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The Scottish Reformation Society Magazine.

Not so long ago we referred critically to the Scottish Reformation Society in these columns, as lacking in active witness against what endangered Reformation principles in Scotland, viz., the proposal to introduce Bishops-in-Presbytery in the Church of Scotland. This was an issue (if anything would) which ought to have brought clear, strong, exposure and condemnation from this society, at least in their monthly magazine, *The Bulwark*. But, so far, we have not happened to read a single line in any issue since May last year, condemning the proposed introduction of a measure of Episcopacy into the Church of Scotland. If we are correct in this, as far as the lack of any official statement condemning Bishops-in-Presbytery is concerned, then the silence of the Scottish Reformation Society is to be thoroughly condemned. But this is not the particular matter we wish to comment upon just now, but upon the reading subject matter of *The Bulwark*, the monthly journal on behalf of Reformation principles, issued by the Scottish Reformation Society.

In recent times, we and others have been much dissatisfied with articles appearing in *The Bulwark*. We take nothing to do with their literary merit, but with their content. While travelling recently, we took with us the March, 1958, issue of *The Bulwark*, and after reading it right through we were left with a sense of amazement at the adverse effect upon us of much of what we had read. In writing thus we do not claim any special editorial gifts whereby we may criticise the editorial acumen and policy of others. But as a reader of *The Bulwark* we make the following observations on the aforementioned March issue.

The opening article on page 17 is headed "Coincidence." in which factual, historic statements and comments are made upon the lives of King James VI and Joseph Stalin. And as far as we can judge there is not a sentence of a positive or critical nature which brings any moral, gospel, Christian or Protestant teaching to bear upon the reader's mind.

Again, there are two paragraphs under "News and Notes," which deal with the celebration of the Ukrainians' Christmas in Edinburgh at the beginning of January, at which the Papal Envoy, Archbishop O'Hara, was present. Now, the two paragraphs do no more than give a detailed report, in over thirty lines of reading, of the Romish rites, ceremonies and proceedings. Surely readers might expect some pointed, critical comment, in a Protestant magazine and not merely a report of Romish proceedings?

Then, on page 19, under heading, "Parings From the Press," by Rev. George Fraser, M.A., there is given over 50 lines of reading matter quoting entirely from beginning to end the Catholic Truth Society's booklet telling about the Roman Catholic girl Bernadette, around whom the deplorable Lourdes has been built up. And to our utter astonishment, there is not one word added to remind the Protestant reader of the deceitful and superstitious character and practices of Rome. So, if one wants to know the background story of Lourdes from the Roman Catholic point of view, they just need to read *The Bulwark* article. But it will not be a sufficient defence to argue that the Protestant reader is expected to discern the superstition and unscriptural procedures and practices revealed in this detailed account. Is not *The Bulwark* distributed to all kinds and classes of old and young, who need to be cautioned and guarded and informed against Romish propaganda through the booklets of the Catholic Truth Society? To us there seems to be here a great lack of common sense, if not worse, in publishing Romish propaganda without one word to countermand it, and this in a Scottish Reformation Society's magazine.

In the same March issue there is another article under the main heading: "Roman Catholic Teaching," by Rev. John H. Sammon, M.A. Mr. Sammon has been bringing before *The Bulwark* readers Roman Catholic teaching on varied doctrines from Romish pamphlets. In the March issue the sub-heading is: "The Title is—Sin." Now, Mr. Sammon introduces a whole column of quotations from a Roman Catholic pamphlet on sin, with these words of his own, viz., "This pamphlet has the supreme merit that it treats of sin with the most awful seriousness, and warns the reader about the wages of sin, as every preacher must do, whether Roman Catholic or Protestant. Here are some of its strong affirmations and warnings." Then Mr. Sammon goes on to fill a column of *The Bulwark* with Romish quotations on sin; and concludes the article with a brief comment of his own on the point of God's justice, etc. But what should have been told *The Bulwark* readers is, that Rome's teaching about sin in one pamphlet produced by Mr. Sammon, is not Rome's teaching about sin which we can find elsewhere, in say, the moral theology of the Jesuits, or in the writings of the late Protestant, Dr. Alex.

Robertson, D.D., of Venice. Dr. Robertson, who lived for many years in Italy, has a chapter in one of his books on Roman Catholic teaching entitled, "Salvation in Sin." This is more like the basic, practical teaching of the Romish priest regarding sin. Rev. Mr. Sammon, as we have quoted, states that this Romish booklet treats of sin with the most awful seriousness. But we and others know from our reading and even limited knowledge, that there is no organisation on the face of this earth which treats the fact of sin in such an evil, unscriptural and deceitful manner as the Roman Catholic Church. And for articles in *The Bulwark* to be commending the Romish presentation of the doctrine of sin, is surely far removed from the mind, teaching and witness of the Scottish Reformers.

We grant that there may be no intention on the part of contributors to *The Bulwark* to wittingly present unsatisfactory reading subject matter in its pages, but it is time that more care and consideration should be given to the publication of articles which will leave no doubt in the minds of readers as to the separating of "the precious from the vile," in regard to Reformation doctrine and practice, as distinct from Romish and Episcopal doctrine and practice. ". . . And if thou take forth the precious from the vile, thou shalt be as my mouth . . ." (Jeremiah, chap. 15, verse 19).

The Art of Man-Fishing.

By The Venerable THOMAS BOSTON, of Ettrick.

A soliloquy on the Art of Man-Fishing.

CARNAL WISDOM.

Thy body is weak, spare it, and weary it not; it cannot abide toil, labour, and weariness, spare thyself then.

SPIRITUAL WISDOM.

Your body is God's as well as your spirit; spare it not for glorifying God, I Cor. vi. 20. "In weariness, and in painfulness," II Cor. xi. 27. "He giveth power to the faint, and to them that have no might He increaseth strength," Isa. xl. 29. This thou hast experienced.

CARNAL WISDOM.

Labour to get neat and fine expressions; for these do very much commend a preacher to the learned; and without these they think nothing of it.

SPIRITUAL WISDOM.

Christ sent thee to preach the gospel not with wisdom of words, I Cor. i. 17. Go not to them with "excellency of speech, or of wisdom," I Cor. ii. 1. Let not thy speech, or preaching be with the "enticing words of man's wisdom," verse 4.

CARNAL WISDOM.

Endeavour to be somewhat smooth in preaching, and calm; and do not go out upon the particular sins of the land, or of the persons to whom thou preachest.

SPIRITUAL WISDOM.

"Cry aloud and spare not, lift up thy voice like a trumpet: shew my people their sins," Isa. lviii. "Open rebuke is better than secret love," Pro. xxvii. 5. "Study to shew thyself approved unto God, rightly dividing the word of truth," II Tim. ii. 15.

CARNAL WISDOM.

If thou wilt not do so, they will be irritated against thee, and may create thee trouble; and what a foolish thing would it be for thee to speak boldly to such a generation as this, whose very looks are terrible?

SPIRITUAL WISDOM.

"He that rebuketh a man, afterwards shall find more favour than he that flattereth with his tongue," Pro. xxviii. 23. I have experienced this. "Fear them not, neither be afraid at their looks, though they be a rebellious house. I have made thy face strong against their faces," Ezek. iii. 8, 9. Experience confirms this.

CARNAL WISDOM.

It is a dangerous way to speak freely, and condescend on particulars: there may be more hazard in it than thou art aware of.

SPIRITUAL WISDOM.

"He that walketh uprightly walketh surely," Pro. x. 9. "Whoso walketh uprightly shall be saved," chap. xxviii. 18.

CARNAL WISDOM.

Thou wilt be looked on as a fool, as a monster of men; thou wilt be called a railer; and so lose thy reputation and credit, and thou hadst need to preserve that. Men will hate and abhor thee; and why shouldst thou expose thyself to these things?

SPIRITUAL WISDOM.

"Thou must become a fool, that thou mayest be wise," I Cor. iii. 18. "We are made a spectacle to the world," chap. iv. 9. See verse 10. "The servant is not greater than his lord," John v. 20 compared with chap. x. 20. "He has a devil, and is mad, why hear ye Him?" If thou be Christ's disciple, "thou must deny thyself," Matt. xvi. 24. "If the world hate you, ye know it hated me, before it hated you," John xv. 18, says our Lord.

CARNAL WISDOM.

Great people especially will be offended at you, if you speak not faith to them and court and caress them. And if you be looked down upon by great people, who are wise and mighty, what will you think of your preaching?

SPIRITUAL WISDOM.

"Accept no man's person, neither give flattering titles to man, for, in so doing, thy Maker will soon take thee away," Job xxxii. 21, 22. "Few of the rulers believed on Christ," John vii. 48. "Not many wise men after the flesh, not many mighty, not many noble are called," I Cor. i. 26. "Speak thou God's Word to kings, and be not ashamed," Ps. cxix. 46.

CARNAL WISDOM.

