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Need for National Day of Prayer.

For many years now the Free Presbyterian Church of Scotland has, at its Annual Synod, appointed a day of prayer to be observed throughout the Church, principally on account of the continued low state of religion and morals in our nation, and discerning and thoughtful Christians perceive that the need for prayer to God, on behalf of our nation, is more needful than ever at present.

But, as things are at present, what is required is that the whole nation be called upon on an appointed day to turn to God, in the name of Christ Jesus, in prayer, with due penitence and humility. This call and appointment should come from Government level, and should be proposed and required by the well-known leaders of the national churches in England and Scotland. Sad to say, some of these leaders are more concerned with activities which are disturbing the Church of Scotland and the Church of England. In Scotland the Bishop-in-Presbytery controversy; and in England the Canons controversy, are both dividing and disturbing large numbers of people in these two national Churches.

There are two basic reasons why we as a nation ought to humble ourselves before God, and implore by prayer His mercy and the light of His countenance.

The first is, the low and deplorable state of true religion and morals within our realm. The Bible, the pure gospel of Christ, and the true public worship of God, are really matters of no consequence or moment to the vast majority of the people. This is the obvious truth. And, of course, related to this abandonment of Biblical Christianity, there abounds in all grades of society immorality of all kinds. And in this connection things have come to such a terrible pass that those sins and practices which ought to be a shame to speak of, now afford to some sections of the nation cause for even amusement or laughter when mentioned in public. The vilest sins are prevalent and do not afford alarm or abhorrence from many of whom we would expect better. There

are, of course, those who feel deeply the signs of degeneracy in the midst of this professed and once highly-favoured Christian nation.

The second main and serious reason why we need to turn humbly and prayerfully to God as a nation, "officially" and publicly, is the existing and increasing tension between the Western powers, Great Britain included, and the Soviet Communistic Republic. Whether there will be war or not is not a question we shall discuss here. But the fact is that the heads of government in the United States of America, Great Britain and other countries, are speaking repeatedly of this terrible danger, with the possibility of nuclear weapons being employed. In addition to speaking, action is being taken to prepare in a military manner to prevent or to meet such an eventuality. We need not go into details, as our readers are well aware of such facts on this terrible state of affairs as are publicised from time to time. Although here we may just mention one matter to emphasise our point. It is proposed by the American Government and our own Government to establish rocket missile bases in Scotland from which, of course, to retaliate upon Russia, if the need arise. Surely the situation is dangerous and cannot but affect the minds of thinking persons. Yet there is no indication at all that members of the British Government or of the American Government have any notion whatever of openly, publicly and officially seeking the favour, guidance and help of the Most High, Who ruleth in the Kingdom of men. They admit they have problems with respect to the Communistic threat, and still continue to rely on diplomacy, Foreign Ministers, conferences and, if possible, meetings of heads of States. What miserable substitutes these are for national humiliation and prayer before the Lord!

In briefly reviewing these two main reasons which call urgently for a national day of prayer, we would point out that sin, and national sins, dishonour the majesty of heaven and provoke Him to anger. And then, in the light of the records of God's Word, divine judgments may be expected to follow upon God-dishonouring conduct. Indeed, the threat of such judgments is what hangs over Britain today. Is there not a sense of apprehension, and of anxiety? But in the case of the most this apprehension is not related to the threat of divine punishment for the nation's irreligion and immorality. Yet it still can be said that there are those in the midst of the land who cry and sigh for the abominations done in our beloved nation. They would welcome signs in high places of a turning to God, and that an example would be given to the people at large to acknowledge their sins and to plead with God for His mercy, guidance and protection, on a national scale.

In the days of the prophet Joel, we read in his Prophecy that God's judgments called for repentance, and a solemn assembly was called: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is there God?" (Joel 2, 15-17). What was the expectation and hope of the people, in weeping and praying before the Lord? Joel tells us: "Then will the Lord be jealous for his land, and pity his people" (chapter 2, verse 18).

The people of Jerusalem and Judah in the days of Jeremiah were given to much wickedness. He says to them: "Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal . . . and say, We are delivered to do all these abominations" (Jeremiah 7, 9-10). Under such evil conditions in the nation, Jeremiah's prayer recorded in chapter 14, evidences his godly concern for the averting of God's judgments upon the people. Part of his prayer is as follows: "O Lord . . . our backslidings are many: we have sinned against thee. O the hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land. . . . Yet thou, O Lord, art in the midst of us, and we are called by thy name; leave us not." How suitable are the petitions of the prophet here for present day Great Britain!

And what of Nineveh after Jonah preached unto them the preaching that the Lord bade him? From king to cattle there was a covering with sack-cloth; and there was a crying mightily unto God on the part of the people; and all in response to the King's proclaimed and published decree, supported by the nobles (see Jonah 3: 1, 7, 8). There was also a call to everyone to turn from his evil way and from the violence of his hands. Now why did the people thus act when they heard: "Yet forty days and Nineveh shall be overthrown"? We have the answer in verse 9 of this chapter, viz., "Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" And as we read in verse 10, it was truly a mercy for Nineveh that they were thus exercised: "And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them, and he did it not."

We are deeply conscious of the fact that individuals and the nation as a whole have much need of the outpouring of the Spirit of truth and grace to bring us as a people, high and low, to stand still

and acknowledge that God is, and that from Him alone, through His Son Jesus Christ can come to us in these perilous times the mercy, wisdom, reformation, guidance and peace we need. Yet we are a nation to whom great spiritual and providential privileges and favours have been granted in the past; and in the midst of whom the professed Christian Church and witness exists. So when irreligion and immorality become a plague throughout the land; and divine judgments are threatened; and people are anxious and alarmed; surely there ought to be a recognition of this and a responsible expression of opinion as to our need of turning to God in prayer and humiliation, by those in authority in Church and State in this professed Christian nation. The silence of those in high places as to our present need that God would be consulted is a solemn feature of our low state.

The Fellowship Meeting and the Men.

By Rev. JAMES MACLEOD, Greenock.

The late Rev. Donald Beaton dealt with the history of the "Separatists": so did the late Rev. John MacLeod, D.D., Free Church, Inverness. Dr. John Kennedy, in his "Men of Ross-shire," and many others wrote about this Friday exercise of "the men" in some parts of the Highlands and Islands. The cause of this "exercise" is well known. It was a spiritual departure from the dead ministry of the Church of Scotland before 1843. The Lord's people were starved in their souls by dead formalism which could not satisfy them. It would be useless for the awakened to seek counsel, advice, comfort, or instruction at the mouth of a godless and graceless minister! "Going to church to hear the sermon" would often resemble going to the open market to buy or sell animals! The minister was classified as one of the country gentry, with a manse and a large glebe, or farm. He was often the natural son of some "well-to-do" landed proprietor, estate factor, or a near relative of the landlord! How the poor fellow came into the world was not a question of ethics in those days. The poor in those faraway days were at the mercy of the landlord and his factor. The parish minister was the friend and servant of the proprietor: and we believe that was in part the cause how the masses of the people in more recent times turned against the Church. The tyranny of landlords and employers of labour, and the apathy of the Church has been a smouldering, festering sore in the minds of the working people, which finally alienated them from the Church. As late as fifty years ago the landlord was a mighty man. Not so today: he is in many instances an object of pity! In the days of our fathers, grandfathers, and great-grandfathers the proprietor was king, master, and lord over his poverty-

stricken tenants. "They were his people, slaves and serfs!" But to turn back to the "Friday Fellowship meeting," the cause was dead Moderatism! A fair and excellent account of the Separatists Movement is given by Dr. Kennedy, Rev. Alexander Auld, Rev. D. Beaton, and by Rev. John MacLeod, D.D. It has lasted as we said in some parts of the Highlands and Islands to this day. It was considered of the highest importance among "the men" in former days, when large numbers gathered at communion seasons from wide and remote parts to "the feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Isa. xxv, 6. The Friday exercise was generally allocated to the "men." When large numbers of the "men" gathered from Sutherland, Ross, Inverness-shire, Caithness, etc., Friday was a noted day among ministers, people, and the "men." We remember that Friday was the best attended of all the services, with the exception of the Sabbath day services. It is not so now; as a rule, poorly attended by the people. The former interest seems to be dying out, which is a great pity. It is on a par with other matters. It shows the attitude of the people towards the spiritual affairs of their souls.

Can any other cause or reason be given why the people are so apathetic towards the Friday "Fellowship Meeting"? In former days the "men" were highly respected for their godliness, piety, witness-bearing on the side of the Lord in the home, congregation, and their walk and conversation was in strict accordance with their profession. The people took note of the fact that "their walk" was in keeping with their profession. They might appear to the general public to be far too detached from the common people. They were, above all, men of prayer, and kept up secret communion with God at a throne of grace. "Their Father who saw them in secret rewarded them" in that loving respect they were held by the people. The ordinary people believed that they were men of God. They never did try to give that impression to the people that "I am holier than thou." Absolutely not! As we have said above, it was their humble walk, and no airs of superiority about them, sincere, and loveable men. Sin in themselves was their grief, and daily burden: and when they saw it in the words or actions of their neighbours, they witnessed against it. They were "living epistles" that all could read, and that all respected for their godliness. Their piety was not a sham but a gracious disposition through the grace of God in their heart. They walked in the light "as He is in the light"—I John i. They followed the Lord in His Word. "Follow thou me" was to them the greatest conceivable blessing in this world. "If ye love me keep my commandments," was their constant care, and living desire to obey and honour their Lord and Master. They were no legalists. They knew the "terrors of the law," and that no flesh could be justified

in the sight of God through the works of the law. Their constant theme was that Christ crucified was the only foundation for righteousness for lost sinners. They knew, felt, and believed that the ruined sinner must be born again. The Arminian found no place in their theology. This was revealed when the Arminian-Rainy party, and Modernists, did what they could to foist their New Theology on the "men." How quickly and clearly they saw, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith giving heed to seducing spirits, and doctrines of devils—speaking lies in hypocrisy: having their conscience seared with a hot iron"—I Tim. iv.

How often we heard them on the Friday warning the young of the sinful declension that was taking place throughout the land in Church and State. Today we have the fruit of the false doctrines that were then shown throughout the land. "Wolfenden Report," a national disgrace; the Scoto-Catholics of Scotland, via Iona and Edinburgh, seeking to unite with the Romanisers of the corrupt Episcopal Church of England. When God would not recognise the apostate King Saul of Israel, he must flee to the Witch of Endor! With the "men," Friday was a day that they witnessed against error, false doctrines, heresy, hypocrisy, back-sliding from the truth, Sabbath desecration, immoral practice in word, in business, in profession in general; and spoke of individual relationship to the cause of Christ on the Lord's day, and attending to family worship, teaching, and instructing the children, attending the weekly prayer-meeting, fleeing from all appearance of evil. The dance-hall, gambling, lying, and cheating your neighbour, did not escape their warning; and concluded on the authority of God's Word, that if the man who brought forward the portion of Scripture as a "Question" indulged openly or secretly in any sin, he was in grave danger and in a most unhealthy condition of soul before the Lord! On the other hand, how they would trace the weakest groaning in the soul after spiritual life, and encourage the weak believer to persevere in the ways of the Lord, reading the Word, secret prayer, and attending to the preaching of the Word of God. They were men of the tenderest feeling towards the weak believer. They sought to show the difference between the works of the flesh and the work of the Spirit in the soul. It was not their habit to rehearse their own personal experience, beginning with the "Effectual Calling," and finishing up with "sanctification." The man who gave out the "Question" asked the brethren to give marks of the grace of God in the soul and life of the true believer? The minister in charge "opens the question." That is to say, he gives the theological meaning and application of the "portion of Scripture" given to the brethren for the exercise of the day. When the minister in charge expounds the verse (which should be as brief as possible) the men are asked to speak on the "question," that is,

those who are fit and experienced believers. It is very unwise to be asking young men who are newly received into full communion with the Church to "rise and speak to the question." They are not fit to give marks, as if a pupil on the lower grade in a secondary school was fit to teach and instruct the pupils that were in their final year! It is bad for young men beginning their public profession of Christ to be put forward too soon. The fathers would not do it. They most certainly nursed them with their prayers, Christian kindness, and by their own life and walk. But they knew from their past experience how tender and weak the plant of grace is in the regenerated soul! It is better to allow it to grow gradually in secret than to bring it to the full gaze of a godless world and religious hypocrites? "Not a novice, lest being lifted up with pride he fall into the condemnation of the devill"—I Tim. 3. There lurks that danger, the spirit of pride under the cloak of carnal humility. There is again the danger of big ideas developing, self-importance, and the good work of the Spirit made to appear stupid, dull and confused. There is need of wisdom on the part of men in charge of younger men! The Free Presbyterian Church has been stung over and over again (and likely every other Church as well) by laying hands too early on men who could not walk properly in the ways of the Lord. "Not a novice."

But, to return to the "men" and the Friday "Question." Many a poor soul got great and lasting benefit through what the "men" said on Friday. Some, of course, take advantage of the occasion to air personal grievances and scold some one who may be present, or absent, which is entirely wrong and utterly foreign to the spirit and meaning of the exercise. That often arises from bad temper. It is contrary to the spirit of "the day." It is sometimes called "A day of self-examination" and truly that was the original meaning of it: and not a day of airing personal grievances, imaginary persecution, and the like. We do not hear so much of that today as we used to hear forty years ago! The ablest of the men took good care in "speaking to the Question" that all personal matters were kept outside. The odd ones who delighted in personal remarks about those whom they personally disliked were not the most spiritually minded and the most saintly among the men. In fact, the "men" did not favour them very much. They were too aggressive! It can be a most helpful and profitable exercise if conducted in the spirit of the gospel. One thing that should be always avoided is picking up a portion of Scripture which is not a "Question" relative to the state and gracious craving of the souls of the Lord's people. There are scores of suitable passages for such an occasion without going into fields that have no reasonable bearing on the matter before the "men" and the people! The minister in charge has the right to refuse a passage of Scripture which has no relationship to the exercise of the day.

It is on rare occasions that that happens, although it may happen and is rather disconcerting when it happens. The minister is most reluctant to say to the "Propounder," "That is not a 'Question.'" But the men are most careful, and generally there is no jarring note in that respect. It is truly a good exercise for the "men" themselves, and encourages them to address the people in their respective congregations in the absence of the minister.

We have heard the most of the outstanding men that adhered to the Word of God in May, 1893. Indeed, some of them never entered a place of worship in the Declaratory Act Free Church after 1892, the moment they knew that the majority party in the Free Church Assembly in May, 1892 (by an overwhelming majority) passed that infamous Act. In Greenock some of the elders, along with some of the people, conducted meetings in private houses before they managed to gather in a more corporate body in a public hall. They were men of clear discernment what they should do in defence of the Word of God. They knew that it was the Bible that was attacked by the devil and his agents. The very life and spirit of the faith that they had in the Word of God was at stake. They saw what was coming the moment the Authority of the Word of God was taken away from the people. They could separate from men, buildings, money, organisations (however painful), but they could not separate from the Word of God. They were warning the young of the awful declension and of the terrible judgments that were sure to follow the national departure from God's Word. Since that time (well over fifty years ago) we passed through what is called the first world war; and now we speak of the second world war; and, what is more terrible, we speak about a third world war! In all recorded history whether among savage nations, or what is called "Christian civilised nations," when nations prepared for war, war was engaged in! Nations were never in all past history so feverishly preparing as they have been during the last twelve years—Russia, United States, Britain, etc. What is also so noticeable, that the very sins for which ancient nations were blotted out are today raging among the so-called "Christian Nations"! This is what the "men" saw coming, and told us would come; that as the light of the gospel would fade out, "Thou makest darkness, and it is night, wherein all the beasts of the forest do creep forth"—Ps. 104, 20. The ferocious rulers of Russia will deluge the world with blood before they acknowledge defeat. Their god is their power! They adore the god of power. This Russian "god of power" shall be broken, destroyed, but at what expense? Britain is still the centre of civil and religious liberty—and not the United States. The Constitution of the United States is a non-religious Constitution; not so the British Constitution. No doubt whatever, Britain and the United States must stand or fall together against the Russian "god of

power." What is, then, behind this dark cloud? The most glorious period in world history, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth . . . and let the whole earth be filled with His glory"—Ps. 72.

Let our men continue to warn, exhort, instruct, encourage, and witness on the side of truth, righteousness, and the souls of men without fear or favour in the strength of His saving grace. The Free Presbyterian Church has been, and now is indebted to our excellent laymen, missionaries and elders—men who are worthy of the highest confidence and trust in the Courts of the Church. Would to God that the Courts of the other Protestant denominations in Scotland were so well and Scripturally conducted by their office-bearers as the Courts of the Free Presbyterian Church. If they were, one would not hear to the end of time any reference to the political Bishops of Canterbury or Rome! It is, therefore, cause of thankfulness that we have in our midst faithful men, who discern the times we live in and the necessity of keeping the Courts conducted according to the Word of God. Faithful elders in the Courts of the Church of Christ are of the greatest value and importance to maintain purity of worship, doctrines and discipline in their respective congregations: and in discharging their duties in the Courts. Oh, what is the use of a graceless elder or deacon? Absolutely none, but a curse and a snare to the perishing souls of men! They will suit the graceless minister and the graceless congregation! Who voted them into office? Who, but ignorant and graceless men and women. Let our Church members in the election of office-bearers be satisfied that the person, or persons nominated by the members for the respective office of elder or deacon is suitable for the office. The kirk session can of course, accept or reject the person nominated by the members. They have the right to use their own discretion as to the suitability of the person, or persons, nominated by the members for the respective office of elder or deacon. The final decision remains with the kirk session.

"Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report." Heb. i, 1-2.

God's Dealings with My Soul.

By A. NAVYMAN.

(Continued from Page 299).

Now as the Lord shall bring to my remembrance, I will relate my call and conversion in my own simple way, for I knew nothing about religion of any kind, neither did I know even what the name of Jesus Christ meant; but God, in His infinite mercy, was determined I should know Him whom I had so grossly abused.

The first convictions I can remember to have had concerning my soul, was the last voyage I went, which brought me to look at the wicked life I had lived and was then living. This brought me on my knees to God, vowing that if He would be pleased to bring me safe home, and provide me something to do on shore, I would amend my life, and go to church. This I had a hope He would do, because I prayed. In the space of a year He brought me home, and agreeable to my request, found me employment. I set about to perform my vow in going to church, but the devil was too strong for me, for I soon fell into the old track of Sabbath-breaking and sinning, and carried it on to as high a pitch as ever. The Lord suffered me to go on here a little time, to show me what man is by nature, but I perceived it not. I believe I went on in the old way of sinning for two years, and when my checks of conscience troubled me, I strove to smother them by going to clubs to sing and drink. I remember I was learning some new songs when the Lord was pleased, at my work, to bring all my sins to my remembrance, which spoiled all my singing; for I was so wrought upon that I thought I should as surely be damned as I was born. It continued and I could not shake it off. My companions they came, but all would not do: I could not go with them. My wife, then being in a natural state, seeing I was distressed in my mind, cried over me, begging to know what was the matter, yea, told me she would go on her knees to me if I would but tell her. I said I could not tell her what was the matter with me, but that I believed I should go to hell. These words came on my mind, and I could not get rid of them: "What woman is there having ten pieces of silver, if she lose one piece doth not light a candle and sweep the house diligently till she find it?" Thought I, this is something of Scripture, for the Bible was a book I had not looked into for many years before, but now I did, and it brought me on my knees to God, hoping that, if I confessed and prayed to God, read my Bible and went to church, that God would have mercy upon me. However, I set to with a resolution to get no further in debt, but if possible to pay some off the old score. I inquired into those people called "Methodists," for being away so many years, I was ignorant of the meaning of the word Methodist: I was informed they were a good set of people, such as Wesley's and Whitefield's. The first I found out was Wesley's, in the City Road; I thought surely they were angels come down from Heaven, and began to think, if I went according to my resolution, God would look over what was past, and I should soon be fit for heaven; but, oh! the goodness, mercy, and loving kindness of God! He did not let me rest here; for when I was getting up to that pinnacle, He threw me down and broke all my bones by sending His law home to my heart: then I saw myself in a dreadful state, not only that I had

been a sinner, but now was, and could do nothing good. In reading the Bible, what gained my greatest attention was God's anger against sin, and His commands to sanctify myself holy unto the Lord. Well, I inquired how a man might sanctify himself to the Lord; and was informed the people who frequented the tabernacle went there on Saturday evening to sanctify themselves against the Sabbath. When Saturday evening came I set off and went, but, when I came out, found myself more like a devil than a saint. At this time I was quite ignorant of the way of salvation by Jesus Christ: what makes me say so is because there are many who, to my knowledge, never had a change of heart and that know it is through the merits of Jesus Christ they must be saved: but then, say they, "Jesus Christ died for all," but I was quite ignorant even of the name of Jesus Christ. These workmongers set me many tasks to do. I began to read the Bible and pray to God, as I called it, and worked hard, too, till at last I began to feel such enmity spring up in my heart that I said in this wise, "Surely God is a hard God! for He sets man to do more than he is able. Why should He be so hard with a creature that He has made?" I laboured under this for a long time, yet durst not utter the hard thoughts and enmity I had against Him.

I became acquainted with one man in particular, and would have given the world if I had been as good as he. Said I, if I tell that man what I feel, he will doubtless condemn me, and then I will give it all up. Accordingly, when we met again, I told him what I felt, what enmity I had against God and His Word. He seemed surprised, and, upon my asking him if he ever felt anything of the kind, he answered me very sternly, "No! God forbid that I should have enmity against God or His Word." He left me wounded. Well, thought I, condemned I shall be, do what I will, and then began to quarrel with myself for living such a wicked life, and with my mother for not correcting me when I ran away from my master. Had I stayed with him, I might have went to church and lived a better life than I have done; but, it is too late now. I shall be condemned! I cannot repent, well, I will give it up and think no more about it. Once I set off to get drunk, but surely I felt a hell in my conscience at the same time. I laboured here a great while, frequenting a chapel in East Smithfield, called the Mulberry Gardens, in the Countess of Huntington's connection. At this time I was so ignorant that I did not know they would grant me a ticket for a seat, so skulked about like a thief. Rev. J. Jenkins preached there at that time, but I was afraid to speak to anyone about my state. However, one evening, I shall never forget it, a woman who attended there would force her conversation upon me and drew from me many things concerning my distress, which I did not think to speak of, but I had no sooner left her than I was seized with such violent temptations as I never

felt. It was to run down the Tower Hill, right into the Thames, and drown myself. I really thought that the devil ran away with me, for I ran against several people and have no doubt but I knocked them down. I have viewed the spot many a time since where I stopped. I ran against a large post, and clung fast hold of it, as if anybody had drove me, and believe I foamed at the mouth like a mad dog till I had vent. Then I burst into tears, went up a little passage, and suppose I cried for a quarter of an hour, after which I found some composure of mind. I set off, viewing my sad state, and washed my face at a pump, that my wife might not perceive I had been weeping, for at this time the devil set her on to persecute me, and sometimes we would quarrel, yea, fight, but, notwithstanding I was in this state, there were seasons that I preached closely to her what I felt, read the Bible to her, and also the Prayer-Book, though I did not believe she was so bad as I was, yet I never could get her to bend the knee to God, but, blessed be God forever, he made use of me as an instrument to bring her on her knees not many months after, when she found herself in as bad a pickle as I was, and then the devil did make a hand of us with a witness, for there is nobody but the Lord knows the snares, gins, and traps he laid for us. Here I a long time laboured under the law, without having the least view of Jesus Christ. The Lord next led me to meditate what Jesus Christ was, and where I could find His name in the Bible. I pondered it over, for it seemed something new to me. I was led, step by step, to see that He came to save sinners; then, thought I, I am a sinner, but then I am too bad.

After much labour here I heard somebody speaking about a new birth. I could not make out this at all, thinking we must be so changed by the Holy Ghost as to be perfect in thought, word, and deed. However, one summer evening, I went into Moorfields where a man had been preaching and, finding two men arguing with each other, I drew near like a condemned criminal to hear what they had to say and whether they touched my case. One of them observed, "If we say we have no sin, we deceive ourselves, and the Truth is not in us." To which the other replied, the words run thus: "If we say we have not sinned, we make Him a liar, and the Truth is not in us." Intimating that they had been sinners, but now freed from sin in the flesh; that they which had received the grace of God were perfectly holy. They loaded me pretty well, agreeable to the Lord's words, "They bind heavy burdens on men's shoulders, which are grievous to be borne." Thought I, if it be possible for men to arrive at a state of perfection, they certainly must be the people, and I am far enough from that. Well, I strove hard, prayed oftener, went to chapel oftener, read the Bible oftener, and thought, if this will not do I will give it up, and I declare I found enmity in my heart all the time I was at it, but

shortly the Lord would frustrate the whole of it. I would fall into some sin, and then I came to my old conclusion, I shall be condemned after all.

I often say what a peculiar blessing it is from God to be placed under a pastor that can point out the way to a poor entangled creature, but the Lord knows I never met with any that ever spoke to my feelings till he placed me under you (Rev. W. Huntington). For if they did at anytime touch upon it, they pulled it all to pieces before they had done. However, the Lord carried on His work, and, after this toiling and fretting, the blessed Spirit was pleased to open the eyes of my understanding to discern in some measure the Way of Salvation through Jesus Christ, and that He came to seek and to save sinners, and I felt myself one of the blackest cast; but then it was, "He that believes shall be saved, and he that believes not shall be damned." And I could not believe that Christ would save me; I could believe that He would damn me, this I could believe. The common cry among my associates was, "Why do you not believe?" Only believe, say they, and the work is done. Well, I strove to believe, and would with all my soul if I could, and, when I found I could not, enmity began to work afresh. After the Lord had disciplined me here a little, I learnt that faith in Jesus Christ was the gift of God, and that He gave it to a people of His choice; that He had a people formed for Himself. The bitterness that worked in my heart at this is beyond expression. Oh! said I, it ought not to be preached! But, blessed be God, it is now my sweetest morsel, when I can feel in my soul His great love from everlasting to me. I laboured here for near four years, and then the Lord was pleased to enable me to see more and more of the suitableness of Jesus Christ. That God was holy and I unholy; that justice must have satisfaction on me the sinner, or on Jesus Christ, the Surety. I could discern Him coming down from heaven in love to His people, taken our nature into union with Himself, and dying the just for the unjust, that sinners might, through His satisfaction, come near to God. My prayers were then altered and my views quite different to what they were; there was a kind of going after Him. It was no use to set me to work then; my cry was, Oh! that I knew Him for myself! and there was such a desire stirred up in my soul that, night and day, my language was, O! that He would but make known His love to me! Such longing desires had I after Him at that time. For viewing myself on the brink of hell, I wanted a manifestation of Him to me, that I might know whether he had loved me from everlasting; and being assured of this I could believe on Him, and love Him with all my heart and soul: nothing but this would do, after this I sought, and for this I prayed—indeed it was the whole tenor of my prayers. But the Lord appeared to delay His coming. I began to be reluctant, unbelief began to work again, and I came

to my old conclusion, I believe it is only a delusion after all! I have had a little hope for some time, but I have been deceiving myself: If He had ever loved me, He would let me know it. I cannot look at my well-spent life, for of sinners I am the blackest. I know I deserve hell, and He would be just in sending me there, but know where I belong to I must, and shall never rest till I do know. These were my meditations. But, bless Him forever more, one morning I was on my knees at the bedside, to describe what I felt I cannot; but, what with sweat and tears, and the agony I was in, I believe my hair stood upright on my head while I was praying. In that condition these words came to me, like a voice to my soul: "Be of good cheer, thy sins are forgiven thee." I turned myself round, as if the Lord had been behind me, and said, Lord, what! my sins that are past? I am a sinner yet, and immediately these words were applied to my soul, "The blood of Jesus Christ cleanseth us from all sin." What I felt none can express with the tongue. But, oh! the joy, love, and peace that flowed in my soul. I could hardly believe I was the same person. I was full of nothing but praises and thanksgiving to Jesus, for I believed assuredly then that He loved me from everlasting, and bore all my sins in His own body on the tree. This continued promise upon promise, night and day, sleeping and waking, my soul was with Him, yea, I claimed every promise in the Bible. I feared nothing, nor cared for nothing but the Lord Jesus Christ. He was my song night and day. The Lord did so abundantly bless my soul at times that I have told him, though in ignorance, Lord, this is more than I ever asked for, and more than I ever expected: this is sufficient, I shall doubt no more, for this is more than ever man could expect or desire. But still the Lord continued it, for I was, I believe, near a twelvemonth in this state; and, bless the Lord forever, He has not left me without feeling a sense of it to this day, for whenever the Lord is pleased to lead my views to the atonement, that I can view Jesus suffering for me, my heart is broke; and I cannot help it, whether it be under the Word preached or reading the Bible, or on my knees, or at my work, I am often wondered at. But to see what He has saved me from, the vilest of all wretches living! Oh! that I could live more to the honour and glory of His blessed name! A little before the Lord was pleased to bring me into trial of that faith He had given me, I had a vision which I never shall forget while in the flesh, and I will endeavour, as the Lord shall enable me, to describe it. I went on my knees one morning, according to custom before I went about my daily employ, and found great nearness to the Lord in prayer: but all on a sudden, I was caught away in my mind, forgetting I was on my knees, and viewed myself in a bright shining cloud that the sun was ready to shine through. I lay on my side in the cloud with my eyes fixed on some writing which lay at the bottom of it. At this time I was pleading with

the Lord His promises, telling Him of His promised Blessings, His faithfulness, goodness, mercy and love. My eyes were fixed on the writing as if they had been these words applied, "Believest thou this?" I would break out and say, Yes, Lord, I believe that Thou wilt be faithful to all that Thou hast promised. I would plead again. The word was the same in my mind, "Believest thou this?" I still told Him I did believe it. This was applied several times. I was then led to see my vileness, and this passage of Scripture was brought to my mind: "I am a man of unclean lips: my eyes have seen the king, the Lord of Hosts." But when I came to myself I was in a comical posture, for my head was turned round on my shoulder, and I was very wet, I suppose with tears; but this did not work a slavish fear in my heart, for as yet my soul was alive to the Lord Jesus. I considered what it all could mean, and soon after this the Lord, by little and little, began to withdraw His comfortable presence. I could not have communion with Him as usual. I sought Him with all my soul, but could not find His comfortable presence. I then began to find such blasphemous thoughts, and the corruptions of my heart began to ferment, no God apparently at hand, and unbelief stepping in, I began to call all in question, whether the work was of God or not, for this was what I never more expected to find.

I then sat under Mr. W., whose chapel is near to Lincolns Inn Fields, and when I could not find the Lord, I sought some of the established Christians, as I thought, who belonged to that church. Some told me, if they had experienced the love they heard me speak of, they should never be in the state I was in: others said I had forsaken their company, and I certainly must keep bad company. I then went to Mr. W., the minister, and he really laughed at me, and said I must look to Jesus. I told him I could not find Him; and, said I, if I could but look to Him I would not have come to you. In this state I laboured for I believe near six months, and nobody knows what I suffered but God and myself, except those that have felt the same. At times I have found my rebellion stirred up, that I have secretly wished that somebody would come and stab me, and kill me out of my misery. I have jumped out of bed in the night when these blasphemous thoughts were hurled through me, gone on my knees, and prayed God if I was not in the bond of the covenant never to suffer me to get off my knees again, but send me to hell where I deserved to go, but no answer. Sometimes I would get into a private place, go on my knees with humbleness of heart, and cry thus, "Lord, decide this matter once more between Satan and me." I have broke out sometimes, "I do know the Lord, I am sure I do." I have argued with the devil an hour or two on a stretch, I have given all up to him of my experience till I have come to my deliverance, where the Lord spoke peace to my soul; but I never could give up that,

for, blessed be the Lord, He kept me, or Satan would have had his end.

Well, I was brought at last to this conclusion, now I will never speak to any person more about my experiences for I believe there is nobody in the world knows anything about it. "No," says the devil, "you were never yet delivered nor can you find any one person that was delivered from the bondage of the law ever brought into such a state as you are in." Upon which I thus concluded: "Well, if I belong to God He will keep me from these evils; but if not, the devil will have his ends, for I am certain I cannot keep myself."

(To be continued.)

The late Mrs. W. J. MacDonald, Stornoway.

Isabella Morrison was born at Ness, Lewis, in the year 1868. She was the eldest child in a family of eight. She came of a godly stock. Both her parents gave evidence of true piety, her father being a deacon with the godly Rev. Duncan MacBeth, Free Church minister at that time in the parish. Someone has said that although godliness does not run in the blood, it often runs in families. The two grandfathers of Miss Morrison were regarded as gracious men. One of them, Angus Graham, was reputed to be the strongest man in Lewis in his day. At the age of 77 he was preparing to go to America for the third time.

In parting with the Free Church minister of Strath Carron, Rev. Nicol Nicolson, who was on a visit to Lewis at the time, the latter said to him, "Dear friend, we will never meet again till the Judgment Day, and unless you have Christ what will your great strength do you? You were said to be the strongest man ever born in Lewis, but what will that strength do you if you die without a Saviour? It were better you had never been born." The tears trickled down his cheeks and, putting his arms round the neck of the minister, he kissed him and said, "I will never forget your faithful advice to me." From the testimony of godly witnesses who knew him subsequently it appears that Angus was a changed man from then on.

For some time, as a young girl, Miss Morrison served in the manse of Mr. MacBeth, where she daily witnessed the life and example of true godliness. Only the Day of Judgment will reveal the eternal blessings which arise from early association with true piety in the home. Those are greatly privileged who enjoy such blessings in early life.

During this time she heard from her minister a sermon on Romans i, 16, "I am not ashamed of the Gospel of Christ." This sermon left a deep impression on the young girl's mind.

Like many other godly men and women belonging to the Free Church of his day, Mr. MacBeth was well aware of the grave departures from the truth in doctrine, practice and discipline which had begun to be all too apparent in the church he loved and served. These ominous declensions caused him the greatest foreboding and sorrow, and he warned his people against them. To young Isobel he said, "The clouds are darkening, the storm is gathering. I should not wish to be alive when it happens; but should only three take up a stand on the side of Truth in the parish of Ness, see to it that you be one of them. The day will come when you will have to meet the people of the parish, many of them your own co-ages, going one way while you go the opposite way, and they will try to persuade you to go with them, but be sure you will not yield to them." Young Isobel never forgot these words, and the time came after Mr. MacBeth had been gathered to his fathers, that she had cause to remember them.

In 1893 Miss Morrison, now a woman of 25, had left her native parish and was living in Stornoway. For all those who had an interest in the Cause of Christ those were stirring days. The Declaratory Act had been passed in 1892. The following year by the protest of the Rev. D. MacFarlane, the Free Presbyterian Church of Scotland was called into being to preserve the heritage and testimony of the Reformed Church in Scotland in unbroken continuity, and to hand it down to future generations. Some seriously thinking people in Stornoway were sympathetic to the movement. A meeting of those was to be held in the Drill Hall. Miss Morrison had heard of the proposed meeting and the news placed her in a very difficult position. She knew in her heart that it must be either the Church or the Drill Hall. If the Church, could she continue her connection with it and keep a clean conscience? If, on the other hand, it was to be the Drill Hall, how could she face up to the opposition and possibly the scorn and hatred of some who had previously been among her most intimate friends? The problem was one inseparable from the question of the day and many others in different parts of Scotland were faced with it.

In this perplexity Miss Morrison reached a corner of the street where the next step would commit her one way or the other. She stood for a moment pondering; it was then that the advice of her former minister, the Rev. Duncan MacBeth, came warmly and powerfully home to her heart. This was accompanied with the text which had previously impressed her, "I am not ashamed of the Gospel of Christ." Needless to say the truth prevailed and Miss Morrison, guided as by a necessity which would take no denial, found her steps leading her to the Drill Hall. She learned afterwards that, all unknown to her, her father in Ness had passed through a similar experience and had made a similar decision. He

was one of the 'two or three' who upheld the cause of truth there, and formed themselves into a congregation of the Church which afterwards came to be known as the Free Presbyterian Church of Scotland.

We can only imagine the deep satisfaction experienced by both father and daughter in learning that each had been guided to make the same decision on such an important issue quite independently of each other.

The events of the following 63 years provided many occasions which severely tested the loyalty and faithfulness of those attached to the cause and testimony of the Free Presbyterian Church; but from her early choice Miss MacDonald never wavered. At the age of 85 years, when in her last illness, it was a pleasure, both edifying and instructive, to listen to her recalling the events of 63 years before. Her memory then was clear and precise, and the happy and animated manner in which she related these events gave unmistakeable evidence of her intense satisfaction for the part she had been led to take in them.

Of the circumstances concerning Mrs. MacDonald's conversion we have no information, but in 1924 she was constrained to make a public profession of her love to the Redeemer. She had great delight in the House of God, and as long as she was fit and, indeed, sometimes when she was not very fit, she diligently attended the services on Sabbath and week-days.

At the age of 26 Miss Morrison was united in marriage to Mr. W. J. MacDonald, who later settled at Stonefield Farm outside Stornoway. Of this union there were born in all seven children. Like all the children of a simple parentage, Mrs. MacDonald knew the bitterness of sorrow. She lost her first child in infancy, and her husband died in 1923, leaving her a widow for the remaining 34 years of her life. During her later years she suffered acutely. Her sufferings and sorrows were borne with gracious submission to the will of God, and even while in great pain, as she often was, she found occasion to speak of the Lord's goodness and mercy to such a poor, unworthy creature as she knew and felt herself to be.

Over a long period of helplessness she was faithfully and affectionately nursed by the members of her family at home, especially by her daughter Margaret. To all who knew her, and especially to those attending her, she has left an example sweetly savouring of the grace of God and of the spirit of Christ.

On Thursday, the 22nd day of August, 1957, in her 89th year, Mrs. MacDonald entered into rest, and her earthly remains were committed to the grave to await the trumpet of the Resurrection Morning. "So when this corruptible shall have put on incorruption; and this mortal shall have put on immortality, then shall be

brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting: O grave, where is thy victory?"

We take this opportunity of expressing our sympathy with all those members of the family who are left to mourn. J.A.T.

Searmonan.

Leis an Urr. Tearlach C. Mac an Tòisich, D.D.

SEARMON XII.

"Mar an ceudna tha mi ag ràdh ribh, Tha gàirdeachas an làthair ainglean Dhé air son aon pheacach a ni aithreachas."—*Lùcas* xv. 10.

Air bhi do na cis-mhaoir agus do na peacaich air an tarruig le searmonachadh Iosa, agus air a' misneachadh le 'ioraslachd agus le 'mhacantas, nochd iad deigh neo-àbhaisteach air a bhi air an teagasg leis. Ach rinn na sgrìobhaichean agus na Phairisich gearain, ag ràdh, "Tha'm fear so a' gabhail pheacach da ionnsuidh, agus ag itheadh maille riutha." Leis na briathran so bha iad a cumail a mach na'm b'ann bho Dhia a bha Iosa gu'n cuireadh E air falbh daoine aig an robh a leithid sin de chliu, agus gu'n canadh E riubh, "Fan agad fein, na tig am fagusg dhòmh-sa, oir is mise is naoimhe na thusa." Bhitheadh e gu maith na'n robh iad a seachnadh cuideachd nan cismhaoir tre eagal onarach a bhith fulung cron, agus uime sin ga'm fàgail aca-san a b'urrain deiligidh riutha a chum a bhi ga'n gairm gu aithreachas, ach 's ann a bha iad air an gluasad le spiorad uaimhreach agus féineil. Cha deanadh iad aon chuid meadhonan a chleachdadh a chum iompachadh an co-pheacach, na an Slànuighear a mhisneachadh 'n 'a obair. Ann a bhi toirt fa'n ear cia cho fad agus a bha giùlain Iosa 'n a eiseimpleir dhuinne, feumaidh sinn a ghiùlain 'n ar n' inntinnean gu'n robh E cu-comasach a bhi air a thruailleadh. Cha'n e dleasdanas a Chrìosdudh comunn a chumail ri peacaich fhollaiseach; "sgriosair companach n'an amadan." Ach 's e a dhleasdananah cùram a bhi aige dha'n anamaibh; agus mur eil e air a ghairm gu dìreach gu bhi saothrachadh air son an iompachaidh, bhuineadh dhà bhi'g ùrnuigh air an son agus a misneachadh na muinntir a tha.

'Nis, 's e na cosamhlachdan a tha air an cur sìos anns a chaibideil so freagairt ar Tighearna do ghearainibh nam Phairiseach. Tha E ga'm freagairt air an grùndd féin. Bha E dol an ceann fhìor obair Féin, mar neach a thainig a ghairm pheacach gu aithreachas. Mar an robh na Phairisich a cur feum air aithreachas, car son a bha iad a faotainn coire Dhà-san air son E bhi'g iarruidh iompachadh na muinntir a bha araon a cur feum air, agus ag aideachadh am feum air? Bha neach eil a deanamh aoibhneis 'n 'a obair, agus a soirbheachadh. Ma bha, an àite a bhi deanamh aoibhneis, iad a' gearain agus a càineadh, thug iad le sin fianuis nach robh co-fhaireachadh aca ri neamh, gur e cealgairean a bh'annta, agus, uime sin, nach robh aon a bu mhotha feum air aithreachas na iadsan. Tha'm Fear-saoraidh, ann a bha rùsgadh an cealgaireachd, a toirt a mach cho mòr agus cho luachmhor 's a tha iompachadh.

"Agus labhair esan an cosamhlachd so riu, ag ràdh, Co an duine dhìbhse aig am bheil ceud caora, ma chailleas e aon diubh, nach fàg an naoi deug agus an ceithir fichead anns an fhàsach, agus nach teid an deigh na caorach a chailleadh, gus am faigh e i? agus air dha a faotainn, cuiridh e air a ghuallean i le gàirdeachas. Agus an uair a thig e dhachaidh, gairmidh e a chàirdean agus a choimhearsnaich an ceann a chèile, ag ràdh riu, Deanamh gàirdeachas maille riumsa a chionn gu'n d'thuair mi

mo chaora bha caillte. Mar sin tha mi ag ràdh ruibh, gu'm bi aoibhneas air neamh air son aon pheacach a ni aithreachas, na's motha na air son naoi deug agus ceithir fichead firean, aig nach eil feum air aithreachas. No co a bhean aig am bheil deich buinn airgid, ma chailleas i aon bhonn diubh, nach las coinneal, agus nach sguab an tigh, agus nach iarr gu dichollach gus am faigh i e? Agus air dhith fhaotainn, gairmidh i a ban-chàirdean agus a ban-choimhearsnaich an ceann a cheile, ag ràdh, Deanamh gàirdeachas leam-sa, oir thuair mi am bonn a chaill mi. Mar an ceudna tha mi ag ràdh ribh, Tha gàirdeachas an làthair ainglean Dhé air son aon pheacach a ni aithreachas."

Tha ceisd ag eirigh a thaobh an tomhas do dh'eolas a th'aig na h-ainglean agus aig a mhuinntir shaorta a thaobh ciod a tha dol air adhart air an talamh. Tha fios againn gu'm bheil na h-ainglean a chuir an ceill breith Chrìosd, a fhritheil Dhà 'n a bhuaireadh, a neartaich E 'n a chruaidh-ghleachd, a chuir an ceill aiseirigh, agus a bha maille ris 'n a dhol suas gu glòir, 'n an "spioradan frithealaidh air an cur a mach chum frithealaidh dhaibh-san a bhitheas 'n an oighreachan air slàinte. Agus tha h-uile aobhar againn a bhi smuainteachadh, an deigh am frithealaidh fodh chomhair na Rìgh-chathrach, gur e so an obair is urramaich agus is taitniche a th'aca. Tha fhios againn, mar an ceudna, nach eil anamaibh nan naoimh a chaidh dhachaidh a cadal gus an aiseirigh; agus nach eil iad, ann a'meadhon glòir an t-seallaidh bheannaicht', gun suim aca do chùisean am bràithrean a tha cur na comhraig a chuir iad-san aon uair ann an gleann nan deur so, agus a tha iad a miannachadh an deigh an co-chomunn. Tha iad nan neul de dh'fhianuisean, ga'n cuartachadh-san a tha ruith reis a Chrìosduidh. Agus am feadh a tha iad, ann an dòchas aoibhneach, a feitheamh ris an uchd-mhacachd, eadhon saorsa a chuirp, mar sin tha iad a miannachadh air son iomlanachd corp diomhair Chrìosd, 'n uair a philleas saor-dhaoine an Tighearn agus a thig iad gu Sion le caithream, agus aoibhneas siorruidh air an cinn: 'n uair a gheibh iad aoibhneas agus subhachas, agus a theicheas bròn agus osnaich air falbh. Cha'n urrain e bhi, uime sin, gu'm bheil iad air am fàgail ann an aineolas air staid aobhar Chrìosd air an talamh. Tha e air a dheanamh ro-shoilleir dhuinn, bho chuibhrionnabh eile de'n fhocal, gu'm bheil fios air a thoirt air na freasdalan, aoibhnach na uamhasach, air am bheil Dia toirt a bhi'g oibreachadh chum buaidh an aobhair sin air a cheann mu dheireadh. Agus tha'n earrann so a toirt barantas dhuinn co-dhiubh an uibhr so a ràdh, gu'm bheil aithreachas aon pheacach na ni cho mòr agus gu'm bheil e'g aobhrachadh aoibhneas air neamh.

Neamh. Cia cho aineolach 's a tha sinn air neamh. Cia cho aineolach 's a tha iad air, eadhon a tha toirt barachd ann a bhi miannachadh as deigh a fois agus a beannachd. Ann an so chi sinn gu dorch tre ghoine; ach an sin aghaidh ri aghaidh. Ach 's aithne dhuinn an uibhir so, gur ann an sin a tha glòir Dhé gu sònraicht' air a foillseachadh, gu'm bheil Iehobhah-Iosa ann an sin air fhaicinn 'n ar nàdur mar an t-Uan ann a'meadhon na Rìgh-chathrach; gur ann an sin a tha naomhachd agus gràdh naomh a gabhail còmhnuidh-gràdh baraicht' agus iomlan do Dhia, agus gràdh iomlan do aon a cheile; agus gur ann an sin a tha aoradh agus seirbhis air an toirt do Dhia. gun sgios, gun stad, agus gun pheacadh. Agus 's aithne dhuinn an uibhir so mar an ceudna, nach ann air son aobharan beag, neo-airidh, suarach, a bhitheas aoibhneas air neamh. 'Nis, tha aoibhneas an sin "air son aon pheacach a ni aithreachas."

Amhairceadh-mid le urram a stigh an so, agus feoraicheadh-mid car son. Dh'fhaodadh e bhi 'n a fhreagairt ni's leoir a ràdh, gur ann le bhi toirt pheacach gu aithreachas a tha obair mhòr na saorsa, obair mhòr Dhé, air a cur air adhart. B'e "aithreachas" cuspair searmonachaidh seirbhisich Dhé fodh linn an t-Seann Tiomnuidh, cuspair searmonachaidh roimh-ruithear Chrìosd, agus Chrìosd Fein, a thainig "cha'n ann a ghairm

na'm firean, ach na'm peacach gu aithreachas," agus na'n Abstol a thug fianuis mu "aithreachas a thaobh Dhé, agus creidimh a thaobh ar Tighearn Iosa Crìosd"; agus feumaidh e bhi 'n a chuspair ar searmonachaidh-ne fathasd, gu'm feum daoine aithreachas a dheanamh, agus toradh iomchuidh an aithreachais a thoirt a mach. 'Nis, do bhrìgh gu'n do dheilbh Dia ann an obair na saorsa, cha'n e mhàin slàinte pheacach chaillte de'n t-sliochd da'm buin sinn, ach, mar an ceudna, gu bhi foillseachadh do "uachdaranachdan agus do chumhachdan ann an ionadaibh neamhaidh" a ghliocas eugsamhla agus saobhneas do-labhairt a ghràis, agus mar is ann 'n uair a tha obair Chrìosd a toirt buaidh ann an iompachadh pheacach a chùim Dhé a tha so ann an iomlanachd air fhoillseachadh, faodaidh sinn fhaicinn car son a tha aoibhneas 'n a measg thairis air aon pheacach a ni aithreachas.

Oir—1. Tha aithreachas air a chompanachadh le slàinte. Is ann a "chum beatha" tha e; is e h-ann a bhi faotainn an ni bha caillte, a bhi'g aiseag gu beatha a' ni bha marbh. Ma theid a' neach nach dean aithreachas gu cinnteach a dhìth, bithidh a' neach a ni aithreachas gu cinnteach air a thearnadh; cha'n ann, gu dearbh, air sgàth feart na eufachd ann an aithreachas gu bhi cosnadh maitheanas, na gu bhi deanamh dhaoine iomchuidh air a shon—tha'n t-aithreachas a tha'g amharc air son maitheanas anns an doigh so, na aithreachas meallta agus neo-luachmhor—ach do bhrìgh gu'm bheil creidimh (tre'm bheil sinn a faotainn maitheanas peacaidh) agus aithreachas gu neo-sgaraichte air an ceangal ri cheile; agus do bhrìgh gur e aithreachas slàinte air tòiseachadh, ann am fìor sheadh slàinte—pilleadh an anama ri Dia, tòiseachadh naomhachaidh.

A mhàin cumadh-mid air chuimhne gur e'n t-aithreachas a tha 'n a thòiseachadh naomhachaidh, aithreachas a tha, mar an ceudna, ga leantuinn 'n a dhol air adhart, agus a tha leantuinn ann am beo-chleachdadh gus am bheil an Crìosduidh air a shaoradh bho'n pheacadh, an ni a tha'g aobhrachadh bròn. Oir tha aobhar cagail gu'n bheil mòran a tha fantuinn riaraidh le seorsa aithreachais a bha'n cuideachd an ceud iarraidh an deigh Chrìosd, ach a sguir a bhi faotainn cleachdadh; ged a tha, air an làimh eile, fìor aithreachas ann, a tha bròn thairis air cho staoin agus a tha'n aithreachas, agus a tha air am buaireadh, gu'n aobhar, gu bhi toirt àite do mhi-mhisneachd. Gabhadh iad so gràin, da-rìreadh, a chionn gu'm bheil iad a bròn cho beag thairis air an ni sin is fuathach le Dia, agus a chosg uibhir do Chrìosd; ach ma tha iad a miannachadh as deigh cridhe briste air son peacaidh, agus cridhe air a dhealachadh ri peacadh, amhairceadh iad Ris-san a tha air àrdachadh gu bhi toirt aithreachais, agus a chumas a chuid Féin a bròn air son peacaidh gus, le a làmhan Féin, a shiabas E gach deur air falbh bho'n suilean gu bràth.

Tha aoibhneas, uime sin, air neamh thairis air aon pheacach a ni aithreachas, do bhrìgh gu'm bheil aithreachas agus slàinte ceangailte. Tha'n TIGHEARNA a mionnachadh air Fein nach eil tlachd aig ann am bas an aingidh, ach gu'm pilleadh an t-aingidh bho shlighe agus gu'm bitheadh e beo. Tha E gràsmhor; is gràdh E. Cha'n ann a chionn nach eil E neo-chrìochnach gràdhach a tha ifrinn ann, ach a chionn gu'm bheil E neo-chrìochnach ceart mar an ceudna. Is ann a chionn gu'm bheil E neo-chrìochnach gràsmhor a tha tròcair a faotainn cleachdadh 'n ar saoghal seachranach-ne. Bha gach aon pheacach a ni aithreachas air a ghràdhachadh leis le gràdh sìorruidh; uime sin, le coimhneas gràdhach tha E ga dhùsgadh, ga leoin, ga ioraslachadh, agus ga tharruig; agus mar sin tha E deanamh gàirdeachas thairis air le ceol. Tha a chreutairean naomh a giùlain iomhaigh; tha iadsan mar an ceudna nan gràdh: uime sin tha iad a deanamh gàirdeachas thairis air saorsa a pheacaich bho thruaigh gun chrìch, agus thairis air e thighinn gu bhi 'n a oighre air an lànachd do dh'aoibhneas air am bheil iad fein fìosrach. Tha iad a deanamh gàirdeachas thairis air ùr-chleachdadh agus buaidh gràidh saoraidh àrd-uachdaranail.

Cha'd fhairich iad riamh gu dearbh pianntan ifrinn, ach tha mothachadh soilleir aca air an uamhas mar nach urrain a bhi aig neach air thalamh; agus is aithne dhoibh 'n am fein-fhiosrachadh fein ciod e beannachdan neamh; uime sin, tha iad a deanamh gairdeachais thairis air saorsa a pheacaich, a ni aithreachas, bho losgadh siorruidh, agus thairis air e bhi air a dheanamh freagarach air son oighreachd nan naomh 's an t-solus.

(R'a leantuinn.)

Notes and Comments.

Russian Communism and Religion.

It was recently quoted in the press that the Russian newspaper *Pravda* had declared that religion is still a problem in the Soviet Union despite the Government's 40-year campaign to discredit it. *Pravda* said—"It must be stamped out. Anti-religious lectures are not enough. To beat religion every force is needed, including cinema, radio and television." This is indeed an up-to-date reminder of the continuance of the Russian Government's anti-God campaign. Fighting against God, before Whom the arrogant men of the Kremlin are as grasshoppers, is an awful task for men to engage in. It appears that these men are having great success in a material way; but are having difficulty in eliminating religion from the minds of the Russian people as a whole. How can men who are atheists, with no moral standards and principles, be trusted to keep their word and promises in their agreements with other nations?

This is the very foundation of the tension between Russia and the Western Powers at the present time. God Himself will assuredly deal with those in Russia who propagate and support the continuance of an anti-God campaign. We in Great Britain should beware of wittingly or unthinkingly leaving out of Government thinking, policy and activities, the great and precious principles of a spiritual and moral nature set forth in the Word of God and in the Christian religion.

Another Modern Immoral Practice.

There has again come into prominence the evil and immoral matter and practice of artificial insemination by a donor. Lord Wheatley, Judge of the Court of Session, Edinburgh, recently found in law that a wife who had a child by A.I.D., even without the consent of her husband, had not committed adultery as the learned Judge interpreted the law as it now stands on the question of adultery. If Lord Wheatley's judgment is unassailable as to its legal wisdom, then this new, modern and subtle evil must be brought under scrutiny with the purpose of enacting new laws which will make it an added and vital reason to sue for and obtain a divorce by an aggrieved husband. We, of course, believe this

practice to be a gross sin against God in every stage of it, and the Synod of the Free Presbyterian Church some years ago, when warned by Dr. M. Tallach, London, of the introduction of A.I.D., sent a protest against this practice to the Medical Council and the Home Secretary at that time.

Truly the powers of darkness and Satan are at work today in this modern world. Advances in science are going hand in hand with irreligion and perverted and unscriptural views regarding moral standards. Dr. Fisher, the Archbishop of Canterbury, made a very strong speech recently against A.I.D., and also asserted that it should be made a criminal offence. Where the Archbishop leaves himself open to criticism is in reference to his statement: "An honest and moving case can be made out for A.I.D. on compassionate grounds." So the Archbishop would have, in his view, a criminal offence ordinarily to be allowable on compassionate grounds.

This is neither sound morals, nor theology. And, again, the Archbishop contended for the recommendation of the Wolfenden Report that the gross sin dealt with in that Report should not be dealt with as a criminal offence in the case of consenting adults. He appears to contradict himself. It is a great relief to us and many others that the Wolfenden Report recommendations have not been accepted by the Government; although the Archbishop and his Church by a majority vote supported the recommendation. One thing we perceive in the Archbishop's expression of opinion on matters of religions and morals is, that questions adversely affecting marriage seem to stir him up to strong critical public utterance, much more so than the teaching of erroneous doctrine and the existence of Romish practises, and Sabbath desecration, etc. Of course, behind the Romish ban on divorce (except when a dispensation is granted) and other strictures regarding marriage, is no doubt the unscriptural view that marriage is a sacrament with all the "ecclesiastical" implications of that. Of course, we do not intend in these statements to support anything whatsoever which will weaken Scriptural teaching regarding the marriage bond.

Sabbath Pence and Sunday Papers.

The Rev. W. N. Peterkin, of St. George's Church of Scotland, Dumfries, is reported recently to have returned from a trip to America with new ideas aimed at doubling his congregation's weekly offerings. The members of the congregation were to receive an eight-page booklet describing the new scheme for giving. Mr. Peterkin is reported to have said: "There are members paying more for Sunday papers than they give to the Church. They will be asked to review their outlook and give an actual sacrifice which can be felt in pocket and heart. The only compulsion will be that of conscience." But throughout a lengthy report of Mr.

Peterkin's ideas, not one word of condemnation of members reading Sunday papers and not a word about heart and conscience with regard to members reading such trash on God's holy day. It seems that money, not morals, matters most in present-day carnal religion.

The Honouring of Robert Burns.

On the 25th of January last, clubs and societies held dinners, suppers and concerts all over Britain and other parts of the world to render their annual honour to the famous Scottish poet, Robert Burns. In 1959, the bicentenary year of Burns' birth, there are to be special endeavours to honour the memory of the poet, and as one writer stated, "to present him to the world." At the same time, there is also concern by the worshippers of Burns, as in the past, to present him as to his personal character in a fairer garb and light than some critics, even from the distant past, would allow. In the *Radio Times* for 24th January there is an article in which a certain Scottish doctor, James Currie, M.D., comes in for slashing criticism. It is stated that Dr. Currie, who practised in Liverpool, met Burns once in his life and wrote a biography of Burns. The article states that the legend persisted that Robert Burns died early (at the age of thirty-eight) as a result of his alcoholic excesses. The article further says, "It is a legend."

The man who created this legend is said to be James Currie, M.D. We add, so much the better if it really is a legend; but it does seem strange that there has existed "the popular idea of Burns the drunkard, the raffish wastrel," to quote the above article again. Whatever the truth or otherwise of these charges against Burns, it is apparent that many do honour him to the point of worship. We recall attending the funeral of a man recently who never entered a place of divine worship for many years because of complete indifference to spiritual matters. One of his relations mentioned with obvious satisfaction that the deceased man could quote Burns extensively, and that among his last words on his death-bed included a quotation from the poet. There was no mention of quoting Scripture, the Word of God in his life-time or on the brink of Eternity.

This, we fear, could be said of many worldly-minded admirers of the Scottish poet. John Knox did more for Scotland than an army of like personalities to Burns by his godly character, his manly and gracious courage before the occupant of the throne in his day, his preaching, his pen, and his actions as a great Christian and Protestant Reformer. But Knox is now forgotten in Scotland to a large extent as well as other eminent personalities who, by their unique gifts, piety and character, raised Scotland from darkness and obscurity to an honoured place in the world. It is a Knox we need today, and not a Robert Burns, albeit he was a genius in his own line of poetry.

Church's Extravagant Project.

Inveraray Presbytery of the Church of Scotland, at a meeting in January, approved a proposal for the restoration of the 18th century steeple of a church (presumably in Inveraray) which was taken down as it was in a dangerous condition. The cost is estimated at £10,500. Surely this is the height of folly and a most extravagant proposal indeed, when the Church of Scotland declares at its Assembly that millions of pounds are required for building churches in new housing areas. What will a £10,000 steeple do for the good of precious souls in Inveraray? If the Gospel of Christ will be preached to sinners in Inveraray, this precious means of grace and the people who may hear it can well do without a costly steeple. Congregations do well to have plain, comfortable church buildings; and any extra money people may have to devote to church purposes can surely be devoted to better purposes than an unnecessary steeple. Ornate church buildings are still more or less the order of the day in the Church of Scotland, although money for Church purposes is anything but plentiful.

Literary Notice.**A book commended by Rev. J. P. MacQueen.**

There has just been published a new up-to-date history of the noble Waldensians, by their life-long admirer, Captain R. M. Stephens, a cultured and refined English gentleman, and a retired naval officer. He is certainly not the first English Christian gentleman to interest himself in this Christian community in the Waldensian valleys, among the Cottian Alps, on the North-West Italian border with France. The late worthy Mr. J. Forbes Moncrieff, C.A., Edinburgh, a writer of annual evangelical pamphlets and booklets for the young, and a contributor of excellent articles to the *Free Presbyterian Magazine*, also wrote a history of the Waldensians, after living weeks, if not months, among them, but that history, like many others, has been long since out of print. The title of this book is "Never Failing Light: Waldensian History from the Earliest Times to the Present Day."

The price of this history, from apostolic days to the present, is 15/- (by post 16/5) and, however disappointing the rather flimsy cover, I can assure the reader who seeks the glory of God in all things, and the spiritual welfare of precious immortal souls that, when he or she lays down the book, he or she has had a real historical, mental, moral, and spiritual feast and tonic. As the mind and soul need moral and spiritual nourishment and establishment, just as the body needs literal food for its sustenance and physical well-being, it is well worth a good deal of economic and financial self-denial and self-sacrifice to obtain and possess

this book. It is to be had from the author, Captain R. M. Stephens, at 190 Cooden Drive, Bexhill-on-Sea, Sussex, England. This history of the keeping pure of the Gospel of Jesus Christ in its original, pristine, primitive, Scriptural apostolic simplicity and plainness amidst inhuman, ruthless torture, persecutions and decimating massacres by the satanically intolerant Papal system, from apostolic times till the Reformation, is unique and unparalleled in the history of the Church in the world, the history of Israel alone excepted. While the Covenanters in Scotland endured unspeakably terrible tortures for "the faith once delivered to the saints," it was only for a few generations, whereas the Waldensians suffered periodically and frequently from the times of the Apostles till the Protector, Oliver Cromwell, peremptorily commanded the Pope of Rome to cease this abominably inhuman conduct relative to the Waldensians. Only the Great Day will reveal what the Reformation in Europe owes to the itinerant preachers of the Waldensian valleys, who translated and propagated the Word of God at the risk of their lives, all over Europe. Their history has a lesson to teach the Free Presbyterian Church of Scotland today, as showing that the maintaining of the infallible, immutable teaching of the Word of God uncompromisingly for centuries, made it unnecessary for them to alter one jot or tittle at the Reformation. If, therefore, the Free Presbyterian Church of Scotland will adhere uncompromisingly to the same immutable, infallible, and eternal truths of the Bible, it will carry our church into the blessed Church of the Millennium, for it appears that we are in the midst of its terrible birth-throes already. Then, "He shall reign (or judge) among many people and nations (by His Word and Spirit, not by a visible physical reign), and they shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more." Those blessed and glorious days will be brought about, not by the tortuous intrigues of carnally-minded worldly politicians, diplomats, and statesmen, through Leagues of Nations or United Nations Organisations, but by the God of Peace and the Prince of Peace, through the Gospel of peace, love, truth, holiness, justice and mercy. The Jesuit-Modernist World Council of Churches will by then have vanished into well-deserved oblivion.

Captain Stephens has put his readers in his debt by putting in small compass the results of years of painstaking research, and annual tours to the Italian haunts of the Waldensians. These tours strictly forbid Sabbath travelling and, at least, some Free Presbyterians have taken advantage of them. There are various emigrant colonies and communities of the Waldensians now to be found both in North and South America. However, my advice to all readers is get and read this book for yourselves; its large print making it easy to read for the elderly people. Let the young

especially read it. It has 20 illustrations and five maps. The Word of God—and it only—was the rule of the Waldensian in all things. This history illustrates the truth that God will have a people to serve Him somewhere in the world, even when darkness is covering other parts of the earth and gross darkness the people, while sun and moon endure. It also illustrates the truth that the seed of the Serpent will ever persecute the seed of the woman with all the combined diabolical ingenuity of Satan and his human slaves and dupes, while the true Church of Christ will forever, while this world lasts, prove that its appropriate emblem is “the bush burning, but not consumed.”

Church Notes.

Communion.

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, Achmore, Portnalong, Breasclete, Fort William, Stoer and London; third, 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; fifth, Stornoway and Thurso. *September*—First Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert and Stoer; fourth, Applecross. *October*—First Sabbath, Tolsta and Lochcarron; second, Gairloch and Ness; 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 1958 (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, 6th April, 1958, the following services have been arranged (D.V.), to be conducted by the Rev. John Colquhoun, Glendale, Skye, and the Rev. Donald MacLean, C.A., Portree, Skye:—Thursday, 3rd April, 7 p.m.; Friday, 4th April, 3.30 p.m. (Gaelic), and 7 p.m. (Fellowship Meeting); Saturday, 5th April, 3.30 p.m. and 6.30 p.m. (Prayer Meeting). Sabbath, 6th April, 11 a.m., 3.30 p.m. (Gaelic), with an English service in Bridewell Hall simultaneously, and 7 p.m. Monday, 7th April, 3.30 p.m. (Gaelic) and 7 p.m. For the benefit of those living in outlying districts we may state that all the week-day services will be held in the Bridewell Hall, London City Mission, Eccleston Place, and only the Sabbath services, morning, afternoon, and evening, 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 Schoolhouse, opposite St. Michael's Hall, on Wednesday, at 7 p.m.

Protest from Southern Presbytery.

The Southern Presbytery of the Free Presbyterian Church of Scotland, meeting at Glasgow on the 12th day of November, 1957, decided to protest most emphatically against the first recommendation of the (Wolfenden) "Report of the Committee on Homosexual Offences and Prostitution," lately published.

Deploring the lack of any appeal to holy Scripture on the part of the Wolfenden Committee for guidance in their deliberations, the Presbytery protest strongly against the adoption of the first recommendation, "That homosexual behaviour between consenting adults in private be no longer a criminal offence."

Homosexual behaviour is a flagrant breach of the moral law of God, particularly of the Seventh Commandment, and "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." The adoption of this recommendation will weaken the moral and deterrent force of the law, being contrary to the moral interests of the community. It was for the sin of sodomy in particular that God destroyed Sodom and Gomorrah by brimstone and fire (Genesis 19, 24). The overthrow therein described is "an example unto those that after should live ungodly" (II Peter 2, 6), and is surely a solemn warning to our magistrates and people.

As we see from Romans, chapter 14, the civil magistrate has serious duties to perform in the proper discharge of his office. "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

Thus we find in the account given of the reformation under good King Josiah of Judah that "he brake down the houses of the Sodomites" (II Kings 23, 7). Similarly, in I Kings 15, 12, we find it recorded of King Asa that "he took away the Sodomites out of the land, and removed all the idols that his fathers had made."

The Presbytery are assured that the adoption of the recommendation referred to will greatly weaken the hands of the civil magistrate and make further way for the Lord's judgments upon us as a nation.

(Sgd.) DONALD CAMPBELL,
JAMES P. MACKAY,
MALCOLM MACSWEEN.

Members of Committee appointed by
the Southern Presbytery.

This protest was forwarded to the Right Hon. R. A. Butler, Home Secretary, on 18th December, 1957, and has been acknowledged.

Note to Contributors.

We are reminded that the printers of the magazine have, at times, difficulty in reading the writing in some articles which they handle. This does not apply to all contributors who send in their contributions in writing. But will all who send in articles for the magazine either have their manuscript typed, or written on one side of the page only and as legible as possible.

Church Reports for Synod.

The Synod meets again (D.V.) on Tuesday after the third Sabbath of May and Conveners of Church Standing Committees and others, from whom the Synod expects written reports, please note that these reports must be in the hands of the Synod Clerk by the end of March or first of April in order to be printed in time. It is not necessary for these reports to be held back until near the time of Synod.

ROBERT R. SINCLAIR, *Clerk of Synod.*

Miss MacKay Leaves for Ingwenya.

Miss J. MacKay, M.A., who has done such useful work already in the Mission School at Ingwenya, made known to the Committee that if no one came forward to undertake Secondary School work she would return to the Mission Field once more. No one having come forward, the Committee called upon Miss MacKay and she willingly resigned her post at home and sets off for Rhodesia on 12th February aboard the "Rhodesia Castle." The Committee are much indebted to Miss MacKay and warmly wish her the Lord's blessing in her work.

The Committee would remind teachers in our Church that there are still vacancies in Zenka and Mbuma Schools and any who feel that they have a mind to engage in this work should communicate with the Clerk of the Committee.

The new Secondary School opened on 21st January. As Miss MacKay is going out, Miss MacCuish is being transferred to this part of the work through which a still larger number of young Africans will be brought into contact with the Word of God. The results will only be fully known to Him Who has said, "So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Is. 55, 11). Our earnest prayer should be that much fruit would be seen to His glory.

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

Home of Rest Committee.

The Synod has appointed a committee to enquire into the possibilities of getting a Home of Rest for those in our Church seeking and needing such facilities. The committee would be grateful for any suggestions or offers of assistance by money or services or otherwise which the readers of the magazine may be in a position to make.

Any communications in regard to this matter should be sent to Rev. W. Grant, F.P. Manse, Halkirk, Caithness.

J. P. MACKAY, *Committee Clerk.*

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs. D. MacKenzie, Ripley, Ontario, £14 14/4; Mr. and Mrs. MacLennan, 36 Morey Street, Hillsdale, U.S.A., £10; Miss A. McLeod, Saltburn, Invergordon, £2; Dr. E. MacSween, New Cumnock, £2 12/-; Mrs. M. Murray, Forsinard, £1; Miss M. MacKenzie, 71 Midmills Road, Inverness, £1; Mr. J. M. Banks, Tilford, Farnham, £3 3/-.

Home Mission Fund.—Mr. and Mrs. J. McLennan, Hillsdale, £10; Mr. and Mrs. D. McLennan, Cedar Rapids, £10; Miss M. MacKenzie, Midmills Road, Inverness, £1; A Friend, Stornoway Postmark, £1; Mr. G. MacKenzie, Finchley Wood, Surrey, £2 10/-.

College Fund.—From "Z," £1.

Aged and Infirm Ministers' and Widows' and Orphans' Fund.—Mrs. D. MacKenzie, Ripley, Ontario, £10.

Organisation Fund.—Mr. J. McLeod, Drinishadder, £1 10/-; Mr. and Mrs. D. MacLennan, Cedar Rapids, U.S.A., £8; Mr. and Mrs. J. MacLennan, Hillsdale, Mich., £5.

Mission to the Jews Fund.—Zechariah 12-10, Glasgow, 10/-; Mrs. J. A. Reid, Sheerness, Alta, Canada, £3 10/10; Mr. Dennis Lewis, St. John's Road, Chelmsford, £2; Mr. and Mrs. J. MacLennan, Hillsdale, £3; Mrs. N. MacKenzie, Gross, Ile., Mich., £1.

Home of Rest Fund.—Anon., Edinburgh Postmark, £5; Miss M. N., Portree, per Rev. W. Grant, £1.

Dominions and Colonial Missions.—Mr. Thos. Macdonald, Winnipeg, £3; Mr. and Mrs. J. MacLennan, Hillsdale, £10; Mr. and Mrs. D. MacLennan, Cedar Rapids, £10; Mrs. N. MacKenzie, Gross, Ile., Mich., £3.

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