragic mistake you have made, and hope and pray that your future actions may be marked by more reverence for the 4th Commandment—"Remember the Sabbath Day, to keep it holy."

Yours most respectfully,
A. F. MACKAY, *Clerk.*

S. E. Raymond, Esq.,
Chief Commercial Manager,
Central Station,
Glasgow.

Free Presbyterian Manse,
11 Auldeastle Road,
Inverness.

4th February, 1957.

Sir,

SPECIAL TRAIN SERVICE TO DALNASPIDAL ON SABBATH.

The Northern Presbytery of the Free Presbyterian Church of Scotland, met at Inverness on Monday, 28th day of January, 1957, desire to protest to the officials responsible, against the introduction of a special train service on the Lord's Day from Edinburgh and Glasgow to Dalnaspidal, for the purpose of catering for the traffic in the Sabbath sport of skiing at Dalnaspidal, which we understand was begun on Sabbath, 27th January, and is to continue until Sabbath, 28th April, 1957.

British Railways, as an organisation, have never in recent years paid much attention to representations made by religious bodies against the British Railway's policy respecting the Sabbath, no matter how offensive their actions might be to the public feeling. This latest instance of flagrant disregard for the sacred character of the Lord's Day is in keeping with their usual practice.

We wish to express to you our strong feelings of grief and indignation at this latest defiant breach of the Lord's command: "Remember the Sabbath Day, to keep it holy." The employment of the hallowed hours of the Sabbath for the purpose of making profits and increasing

revenue will not pass unnoticed by the Most High, who in His own time and way will yet, we are confident, be avenged upon His enemies who hate and trample under foot His Holy Sabbath. Your conduct of this quite unnecessary train service to Dalnaspidal should be repented of and the service itself cancelled altogether.

Most respectfully and earnestly we ask you to reconsider your whole policy of running trains on the Sabbath, and in particular cancel the Sabbath train service to Dalnaspidal, for the Most High has said: "Them that honour me I will honour, and they that despise me shall be lightly esteemed."

Yours sincerely,
A. F. MACKAY, *Clerk.*

The Convener,
Moray and Nairn Education Committee,
County Buildings,
Elgin.

Free Presbyterian Manse,
11 Auldeastle Road,
Inverness.
4th February, 1957.

Sir,

SABBATH OPENING OF ALVES' PLAYING FIELDS.

The Northern Presbytery of the Free Presbyterian Church of Scotland, met at Inverness on Monday, 28th day of January, 1957, have read with feelings of keen disappointment and indignation the decision of the Moray and Nairn Education Committee to approve the six months experiment of opening the Alves' Playing Fields for football on the Lord's Day.

This shocking disregard for the sanctity of the Lord's Day reflects the tragic declension in vital religion which has today set in throughout the nation, when such a proposal can be adopted by an Education Committee in a Highland community. We respectfully and sternly protest against this short-sighted action on the part of your Committee as being quite unjustified by the reasons advanced to support it; as being detrimental to the religious and spiritual interests of the youth of Alves; as harmful to the religious life of the community as a whole; and above all as constituting flagrant and public defiance of the Lord of the Sabbath who requires of public bodies and people alike observance of the Command: 'Remember the Sabbath Day, to keep it holy.'

We respectfully and sincerely hope that the Education Committee of Moray and Nairn will reconsider their decision and keep the playing fields in the Alves district closed to sport on the Lord's Day.

Yours sincerely,

A. F. MACKAY, *Clerk.*

Reports by Conveners of Committees.

It is expected that Conveners of Synod Standing Committees, shall have their respective Reports for Synod in May (D.V.), in the hands of Synod Clerk by the beginning of April, that they may be printed.

ROBERT R. SINCLAIR, *Synod Clerk.*

Publications—Ministers and Men in the Far North.

This publication is in such demand that a second issue is required. Orders in hand, and further orders which can now be received, will be met immediately delivery is made which is expected to be without much delay.

The cost of printing has increased. The price, however, remains at 8/6 per copy (postage extra) but the price for quantities will be 8/6, postage free.—W. GRANT.

Acknowledgment of Donations.

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

Sustentation Fund.—M. M. C., Skye, £5; Mr. and Mrs. Jas. McKay, Strathnaver, Hixon, B.C., £9 5/7; M.C.M., £2; Mr. K. L., 8 Colony Cottages, Larbert, £1 6/-; J. R., In memory of a loving mother, Gledfield, Ardgay, £1; Miss A. McL., Beechcote, Saltburn, £2; Mrs. Kelman, Forres, 16/-.

Home Mission Fund.—Mr. D. McLennan, Cedar Rapids, U.S.A., £8; Miss G. McK., Farr, Bettyhill, 10/-.

Home of Rest Fund.—Miss J. F. Bransford, Kilmacolm, £5; Mr. J. C., Bungalow, Melvaig, per Mr. D. Fraser, £2; A Friend of the Cause, per Mr. P. Anderson, £3; "Wellwisher," per Rev. W. Grant, £1; Dumbarton Cong., per Mr. A. E. Alexander, £2.

Aged and Infirm Ministers' and Widows' Orphan Fund.—Mrs. Zeigler, Texas, 19/5; Mr. D. McLennan, Cedar Rapids, £4; Mrs. M. A. McK., Deeraclate, £3 5/-.

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

Publication Fund.—Mr D. McLennan, Cedar Rapids, £4; an Edinburgh Friend, £2; Anon, Gairloch postmark, £1; Anon, Inverness postmark, £1; A Friend of the Cause, North Harris, 6/-; Mr. J. McK., Ballygrant, Islay, 11/-. The following o/a Trinitarian Bible Society:—North Harris Con., per Mr. D. Morrison, £14 7/8; Mrs. D. G. Couldoran, Strathcarron, 8/-.

Jewish and Foreign Missions.—Bloor East Presbyterian Congregation, Toronto, Canada, per Mr. C. Finlayson, £226 8/7; Mr. D. MacLennan, Cedar Rapids, £20; An Edinburgh Friend, £3; Anon, Inverness postmark, £5; Mrs. J. M. Lewis, £4 6/-; "How Great Thy Goodness," Melvich post mark, £1; Mr. N. N., Cornwallis Place, Edinburgh, 13/-; R. F. Hardy, R.C.A.F., Comax, B.C., £1 8/10; Mr. J. Friesema, Rock Valley, Iowa, £1 14/-; Mr. R. Fraser, Chicago, £10.

Mission Transport Fund.—A London Friend, Rev. xiv. 13, £100; Miss I. Macdonald, Eston, Sask., £18; Mrs. C. Gibson, Salvador, Sask., £7 3/-; A Friend of the Cause, North Harris, £10; Inverness Friend, £5; An Edinburgh Friend, £3; Friend, Beaulieu, £1; "A Wellwisher," £1; Anon, per Rev. R. R. Sinclair, 10/-; A Friend, Greenock, £1; Mr. M. Livingstone, Ardheslaig, £2; Mr. M. Campbell, Dowanside Road, Glasgow, £2; "Interested," Skye, £2; Laide Congregation, per Mr. J. W. Mackenzie, £1.

Magazine Free Distribution Fund.—Mr. N. McA., Breakish, £1 6/-; Edinburgh Friend, £2; Mr. J. McP., Knockandhu, 17/6; Miss MacKintosh, Dundee, 2/6, both per Mr. D. C. MacKintosh, Tomatin; Miss A. M. Adabrock, 7/- Mr. H. J. C., Busby, 10/-; Mrs. H. R., Rhiconich, 6/-; Mr. A. M., Nedd, Drumbeg, 10/-; Mrs. A. McK., Struthmore, 6/-; Mr. A. J. W. Luton, 6/-; Mr. M. McL., Upper Glenhinisdale, 6/-; Miss M. M., N. Stronie, 6/9.

The following lists sent in for publication:—

Broadford Church Building Fund.—Mr. J. McLean, Treasurer, acknowledges with sincere thanks: Per Mr. J. Nicolson, Mrs. Morrison, Elgol,

£100; A Friend, Wick, £1; Mr. W. McK., Gairloch, £2; A Friend, Broadford, £1; Inverness Kirk Session, £5; Anon., Broadford, £5; C. C. per Mrs. McCorquodale, Dunstaffnage, £18; C. C., per Mr. M. Matheson, Glenmore and Woodend, £14 10/; C. C., per Rev. A. McAskill, Lochinver, £17 15/-; C. C., per Miss McIver, Stornoway, £42; A Friend, Breakish, £5.

Dingwall Church Building Fund.—Mr. D. Matheson, Treasurer, acknowledges with grateful thanks £10 from Mr. MacNair, 901 Chilliwick, B.C., "In memory of parents and first F.P. service held in Dingwall."

Gairloch Car Maintenance Fund.—Mr. A. McLean, Treasurer, gratefully acknowledges the following: Mr. C. Urquhart, Luibmore, £5; Friend, Laide, £1; Four Anons., 15/3/56 to 7/12/56, £4; R. P. Badachro, £1; Friend, Gisborne, £1; Mrs. McK., Porthenderson, £1; Mr. F. McD., Kinlochewe, 10/-; Laide Congregation, £5; Mrs. McK., "Park," Badachro, £1; A Friend, £1.

Glendale Church Renovation Funds.—Mr. A. McLean, Treasurer, acknowledges with sincere thanks, £2 from Two Friends, Glendale, per Rev. J. Colquhoun.

Greenock Congregation.—Mr. A. Y. Cameron, Treasurer, acknowledges with sincere thanks a donation of £50 from the City of Glasgow Society of Social Services, subscriber Mr. John Murdoch, per Rev. Jas McLeod.

Halkirk Congregation.—Rev. W. Grant gratefully acknowledges £1 from Mrs. G., Inverness, for Trinitarian Bible Society.

Fort William Manse Building Fund.—Mr. Ian Matheson, Treasurer, acknowledges with sincere thanks the following:—J. C., Surrey, £1; Friend, Stornoway, per A. McD., £2; Interested Friend, Oban, £10; Ian McDonald, £10; Friend, Connel Ferry, £1; Mrs. Zeigler, Texas, £3 14/-; N. McRaid, £2; Friend, £5; Mr. D. McN., Spean Bridge, £2; Raasay Friend (Glasgow), £2; Mrs. Munro, Dalchieichart, £1; Friend, Shieldaig, £1; A. Kirsop, Onich, £1; A. Gillies, Caol, £5; Anon., Inverness, £5.

London Church Building Fund.—Rev. J. P. Macqueen, acknowledges with sincere thanks, Mr. D. McD., 7 Skigersta, £5; A, Stornoway Friend, £2; Mrs. Gibson, Calgary, £7 3/-; Two Sisters, Inverness, £4; Mother and Daughter, Inverness, £2; A Friend of the Cause, £10; Wellwisher, Harris, £1; Mrs. Christensen, Kati, Kati, N.Z., £2. The following on behalf of Congregational Fund:—A London Scottish Friend, £5; A London Caithness Friend, £2.

St. Jude's, Glasgow.—Mr. Wm. D. Fraser, 34 Dunearn Street, Glasgow, Treasurer, acknowledges with grateful thanks:—Sustentation Fund: Miss Campbell, per A. N., £2; Mr. Cumming, Inverness, £4; Miss MacArthur, per W. S., 10/; Mr. A. Chaplin, per Rev. D. J. M., £3. Home of Rest Fund; Miss MacArthur, per W. S., 10/-.

Staffin Manse Fund.—Mr. D. Gordon, Treasurer, acknowledges with sincere thanks: A Friend, £1; A Friend, Braes, £3 for Church repairs.

Ness Congregation.—The Treasurer acknowledges with sincere thanks £10 (in two donations) from Capt. J. McLeod, 116 Edgemoor, Port of Ness, towards funds of the Ness Congregation.

Plockton Church Building Fund.—The Secretary thanks the following:—Montana Friend, £2; Prayer Meeting Collections—Half-year, £16.

Manse Purchase Fund, Tomatin Section.—Mr. D. C. Mackintosh, Treasurer, thankfully acknowledges the following:—Friend, Tomatin, £4; Anon., Tomatin, £4.

Ullapool Church Building Fund.—Mr. A. Corbett, Treasurer, acknowledges with sincere thanks the following:—Mr. J. McD., Bridgend, Strathcanaird, £5; Mrs. McK., Slattadale, Lochmaree, per Rev. D. N. MacLeod, £2; Mrs. Campbell, Shore Street, Ullapool, in memory of parents, per Rev. D. N. MacLeod, £5; A Friend, Ullapool, £1; Ardendrean and Loggie by card, £11; Strathcanaird by book, £19; Ardcharnich, Leckmelm and Brae more, by book, £10 10/-.