Our people are new come out from under Prelacy, and they would not desire to have sins told particularly, and especially old sores ripped up. They cannot abide that doctrine. Other doctrine would take better with them. Hold off such things; for it may well do them ill, it will do them no good.

SPIRITUAL WISDOM.

"Thou shalt speak my words unto them, whether they will hear, or whether they will forbear, for they are most rebellious," Ezek. ii. 7. "Give them warning from me. If thou do it not, they shall die in their sins, but their blood will I require at thy hand," chap. iii. 17, 18. "What the Lord saith to thee, that do thou speak," I Kings xxii. 14.

CARNAL WISDOM.

If you preach such things, yet prudence requires that you speak of them very warily. Though conscience says thou must, yet speak them somewhat covertly, that you may not offend them sore, and especially with respect to them that are but coming in yet, and do not fill them with prejudices at first; you may get occasion afterwards.

SPIRITUAL WISDOM.

"Cry aloud, and spare not," Isa. lviii. 1. "Cursed be he that doth the work of the Lord deceitfully. Peter, at the first, told the Jews that were but coming to hear, 'Him (Christ) ye have taken, and by wicked hands have crucified and slain'," Acts ii. 23. "Work while it is called today; the night cometh wherein thou canst not work," John ix. 4.

CARNAL WISDOM.

Be but fair especially to them that have the stroke in the Parish, till you be settled in a Parish to get a stipend. If you will not do so, you may look for toiling up and down then; for

parishes will scare at you, and will not call you, and how will you live? And so such a way of preaching will be to your loss, whereas otherwise it might be better with you.

SPIRITUAL WISDOM.

"To have respect of persons is not good; for, for a piece of bread that man will transgress," Pro. xxviii. 21. "The will of the Lord be done," Acts xxi. 14. "God has determined your time, before appointed, and the bounds of your habitation," Acts xvii. 26. "And His counsel shall stand, oppose," Isa. xlv. 10. "If thou be faithful, thou shalt abound with blessings; but if thou make haste to be rich, thou shalt not be innocent," Pro. xxviii. 20.

Huntington's Reply to Navyman.

Thy simple narrative arrived safe, and in the perusal of it I found a medley of sweets in it, and a medley of feelings in my own soul which accompanied the reading of it. I wondered I admired, I grieved, I wept, and at times laughed quite out; I said, in my heart, this vessel has made many tacks, spent much time in sailing, and for ten years did not run one knot toward the desired haven, which is so commodious to winter in. However, we are glad to find that Jonah is got safe to land: you and I, my son, are subject to many epidemical disorders which require many bitter potions, and much physic. Stiff necks and stony hearts; perverse wills, and obstinate minds; the leprosy in the blood, and the plague in the heart; these require much probing, and a deal of medicine, and all little enough to restore us to health and keep us alive. Thou hast got a large track to look back upon, plenty of room for reflection, and a vast compass of this world to explore; one continued scene of preservation, and the innumerable deliverances of an unknown God, must at times be a soul-humbling consideration to thee, and is a confirmation of that wonderful passage: "Preserved in Christ Jesus, and called."

However, I will be bold to say that thou hast been more roughly handled on shore than ever thou wert at sea; no captain, that ever thou saileth with, ever treated thee with that cruelty that thou has experienced from the buffetings of thy old master, the devil; all the lashes of the cat were but flea-bites when compared to the chastisements and scourges of God; nor any dangers at sea so perilous as that of hovering upon the brink of the bottomless pit, with a guilty conscience, and under the curse of God; I know thou wilt agree with me in this. What pains, what patience, what long-suffering and long-forbearance, what watchfulness and tender care does the Almighty exercise on behalf of poor crawling worms of the dust, who are such enemies to Him,

such infamous rebels against Him! But His decree is sure, His eternal love is first, and the price of our redemption is paid, and we must be brought to know it, to feel it, and to enjoy it, that we may be melted, purified, and humbled, and that our God may be glorified.

It is true, had all these sufferings been in defence of the Gospel, it had been an honour, and thou wouldst have borne, even on thy back, the marks of the Lord Jesus; but, alas, thou wast buffeted for thy faults; but even this hast worked for good, for we have had our fill of this miserable world, and, whatever opportunity we may have to return, I believe we shall never desire to go back.

Worldly prosperity is seldom a furtherance of the good work within; if it was God would not keep the generality of His people so poor as He does; a state of absolute dependance on Him is best for us, though proud nature doth not like to submit to it. It makes us industrious, watchful, and furnishes us with many petitions at the throne of Grace; it makes His mercies sweet, and excites gratitude for the least favour; and, while the Almighty causes His goodness to pass before us, we see our signs, and many tokens for good, which encourage faith and cause us to abound in hope; and, He hath promised us every needful supply, and hath put temporal as well as spiritual blessings into His covenant and in His promise, and hath appointed Christ heir of all things pertaining to this life and to that which is to come, our portion is safest in His hand, and He shall choose our inheritance for us; He hath not intended to give us our good things in this life, He hath provided some better thing for us, a treasure in the heavens, where no moth corrupts, where no thief approaches; therefore, "Having found food and raiment, be therewith content, for we brought nothing into this world, and it is certain we can carry nothing out."

Be not entangled with acquaintances, nor suffer thyself to be brought into bondage by any one that makes a profession of religion, let him be who he may. There are but few, comparatively speaking, who know either law or Gospel in the power of them: they know neither the goodness nor the severity of God: they can neither sing of mercy nor of judgment. It hath often been a grief to me to see a young believer, just verged out of darkness, running after every one he can find that makes up a profession: one robs him, another wounds him. If such were to be still and quiet, keep themselves to themselves, and observe the Lord's work with them, and what passes between their own souls and Him, pay attention to His voice and watch His visitations, compare spiritual things with spiritual, His word with His work, and give all diligence to make their calling and election sure, we should not have so many halting and doubting believers as we have; but

they let the best opportunity slip, and then the time comes, when they desire to see one of the days of the Son of Man, and they shall not see it. Such simple souls are often ensnared by the worst of hypocrites, they look up to one who appears to have great light, and they see with his eyes, and go by his light, and what he says is sure to be Gospel; another appears to be all faith and fervour, and they rest upon his arm; by and by this shining light falls into error, and the supposed strong believer discovers nothing but rash presumption and then their right eyes must be plucked out, and their right hands cut off; and how halt and maimed does such a poor soul feel himself to be; how is he staggered and stumbled; how enfeebled and discouraged is he, and how strongly do his natural affections bias him. Thus poor David fared when Ahitophel, his counsellor and companion, was given up to Satan; and Paul, when Alexander and Demas turned their backs upon him; but God never forsook them. And truly our fellowship is with the Father and the Son, Christ Jesus, who will be with us through evil report and good report, and to hoary hairs and old age will He carry us. O that we may walk humbly with Him! Walk with Him in peace and equity, and He shall shine upon our path, direct our steps, and pluck our feet out of every net. There is none like the God of Jeshurun, who rideth upon the heavens in our help, and in His excellency on the skies. The Eternal God is our refuge, and underneath are the everlasting arms; He shall thrust out every enemy from before us, and shall say, Destroy them. To His protection I commit thee, and under His shadow may thy trust be, till every calamity be overpast. Amen and amen, says thy willing servant in Christ Jesus.—W.H.

O! What condescension, what humiliation, is this in God, to behold the things that are done on earth! And will God, in very deed dwell with men? Yes, though He be high, yet hath He respect to the lowly; for a sinner created anew in Christ Jesus is the master piece of divine workmanship, and from such the King of kings receives His greatest revenue: "This people have I formed for myself, they shall shew forth my praise." They shall celebrate the illustrious perfections of His nature, His counsels of old, which are faithfulness and truth, the wondrous works of His hands, the innumerable folds of His wisdom, and the glorious majesty of His kingdom.

W. HUNTINGTON.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret; and thy Father which seeth in secret shall reward thee openly."

—Matthew, chapter vi, verse 6.

Exhortation to Gospel Ministers.

A Sermon by REV. LACHLAN MACKENZIE, Lochcarron.

I Timothy iv, 16: "Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee."

A standing ministry is one of the greatest benefits purchased by the death of Christ. It is a proof of the ascension and exaltation of our glorious Redeemer in heaven. The Jewish writers inform us that the people, as well as the High Priest himself, were in anxious apprehension about his life when he went, in his pontifical robes, once in the year to the holy of holies. Accordingly, he had bells on the bottom of his robes, that the least step or motion might be heard, and it is probable, at least in part, that there is an allusion to this in that beautiful passage in Psalm 89, 15th verse—"Blessed is the people that hear the joyful sound." Our Lord, as High Priest and King of His Church, is ascended on high. We hear the joyful sound of the Gospel according to His promise, and this melodious sound shall be heard in the Church till He makes His second appearance. The shout of a King is in the Church, and this is the voice of the Gospel, when God comes with the right hand of His power. Ministers are compared to the lights of heaven, on account of their usefulness to the Church; and they must be either stars of light or black, wandering stars of darkness. Whatever pleasure people may have in hearing their own duties preached to them, they like very well to hear the duties of a minister. And this is what I mean, with God's assistance, to point out to you this day. If such a man as Timothy stood in need of an advice it will be readily acknowledged that every minister to the end of the world will stand in need of advice likewise. Your attention is therefore called to this precious and voluminous text which was just read in your hearing. You have here, therefore—

1. The duty of a minister.
2. The motive to perform his duty.

1. The duty of a minister. A certain author, speaking of Satan, sin and death, says that they made a wonderful bridge between hell and this world to carry over the spirits of darkness and all kinds of misery to the earth. And the sure Word of Revelation informs us that our Lord Jesus Christ is the Ladder that unites and joins heaven and earth. And every minister of the Gospel, in an inferior sense, is concerned in this work likewise. The Gospel is the canal that joins the two great oceans—the eternity that is past to the eternity which is to come. It reveals to us truths and mysteries which in past ages were hid from mankind; but now pour forth their light upon the dark corners

of the earth. The work of a clergyman is great, and his duty is difficult and cannot well be contained in the bounds of a single discourse. But the Apostle gives an example here, and I shall study clear brevity. The clergyman's duty therefore, is—

1. To take heed to himself.
2. To take heed to the doctrine.

1. To take heed to himself. Much depends upon the life and conversation of a clergyman. They are called angels in allusion to their office. They are compared to angels on account of their purity. The angels that stood in their uprightness are called holy and elect angels. And those that fell are called devils. There is no middle state. In like manner, the minister must be either the servant of God or the standard-bearer of the devil. He must be therefore cautious about his conduct. It is not to be supposed that the Apostle as much as suspected Timothy of any gross immorality. But a clergyman, if he is not guarded in his walk, may do several things that may disgrace his profession, even though free from gross crimes. In the dissipated city of Ephesus the virtuous, the holy Timothy may be in danger if he does not take heed to himself. The minister must beware—

- (1) Of light and frivolous behaviour and small things.
- (2) Of overmuch attachment to his worldly interest.
- (3) Of too great fondness for company and idle amusement.

(1) He must beware of light and frivolous behaviour and small things. One of the characters of things required in the Scripture bishop is gravity. True, solid joy and a serene, calm disposition of the soul is very different from foolish mirth. A clergyman may be innocently cheerful and sometimes mix serious things with harmless pleasantry without descending so low as to act the part of a comedian upon the stage. It was customary once for great men to have fools in their family to divert the company, and is it not a pity that a clergyman would so far forget himself as to divert any company at his own expense? They may like him as children love a Merry Andrew or puppet show; but they secretly despise him in their hearts. The Apostle forbids foolish jesting, and, indeed, people serve the devil as effectually by words having a double meaning as by gross immoralities. But to put this in the strongest light: let the conversation of such a person in company for two or three hours be gathered and put in print. What an awful appearance it would make to the public. I can take upon me to say that in primitive times the conversation of an individual clergyman, or a number of them, met together could bear repetition. It might be even printed for the edification of the Church. A certain man said once if a tinker were to hear the conversation of some

ministers what comparison would he make in his own mind. I leave this to my hearers.

(2) He must beware of over-much attachment to his worldly interest. Our Lord says that out of the abundance of the heart the mouth speaketh. In the company of farmers, merchants and drovers it is natural to hear them talk about their different professions. Even in such company we sometimes hear a serious hint which a man is the better of, and when the ambassadors of the Prince of Life and Lord of Glory meet is it not natural that we would hear something about Him? What shall we say? "Tell it not in Gath. Publish it not in Askelon, lest the daughters of the uncircumcised triumph." Do we not see the abomination of desolation standing in the holy place, does not the world contaminate the very breath of the clergy? I was reading in Church history of a great bishop who was celebrating high mass to his people. While he was engaged in this work, his groom comes in to tell him that such a mare had a foal. He left the work and went to the stable. Are my hearers, the congregation and the clergy, shocked and offended at the conduct of such a monster? Allow me, my dear friends, to adopt the language of a holy prophet to a penitent king—"Thou art the man." You, my friends, have witnessed the celebration of the Lord's Supper. What conversation have you heard upon the afternoon of such a Sabbath, without making an exception of the clergy? Would not a stranger that heard them without seeing them suppose that it was the dairymaid speaking to the cow-herd? Instead of hearing the language of the prophets and apostles, you hear the dialect of drovers and sheep farmers. By this time I suppose you have some fellow-feeling for the bishop that went to the stable. He is not such a monster as you thought him.

Scripture informs us that a covetous man will have no inheritance in the Kingdom of God and of Christ, and if a covetous Christian is a bad character, a covetous clergyman is still worse. The language of the Lord Jesus Christ to the clergyman is this—"Feed my sheep, feed my lambs." If he should neglect to feed them, can we suppose that the following excuse will be sustained at the judgment seat? "Lord, I had a large farm and a great number of cattle and sheep of my own, and I had no time to look after the sheep and lambs of Christ." I fear his apology will be cast. The unprofitable servant will be speechless. May the God of heaven rouse His servants in the ministry. The most hardened infidel cannot be indifferent to this doctrine at the near approach of eternity. But again—

(3) The clergyman must take heed and beware of too great fondness for company and idle amusement. It was melancholy acknowledgment that a poor clergyman, given much to company, made upon the bed of death. When desired by some friends to

pray in his distress, he said it was too late. There is an awful curse mentioned in Scripture against the weak-kneed. "Let their table become a snare." Accordingly, our Lord Jesus Christ cautions His Apostles against gluttony and drunkenness and the cares of this life. Their followers are in danger of these sins, both from the wicked and the people of God sometimes. They have different ends. The one ensnares them to oppose them, and even good men may make them exceed from mere kindness. It is true our Lord Jesus was in the company of publicans and sinners. So must we occasionally, and if we have the same view our Lord had we shall be kept from shame. His design was to save them. Jesus Christ was God and Man. And he knew the kind of publicans and sinners upon whom His doctrine would have effect. We do not. And therefore, instead of reforming, we may be in danger of catching some infectious spiritual disease from them. Without some call from God in His providence, we might as well imitate Christ in working miracles as in associating with many sinners. Company may give us a relish for idle amusement and diversion that may be a snare to our souls, and do us spiritual hurt. Christ tells us if the salt hath lost its savour it becomes useless; in like manner if the clergy frequent company instead of seasoning the company with the salt of grace, they lost the salt themselves. Instead of hearing the peculiar language of the Gospel, you hear the idle language of the company. In a word, the minister of the Gospel is to take heed that he do not go to the right hand or to the left. He may do hurt by levity; he may do hurt by needless austerities. He will therefore require a good deal of spiritual prudence. By complying with some people in some innocent things, he may gain them to religion: by complying too much he may lose his own. And when his end is honest, the God whom he serves will direct him. Some good men go to one extreme, some to another. But their mistakes are over-ruled by God for their own good and that of others. The excessive sobriety of Timothy must have done good. In dissipated Ephesus the minister must take heed to the doctrine. It is not to be supposed, nor is it probable, that the Apostle suspected Timothy of any false opinions. But even Timothy stands in need of caution and advice. The Apostle here seems to have some particular advice in view respecting doctrine. The great doctrine he has in view is the most ancient doctrine of Revelation and the glory and foundation of Christianity. And upon this depends every other wholesome doctrine needful for souls. Scripture is a revelation from God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. The great doctrine of godliness which we have in the last verse of the preceding chapter is in these words: "God was manifest in the flesh, justified in the Spirit, seen of angels, preached

unto the Gentiles, believed on in the world, received up into glory." The incarnation is a doctrine of pure revelation. The light of nature and the sagacity of philosophers could not discover it to us. And the Man of God is to have this doctrine in sight in every doctrine he preaches, as the man at the helm has his eye upon the compass whatever way he steers his course. And as the minister has the great foundation in sight as his leading doctrine, he is to build upon it, and to take heed what he builds. All doctrines are not equally useful, as a man may even preach truth and not preach the Gospel. I remember a particular note I heard when a boy. The minister was lecturing upon Proverbs xxxi, about the duties of the good housewife. He said, "She took hold of the distaff and spindle, but," says he, "we have a better thing than the distaff, and that is the wheel." Though the observation is true, I cannot call it a very edifying truth. It was poor doctrine at best. I shall in a few words point out to you the kind of doctrine the Gospel minister is to preach and insist upon constantly—

- (1) The doctrine that humbles the sinner.
- (2) The doctrine that exalts Christ.
- (3) The doctrine that promotes holiness, and virtue, and therefore will feed souls.

(1) The doctrine that humbles the sinner. Two great truths are necessary to be inculcated upon the sinner in order to humble him and to bring him to the foot of the cross, and these are the deep corruption of human nature and the sins he has been guilty of either privately in the sight of God, or publicly in the sight of the world. The depravity and deceitfulness of the heart are to be laid open, and all the dark labyrinths and lurking holes, where sin lies hid, the false reasonings, apologies and excuses by which he deceives himself, are to be examined and tried by the light of Scripture, and when the abominations of his heart and the guilt of his life are proven against him, this will be the means, by the influences of the blessed Spirit, of bringing down his proud and uncircumcised heart. And when the Spirit of God says, "Thou art the Man," the sinner will fall down and yield to the Great Conqueror in the day of His power.

(2) The doctrine that exalts Christ. The law is our school-master to bring us to Christ. He is the end of the law. The law shows us our sin, and when searching doctrines and truths that are terrifying are preached to sinners, the carnal heart will rise in enmity against them. Upon this the enemy strikes in and denies the truth, or if the doctrine brings conviction, he tells the sinner there is no salvation for such a wretch; he sees there is but a step between him and hell. It is now the minister's business to exalt the Saviour by telling the truth about Him, and nothing but the truth. He is the brightness of His Father's glory and the

express image of His Person. He is that glorious Person in whom dwelleth all the fulness of the Godhead bodily, and therefore able to save to the very uttermost. He is able and willing to save, and this is clear from His eternal existence, the glory of His works, and the extent of His power. By showing Christ to the sinner he knows His name and will therefore trust in Him. The Apostles and apostolical men preached Christ, and if we preach anything else we lose our pains, for He is the Head Cornerstone.

(3) The doctrine that promotes holiness and virtue, and therefore will feed souls. The great end of the Gospel is to restore the image of God, and thus prepare the souls for heaven. But it must be observed that a man may give very good advice and yet not promote holiness or virtue. If a man desires a poor, benumbed, starving creature, without strength, to rise and work, it is a cruel piece of mockery. He must first feed and cure him with food and cordials. In like manner to tell dead sinners to perform the duties of holiness, to which they have neither strength or relish, is to lose our pains. They must taste some comfort by having at least some faith in the Saviour before they can work in His vineyard. The tree must be made good before it produces good fruit, and the man must have some spiritual strength before he can work and proceed on his spiritual journey. We must do every other thing in the strength of Christ, and this strength is never refused to those who earnestly and honestly ask it. The wayfaring men, though fools, will not err in the way of holiness, for they go from strength to strength till they appear perfect in Zion. After the Apostle had recommended to Timothy to take heed to his conduct, to his doctrine, he adds, "Continue in them." A very learned man supposes that this is an advice to Timothy to remain in Ephesus. Perhaps the Apostle saw by the spirit of discernment that Timothy might prefer some other corner of the vineyard to work in, and therefore gave him this hint. Whatever be in this, we may say in the present instance that providence seems to point out to Timothy where he ought to work. Jacob loved Rachel better than Leah, and yet Leah was the mother of six sons, and from one of them descended the Saviour of the world.

And though this is a rough, rugged parish, who knows but God is saying to His servant here, as He said to the Apostle in Acts xviii. 9, 10: "Be not afraid, but speak, and hold not thy peace, for I have much people in this city." And Christ may have many souls in this very place. The minister is to ask heavenly direction, and wherever God calls let him follow. Jonah, no doubt, would choose rather to prophecy and preach in his own country in Palestine, but if the Prophet refuses to comply with the Divine will, the whale is prepared to receive him into her belly. May God bless His Word. Amen.

The late John Mackay, Elder, North Tolsta.

"Live so as to be missed," said the saintly MacCheyne. So lived the subject of this obituary. In his native village here, where he adorned a profession of godliness for many years, his absence is keenly felt. Even those who only knew him as one who was wont to rebuke on the road, and to pray earnestly in the church, confess that they miss him. Yet, it is among the circle of godly relatives and friends that his loss is really felt and mourned.

John Mackay was born in the year 1884 in North Tolsta, Lewis. As the son of gracious parents, he enjoyed the unspeakable blessing of being reared in an atmosphere of genuine piety. That such a circumstance, under the Divine blessing, had an early leavening influence upon him, may be gleaned from his own words regarding his exercise of soul at the early age of seven. He used to narrate that even then, while herding the cattle on the moor, the thought of the Being of God forced itself on his young mind. As he thought of the question, What is God? he confessed that there and then he felt such enmity and hatred of heart to that Holy God that, if he could, he would have smitten Him with the herding stick which he held in his hand. Many years, however, were to elapse and many temptations were to try John before he gained an assurance that he was one of Christ's own.

As a young man he was exemplary, and often found satisfaction in his own fancied goodness. He found himself not merely a sinner, but a self-righteous Pharisee. In that state of mind he continued for some time, but in due course knew that he was totally and morally corrupt and a lost soul. Having a desire to attend the weekly prayer meeting, he was sorely tried by Satan that self and vanity were his motives, and not the glory of God and the good of his soul. We quote his own words regarding this trial. In godly simplicity he said, "Lord, Thou knowest that it is not for a name that I am going to the prayer meeting." For seventeen long years our late worthy friend struggled with the claims of the Divine law, and the overtures of the Gospel, seeking diligently the way of peace and life. Like many others, he had to confess that he took the advice of Mr. Legality, only to find out that the labour of the foolish wearieth every one of them, because he knoweth not the way to the city. The Lord was stripping and preparing John for the glorious liberty of the Gospel. As he thought of his sins, and his accountability to God especially for Gospel privileges, he often related with deep emotion that he truly envied the heathen who never heard, and still more the beasts and birds who had no soul. The dawn was about to break, but just before that he was assaulted once more by the adversary. This time it was Satan with the Truth, regarding God's oath relative to that nation referred to in Psalm 95, verse 10, "Forty years long was I grieved with this

generation. . . . Unto whom I swear in my wrath that they should not enter into my rest." John felt that should he pass the forty line he was undone for ever. That thought added anguish to concern, as his mind dwelt without ceasing on the fact that he was now bordering on his fortieth year in the room of mercy, and still without hope. The Devil was a liar; for before he had reached the fortieth year of his life he was blessed with the joyful assurance that he was a justified sinner. As he listened to the Rev. D. M. Macdonald (then minister of Portree) inviting to the Lord's table, he discovered that he had every mark of grace mentioned. The same minister quoted the words, "Rejoice in the Lord, and again I say rejoice." John's bands were loosed, as these words came with Divine Power to his soul. Then indeed he could sing:

"I shall not die but live, and shall
The works of God discover.
The Lord hath me chastised sore,
But not to death given o'er."

It was touching to hear him tell how clearly he was convinced of the sin of unbelief in resisting the Son of God, whose head was wet with dew and his locks with the drops of the night. For many days he retained in his soul a precious sense of assurance, gratitude, shame, wonder, and joy. That joy was first broken while listening to one of our worthy missionaries. John thought that he should be able to follow completely what the worthy man had to say, and finding him to be out of his depth on the subject of sanctification he was brought thus into darkness.

The fruits of the great change wrought upon our late friend soon began to manifest themselves in his life. Since the beginning of his public profession in 1926, his life was characterised by a concern for the Glory of God, an ever deepening love, an interest in the cause of Christ, the breath of prayer, and the love of the Truth. He was known by friend and foe alike as a man of great spiritual earnestness. Anything in him that had the look of sternness was the result, not of harshness, but of high principle and love for souls. He was not afraid to rebuke sin, and if by so doing he failed to command the love, at least he gained the respect of the community.

His natural witty disposition, sanctified and refined by grace, made him a most pleasant and edifying companion. In John's company the worldlings would soon grow weary. He would hardly engage in a conversation without making reference to Christ and His grace. As an elder he discharged his duties faithfully and solemnly, and his prayers were prayers indeed. Even in public one felt that the Eternal was a great reality to him.

The witness of the Free Presbyterian Church meant much to John. Right clearly he saw that there were very good reasons for

leaving a church which had departed lamentably from the church of the Reformers. To his church, as to his Master, he was unswervingly loyal.

Towards the close of his days in the valley he was often sorely tempted to call in question his own conversion and sanctification. "My love to the Cause, my love to His people, of these he would say I am sure; but my lack of love to God makes me afraid." As he bade his brother elders farewell, they asked him what he was leaving with them. The answer was, "A downpour of the Holy Spirit, and see that ye love one another." Latterly he could not speak of the Saviour without being melted to tears. The day before he passed away he told his dear wife and sisters that he was on the Rock. On his death bed he prayed without ceasing and took full advantage of that last but solemn opportunity to warn and exhort all who called to see him.

On September 4th, 1957, he departed this life to be for ever with the Lord.

To his grief-stricken widow and sisters we extend our heartfelt sympathy, and commend them to that Saviour to whom their loved one was so devoted.—F. MacD.

The late Malcolm MacAulay, Ardhasaig, N. Harris.

Some of God's dear people are not well known even by their brethren and sisters in the Lord within their own denomination. But the Great Shepherd of the sheep cares for each one of His own and "having loved His own who were in the world, He loved them unto the end." In the 17th chapter of John the Lord Jesus Christ, in His intercession with the Father on behalf of His people whom He loved from all eternity, says, "Thine they were and Thou gavest them Me."

The subject of this brief sketch, Malcolm MacAulay, passed away in the County Hospital, Stornoway, on the 29th day of October, 1956, in the 80th year of his age. The great evangelist, George Whitefield, remarked that he desired no epitaph on his gravestone except these words, "*Here lies George Whitefield,*" "for," he said, "the Great Day will declare who George Whitefield was." We believe that the Great Day will declare that Malcolm MacAulay was a sincere witness for his Saviour.

Shortly before he left this world he related to us a little of his soul's experience in passing from death into life. When, as a young man, he was awakened by the Holy Spirit to realise that he was a lost sinner on the brink of eternity he, for some time, carried on with his daily duties but eventually his soul was so burdened with the guilt of sin, his mind was so harassed with fearing that,

without forgiveness of sins, he would fall into the hands of the living God, and his physical strength failed him to such an extent that he had to take to his bed. Oh! when a soul is awakened to realise that he is lost, that he is a guilty sinner before God, when the claims of the Law and the demands of Justice are revealed to him, what misery he sees himself to be in! Then he believes with trembling that "The Fall brought mankind into an estate of sin and misery." When for about a week or so on his bed of misery the inspired Word of God came to Malcolm's soul with Divine authority and power. "All that the Father giveth me shall come to me; and him that cometh unto me I will in no wise cast out"—John 6, 37, was made very precious to him. Now his bonds were loosed and under the "Apple-Tree" he was enjoying much peace of conscience through the Blood of Christ while he drank sweetly of the "joy that is unspeakable and full of glory." He could exclaim with holy ecstasy, "I know that my Redeemer liveth."

At this time he was an adherent in the U.F. Church at Tarbert, Harris, and shortly afterwards he became a member in full communion. Some years afterwards he was elected and ordained an elder in the U.F. Congregation of Tarbert, which office he held in that Church until the 73rd year of his age when he requested his minister for his disjunction certificate as he now saw it was his duty to join the Free Presbyterian Congregation of North Harris. Shortly after he had come over to this congregation he was elected an elder and, indeed, he was "an example of the flock." For seven years he acted as a faithful elder of the Free Presbyterian Church.

When in conversation with a lady from Harris on one occasion he was asked by her how was it that he left the Church of Scotland when he was now getting up in years. His answer was, "Although I am old I did not wish to end my days in the Church of Scotland." It was no easy task for him to sever his connections with that Church but his conscience would not allow him to remain any longer in a Church which had apostatised so lamentably. There were rumours spread abroad that Mr. MacAulay regretted the step he had taken but all that was nonsense! Whether those unfounded rumours proceeded from wishful thinking or wounded pride, we know not! As a token of his love to the Cause of Christ he bequeathed £100 to the Free Presbyterian Congregation of North Harris.

He was a very acceptable and edifying speaker in the Public Means of Grace and especially in speaking to the "Question" on the communion Friday. He could skilfully apply apt illustrations to the work of grace in the soul. Malcolm was no Arminian. His love to souls constrained him to visit the tinkers' tents and read the Word of God with them.

The last evening we had with him, while he lay on his death bed, he told us that he was very comfortable in his soul although weak in body, for the promises of God's Word were sustaining him. Then, as we took hold of his hand for the last time, he expressed a longing to be with Christ in Heaven. With the apostle he could say from heart experience, "For me to live is Christ and to die is gain." While we miss his presence from among us we believe his soul is now "with Christ which is far better." The day will yet dawn upon Scotland when the people of our beloved land will turn their backs forever upon graceless ministers and the "doctrines of devils" and, like our late godly friend, thirst for the Word of God.

When Zion by the Mighty Lord
built up again shall be,
In glory then and majesty
to men appear shall He. —Psalm 102, 16.

Mr. MacAulay's wife predeceased him by a few days and this trying dispensation he bore with much patience and wisdom while he endeavoured to be reconciled unto Him "Who doeth all things well."

To his near relatives who saw in his Christian life what real godliness is we extend our sympathy while we desire that "his people be their people and his God their God." A.McK.

Man's Chief End.

Man's chief end is to glorify God. What is it to glorify God?

Glorifying God consists in four things: (1) Appreciation, (2) Adoration, (3) Affection, (4) Subjection. This is the yearly rent we pay to the crown of heaven.

(1) Appreciation. To glorify God is to set God highest in our thoughts, and to have a venerable esteem of him. Psalm 90, v. 8: "Thou, Lord art most high for evermore." Psalm 97, v. 9: "Thou art exalted far above all gods." There is in God all that may draw forth both wonder and delight; there is a constellation of all beauties; He is *prima causa*, the original and spring-head of being, Who sheds a glory upon the creature. We glorify God when we are God-admirers; admire His attributes, which are the glistening beams by which the divine nature shines forth; His promises which are the character of free grace, and the spiritual cabinet where the pearl of price is hid; the noble effects of His power and wisdom in making the world, which is called "the work of His fingers" Psalm 8, verse 3. To glorify God is to have God-admiring thoughts; to esteem Him most excellent, and search for diamonds in this rock only.

—Extracted from "A Body of Divinity" by Thomas Watson.

A Visit from Christ.

From the Diary of the late Rev. D. MACFARLANE.

1st August, 1905.—Had a sweet visit from Christ yesterday, which made me truly rejoice. It may be a sign that He will come to the feast (Communion). Those who find Christ will hold Him and bring Him to their mother's house—the Church. Others who have not found Him yet may find Him there. Oh, may it be so! Then it would be a Communion season. The more communion with God the more unity among the brethren. The more love to God, the more love to His people and the more love to fellow-creatures still in a state of sin and misery. Though God's people cannot love the unconverted with the same love as they love one another, yet they love them with a compassionate love. They seek their highest good. Little do poor sinners think of this. But it is really the case.

Do You Want a Friend?

Do you want a friend? Christ is a Friend that sticketh closer than a brother. He dwells in the hearts of His people. The friendship of the most faithful in this world may change, and no trace of it be left to relieve you in your extremities. Death puts an end to the most faithful friendship. But once you are in Christ there is nothing to dissolve His friendship. Christ is a Friend that relieves you in all trials. He will not give up His friendship though you be in a poor and low condition. You dare not claim friendship with the rich. This is not the way with Christ. The poorer you are "in spirit" and circumstances, and the more you look to Christ, the more Christ will be taken up with you and your wants. The more one cries in Christ's ears and makes known his wants to Him, the more Christ loves that one.

"For God the poor hears, and will not
His prisoners condemn.
Let heaven, and earth, and seas Him praise,
And all that move in them."

—Psalm 69: vv. 33, 34.

—From a sermon on Philippians 3: vv. 8, 9: "That I may win Christ and be found in Him," by the late Rev. D. MacDonald, Shildaig.

(A book of sermons by Rev. D. MacDonald with his life by Rev. D. MacFarlane is obtainable from the General Treasurer at 8/2 by post.)

Searmonan.

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

(Air a leantuinn bho t.d. vol. lxii., page 372)

4. 'S e aithreachas, pilltinn an anama ri Dia mar Fhois agus a chuibhrionn shiorruidh. Tha e cur neach ri àireamh seirbhisich agus luchd-aoraidh Dhé. Is e tòiseachadh beatha nuadh agus bheannaicht'—beatha sìth ann a'meadhon deuchainn, beatha naomhachd, beatha thorach a tha glòrachadh Dhé, oideachail do'n eaglais, agus, gu tric, saoi bhir ann am beannachdan do mhuinntir eile. 'S e th'ann pilltinn bho gach uile pheacadh. An robh am peacach aithreachail 'n a dhuine mi-chùramach, neo-umhaileach, mi-naomh? Cha'n eil e mar sin ni's motha; tha e 'n a fhear-eagail agus 'n a fhear-aoraidh air Dia anns an uaigneas, 'n a theaghlach, agus anns an fhollais. An robh e 'n a mhisgear, 'n a fhear-neoghloin, 'n a neach a bha deanamh dìmeas air a Bhiobull, 'n a dhuine sanntach? an robh e 'n a dhuine féin-fhireanta? na 'n a dhuine fearach agus dioghaltach? 'S e th'ann a nis stiubhart Dhé; tha e 'n a chreutair nuadh 'n a smuaintean, 'n a mhiannaibh, 'n a chrio chaibh, agus anns gach uile dhaimh 's a bheatha so. 'S e th'ann tionndadh gu Dia gu a ghnùis iarraidh, agus gu gluasad maille Ris. Ma bha e 'n a dhuine mi-mhoralta, na mi-naomh bithidh an t-atharrachadh ni's comharaichte, agus bheir an Eaglais glòir do Dhiä air a shon. Bheir e nis a mach toraidhean iomchuidh an aithreachais; agus tòisichidh e bhi beo da-rìreadh ann an neart gràis, a chùim glòir Dhé agus 'n a siorruidheachd. Tha aithne ann an neamh air meud agus beannachd an atharrachaidh, agus tha gairdeachas an sin.

Cia cho eadar-dhealaicht', uime sin, 's a tha neamh, bho'n a bheachd a th' aig mòran air. Cha'n eil neamh eile ann ach an neamh a ni gairdeachas thairis air a pheacach aithreachail; agus ma theid sinn a steach ann gu bràth, feumaidh sinn a bhi air ar deanamh freagarach air son na h-obair a tha gabhail àite ann, feumaidh sinn co-fhaireachadh a bhi againn ri a luchd-aiteachaidh, 'n a miannaibh, agus 'n a 'n aobhneasan; oir neo cha bu neamh dhuinn e. Feumaidh sinn fein a bhi 'n ar cuspairean fìor aithreachais.

Chi sinn an so aon ni, an ath rud dha'n slàinte féin agus oideachadh na h-eaglais, a bu chòr a bhi 'n a chùram, cha'n e mhàin air ministirean Chrìosd, ach mar an ceudna air a shluagh, 's e sin, iompachadh pheacach. Agus esan a dh'iompaicheas peacach bho sheacharan a shlighe, saoraidh e anam bho'n bhàs, agus folaichidh e moran lochdan. Tha sinn a fòghlum mar an ceudna—agus na cailleadh-mid sealladh air—luachmhorachd aon anam ann an sealladh Dhé, aon pheacach, ge b'e air bith co e. Feoraicheadh-mid dhìnn féin an toireadh e barrachd aoibhneis dhuinn fhòghlum gu'n robh aon dheth ar càirdean is dluithe air

iompachadh gu Dia na gu'm bithidh nithean maith na beatha so air am frasadh a nuas air. Cha'n eil mi ag ràdh, ged a b'urrainmid a ràdh gu'n toireadh iompachadh a leithid sin do neach barrachd aoibhneis dhuinn, gu'm bu chor dhuinn sin, ann féin, a ghabhail 'n a dhearbhadh gu leoir air ar 'n iompachadh fein, ach is ni cìnnteach, mar a h-urrain sinn so a ràdh, gur e comharadh cìnnteach e gu'm bheil sinn ann an staid neo-iompaichte. Agus nach fheud e bhi gu'm bheil moran de luchd-aideachaidh air diadhachd, nach b'urrain gu h-onarach a cheisd a fhreagairt ann an rathad a bhi cur iompachadh air thoiseach air saoibhreas. O! cia an-iochdmhor a bhi ròghnachadh air son caraid gràdhach agus co-pheacach a bhi'n tràth-so a sealbhachadh sòlas saoghalta agus gach tiota a bhi fosgailte do sgrios siorruidh, air thoiseach air féin-fhiosrachadh do ghràs a dh'fhuasgladh aignidhean bho'n t-saoghal, ach a dh'ullaicheadh e air son a bhi glòrachadh Dhé air thalamh agus a bhi ga sheilbheachadh troimh'n t-siorruidheachd. Agus gidheadh the e nàdura do dhaoine an t-saoghail so a bhi deanamh dìmeas air mothachadh cùramach mu nithibh siorruidh a tha ghnàth leantuinn fìor aithreachas, do bhrìgh gu'm bheil iad a gealtuinn do anamaibh an dlùth chàirdean, an ni tha iad a gealtuinn do'n anamaibh féin, gu'm faod iad aithreachas a dheanamh 's an am ri teachd 'n uair a chailleas nithean maith na beatha so am blas. Tha gliocas an t-saoghail so 'n a aimeadachd le Dia.

Ciod e'n cronachadh a tha air a thoirt anns an earann so do fhuachd ann a bhi'g iarraidh iompachadh pheacach—mian-naibh fuar, ùrnuighean fuar, labhairt fuar ann an nithibh a bhuineas do'n sìth. Ciod e'n dùrachd shòlaimte agus dhrùigh-teach a bhuineas do mhinisteirealachd an t-soisgeil anns am bheil daoine air an gairm gu aithreachas agus ìmpidh air a chur orra gu bhi réidh ri Dia.

Ciod e'n gairm a tha air a thoirt an so do'n a neo-iompaicht! Cia lion iad a th'ann, a reir am beachd orra fein, "aig nach eil feum air aithreachas." Gu'n deonaicheadh an Tighearna an lorgachadh a mach, agus fhocal a chur dhachaidh orra. Cia mar a tha feum air aithreachas air a chur fodh'r comhair 's an earann so, a mheudachd, agus a luachmhorachd. Ciod e'n guth solaimte, tagrachail, leis am bheil na h-ainglean agus a mhuinntir shaorta a labhairt ri peacaich gun Chrìosd. Ach O! os ceann na h-uile ni, ciod e'n guth tha tighinn bho'n Rìgh-chathair. "Mar is beo mi, deir an Tighearna Dia, cha'n eil tlachd air bith agam ann am bàs an aingidh; ach gu'm pilleadh an t-aingidh bho shlighe agus gu'm bitheadh e beo: pillibh, pillibh, bho 'ur droch shlighibh, car son a bhàsaicheas sibh, O. thigh Israel?" "Mar a dean sibh aithreachas sgriosair sibh uile mar an ceudna." "Thigibh a nis, agus tagramaid ri cheile, deir an Tighearna: ged a' robh 'ur peacaidh mar an sgàrlaid bithidh iad geal mar shneachd; ged a

robh aid dearg mar a chorcuir, bithidh iad mar olainn.” Seadh, agus na'm faigheadh na briathran sin a mach peacach a bha roimhe so mi-chùramach agus neo-bhriste; agus na'm bitheadh e nis air fhaotainn an làthair Dhé a caoidh air a shon fein air son a pheacaidh, agus a glaothaich air son tròcair agus air son cridhe nuadh, cha b'fhada gus an ruigeadh a'naigheachd neamh, agus bhitheadh aoibhneas an sin. Gu'n deonaichadh an Tighearn an tròcair mhòr so air sgàth ainme Féin.

Notes and Comments.

South African Investigation into White Status of Citizens.

It is reported from Cape Town, South Africa, that the Population Registration Office in Cape Town has been ordered by Dr. Douges, South African Minister of the Interior, to investigate alleged borderline cases of families hitherto claiming white descent. The officials of this Office have power to rule that some Cape citizens at present of white status are in reality Cape coloured people with drastically reduced rights. If a family, it is said, is found to be of coloured descent, it must move out of the white suburbs, the adult members lose their vote and the children must move to segregated schools, etc. All this has aroused deep indignation among the tolerant Cape population. The South African present Government must not be surprised when people outside South Africa view with abhorrence such unscriptural, un-Christian and unfeeling procedure toward their fellowmen. Their apartheid policy, they aver, outsiders do not understand. But the fact is, and we know it, that there is a considerable body of white opinion within South Africa opposed to their policy on moral and humanitarian grounds. The supremacy and the privileges of the white population will never be conserved in a peaceable manner by the suppression of those of another colour. The gospel of Christ recognises no such distinctions as envisaged in the complete separation of the races by the apartheid principle and the Bantu Act in the Union of South Africa. Surely there is more than enough strife in the world in these times without increased strife being stirred up in South Africa?

New Anglo-Catholic Newspaper.

The editor of *The English Churchman*, in the issue of March 7th, deals with the recent publication of a new Church newspaper intended for Church of England readers and others. It is called *The Dome* and is intended as a paper for Anglican Catholics. The following is an abstract given from *The Dome* regarding its history: “In June of last year a few priests met and suggested a circular letter to their brothers to see their reaction. The

circularised priests and a few laymen sent donations to launch this new paper. *But*, most important of all, a brief petition was sent to the Shrine of Our Lady of Walsingham and it was all laid at the feet of Our Lord and His Blessed Mother. Christ's answer at His Mother's request has been manifested in your new paper." As the editor of *The English Churchman* states: "When one reads this new paper the conviction grows that it is *Roman Catholicism* which fills the gaze of its editors and contributors, and that *The Dome* is the dome of St. Peter's, Rome." This is the sort of activity which is going on apace in the Church of England today, to bring that Church back to subjection to the Pope, and to be absorbed into the Roman Catholic Church and all the darkness and bondage of the same. Truly, the Evangelicals of the Church of England have religious controversy forced upon them if they are to retain what remains of Protestantism in their midst. For the Church of Scotland to be opened to a measure of Episcopacy at the present time, would only be the opening of a door for Romanisers. Maybe *The Dome* will be an unwelcome, yet authentic means of obtaining information as to Jesuitical activities in the Church of England, that these may be exposed and condemned.

Prayer at N.A.T.O. at Paris.

We are obliged to *The English Churchman* for a report of part of a speech by Viscount Alexander of Hillsborough, in the House of Lords on defence at the beginning of the year. In this speech Viscount Alexander said: "In conclusion, I will ask the House and the Country to believe—and I am quite sincere when I say this—that perhaps one of the most notable things which most of our Press did not report at the N.A.T.O. meeting in Paris was that, at the end, the President of the United States asked the delegates to stand and join in prayer. . . . If ever this nation required to resort to prayer for its condition and security, I do not recognise the need as being greater than it is at present." We recognise once more that Viscount Alexander is a man who can speak words of wisdom which have application not only to the political, but also the religious concerns of the nation. His criticism of the Press in general regarding silence upon the fact that prayer was engaged in at N.A.T.O. is indeed warranted. We would wish that the viscount would call upon those in authority in Church and State to appoint a national day of prayer.

Britain's First Mormon Temple.

It is reported that the first Mormon Temple in Britain will be dedicated in September. It has been built in Lingfield, Surrey. After the so-called dedication no one will be allowed inside except members of the Mormon organisation in good standing. This temple is just another house for the furtherance of Satan's kingdom

in the world and Britain in particular, although the organisation is called the Church of Jesus Christ of Latter-day Saints. It is said that one of their main services on weekdays will be the "sealing" of marriages for eternity. And it is stated that as many Mormons in this country have died without this privilege (whatever it means) their descendants will be able to go to the temple and have the marriage of parents or grandparents sealed by proxy, these having been civil marriages. This evil instrument of Satan has its main headquarters and centre in the great Salt Lake City, in the American Continent. The origins of this sect is a long, intricate and dark story. Its founder was a young man called Joseph Smith, who was born in the town of Sharon, Windsor County, Vermont, U.S.A., in December, 1803. He claimed that when a lad he had several extraordinary visions, accompanied by a very bright and glorious light in the heavens above. He claimed that on one occasion after a pillar of light had rested upon him, he saw two personages standing above him in the air. He wrote: "One of them spake unto me, calling me by name, and said (pointing to the other)—'This is my beloved Son, hear Him.'" It is obvious to us that in this tale, he grounded his false and evil claim to be a special prophet to whom God had revealed Himself and His Son, in the alleged miraculous manner. Although this sect gives their own kind of place to the Scriptures of the Old and New Testaments, Joseph Smith claimed to have received the Book of the Mormons, which was written in a strange language, and which he claimed to have translated, although possessing little or no education. He further declared that he was favoured with a visit from John the Baptist! On the alleged instructions of John the Baptist, he baptised and ordained his companion in deceit, Oliver Cowdery, to the Aaronic priesthood; and Cowdery did the same for him. To us, this is a mixture of deceit, lies and delusion. From such beginnings Joseph Smith began to influence other poor, ignorant sinners in his day. Although it has been stated that Joseph Smith himself regularly denounced adulterers and such like persons, yet he was suspected of holding the "spiritual wife" doctrine; and a Dr. Foster is said to have extracted at pistol point from his wife the confession that Smith endeavoured to convert her to the "spiritual wife" doctrine, and to seduce her. Smith, along with a brother, Hiram Smith, came to his death in 1844 by assassination at the hands of a mob. Another character and deceiver, Brigham Young, was appointed Smith's successor, and was also charged in his day with holding to a system of polygamy. According to a Mr. Bowes, living at the time of Joseph Smith and Brigham Young, in a pamphlet which he wrote, he averred that the social life of the Mormons was an extensive and well organised system of licentiousness. We need not write more on the foundations upon which this sect

has been built. These foundations were of Satan and the powers of darkness, in our opinion. The Press reported that another temple of this sect was to be opened in New Zealand in April. There are, indeed, many anti-Christ's which have made their appearance in our day throughout the world and this is one of them; and many are being deceived.

Roman Catholic Ball on Sabbath.

It is stated in the London Press that there is to be a "Sunday" night ball at the fashionable Dorchester Hotel, London, on May 18th, under the patronage of the Roman Catholic Archbishop of Westminster. He is not expected to attend, but the R.C. bishop of Southwark may be there. It is in aid of charity and this presumably will help to salve consciences of professed members of the "Holy" Church. There will be an extension of the liquor licence until 1 a.m. Monday morning to cater for many stage people who are expected to attend. One of the organisers stated that the Roman Catholic Church does not frown on "Sunday" functions in aid of the Church so long as people have been to mass during the day. All this is characteristic of the R.C. Church teaching and practice. As long as their people partake of their sacraments, they can do pretty well as they please as to their conduct thereafter, even on the Lord's Day. They can dance and drink and enter into revelry, although even they should know that God says: "Remember the Sabbath Day to keep it holy." Of course, true Christians, according to the principles of the gospel of Christ, and the doctrines which the Apostle Peter taught, would never dream of taking part in such a function even on a week night. Peter, whom Roman Catholics claim (falsely) to be the rock upon which the Church is built, writes in his 1st Epistle, chapter 4, verses 3-4, as follows: "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries, wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you." It is obvious what Peter (and the Holy Spirit) would think of a fashionable, worldly ball on the evening of the Lord's Day.

Modern Jews and the Christian Sabbath.

The Dorchester Hotel authorities where the R.C. "Sunday" ball is to be held, observed that in their establishment dancing and dining were rare on the Lord's Day, except for Jewish functions. And we have noted also that in March eleven Jews on the New York City Council voted in favour of liberalising the bye-laws on opening of shops there on the Lord's Day, and thus were mainly responsible by a majority of seven in succeeding to undermine the Christian Sabbath. The background to this action is that New York shops have been losing business to New Jersey nearby,

where the opening laws on the Lord's Day are less strict. One of the main features of this Jewish attitude is that while they retain very strictly their Jewish practices in religion among professed Christian people, they are lending their influence to the hurt of the Christian religion, actuated by worldly and covetous ideas.

Crime Under the Welfare State.

The Home Secretary, Mr. R. A. Butler, speaking in London on 17th March last, said that he was perplexed by the fact that at a time of economic stability, full employment, and general wellbeing under the Welfare State, Britain is facing a considerable increase in crime, with a high proportion of crime among young people. No doubt, many people will offer many and varied reasons for this state of matters. One reason or cause of increased moral pollution amid plenty in providence is certainly the fact of there being no Bible or Christian discipline in a vast number of British homes.

The Anti-British Irish.

The Anti-British Irish are usually Roman Catholics, whether resident in Eire or Ulster, or Great Britain. If it were not deplorable, it would be amusing when, recently, we read of screaming Irish women outside Belfast Prison crying out: "Down with British tyranny." And in the same paper we read that the Roman Catholic Archbishop of Westminster had stated that more than 35,000 Irish men and women are coming to Britain every year, most of them to London. These men and women who come here should tell their fellows in Belfast that they like British "tyranny" in London, in preference to economic distress in Eire. Bad as we are as a nation, truly Britain has to stand a lot of abuse, and at the same time is the haven of rest for and the benefactor of many who are anything but grateful.

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, Achmore, Portnalong, Fort William, Stoer and London; third, Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shildaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Broadford; fifth, Inverness. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and

Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall and Vancouver (Canada); second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten; 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.).

The Late Rev. John Tallach Memorial Stone Fund.

We are advised that the fund for the late Rev. John Tallach Memorial Stone is now closed, having reached a total of £221 9s. Rev. Malcolm MacSween, minister at Oban, desires through this notice, to convey sincere thanks and appreciation to all who contributed to this fund.

Meeting of Synod.

The Synod of the Free Presbyterian Church of Scotland will meet, the Lord willing, in the Church, Inverness, on Tuesday, the 20th day of May, 1958, at 6.30 p.m., when public worship will be conducted by the retiring Moderator, Rev. J. A. Tallach, Stornoway.—Robert R. Sinclair, Clerk of Synod.

The Inheritance Publishers.

A number of friends in Scotland receive from The Inheritance Publishers, P.O. Box 334, Grand Rapids 1, Michigan, U.S.A., printed copies of single sermons by one or other of the eminent Puritan divines. The sermons are neatly printed, good type, good paper, with paper covers, and this allows of them being inserted in an ordinary business envelope. Let us here quote a statement from The Inheritance Publishers: "The Inheritance Publishers are now in their 23rd year. They send their publications to readers in the United States and several foreign countries. This work is carried on only by means of the contributions and donations of our readers. We are strictly a non-profit organisation and all work is done on a voluntary basis. All donations are used for further distribution of the truth and no money is paid out in salaries." As we write this note, we have before us the neat little publication of a sermon by the godly divine Thomas Watson, on text: Isaiah 64: 7 "... stirring up ourselves to take hold of God." The title of the sermon is "Provocation to Duty." We thought that some of our readers might like to send for copies of their sermons to The Inheritance Publishers, and thus derive benefit from their commendable activities.

The Wolfenden Report

The Northern Presbytery of the Free Presbyterian Church of Scotland after carefully studying the Wolfenden Report are led by a sense of responsibility to our people and particularly by regard for the moral welfare of the youth of our country to draw your attention to the unscriptural and demoralising nature of the Committee's findings on homosexual vice.

The Committee recommend that homosexual acts between consenting male adults be no longer regarded as criminal offences. This relaxation of the Moral Law is offensive in the Lord's sight and imperils the moral standards of the nation.

These proposals, if adopted, will promote the spread of unnatural vice by leaving sexual perverts free to proceed with their corrupt practices at will. Those cases, which on clear grounds can be regarded as medical cases, should receive sympathetic and appropriate medical treatment. No easy way of disposing of this social problem, however, at the expense of the Moral Law can be tolerated.

Public anxiety has already been awakened in recent years by the alarming increase in homosexual vice, and the existing law relating to these offences should accordingly be strengthened.

We desire to protest against these dangerous proposals which in effect give legal recognition to unnatural vice, and we urgently appeal to you to use your influence to ensure that the Wolfenden Committee's proposals on homosexual vice be not given legal effect.

8th April, 1958.

A. F. MACKAY,
Clerk of Presbytery.

Change of Broadford Communion.

In order that we may have the use of the new church, it has been decided to change the date of the Broadford Communion from the third Sabbath of May until the fourth Sabbath of June for this year only. The new church will be opened for public worship on Wednesday, 18th June, 1958, when the Rev. James MacLeod, Greenock, is expected to preach. The service will be at 7 p.m. (D.V.).

DONALD MACLEAN,
Interim-Moderator, Broadford Congregation.

Resolution of Outer Isles Presbytery.

The Outer Isles Presbytery of the Free Presbyterian Church of Scotland, convened this 22nd day of April, 1958, in Stornoway Church, view with profound grief and alarm, the wild, but all too common festivities following upon the solemnisation of the marriage ceremony within their bounds. We emphatically condemn

the practise of drunkenness and dancing generally associated with the wedding celebrations, and are determined to do our utmost to bring to a speedy end all such unseemly and un-Christian conduct. Should members in full communion be involved, either by way of preparation or accommodation, the sessions concerned are reminded to have no hesitation in taking disciplinary action.

We, therefore, appeal to all our people, but especially to those more immediately concerned, to do all that they can to eradicate such evils which are like plague spots in our social life. Time honoured and hoary with age as such traditions may be, they are undoubtedly accursed of God. Apart from the baneful and hardening effects of such orgies, upon the bodies and souls of young and old, they are dishonouring to the Gospel of Jesus Christ, and are bound to wring judgments temporal and spiritual from the hand of God.

In view of these facts then, it is with feelings of no ordinary interest, that we make this appeal to our people, endeavouring to awaken their sympathies, and direct their efforts. The Presbytery desire that our people comply with the following regulations in connection with marriage festivities:—

1. That no young person under the age of 17 years be given or offered alcoholic drinks.
2. That parties concerned use their civil and private rights to prevent drunkenness within their premises.
3. That old and young enjoy themselves without having recourse to drunkenness, which destroys any feeling of shame, stupifies the senses, shamefully degrades men and women, and gives rise to filthy jesting and gestures.
4. That they do not have recourse to promiscuous dancing, so well fitted to enflame and set ablaze unholy and unclean passions.
5. That ministers make it their business to enquire beforehand regarding the conduct which is to follow the wedding ceremony, before they consent to perform the marriage.

F. MACDONALD, *Pres. Clerk.*

Acknowledgment of Donations.

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

Sustentation Fund.—A Friend, Edinburgh, £1; Mr. E. M., Tarbet, Harris, £2; A Friend, Inverness, £2; Miss D. N., Grafton Square, London, £1; Mrs. A. B., Alness Street, Hamilton, £1.

Home Mission Fund.—D. P. Vermeulen, Matamata, N. Zealand, 8/1.
Dominions and Colonial Missions.—Calgary Congregation, per Mr. Allan McLeod, £17 17/9.

Home of Rest Fund.—Anon, Glasgow, with best wishes, per Rev. W. Grant, £300; D. M., Edinburgh, £5; Mr. and Mrs. P. Badachro, per Rev. W. Grant, £1; Miss A. McK., Dundee, per Mr. D. C. Mackintosh, 6/-; Mrs. B. R., Badcall, Lairg, £1.

Organisation Fund.—A Dornoch Friend, £1.

Mission to the Jews Fund.—Mr. J. McP., Tokomaru Bay, N. Zealand, £1 10/-; A Friend, Inverness, £2; Anon, "Thank Offering," £1.

Foreign Missions Fund.—From the Estate of the late Miss Anna Bella Mackenzie, Coma Cottage, Elphin, bequeathed to the South African Mission, per Miss A. Mackenzie, £100; Calgary Congregation, Alta, per Mr. Allan McLeod, £17 17/10; A Friend, Inverness, £3; D. M., Edinburgh, £5; Mr. J. F., Seannlios, £2; Mr. J. McP., Tokomaru Bay, N. Zealand, £3; Mr. R. H. C., Stevenston, "Deed of Covenant," £5.

The following o/a Mbuma Church Building Fund.—Mrs. C. G., Salvador Sask, £13 13/9; Mr. A. H. Campbell, 5 Loggie, Lochbroom, £5; G. B., Cardross, £1; Anon, Inverness, £5; A Dornoch Friend, £2; D. P., Edinburgh, £1.

Magazine Free Distribution Fund.—Mr. H. C. Scorraig, 6/-; Mr. J. McQ., Inverness, 18/-; Mr. R. McL., Collam, £1 5/-; Mr. J. McL., 39 Inverarish, 10/-; Mr. D. J. McA., Inverness, 10/-; Mr. W. M. S., Thurso, 10/7; Mr. J. R. P., Ullapool, 12/-; Mr. M. McL., Glenhinisdale, £1; Mrs. E. K., Fenham, Newcastle, 6/-; Friends, Northton, £1; Mrs. M. McL., Ardrisnich, 6/-.

Publication Fund.—Mr. J. F., Seannlios, £1 12/-; D. P., Edinburgh, 6/-; Mr. J. McP., Tokomaru Bay, N. Zealand, £4 13/8.

The following on behalf of The Trinitarian Bible Society.—A Dornoch Friend, £1; Mrs. I. M., Dalchreichart, £1; Mrs. D. G. Couldoran, Strathcarron, 15/2; Mrs. C. M., 47 Warrender Park Road, Edinburgh, for Bibles to Jewish Children, £1; North Uist Congregation, collected by book per Mr. A. Macdonald, treasurer, £18 12/6.

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Dingwall New Church Building Fund.—Mr. D. Matheson, "Carminish," Achany Road, Dingwall, Treasurer, acknowledges with grateful thanks:—Wellwisher, Harris, £1; A Friend, Oban, £5; Wellwisher, Lewis, £2; J. Finlayson, Inverness, £5; Friend, Oban, £2; Dr. Ewen Cameron, £5; In loving memory of highly respected guardians, £5—all per Rev. D. A. Macfarlane. A. McK., Maryburgh, £2; H.R.S. and J.J.S., £3; K. T., London, £2 2/-; A Dornoch Friend, per J. Grant, £1; Anon, 19/3/58, £10; Wellwishers, Muir of Ord, £50; Old F.P., £2; Mrs. A. Dingwall, Culbokie, £2; Mrs. Watson, Springfield, £2; R. McAskill, Lairg, £3; Angus McPherson, Garve, £2; A Gairloch Friend, £2; P. L., in memory of beloved wife, £10.

Fort William Manse Building Fund.—Mr. Ian Matheson, Tanera, Union Road, Treasurer, acknowledges with sincere thanks the following:—Mrs. Macdonald, Applecross, 10/-; two Staffin Friends, £3, per Rev. M. MacSween; Miss McK., Strathcarron, £3, per A. C.; Mrs. Martin, Caol, £1; F.P. Friend, £2.

Gisborne New Zealand Church Building Fund.—Mr. M. Macpherson, Treasurer, Maude Street, Gisborne, acknowledges with grateful thanks:—£1 from Mrs. McPherson, Cambusavie Hospital, per Mr. Jas. Davidson, Helmsdale; A Friend, Dornoch, £1; Friends, Northton, £4, both per Mr. J. Grant.

Finsbay South Harris Congregation.—The Treasurer acknowledges with grateful thanks the sum of £165 1/-, as collected in the South Harris Congregation for the painting of Finsbay Church.

Glendale Church Repairs Fund.—Rev. J. Colquhoun acknowledges with sincere thanks the following:—Friend, £1; Friend, Glendale, £5; Staffin, £2; D. M., £2; Friend, £2; Mrs. McD., £2; Mrs. McL., £1; Mrs. McLennan, £1; Mrs. McLean, £1; Friend, £5; