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The Simplicity of the Gospel.

SIMPLICITY is a valuable characteristic of the Church of Christ when it follows upon Biblical and apostolic practice as the divinely given guide and example, relating to its several activities, such as Worship, the ministry of the Gospel and government. Simplicity is the quality of being simple, that is, without complication, possessing clearness, freedom from unnecessary and excessive adornment, plainness and sincerity. And this quality we claim, should indeed be outstanding with respect to the gospel which in the promulgation thereof, is the most prominent part of the activities of Christ's Church.

The gospel, for a sinful, lost world, is described in the Words of the Angel to the shepherds thus: "Behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in this city of David a Saviour, which is Christ the Lord" (Luke ii, 10, 11). Of course these glad tidings to sinners of all nations concerning a Saviour, derive their doctrine, substance and glory, not only from the birth or Incarnation of the Son of God, as Emmanuel God with us; but from the great transactions involved in His substitutionary and sacrificial death, wherein sin was put away and eternal life procured for multitudes of our fallen race; and also from the glorious resurrection of the Saviour and His prevailing intercession in heaven: "... by his own blood he entered in once into the holy place, having obtained eternal redemption for us." (Hebrew, ix. 12).

When and where the truths and tidings of the Gospel of Christ are declared to lost sinners, thereby there is commended the love of God to the ungodly: "But God commended his love towards us, in that, while we were yet sinners, Christ died for us" (Romans v. 8). And so the Gospel speaks plainly of God, of the reality of His Sovereign, unmerited and amazing love as exercised toward sinners, and of this love being manifested essentially through the sufferings and Cross of Emmanuel.

The clear design of the Gospel is (in part), that it be instrumental in bringing sinners to repentance towards God and to believe the testimony that God gives therein concerning His Son Jesus Christ, and that in believing sinners might have everlasting life through His name: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John xx. 31). Nothing plainer is written in the Bible from whence Gospel doctrine is derived; although at the same time, we do not forget that all divine truth is profound, but it is not here complicated in its terms. Thus the Gospel, instrumentality, has in view the salvation of undone, lost men.

Now, the Saviour himself has commanded that the Gospel be preached in all the world, and to every creature; and doubtless, as he may guide and assist His Church to apply itself to this task. As He said: "Go ye into all the world and preach the Gospel to every creature." This is a clear command which requires His Church to concentrate upon, and restrict itself very considerably, to the preaching of the Gospel, as to its activities which have in view the salvation of precious souls. There is, of course, the reading of the Word, the Sacraments, the godly counsel and example of believers, Scriptural writings, and prayer, and so on. But the simple ordinance of the preaching of the truths of the Gospel, is especially enjoined..

Further, we find that when Paul deals with "the preaching of the Cross" in I. Corinthians, chapter I, he asserts that "... it pleased God by the foolishness of preaching to save them that believe" (verse 21). Charles Hodge, D.D., observes that this means "the preaching of foolishness in the estimation of men. The doctrine of the Cross was foolishness in the estimation of men. God thus put to shame all human wisdom by making a doctrine which the wise of the world regarded as absurd, the means of salvation." Dr. Charles Hodge further states in this connection the very point we had in mind to emphasise strongly, viz., "This passage clearly teaches . . . that it is the preaching or public proclamation of that doctrine which is the great means of salvation." Of course this preaching may be to few or many, in a building or on the hill-side. Jesus preached to and taught the woman of Samaria, to her salvation. Peter preached the Gospel of his Master to multitudes on the day of Pentecost, and many were saved and added to the living Church. Philip went up into the chariot with the Ethiopian eunuch, and preached Jesus to this man from the fiftythird chapter of Isaiah. The eunuch was brought to believe that day, that Jesus was the Son of God, and went on his way rejoicing in the hope of the glory of God. How simple, unadorned and wonderfully plain the *means* used by the divine Master and through just the preaching of divine and Gospel truth!

But the success of the simplicity of the Gospel of Christ in the salvation of lost men on the brink of hell, is always and alone secured!

by God, in the sending forth of the almighty power and energy of His Holy Spirit, to make the ordinance of the preaching, quick, powerful, convincing and converting in the experience of those "ordained unto eternal life." And so the Apostle writes: "I have planted, Apollos watered; but God gave the increase" (I. Cor. iii. 6). And so let us ever seek, as preachers and hearers, to have a deeper and clearer view of the fact, the vital fact, the divinely revealed fact that the blessed and glorious Spirit of God operates effectively and savingly in the souls of sinners, through the plain, clear, uncomplicated instrument of the preaching of the Gospel.

And so, when the Holy Spirit comes, according to the purpose of heaven, to bring sin benighted sinners to the knowledge of Christ, He will not own for example, the intricate blasphemy of the Mass, wax candles, confessional boxes, silver crosses, and so on. He does not require for His purpose the invented offices of Popes, Cardinals, Archbishops, to further the work of the Gospel. All these are at variance with the Gospel itself and the simplicity thereof. And all the costly buildings with their appeal to the aesthetic tastes of men, built for religious purposes, have really nothing in common with the simplicity of the Gospel, and contribute nothing to the salvation of men. And ecclesiastical government apart, what have curates, vicars, deans, archdeacons, Canons and Bishops, etc., in such as the Church of England, to contribute to the simplicity of the Gospel, as to their varied offices? Nothing at all! And as to another aspect of religious activities the massed choirs, the solo singers, the costly organs and enquiry rooms—such are not to be found in the Acts of the Apostles, where we read of Christ's pure Gospel preached with the power of the Holy Ghost sent down from heaven, and Christ honoured by multitudes being brought to believe on His precious name.

It is quite apparent to us that a multiplicity of religious activities, organisations, ceremonies, schemes, and such like, apart from the means, inherent in the simplicity of the Gospel for the conversion of sinners, are being used, and so to speak, tried out upon the people of this land as a substitute, not only for the doctrines and authority of the Gospel, but for the power which is most evidently lacking to bring men and women, young and old, to have even a superficial respect for and attachment to, the professed Christian Church, not to speak of conversion.

Amid all our sins, backslidings and imperfections as a people, there are those "who cry and sigh for the abominations done in the land." Such do pray earnestly for the coming of the Holy Spirit, being deeply sensible of His absence from the church today. And such being truly godfearing among us, realize that the Holy Spirit is sovereign, as well as almighty, in regard to His visitations to the Church of Christ, to a people or to a land. And in the spiritual understanding of this solemn fact, they continue to cleave to the simplicity

of the Gospel, with deep affection; knowing in their hearts and by the clear light of Scripture, that the outstanding means appointed by God, for the salvation of sinners and the edification of believers, is the preaching of the truth as it is in Jesus. And thus they reject and disown all human contrivances, which are calculated to undermine the ordinance of preaching the Gospel and the simplicity which ought to characterise it. Their spiritual exercise, amid all the signs of spiritual death in the Church and the world, includes a waiting upon God, and a pleading with Him, in the name of His Son Jesus Christ, to send forth, in His unmerited grace, the power of the Holy Ghost whose office and work it is to convince men of sin and to reveal Christ to their immortal souls, and to thus glorify Christ. And when He will come, He will ignore such as religious films and nativity plays and all the unwarranted products of carnal men and wisdom, and recognise and use the reading and especially the preaching of the Word as the instruments for His saving work.

Episcopacy and Presbyterianism.

By REV. JOHN COLQUHOUN, Glendale.

In a previous article we considered the question—Can there be a true Union between the Episcopal Church of England and the Presbyterian of Scotland? In that article an endeavour was made to show the incompatibility of the two systems of Church government, together with the difference between the forms of worship in each denomination, and showed that, on the part of the Church of Scotland, to foresake either, as observed in the Church of Scotland in its best days, was a forsaking of the witness of the fathers. Many so-called leaders in the Church of Scotland, today, apparently think little of that witness, judging by their zeal for the proposed Union. It is very much to be feared that the possibility of grasping a bishop's crozier, or even the Papal tiara, has blinded them to the incalculable value of their blood-bought privileges, but, before being inveigled into such a Union, the people of Scotland should make a study of the history and principles of their Church, and then they would see that the Protestant Church in Scotland is there as the result of "blood, tears, and sweat" and that if it was true in any land it was true in Scotland that the blood of the martyrs was the seed of the Church. To have a right view of the government, worship, and discipline of the true Church of Scotland, and how it is founded on the impregnable rock of Holy Scripture, which is not the case with the Church of England, one must go back to its beginning, and that beginning was certainly not under Royal patronage but the very reverse. It was opposed by Royalty, persecuted by Court parasites, defrauded of its legal patrimony by the nobility, and often deserted by some who took solemn vows to assert, maintain, and defend it. Thus we find it to

have been true, in its case, what one of its faithful witnesses said: "That the Church of God was never without a Pharaoh on the Throne, a Haman in the State, and a Judas in the Church." Yet it thrived so that it sometimes appeared "fair as the moon, clear as the sun, and terrible as an army with banners."

The Protestant Church in Scotland has often been referred to as the most thoroughly reformed Church in Christendom, and, viewing it in the light of its attainments, and by comparison with other Protestant Churches, no unbiased person has any difficulty in agreeing with the description of it. To get a proper view of the work of reformation in this land one has to take notice of the fearful conditions which prevailed, spiritually, in our beloved land at the time when the Gospel light began to penetrate with its life-giving rays the worse than Egyptian darkness by which our nation was enveloped. Bishoprics and abbacies and inferior benefices were conferred on the most unsuitable persons, such as those who were openly profane, immoral, and often illiterate, with the inevitable result that, among both clergy and people, vice and ignorance were the order of the day. To quote but one instance, from among many, of the immorality of the clergy of higher rank we see that Cardinal Beaton lived publicly with a favourite mistress, and the Register of the Great Seal and other Records show that he had seven illegitimate sons and three daughters. When this was the case with a man in his position, we may be prepared to meet with similar conditions among the lower ranks of clergy. In a recent publication of the Scottish History Society, entitled, *Scottish Supplications to Rome 1423-1428*, a lurid light is cast upon conditions under Romanism in this country during that period by the number of supplications presented for vacant benefices by men who urge that these benefices be given them, notwithstanding "defect of birth, being the son of a priest and an unmarried woman." This was the Church from which the Reformation saved Scotland, and which was replaced by the Reformed Church of Scotland.

It may be true that Scotland, even during its darkest period, was not without witnesses on the side of Jesus Christ, even though they were within the communion of the Church of Rome, and if we knew more of the history of the Lollards of Kyle and Cunningham we might be in a better position to assess the extent of their witness. However, in process of time, the light of the Gospel began to manifest itself in a clearer manner, and, with that manifestation, the opposition of Rome began to stir. Witnesses were led to the stake, and every effort was made to silence the preachers of the Gospel and to keep the people in gross darkness. Yet, as the movement was not of men but of God, the powers of Hell could not hold it in check. Without worldly influence, carnal strength, or royal patronage, the Reformers found themselves in 1560 sufficiently strong in numbers to move

Parliament to abolish Popery. As Dr. McCrie in his *Life of John Knox* puts it: "The Parliament, when it entered upon the consideration of the state of religion, as one of the points undecided by the commissioners, which had been left to them, had little to do but to sanction what the nation had previously done, by legally abolishing the Popish, and establishing the Protestant religion." The result of this was the framing of the Old Scottish Confession of 1560 and the First Book of Discipline.

In setting up the Church of Scotland our Reformers called no man "master," but went straight to the fountain-head for instruction as to how it was to be set up. In this they were obeying the injunction given to Moses when he set up the tabernacle: "See, saith he, that thou make all things according to the pattern showed to thee in the mount." Moses was not allowed to add a pin or lengthen a cord except as he found in the pattern, neither did these men take any such liberty to themselves. They set up the Church having as their pattern what is revealed of the Church as it was in the days of the Apostles, and as set down in the New Testament. Professor Witherow, in his *Apostolic Church* sums up that pattern under the following heads: (1) The officer-bearers were chosen by the people. (2) The office of bishop and elder were identical. (3) There was a plurality of elders in each Church. (4) Ordination was the act of a Presbytery—that is, of a plurality of elders. (5) There was the privilege of appeal to the assembly of elders; and the power of government was exercised by them in their associate capacity. (6) The only Head of the Church was the Lord Jesus Christ. The Scottish Reformers clearly followed this pattern as far as Church government was concerned, as they did also with every other matter which pertained to the setting up of the Church of Christ in the land. The thoroughness of the work of reformation is brought out in their requiring the utter abolishing of idolatry. "(1) As we require Jesus Christ to be truly preached, and His holy sacraments rightly ministered; so we cannot cease to require idolatry, with all monuments and places of the same, as abbeyes, monkeries, friaries, nunneries, chapels, chanteries, cathedral churches, canonries, colleges others than presently are parish churches or schools, to be utterly suppressed in all bounds and places of this realm, except only palaces, mansions, and dwelling places adjacent thereto, with orchards and yards of the same. As also we desire that idolatry may be removed from the presence of all persons of what estate or condition that ever they be, within this realm. (2) For let your honours assuredly be persuaded, that where idolatry is maintained or permitted, where it may be suppressed, that there shall God's wrath reign, not only upon the blind and obstinate idolaters, but also the negligent sufferers of the same; especially if God has armed their hands with power to suppress such adomination. (3) By idolatry we understand, the mass, invocation of saints, adoration of images, and

the keeping and retaining of the same: And finally, all honouring of God not contained in His holy Word." *First Book of Discipline*, chap. iii. Thus they were the instruments in the hand of the Lord in doing what He tells us He has done to His vineyard; "And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine."

The compilers of the First Book of Discipline, in their explication of the Head of Doctrine show clearly that their guide was the unerring Word of God, to the exclusion of men's inventions, as the following shows: " . . . By preaching of the gospel, we understand not only the Scriptures of the New Testament, but also of the Old, to wit, the Law, Prophets, Histories, in which Christ Jesus is no less contained in figure, than we have Him now expressed in verity; And therefore, with the Apostle we affirm, that all Scriptures inspired of God is profitable to instruct, to reprove, and to exhort. In which books of Old and New Testaments we affirm, that all things necessary for the instruction of the Church, and to make the man of God perfect, is contained and sufficiently expressed. (2) By the contrary doctrine we understand whatsoever men of laws, councils, or constitutions, have imposed upon the consciences of men, without the express commandment of God's Word, such as be the vows of chastity, forswearing of marriage, binding of men and women to several and disguised apparels, to the superstitious observation of fasting days, difference of meat for conscience sake, prayer for the dead; and keeping of holy days of certain saints commanded by man, such as be all those that the Papists have invented, as the Feasts (as they term them) of the Apostles, Martyrs, Virgins, of Christmas, Circumcision, Epiphany, Purification, and other fond Feasts of our Lady; which things, because in God's Scriptures they neither have commandment nor assurance, we judge them utterly to be abolished from this realm; affirming further, that the obstinate maintainers and teachers of such abominations ought not to escape the punishment of the civil magistrate."

From the setting up of the Protestant Church in Scotland public worship was conducted according to the Book of Common Order used by the Church of the English exiles in Geneva, with a few variations adapted to the state of Scotland. On the Head of Public worship the people are directed at certain parts of the service as follows: "This done, the people sing a psalm altogether in a plain tune, which ended, the minister prayeth for the assistance of God's Holy Spirit, as the same shall move his heart, and so proceedeth to the sermon." The statement that "the people sing a psalm" shows that in the Church of the Reformation the praise was not left to a trained choir, as in the most of congregations in modern times. That they were well qualified to sing without the aid of a choir or a musical instrument, is amply testified to by the fact that when, in 1582, John Durie, a

minister of Edinburgh, returned from banishment, "as he is coming from Leith to Edinburgh, upon Tuesday the 4th of September, there met him at the Gallow Green two hundred men of the inhabitants of Edinburgh. Their number still increased, till he came within the Nether Bow. There they began to sing the 124th psalm, 'Now Israel may say, and that truly,' etc., and sang in four parts, known to the most of the people. They came up the street till they came to the Great Kirk singing all the way, to the number of two thousand." *Calderwood's History of the Kirk of Scotland*, Vol. iii, p. 646. The expression "plain tune" was used in opposition to singing at cathedral services in pre-Reformation times, to the accompaniment of organs. This is clearly brought out in the confession of faith, written by two of the Puritan ministers, in the common gaol of Newgate where they were closely confined, as the following extract will show: "Concerning singing of psalms, we allow of the people's joining with one voice in a plain tune, but not of tossing of psalms from one side to the other, with the intermingling of organs." *Neal's History of the Puritans*, Vol. i. p. 191, 1837 edition. Prior to 1560 the Scottish Church had only fifty-one psalms in metre, but that year another fourteen were added, and in the following year the number was increased to eighty-seven until in 1564, when the Book of Common Order was printed in Edinburgh, the whole of the one hundred and fifty psalms were printed in metre. *Public Worship of Presbyterian Scotland*, by C. G. McCrie, D.D., p. 119. From what has been noticed we see that the Scottish Reformers made a clean sweep of Popery, as far as its doctrines, church government, and mode of worship were concerned, and a great deal of history of the Scottish Church from then to the present in various forms, of what was then cast out. Instead of being sacerdotal, as was the case with the Roman Church, the Reformed Church became Presbyterian, with its Kirk Sessions, Presbyteries, Provincial Synods, and General Assemblies. It could not be otherwise, having followed the Word of God. Its worship was in accordance with the purity enjoined in God's Word, and its discipline was exercised upon high and low, without fear or favour.

In the Scottish Confession of Faith, printed in 1561, our Reformers give the Notes of the True Church as follows: "The Notes, therefore, of the true kirk of God we believe, confess, and avow to be, First. The true preaching of the Word of God; into which God has revealed Himself to us, as the writings of the Prophets and Apostles declare. Secondly. The right administration of the Sacraments of Christ Jesus, which must be annexed to the word and promise of God, to seal and confirm the same in our hearts. Lastly. Ecclesiastical discipline uprightly ministered, as God's Word prescribed, where vice is repressed, and virtue nourished. Wheresoever then these Notes are seen, and of anytime continue (be the number ever so few above two or three) there, without any doubt, is the true Kirk of Christ, who according to His promise is in the midst of them."

The Gospel.

By RALPH ERSKINE.

*This extract from Ralph Erskine was sent for publication by Rev. James MacLeod, Greenock, with the following personal note:—

“The following Gospel doctrines from the writings of the Rev. Ralph Erskine are greatly needed to-day: on the one hand to guard against Ultra-Calvinism: and on the other hand to ward off the superstitious teaching of the Modernists. These two extremes are to be opposed, and condemned as contrary to the free, and sovereign invitations of the Gospel to perishing sinners. It is God’s prerogative to elect, and call: it is the divine privilege of the Lords’ servants to invite sinners to Christ. Ralph Erskine was most successful in the Lord’s vineyard in his day, for he preached a full, free, and unequivocal Gospel to perishing sinners. We are all in danger of veering to the right, or left hand. While the erroneous doctrines of the Modernists is to be rejected, and cast out as filthy rags, the restricted Hyper-Calvinism is to be unsparingly, and firmly repudiated as inconsistent with, and contrary to the free offer of the Gospel to sinners; whether the sinner may be a Manasseh king of Judah, or the woman of Samaria, whom the Lord met at the well of Sychar.”—*Editor.*

1. *Its nature.* The nature of the Gospel, properly taken is a promise, a free promise of life and salvation through Christ, as declares our apostle, Gal. iii. 8, “The scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying in thee shall all nations be blessed.” What make he the Gospel to be then? Even a free promise, such as that given to Abraham—“In thy seed (i.e., in Christ) shall all nations be blessed.” It is true if we take the Gospel largely for the dispensation of it, we find commands and threatenings both intermixed with this dispensation, to be a fence to the gospel, that people may know their duty as to the improving of it; hence such commands as that, “Believe in the Lord Jesus Christ, and thou shalt be saved;” and also their danger in abusing and misimproving it, hence such threatening as that, “he that believeth not shall be damned.” These and the like commands and threatenings intermixed with the gospel dispensation, are a fence to the gospel; the law is thus subservient to it, but the gospel, strictly taken, is neither the command nor the threatening, but it is the thing itself to be believed, namely, the good news of salvation to sinners through Christ, or which is all one, the promise of life to be had in Him. And the reason why we assert this, is not only because the Scripture is plain herein, but also for the honour of God’s law, which is perfect, containing every duty incumbent on us, which it could not be if the gospel taught us some new duty which was not contained in the law; and also for the security of the Gospel, that it may not be adulterated and abused with legal mixtures, to the subversion of the glorious end and design thereof, which is to manifest the righteousness of God without the law, Rom. iii. 21. If the Gospel were a new law, with new precepts and sanctions, besides that law

which Christ came to fulfil in our room, then it behoved to be a new covenant of works, and there behoved to be a new righteousness corresponding to that law, besides the righteousness of Christ, for our justification; and how dangerous and destructive this is to the nature of the Gospel, is evident from delusions of some, that hereupon make the act of believing in obedience to the new command, to be our justifying righteousness before God; in opposition to which, our excellent standards, the Confession of Faith and Catechisms, exclude the very act of believing, as well as the fruits of faith, from the matter of our justification before God, and that for a good reason, because we are not justified by the works of the law, among which faith itself is, because it is our act, even through grace; yea, they who make the Gospel a new law, cannot evade (evade) the darkening and perverting the Gospel, even though they should seem to befriend it, Gal. i. 6, 7. The gospel should be valued and prized, for all the saving good that is done to the soul is by the gospel.

The law, rightly used, is the means of conviction, Rom. iii. 20. By the law is the knowledge of sin; "so as a man may see his need of Christ; also the law as a rule, rightly applied, is for the direction of our path in the way of holiness, when once we are got into Christ; but it is the gospel that converts a man, and brings him to fellowship to God in Christ; it is the preaching of the Gospel that hath converted all the converts that ever were to this day. It is true, the preaching that is all gospel may yet do no good, if it come only in word; but so it is, that when converting power comes it comes by the Gospel. It is true also, that the preaching that has much dross, a legal mixture, and but little gospel in it, may perhaps be the instrument of conversion; but so it is, it is the gospel part of it that does the saving good. It is not the Gospel in itself, but Christ revealed therein, that heals the sinner. It is like the serpent lifted up on the pole in the wilderness, the pole did not heal, but the serpent on the pole, that healed the sting; but the pole held it up to be seen; even so, it is not the pole of the Gospel that heals, but Christ lifted up on the pole.

It is Christ that is to be received, but He is received as offered in the Gospel, and the Gospel holds out Christ to the eye of faith; it is with respect to Christ what the pole was with respect to the serpent. Many think of the Gospel as it were a new law, wherein God stands upon some easier terms with us than in the covenant of works, thus confounding law and Gospel. Indeed, if we speak of law terms upon which our salvation stands, they are no easier than ever they were; a perfection righteousness is the only condition of salvation; and we having that not in ourselves, the Gospel offers it in Christ, and there is the ground of our eternal salvation; but if we speak of the Gospel terms, we need not say you must come up to them, but rather, "Come down Zaccheus, for this day salvation is come to thine house," and indeed faith, which belongs to the method and order of applying the

Gospel, is a coming down from all our legal hopes of salvation for something to be done by us, in order to our being obliged to another, even Christ for all.

2. *The ground of the Gospel-offer and call.* To this I answer only in the general; it is only upon free grace, sovereign grace in Christ crucified, and hence the Gospel is called, Tit. ii. 12, "The grace of God that has appeared unto all men," or as in the margin, "The grace of God that bringeth salvation to all men;" it brings the offer of Christ, and salvation to all men to whom the Gospel comes; and it is grace that does it, without any consideration of any condition or qualification in us. Sovereign grace is a thing that can neither be promoted by our goodness, or hindered by our badness. Free grace that makes the offer, looks neither to the worthiness or unworthiness of the receiver, neither to his merit or demerit, neither to the merits of his virtues nor to the demerit of his vice.

3. *The freedom of Gospel-offers.* The offer is universal to all that hear the Gospel. Let the Arminians maintain at their peril their universal redemption, but we must maintain at our peril the universal offer. Necessity is laid upon us, and woe unto us if preach not the Gospel to every creature. Christ is so far given to all the people that hear the Gospel, that it is warrantable for them to receive the gift: it is no presumption for them to take what God gives, they shall not be guilty of vicious intromission in so doing, nay, they shall be guilty, they shall be condemned, if they believe not, and take not God's gift. It is true, reprobates will exclude themselves, but this Gospel does not exclude them; they have as fair a revealed warrant to believe as the elect have. We cannot say that you are an elect man, or you are an elect woman, therefore believe; we have no such commission. Nay God by His Gospel casts the covenant in among all the people saying whosoever will, let him take, whosoever pleases, let him take, and in taking he shall have a proof of his being an elect vessel. We may say to you, Gentiles, the promise is to you and to your children. I must tell you, it is by the free universal call given to all the people to whom the Gospel comes, it is by this God gathers all His chosen in Christ.

Some will offer Christ on such and such terms saying, "you must be so and so humbled, and so and so penitent, before Christ can be offered to you," so that a man that finds himself a lost sinful, unhumbled, impenitent, wretched creature, can never come to their hand, or meddle with what they offer; just like a man holding out a cup of excellent wine to his friend, and offering him a drink, but in the meantime he has made the wine scalding hot upon a fire, so as the man to whom it is offered dare not touch it with his lips; even so many offer Christ, and hold forth the cup of salvation to the people, but they heat their gospel-liquor, as it were upon the fire of the law, I mean with so many legal terms, conditions, and qualifications, that

the poor soul finds himself a lost sinner, every way sinful, destitute of all good qualifications, dare not to come near, and thinks he ought not to come near with his lips to taste it.

We need be at no pains to hinder sinners from coming to Christ to receive the offer, for they are unwilling enough of themselves. Besides that, they never will have a good qualification till they come to Him and receive Him, and all good in Him, all grace and glory, all holiness, and happiness. The Lord Jesus is offering Himself and all His grace to you, saying, "Ho, every one that thirsteth, come ye to the waters, and he that has no money, come ye, buy and eat, yea come, buy wine and milk without money and without price." Now, you may notice here, that this thirsting was no desirable quality, it was a thirsting for that which did not satisfy, and a labour for that which was not bread; and yet they are invited to come to Him, as one that has a variety of supply, water to refresh, milk to nourish, wine to cherish, and all offered freely, without money and without price. So that here, even those that are thirsting after their lusts, and after the world and unsatisfying vanities, are called. To enlarge on this, it is as if Christ should say, Ho, every guilty sinner come to me for pardon. Ho, every filthy sinner, come to me for cleansing, my blood cleaneth from all sin. Ho, every naked sinner, come to me for a robe of righteousness to cover you.

Ho, every needy sinner, come to me for supply out of my infinite fulness. Ho, every faithless unbelieving sinner, come to me as the Author of faith, that I may give you faith, and help your belief and then increase your faith. Ho, every impenitent hard-hearted sinner, come to me as a Prince exalted by the right hand of God, to give repentance, to give you the heart of flesh promised in the covenant. Ho, every great sinner, come to me for the great salvation, from your great sins, and from God's great wrath.

Ho, every graceless sinner, come to me for grace and glory and eternal life. The glorious gospel is much clouded at this day (1720) with legal terms, conditions, and qualifications. If my doctrine (Christ is the covenant given to the people) were upon condition that you did so and so, that you believe, repent, and mourn, and pray, and obey and the like, then you shall have the favour of God, I dare not for my life say this is the Gospel; but the Gospel that I wish to preach is, will you have a Christ, to work faith, repentance, love, and all good in you, and to stand between you and the sword of divine wrath? Here there is no room to object that you are not qualified, because you are such a hardened, unhumbled, blind, and stupid wretch; for the question is not, will you remove these evils, and then come to Christ? But, will you have a Christ to remove them for you? It is because you are plagued with these diseases, that I call you to the Physician, that He may heal them. Are you qualified for hell and damnation? And have you much mischief and misery about you? Why, there need be

no better qualifications for you to come to Christ. We indeed would have some good qualifications in those whom we invite to a communion table; they should be humble, believing, penitent people, because it is presupposed, that they have come to Christ and received some good out of His hand. But when I call you to come to Christ, I seek no good qualification of you at all, prior to your coming to Him; but that you come with all your black and hellish qualifications, that He might take them away, and put some good qualifications upon you. So whatever bad things be about you, it should rather be an argument for your coming, than an hindrance of your coming to Him; for never, never will you get your ills mended till you come to Him to do it for you."

The Christian Brothers Robert and James Haldane.

By REV. D. M. MACDONALD, Edinburgh.

(Continued from Vol. LXI., p. 336.)

In the spring of 1805 Mr. Haldane decided to make another tour to the north accompanied by Mr. Campbell. In due time they reached Wick where in 1797, only three families worshipped God, but now they heard the noise of melody in almost every dwelling. Such was the change brought about in the town through the preaching of the Gospel. Both of his former tours were fondly remembered and some of the people now came twenty miles to hear. They remained in Caithness for a fortnight and before leaving it we may take notice of an entry in the first Journal of the tour in 1797 under date of October 9th, where it is said "Visited a woman ill of fever and another who had long been confined." The person alluded to as having been long confined was a Miss Campbell to whom Sir George Sinclair in a letter, dated Thurso Castle, 13th August, 1852, thus refers to:—

If any circumstances should prevent you from visiting Mauntaubau this year I hope you will bend your steps northward in the course of the present autumn and even during the continuance of our present lovely harvest glean a few precious memorials of your revered father's labours of love, which are still so highly appreciated throughout this district. Had you come a few weeks ago you would have still seen one of his earliest converts, a pious and excellent female, to whom he preached at her bedside during his first sojourn on Thurso, supposing that she had not long to live; but it pleased God that she should remain sixty-nine years' confined, without intermission to her bed."

In a short biographical notice of this remarkable case published in a Caithness newspaper it is stated that after having been confined to bed fourteen years, "the late Mr. J. A. Haldane preached beside her the last sermon she ever heard!" She survived his memorable visit fifty-five years and died at the age of eighty-four. It is added:

"Though labouring under complete prostration of body and during the last few years of her life afflicted with deafness neither were the faculties of Miss Campbell's mind impaired, her temper soured nor her sympathies contracted by her lengthy affliction. She looked steadily at 'things unseen and eternal' and her cheerful resignation to her trying lot was not more conspicuous than her profound interest in the welfare of her numerous and attached friends. Sustained and cheered by the truths of revelation, and by the sympathy of kindred spirits and cared for with unwearied affection by her younger sister her life glided away in tranquil happiness. Her end, like her life, was peace. She died from exhaustion of nature. The day previous to her death she was much in her usual way, but her mind was impressed with the idea that her end was near, and having given directions concerning her funeral and some other matters, she quietly waited in religious exercises for her departure. Her spirit passed away without even a sigh. When one thinks of her life as prolonged to such a period without exercise or even exposure to the open air, of the changes which have taken place in individuals and nations since she lay down on her bed of weakness; oh her peace and happiness in a condition of so much suffering and weakness; it is difficult to say, whether her history, thus briefly indicated is more interesting to the physiologist, moralist or the Christian." We may add that she was an outstanding example of the sustaining power of grace. We have never heard of a similar case. Whether it be at the stake with its flames, or on the scaffold, or in the stocks in prison like Paul or being stoned to death like Stephen or on the bed of weakness and pain the Saviour's grace will enable the believer to rise superior to his suffering and bring him in triumph to eternal glory.

In connection with Mr. Haldane's preaching in the vicinity of Edinburgh the following incident took place near North Berwick: He had announced the service in the usual manner and had begun to preach one summer's evening not far from the shore of the beautiful bay which stretches for almost twenty miles along the coast. At that time the convivial habits of East Lothian were notorious. There were many of the lairds who drank so hard and habitually that, it is said, by those who knew them well that they never went to bed sober. It happened that the officers of the East Lothian Yeomanry and certain justices of the peace including a Baronet who long sat in Parliament for the county, were dining with the Provost and magistrates of North Berwick. According to the wretched habits of the times they were already deep in their potations when they were informed that Mr. Haldane was preaching in their immediate neighbourhood to the assembled people of North Berwick. Being already heated with wine they began to consult in what way they should stop the service. One of them more reckless than the rest said that they should seize the preacher and send him on board a man-of-war. He was told that this

would be dangerous as Mr. Haldane's uncle was Admiral of the North Seas. As they drank on they became determined that he should be silenced and open-air preaching crushed in North Berwick. Rising from the table the Provost and Magistrates sallied forth threatening that if the preacher did not desist they would make a law to stop him if they did not find one. In this infuriated condition they rushed forward to the spot, a rowdy throng, with oaths, imprecations, and other sad proofs of their half-inebriated state. Mr. Haldane received them with calm self-possession and in reply to their demands intimated that he was infringing no law and interrupting no thoroughfare. He said also that if, as magistrates, they required him to desist from preaching in that particular spot, he would certainly obey, but added when he heard men in authority setting such an example of profanity he would not say what he thought of them. His determined composure seemed now to have paralysed the godless gang who had rushed from their revel to seize upon the preacher. At this juncture a respectable farmer came forward and requested him to adjourn to his field which was private property outwith the jurisdiction of the Provost. He did so, drawing a moral from the enmity to the Gospel just witnessed, preached a powerful and impressive sermon, which sent away the people awed and solemnized. It was long remembered at North Berwick and in the neighbourhood. Nettled at the defeat they had sustained the Provost and Magistrates prevailed on one of the county gentlemen who commanded the Yeomanry to lend his drum in order to drown the preacher's voice. This unworthy act did not succeed, however, as the drummer was not allowed to enter the field.

There was a sad sequel to this affair. Shortly afterwards Mr. Haldane was returning home and as he reached his house in Edinburgh, No. 16 George Street, he observed the unusual spectacle of a great funeral procession with two hearses passing his door. He inquired whose funeral it was, when he was shocked to learn that it was the funeral of the Provost of North Berwick and his wife, who had both died suddenly, and were about to be buried in the same grave.

Twenty years afterwards, when walking one summer evening near Portobello with some of his children, Mr. Haldane met a tall portly gentleman of commanding presence, who, on seeing, rather abruptly left the footpath, and uncovering made a profound bow. Mr. Haldane returned the unlooked-for courtesy of the stranger and next day discovered that it was the officer who lent the drum at North Berwick. Since that evening he had never met the preacher but had deeply repented the part which he had been tempted to act in the affair; it was a recollection that lay heavy on his conscience; and he afterwards charged his sons to do what in them lay to show respect for Mr. Haldane and kindness to his family. It is still more pleasing to think that this officer was himself a trophy of Divine Grace, and that the preacher to whom he had refused to listen and whose voice he had

tried to drown spoke to him the words of peace and prayed by his side when laid on the bed of death. Two of his sons distinguished themselves in defence of their country and both became, what was far better, good soldiers of Jesus Christ.

It was with reference to such scenes as that with the magistrates of Kintyre, North Berwick and the Sheriff of Argyll that Dr. Lindsay Alexander thus spoke in his impressive funeral sermon preached in February, 1851: "Of all the influences that have been operating upon our people during the half century, just closed, none, perhaps has been more powerful and extensive in all its bearings that that which commenced when God touched the heart of James Haldane with evangelic fire, and sent him from secular occupations to the streets and highways of his native country to proclaim to his fellow-men 'the unsearchable riches of Christ.' It needed such a man to accomplish such a work as he had to undertake. Men educated in the retirement of Colleges—men of sensitive or delicate tastes and temperament—men infirm of purpose or hesitating in action, would have been bent and scattered before the storm which interest and prejudice, and the old hatred of the human heart to all that is earnest in religious life, everywhere stirred up against the itinerant preachers. It needed a man who had been trained amid scenes of danger and of strife, and whose spirit was accustomed to rise with opposition to encounter and brave the tempest. Such a man was found in Mr. James Haldane. The habits he had acquired at sea in battling with the elements and with the untamed energy of rude and fearless men, stood him in good stead when called to contend for liberty of speech and worship in opposition to the bigoted and tyrannical measures of those who would fain have swallowed up alive the authors of the new system. He was not a man to quail before priestly intolerance or magisterial frowns. Dignified in manner, commanding in speech, fearless in courage, unhesitating in action he everywhere met the rising storm with the boldness of a British sailor and the courtesy of a British gentleman as well as with the uprightness and inoffensiveness of a true Christian. To the brethren who were associated with him, he was a pillar of strength in the hour of trial; while upon those who sought to put down their efforts by force or ridicule it is hard to say whether the manly dignity of his bearing or the blameless purity of his conduct produced the more powerful effect in paralysing their opposition, when he did not succeed in winning their applause."

Many interesting incidents, in addition to what has been written, might be mentioned but it might take up too much Magazine space to do so. Mr. Haldane's zeal for the salvation of his fellow sinners and the advancement of the kingdom of Christ continued without abatement to the end of his life. After a short illness he entered into the joy of his Lord on the 8th February, 1851. About an hour before his departure, his devoted wife said, "You are going to Jesus. How happy

you will be soon." A vivid smile lighted up his face with an expression of great joy, as he said, "Oh! yes."

The funeral, although intended to be strictly private, drew together a large concourse of the citizens of Edinburgh, anxious to do homage to his public character and private worth. The *Scotsman* said that such a spontaneous tribute of respect "has rarely been paid to any private individual," and excepting the funerals of Dr. Chalmers and Dr. Thomson, "there has not been such an unsolicited demonstration of public feeling on any like occasion."

The following testimony is taken from the *Edinburgh Witness*: "Till the appearance of these memoirs the younger reading public, we believe, were not aware of the greatness of James Haldane nor of the influence and extent of those Evangelistic labours which he extended to almost every corner of Scotland, and to the farthest Orkneys. He was raised up to do a great work just before the revival of Evangelical religion dawned in the Establishment, and this work he prosecuted with an indomitable will, an intrepid meekness, an energy not to be broken by labour, and with a success for which Scotland will not fail to hold him in everlasting remembrance."

William Huntington and Miss Morton.

LETTER TO THE REV. MR. HUNTINGTON.

Dear Sir,

In reading your last favour I am much struck with the propriety of its contents. I am happy that God inclines you to reprove in me what you see inconsistent with His will. Nor will you wonder at the instrument in my apartment, when I assure you that music has been my predominant charm. There has been a time when (to my shame I write it) I have sat four hours in a day at a harpsichord; nor was it in the power of any person living to draw me from it. However, Sir, this I can now say, from my own conscience that, since it has pleased God to make me feel his wrath, and the vileness of my corrupt heart, I am thoroughly weaned from my vanity, as well as from many others. My heart is, indeed and of a truth, thoroughly sick of all these vain enchantments. God is witness, that I desire more and more to be pressing forward toward the mark for the prize of our high calling; that I sincerely crave to forsake all these things, to take up my cross, and to follow Christ.

If you did but know my present state, and feel the real distress of mind, I now labour under, with the horrors of an embittered conscience, which I almost continually feel, too powerfully to be expressed, you would not suppose that I have the least delight in amusing myself with a "rattle of the devils'." I find time too precious to employ it

in this unprofitable manner. I feel my heart and conscience too deeply impressed with matters of greater importance, than to take any delight in a musical instrument.

I see you still doubt of my sincerity; but God knoweth it and knows also the truth of what I am penning. Indeed, had I seen the same, I should have been very apt to have judged of the matter as you have done. But, believe me, this instrument was not brought to this house on my account. Here I found it; and it was by the desire of a friend that I played upon it. God knows that my heart was by no means inclined to it, for I am convinced this is not glorifying God; quite the reverse; and for that alone do I desire life. However, I'll tell you the effect your letter has had on this subject. God crowns with divine power every advice you give me. I have read attentively the third of Daniel, and the sixth of Amos; and find that your work of conscience (in this respect) and mine tally so exactly, that I am going tomorrow to order the immediate removal of this "rattle of the devils!")

. . . Shall be glad of your answer to this when convenient; and so conclude in humble acknowledgment of your just reproofs, faithful dealings, and tender care, your obedient, dutiful, and affectionate daughter.

ELIZABETH MORTON.

Miss Morton later writes to Mr. Huntington relating the Lord's merciful dealings towards her, part of which is as follows:—

"I have to acknowledge that God's grace has been sufficient for me, though I could not expect it. Blessed be His name, His promise in His Word stands fast for the relief and comfort of distressed souls in a trying hour. I have felt, by blessed experience, God's Almighty arm supporting me, when health and strength have both failed me, on account of my unhappy state of mind; when I have been doubting, fearing, dejected, nay, almost despairing. I have had powerfully impressed on me—the Lord will never suffer his faithfulness to fail, and that He is more willing to hear than we are to pray; for, "whatsoever," says Christ, "ye ask in my name, believing, ye shall receive it." Oh for faith to build our hopes, more and more, on His faithful word of promise, which stands firmer than the pillars of the earth.

When I reflect on the various scenes of my past life, I bless God with my whole heart that ever I was afflicted. I pray that I may never murmur, but rather bless our heavenly Father for every dispensation of His providence towards me. Do you never find that sanctified trials are blessings in disguise; and that God often hides a smiling countenance under dark and frowning providences? I have been often struck with this.

But to my present case: What have I to say? First, I sincerely feel myself the vilest of sinners—I grieve at the great depravity of

my corrupt nature, that I was so easily seduced to believe those doctrines of devils that God has pronounced an eternal curse upon. This sin is ever before me. At the same time, my heart glows with love and gratitude to God for having granted me so great and wonderful a deliverance; for having preserved me, while hundreds are daily cut off in their sins and errors. Surely he has manifested covenant love towards me; for I can truly say, that my soul thirsteth after righteousness, and that my heart delighteth in no other than a God reconciled in Christ. I find by heartfelt experience, that I die daily to the trash of this present evil world. "Bless the Lord, O my soul! and all that is within me bless His holy name."

ELIZABETH MORTON.

The Outpouring of the Spirit.

By Dr. DUNCAN ("Rabbi").

"We are not thirsty yet," said Dr. Duncan in speaking of prayer for the Holy Spirit. As if somebody had commented, "How do you know?" Dr. Duncan replied: "Because it is written, 'I will pour water upon him that is thirsty,' and 'When the poor and the needy seek water, and there is none, and their tongue faileth for thirst, the Lord will hear them, I the God of Israel will not forsake them.' "If our tongue were failing for thirst, we should have water. We live under the Pentecostal economy of the Holy Ghost; what was done that day was but the opening scene. It was a splendid opening no doubt, but it was the splendid entering in of a perpetuity. The Holy Spirit takes this poor feeble humanity of ours; and when we cannot utter a prayer, He strikes out in a groan. You intend to believe in Christ; but if you grieve the Holy Spirit, and He takes His final departure, where will you get your faith? Seeing that Christ's Bride gets hers in the effectual calling of the Holy Ghost. Oh, tempt Him not; Christ hath dignity, and He is aware of His dignity. 'His arm is not shortened that He cannot save, neither is His ear heavy that He cannot hear; but your sins have separated between you, and your God.' Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened you?" When asked if the foregoing invitation was for disciples or for all, and if one not knowing or believing himself yet a disciple or believer could take up the promise or invitation, and plead it in prayer, Dr. Duncan, after a moment of pause, said: "Yes; but only at the footstool of a sovereign God."

I know whenever I have prayed earnestly, that I have been amply heard, and have obtained more than I prayed for. God indeed sometimes delayed, but at last He came.—*Luther.*

The late Mrs. D. G. Mackenzie, Stornoway.

We regret to record the death of Mrs. D. G. Mackenzie, Matheson Road, Stornoway. Mrs. Mackenzie was well-known in the town of Stornoway and to many of our people on the mainland. Her death will be mourned by many who held her in high esteem as a consistent Christian.

Being 73 years old at the time of her death she was 9 years old when the Free Presbyterian Church was called into existence as a separate body. Her memory held a retentive and intelligent grasp of the principles, people and events belonging to these early days in the history of the Stornoway Congregation; and in her death one feels that a valued link with the past has been broken.

The father of Mrs. Mackenzie was Mr. George Macleod well-known over many years as the Governor of the prison in Stornoway. He was a native of Lochbroom and as a young man crossed the Minch to take up his appointment. Previous to his coming to Stornoway and while acting as assistant warder in Dingwall prison he enjoyed the privilege of sitting under the ministry of Dr. Kennedy, whose preaching was evidently blessed to the young hearer. It appears that the religious impressions then made upon Mr. MacLeod never left him.

One of the greatest of privileges a young child can be blessed with is the example and instruction in Godliness in the home. This great blessing Mrs. Mackenzie had been born into, and by the blessings of God, it left its mark upon her all her days. In Stornoway her father took a leading part in the affairs of the Free Presbyterian congregation there from the time of its formation. The church was built under his supervision and it is a creditable memorial to his skill and interest. As long as he was able, he acted as precentor and treasurer. It is not be wondered at that the daughter of such a father was from her earliest years a thorough-going Free Presbyterian. The greater maturity of later years strengthened and established her attachment to her church, and she was never at a loss to discuss church issues with calm and convincing intelligence. In the month of October, 1912, Miss Macleod was united in marriage to Mr. D. G. Mackenzie, the ceremony being performed in Glasgow by the Rev. N. Cameron. Mr. Mackenzie was a native of Scorraig, Ullapool. He crossed over to Stornoway in his youth and built up a business there; there he also became acquainted with his future partner in life. For several years he served as an elder in the Stornoway congregation. We understand that it was on the evening of a Communion Sabbath while the late Rev. E. Macqueen was preaching that Mrs. Mackenzie came under the saving power of the Truth. She was later received into full membership in the congregation. We are unable to give any details of her spiritual experiences other than the above, but the every day life, walk and conversation of Mrs. Mackenzie over many years was an abiding testimony to the power of Godliness.

As we would expect those professing the name of Christ, the home of Mr. and Mrs. Mackenzie in Matheson Road was a most hospitable one, where the Lord's people always found a ready welcome and generous entertainment.

In the month of November, 1953, while attending the communion services in Uig, Lewis, Mr. Mackenzie suddenly took ill and died in the Stornoway hospital that evening.

Mrs. Mackenzie, while feeling the blow keenly bowed with gracious submission to the Lord's will. Indeed, during the remaining years of her life a quiet uncomplaining spirit of humble resignation was manifestly characteristic of her.

Mrs. Mackenzie loved the courts of the Lords House and was most exemplary in her attendance on Sabbath Days and at the weekly prayer meetings. Although her health showed signs of failing towards the middle of 1956, as long as she possibly could, her seat in the church was occupied.

On the 7th of January she expressed a strong presentiment that her end was not far off. Later in that day she was visited in her bedroom by a friend who engaged in prayer for which she expressed great appreciation. At her request a cup of tea was prepared for her visitor and for a few minutes she was left alone. When her daughter who had faithfully and affectionately nursed her returned, the spirit had departed from the frail tabernacle of clay, to be, we, believe, for ever with the Lord.

We desire to express our sincere sympathy with each member of the family. We pray that the God of the parents will be the God of their children.—*J. A. T.*

The late Mrs. Black, Riverside, Halkirk.

The happiness of heaven will be realised in the immediate presence and unveiled glory of Christ. Thus the Lord's last prayer for His people (John xvii. 24) "Father I will that they also whom thou hast given me be with me where I am that they may behold my glory which thou hast given me before the foundation of the world." As they leave this world the church is conscious of the loss of their prayers, Christian example and gospel fellowship, but the Church triumphant rejoices in the arrival of those given by the Father to the Son.

The subject of this brief obituary was regarded as being one of these and on 1st November, 1956, she was taken to her eternal home at the age of 92.

Mrs. Black was predeceased in 1935 by her worthy husband, Mr. Adam Black, of whom an obituary appeared in our Magazine for May, 1936. He had been an office-bearer in Halkirk congregation for many years. His mother was a descendant of the pious "Jean Armadale."

Grace is not hereditary but great is the privilege and accountability of those who are the seed of the righteous. The "Macadie and Murray" families of Caithness, who were related, had in the past many of the "salt of the earth," as seen in *The Ministers and Men in the Far North*.

Mrs. Black was born in Scotscauld of parents who feared the Lord. They were members in Westerdale Church. Her father, Donald MacAdie attended meetings of the General Assembly of the Old Free Church of Scotland in Edinburgh. He died in 1891, before the passing of the destructive, God dishonouring Declaratory Act in 1892. He mourned the sad declension of that church.

In 1929, Mrs. Black was received into church membership in Halkirk as one who gave evidence of being regenerated. She had an unfeigned love to Christ and His Cause. She was reticent, and sparing in her words and of a retiring disposition. By her diligence in attending the means of grace, until old age prevented, and otherwise, she set an example even to the third and fourth generation now arising, and in effect said, "Buy the truth, and sell it not."

To Miss MacAdie, her only surviving sister we extend sincere sympathy; also to the bereaved family, and specially her invalid daughter whom she lovingly attended for many years. Our hearts desire and prayer is that they be enabled to follow in the footsteps of those now no more with them.—W. G.

The late Miss Annie Maclean, Quidinish.

The above was one of the oldest members in the South Harris congregation, being born in the year 1870. She was one "of the poor of this world whom God chose." She may have been despised as Lazarus was, but was one of the babes to whom God revealed what He hid "from the wise and prudent."

Her end which came on the 11th May, 1954, was different from that of the most whom we see going to eternity in darkness. It was not a "fearful looking for of judgment and fiery indignation" that she had in view of death, but peace and hope, the hope of immortality.

Her attendance on the means of grace was most exemplary, and she was a witness against sin, especially Sabbath-breaking, which she sternly rebuked.

She and the late Chirsty Ross were always together like David and Jonathan, and continued to be steadfast friends to the end. Having become a member in full communion in her early twenties, she was greatly attached to the ministry of Rev. D. N. Macleod, now of Ullapool, who was then at Tarbert. S. Harris was not then separate from N. Harris.

She was privileged to have a godly mother and to be nurtured in the admonition of the Lord, but being of a quiet disposition, little is known of how the Lord dealt with her soul. At any rate she showed the fruits of the Spirit, "love, joy and peace." Her place was seldom vacant in church, which was an encouragement to the minister. She was a sister of the late Donald Maclean, missionary at Finsbay, and at Applecross.

An hour or so before the end, while battling with death, a smile lit up her face, and remained so until she breathed her last. The fire of death "will try every man's work" of what sort it is. Though we have hope in the land of peace, what shall we do in the swellings of Jordan?" We hope that her example and witness will bear fruit in Quidinish and district, among her relations, and that the "mantle of Elijah will fall on Elisha" and a double portion of the Spirit.

May the Lord fill the breaches of Zion, and raise up a seed to do Him service among the young generation in Harris, and throughout the world.—*D. J. McA.*

Searmonan.

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

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

Tha dearbh oidheirp a bhi glanadh a chridhe agus a bhi cur fodh cheannsal a chuid aingidheachd, ag aobhrachadh a bhi foillseachadh ni's motha neart nan slabhruidhean leis am bheil e air a chumail leis a pheacadh. Oir tha cumhachd a pheacaidh a nis air fhoillseachadh'n a dhol an aghaidh an lagha. Roimhe sin, luidh am peacadh, ann an tomhas, gu samhach. Cha robh ni air bith gu dragh a chur air am f adh a luidh e am folach ann an seomraichibh dorcha na iomhaigheachd, cha robh ni ann gu bhi dùsgadh agus a gairm a mach a phùinnsean aige. Fodh chomhadach a mhealltaireachd, du' fhaodadh am peaceach, le taobh a mach sgiamhach, a dhol air adhart gu'n bhacadh anns an t-slighe leathainn, ag ràdh, "Sith, sith," agus gu'n sìth ann. Ach a nis, tha lagh Dhé a bha tighinn a stigh, gun a bhi air iarraidh leis a pheacach, a co-èigneachadh a pheacaidh gu e fein fhoillseachadh, agus fhoir chliù a dheanamh aithnichte. Is a ghlaodh, "An d'thuair thu mi, O mo nàmhaid." Tha dearbh neart na callaid a tha choguis a nis a togail, eh'n ann a mhàin an aghaidh peacadh foilleasach, ach an aghaidh peacadh cridhe, ag aobhrachadh a bhi foillseachadh neart a pheacaidh nis motha. Tha e toirt dùbhlàn do gach callaid dhiubh so; Feumaidh e bhi ann am frionas agus a bhi faotainn dol a mach. Tha gach uamhar agus naimhdeas follaichte a tha anns a chridhe air an dùsgadh an aghaidh an lagha sin nach riaraich ach a chòir, nach gabh ri cùmhnant, nach nochd àmas iar bith air son anmhuinn achd na feola, a tha'g agairt làn-riarachadh agus nach urrain gabhail leis ni's lugha, a tha

gairm air son ìsleachadh àrdachadh an duine, agus a bhi leagadh sìos a shealladh uaibhreach, chùin agus gu'n gabhadh e'm fìor àite a bhuineas dha—àite a chiontaich a pheacaich gun aobhar, agus a tha toilltinn a bhàis. Mar sin cha'n eil e ainearmh a tachairt gu'm bi creutairean anns an t-suidheachadh inntinn so air am pianadh aig amaibh l smuaintibh ro-uamhasach mu Dhia, agus mu nithibh Dhé. Agus tha iad ull amh a bhi co-dhùnadh, mar a tha'm nì's miosa agus nì's miosa dha'n taobh; agus tha iad a tighinn a dh'ionnsuidh bruaich eu-dòchais. 'S e so fulnugasaibh spiorad leointe; agus so, co's urrain a ghiùlain? 'S e buaidh an fhoillseachaidh air peacadh tre'n àithne, gu'm bheil esan a bha uair-èigin beo, a nis air faotainn a bhàis. Cha'n urrain e euhare air fein nì's fhaide mar chreutair fireanta; oir thuair e mach gu'm bheil e neo-fhìreanta agus mì-naomh. Cha'n urrain se e fein nì's fhaide a mholadh 'n a shuilibh fein; oir thuair e mach gu'n robh e riamh fodh chumhachd ceilg eridhe. Cha'n urrain e nì's fhaid bhi faireachadh socair, ni motha is urrain e bhi'g iarruidh fuasglaidh ann a bhi di-chuimhneachadh a thruagh, am feadh 's a tha saighdean Dhé an taobh a stigh dheth, agus a tha leon a ruith. Cha'n urrain e nì's fhaide a bhi'g altrum an dòchais a bha e roimhe ag altrum, oir tha na dideanan brèig' air an sguababh air falbh. Cha'n urraine leum air sìth na comhfhurtachd an dòigh air chor-eigin; oir tha oir tha e faireachadh gu'm bheil e togail air son na siorruidheachd, agus nach eil ach aon dòchas a sheasas an deuchainn theinnteach. Ni motha is urrain e sìth fhaotainn eadhon bho'n Fhocal gus an co-chuir Dia fein e.

Faodaidh e bhi da-rìreadh nach ann gun chòmhrag gheur a tha e mar so air a thoirt gu stol-chos Iehobhah. Faodaidh nach bi gus an deigh dha bhi cleachdadh gach mendhon air an smuainticheadh e gu bhi cumail taic ri dhòchas diomhain; an toiseach, ag iarruidh a bhi taiceachadh air ath-leasachadh bho'n leth a muigh, an sin, air a dhìchioll agus air a dhùrachd ann a bhi'g iarruidh slàinte, an sin, air aithreachas neo- threibhidhearach fein, mar gu'm b'urrair se e fein a dheanamh iomchuidh air son trèair; gus an trèig gach cobhair e. Agus an sin rachadh e da-rìreadh fodh ann an eu-dòchas; ach, am feadh a tha e ullamh gu luidh sìos 'n a eu-dòchas, agus am feadh a bhitheas guth a bhuaireadair a cograsaich, "Cha'n eil dòchas ann," tha Esan a thainig a "shìreadh agus a thearnadh an ni sin a bha caillte," an Samartitanach maith, a gabhail seachad; agus tha aimsir 'n a h-aimsir gràidh. Tha E tilgidh a thrusgainn thairis; tha E 'g a fhoillseachadh fein troimh'n fhìrinn mar Shlànuighear an ni sin a bha caillte, Fear-urrais a chiontaich, anns an d'thuair an lagh an sàsachadh a bha e'g iarruidh, agus troimh'n robh e air àrdachadh, an Ti a tha fhuil comasach air glanadh, agus fhìreantachd comasach air còmhachadh, agus a tha ghràs ag ùrachadh agus a naombachadh. Agus a nis tha so do'n anam mar bheatha bho na mairbh.

Ann a bhi'g oidheirpachadh a bhi co-chur teagasg a chinn-thea-gaisg, bitheadh e gu ceart air a thuigsinn. Cha'n eil sinn a cumail a

machmach gu'm bheil nì air bith maith gu spioradail anns a pheacach gus am bheil e air aonadh ris an t-Slànuighear. Cha'n eil sinn a cumail a mach nach e a cheud dhleasdanas a bhil creidsinn ann an Criosd, na nach e eas-creidimh a pheacadh—seadh am priomb pheacadh a tha ri chùnntas. Cha'n eil sinn ag ràdh nach fhaod an Tighearn, an Spiorad, a chridh fhosgladh mar a dh'fhosguil E cridhe Lidia, agus deiligeadh ris ar a leithid de dhòigh agus gu'm bi fìrinn a staid chaillte ann fein, agus fìrinn slainte dha ann an Criosd, air gabhail riutha, leis as dèih a chèile, air chor agus ma'm bgitheadh mothachadh aig air, gu'm bitheadh mothachadh domhain air ciont agus truaigh a toirt àite do aoibhneas cridhe tre bhifaitinn Slànuighear. Cha d'ana leinn crìochaibh a chur roimh Dhia. Nì motha tha tinn a di-chuimhneachadh gu'm bheil iad a tha air an naomhachadh eadh bho'n a bhroinn, na tha air tarruig ann an tùs am beatha ga ionnsuidh-san a tha'g ràdh, "Iadsan aig am bheil gràdhu dhomh gràdhaichidh mi; agus iadsan a dh'iarras mi gu moch gheibh iad mi." Ach 's e tha sinn ag ràdh, ann an dearbh nàdur na'n nithean so, nach urrain am peacach Criosd a ghabhail mar a h-aithne bha e fein a bhi 'n a pheacach ann an seadh sòlaimte nan Sgrìobhturan a thaobh na cùis sin; agus gur e dreuchd an Spioraid Naoimh, ann a bhi treorachadh an anam gu Criosd, an dearbh-bheachd so oibreachadh. Cha'n e cheisd, uim sin, A' deachaidh sinn troimh 'n a faireachaidhean domain so 'n ar 'n inntinn Ach an robh sinn air ar treorachdh a mach asainn fein gu Criosd Tha ar beachdanà ndurra air peacadh uile gu leir mearachdach agus neo-iomlan. An d'thuair sinn so a mach? Tha sinn a thaobh nàduir a crochadh ri nì-èigin dhe ar cuid fein; an d'thuair sinn so a mach? Tha sinn 'n ar coigrich a thaobh nàduir do oleas a chridhe: an d'thuair sinn eolas air so? Faodaidh sinn a bhi'g aideachadh air mhodh nàdurra a bhi creidsinn ann an ard-uachdarachd gràs Dhé ann an tearnadh pheacach; ach 's e so uile e; an d'thuair sinn eolas faireachail air an teagasg shòlaimte so? An d'thuair sinn sinn fein caillte, agus mar chreutairean caillte, an d'thainig sinn a dh'ionnsuidh an t-Slànuighear?

Am bheil iad ann, uime sin, a tha 'n an tur choigrich de leithidibh sin de chleachdaidhean anama, nachd eil eadhon gu sòlaimte a rannsachadh a stigh do bhunait an dòchais air son na siorruidheachd; a thuair e furasda a bhi deanamh greim, agus a tha faotainn furasda a bhi cumail, sìth coguis; nachd d' amaire riamh air lagh naomha Dhé anns an aodann, nach do leugh riamh an dìreadh fein ann, nach d'thuair fuasgladh riamh anns an fhìreantachd sin a thug sàsachadh siorruidh dha; a tha'n an luidh air an deasgainean? O! ciod e'm feum a th'air gu'n tigeadh an àithne dha'n ionnsuidh a chùm am peacadh a dhùsgadh suas, ma's dùisg am peacadh suas 'n nach bi fuil ann gu bhi ciùnachadh na coguis chiontach, agus nach bi gràs bi gràs ann gu bhi'g atharrachadh a chridhe.

Am bheil iad ann ris am bheil an Spiorad a strì, a dhu' ionnsuidh an coguisean am bheil an lagh naomh da-rìreadh air teachd, a tha

faireachadh mi-shuaimhneach, gle mhi-shuaimhneach, fodh thòiseachadh mothachadh air peachadh, agus air an bheil eagal gu'm mothaich iad tuilleadh dheth, air eagal, mar a tha iadsan a smuainteachadh, gu'm bitheadh an sìth uile gu bràth air a thoirt air falbh? O! bitheadh iad air am faiceal. Tha buaireadair dripeil ann, a dh'iarraidh iad a ròghnachadh dorchadais ni's motha na'n solus, a tha ullamh gu bhi leigheas an lot *gu faoin*.

Na, am bheil iad ann an so, a bha air an leon na bu doimhne, an aghaidh am bheil uamhasan Dhé ga'n cur fein ann an òrdugh, agus a tha air an toirt gu bhi seilheachadh peacaidhean an òig, ach nach robh air an treorachadh le'n eallach gu Uan Dhé? O! bitheadh iadsan mar an ceudna air am faiceal bho bhi cromadh fodh an eallach, mar gu'm b'e bh-ann a mothachadh air peacadh ach ni bha ga'n deanamh freagarach air son toècair. Bitheadh iadsan mar an ceudna air am faiceal bho innleachdan an diabhail. O! teicheadh iad a chùim Iosa.

Am bheil neach an so a tha ullamh gu ràdh, "Mo thruaigh mi, ciod a nì mi? Bha dùil agam aon uair gu'n robh mi air an t-slighe gu neamh, ach a nis, tha mi faotainn gu'n robh mi riamh air an t-slighe leathain. Bha mi aon uair a smuainteachadh gu'm bu'urrain dhomh mòran a dheanamh ann an cùis tearnaidh m'anama; gu'n tuiginn am Biobull 'n uair a shoeraichinn m'inntinn gu suidhichte air; gu'm b'urrain dhomb mo chridhe a ghlanadh; gu'm b'urrain dhomb faire agus ùrnuigh, agus mo chridhe a ghlèidheadh mar an ceudna. Ach a nis tha mi faotainn bheil mi ciontach agus caillte, agus salach. Tha mo pheacaidhean mar eallach tròm, tuilleadh 'us tròm air mo shon-sa ga'n giùlain—thairis orra uile, peacadh diùltaidh Slanuighear. Ach gidheadh tha mo chridhe cho cruaidh agus gu'm bheil e diùltadh a bhi leaghadh. Tha mi cho ceangailte le slabhruidh a pheacaidh, agus na'm bitheadh neamh ri bhi air a chosnadh le aon ùrnuigh fhior-ghlan, bhithinn gu siorruidh a muigh. Bithidh mi feuchainn ri bhi'g ùrnuigh, ach cha'n urrain dhomb ùrnuigh a dheanamh. Tha mi feuchainn ri leughadh agus ri eisdeachd; ach cha'n eil solus dhomh ann an leabhar beannaicht' na beatha; tha e tuiteam orm mar an t-uisg air a charraig. Agus tha ùine a cabhagachadh air adhart, agus an t-siorruidheachd dlùth. O! ciod a nì mi? Ciod a nì thu anam bho chd? Nach eil iocshlainte ann an Gilead? Nach eil Leigh ann an sin? Am bheil dòchas ann an Israel son o leithid de shuidheachadh 's a tha agad-sa? Tha, ciod a nì thu ach thu fein thilgeadh, mar chreutair caillte, aig cosaibh Iosa, ag ràdh, "Ma bhàsaicheas mi, bàsaichidh mi." Na dean dail ann a bhi cur t-aghaidh air. Na toir eas-urram dha ghràs, na cuir teagamh 'n a chumhachd na 'n a ghràdh. Ciod e'n t-slàinte tha thu cur feum air? An e slainte do shlan, slante a tha glòrachadh Dhé, agus freagair do leud agus do dh'fhaid do thrioblaid, agus do uile dhoimhneachd do chiont agus do thruaigh? Tha i ri chi air a factainn Ann-san. An e slàinte shaor? Tha i ri bhi air a faotainn Ann-san. Tha E "cumhachdach gu tearnadh;" agus thaining E "Cha'n ann a ghairm na'm firean, ach na'm peacach gu aithreachas."

(R'a leantuinn.)

Literary Review.

SOUND AN ALARM.—This is the report of a sermon delivered at a Civic Service at Cardiff, on 1st January, 1957, by Dr. D. Martyn Lloyd-Jones, minister of Westminster Chapel, London. We understand also that this sermon was broadcast on the Welsh Regional Programme of the B.B.C. The text of this sermon is Isaiah xxii. 8-14 and part of it reads: "And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest Ye have also seen the breaches of the city of David, that they are many . . . Ye made also a ditch between the five walls for the water of the old pool; but ye have not looked unto the Maker thereof, neither had respect unto Him that fashioned it long ago," etc.

There are 20 pages of reading in good type. The sermon deals with "fatal complacency" in the nation, although matters spiritual, moral and temporal are not right; and with the attitude that there is no need to be an alarmist. Then the preacher deals with the varied activities entered upon, when matters appear to be anything but right, such as the United Nations Organisation, conferences, meetings, etc., in an endeavour to solve problems, without a proper view of the moral and spiritual character of our difficulties and without looking to God. The need for repentance is finally dealt with among other matters. Price is 6d, postage 2d; 12 copies, 5/6, postage 1/-, from Bookroom, Westminster Chapel, Buckingham Gate, London, S.W.1.

Notes and Comments.

Death of Mr. John A. Kensit, Protestant Leader.

It is with deep regret that we record here the death of Mr. John A. Kensit, secretary and leader of the Protestant Truth Society, London, at the age of 75 years, on 9th March, 1957, and who was actively engaged until a short time before his death. His father, John Kensit, who went before him in the work of Protestant Witness, died in 1902, a few days after being attacked in a Birkenhead street, by enemies of the truth. It was true of John Alfred Kensit, that he carried on the Witness left by his father, and as the *English Churchman* states, he "spent his life in combating Romanism, Ritualism and Rationalism, and was fearless in his denunciation of every betrayal of Protestantism, in Church and Nation. A magnificent speaker and lecturer, he was also a man of very gracious character." We, and a number of our Church people, had in the past the privilege of hearing him lecture. He came to Scotland more than once. Indeed, in Scotland, the land of John Knox, there is no society or organisation of a Protestant character, which can in any way compare with the Protestant Societies in England and Northern Ireland, as to alert, active witness on the

side of Protestant truth and practice. We sympathise with the Protestant Truth Society, London, on the great loss they have suffered in the death of Mr. Kensit; and indeed the nation has lost a keen watchman in relation to Romanising influences among us. But then "it is appointed unto men once to die," and the Lord reigns in all things which affect His Kingdom and Glory.

Dunoon ex-Provost defends the Lord's Day.

All over the country there are repeated endeavours by varied local authorities to introduce amusements and public means of entertainment for holiday-makers on the Lord's Day. For instance, the Dunoon Town Council, Argyllshire, approved by a majority vote, at the beginning of March, to permit golf putting on the Municipal greens on the Lord's Day during the summer period. The usual empty arguments were advanced in favour of this. But ex-Provost C. M. Black opposed the motion in a worthy manner as follows:—

"Ex-Provost C. M. Black said personally he had no desire to interfere with the liberty of any person, but it was a different matter, so far as the Town Council was concerned. That body determined the kind of community the citizens of Dunoon would live in. If they wanted to establish a pagan community then by all means let them, pull down all the barriers, but, he warned, 'if we wish to live in a Christian community we must preserve the best characteristics of the Scottish Sabbath.' That people should be reminded one day a week of other values than the material and secular was not, to his mind, grievous. They were tampering with the very souls of the community, even if the proposal increased the town's bank balance by a few pounds. In conclusion ex-Provost Black quoted, 'What shall it profit a man if he gain the whole world and lose his own soul?'"

Ex-Provost Black is to be commended for speaking publicly in such a Scriptural and faithful manner on this issue. If there were more men on public bodies of the mind of ex-Provost Black, the country would indeed be the better by their influence.

B.B.C. Bans Superstitious Song.

It was recently reported that the British Broadcasting Corporation's Variety Music organiser, Mr. Donald MacLean, had banned what is called the record of a new song called "The Silver Madonna." He has told the publishers of this song "that it has a purely superstitious import which is inconsistent with religious teaching." Some of the words in this song which Mr. MacLean rightly diagnosed as superstitious are: "When I am not beside you, you won't be alone, my Madonna will guide you until you are safely home." The author of this song we can almost with certainty judge to be a Roman Catholic, brought

up to venerate and confide in even a little man made, silver representation of Mary, our Lord's mother. He (or she) puts this papish priestly tuition and superstition into song to propagate religious beliefs of the dark ages, as well as to entertain the vain public. When we consider that the B.B.C. department concerned with religious broadcasting, permits the broadcasting and televising of the blasphemous superstition of the Romish Mass, viz., a flour wafer supposed to be turned into the body, blood and divinity of the Lord Jesus by words from a so-called priest, how did Mr. Donald MacLean, manage to ban "The Silver Madonna"? Maybe he has Protestant origins in the Western Highlands of Scotland, and also authority to act thus in his own department of the B.B.C. We wish he would spread his interpretation of what is superstitious and inconsistent with Scriptural religious teachings, to the department responsible for propagating the more terrible superstition of the Mass. Mr. MacLean's action is rather interesting in the light of other factors we have just mentioned.

Church of Scotland Presbytery Favours Cremation.

We are aware of the fact that cremation of the dead, and not ordinary Scriptural, Christian burial of the body of deceased persons, is on the increase in Scotland, even among those who have made a profession of the Christian faith. There was a time when this revolting practice was largely confined to rationalists and other irreligious persons, who did not believe in, or feared the resurrection of the body, and the judgment of the Great Day to follow. But a few months ago the Dumfries Presbytery of the Church of Scotland agreed to approach local authorities about the provision of a crematorium in a central place in the South of Scotland. A Rev. Dr. H. A. Cockburn pointed out that the nearest crematoria were at Edinburgh and Carlisle. To us, but not to the Rev. Doctor, the very word "Crematorium" has a repugnance all of its own. It may be that the members of this presbytery advanced the usual arguments of public health and lack of ground in relation to the disposal of the dead in their area. And it might well be also, that some of them really do not believe in a physical resurrection at last, according to the Words of the Lord Jesus. The organised burning of the bodies of the dead, has the clear stamp of paganism upon the practice. In the case of the true Christian, such "die in the Lord Jesus," and "their bodies being still, united to Christ do rest in the grave till the resurrection" (Shorter Catechism). We have no right, ordinarily, to do anything in this matter but to lay the dust in the dust, without interfering with that dust.

Indications of Unrest in Spain.

At the beginning of the year, it is said that students in Spain were showing signs of unrest, and that this unrest existed prior to the Hungarian revolt against Communistic rule,; but that revolt in Hungary

had encouraged the Spanish students. One reliable foreign correspondent wrote that the role which students have played in the unrest is accounted for partly by the fact that they have no family responsibilities, and are therefore more willing to risk arrest. But the following information is illuminating, when it is asserted that the students "revolt is partly directed against the combined attempt of Church (that is the Roman Catholic Church) and State to keep the intellect in chains." We wish these words could be written large before the eyes of many in Britain today, to show them what Rome does in power, and in Spain in 1957, and would do in Britain also if Pope and priest had power as in poor Spain. Yes! The Roman Catholic Church where it has the power of the sword keeps the intellect of the people in chains. What a diabolical system!

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 Beaulay; 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.).

Ordination of Native Student.

The Northern Presbytery decided at a meeting on 19th March, that the ordination of Mr. Petros Mzamo to the ministry of the Church will (D.V.) take place on Tuesday, 14th May, 1957, at 7 p.m., in the Free Presbyterian Church, Inverness. Mr. Petros Mzamo is an African

student of our S. Rhodesian Mission who received his education in our mission schools, and has just completed his Divinity training under the supervision of Rev. Jas. S. Fraser, M.A., with a view to labouring in his native country among his own people. Mr. Mzamo is expected to arrive in this country by air on 24th April, the Lord willing. The Lord prosper his journey and bless the ministry about to begin.

A. F. MACKAY,

Clerk of Northern Presbytery.

Note.—Mr Mzamo arrived safely and is now in Scotland.—*Editor.*

Meeting of Synod.

The Synod of the Church will meet, the Lord willing, in the Hall of St. Jude's Church, Glasgow, on Tuesday, the 21st day of May, 1957, at 6.30 p.m., when the retiring Moderator, Rev. Fraser MacDonald, M.A., North Tolsta, Lewis, will conduct public worship.—Robert R. Sinclair, *Clerk of Synod.*

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs. A. McL., Drimnin, Oban, £4; Mrs. C. M., 15 Doris Drive, Toronto, £2; Mr. Ed. M., Carrigrich, Harris, £2; Mrs. A. B., 13 Selkirk Street, Hamilton, £1 1/-; Mrs. W. M. Dalhalvaig, Forisnaird, 10/.

Home Mission Fund.—Mrs. W. M., Dalhalvaig, 10/-.

Dominions and Colonial Missions.—Calgary Congregation, per Mr. Angus Beaton, £37 6/9.

Home of Rest Fund.—Mr. L. R. Badcall, Seourie, £1.

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Mission Transport Fund.—U.S.A., Psalm 67, £26 8/2; Anon, Inverness, £3; Friend, Sleat, per Mr. J. McLean, £1.

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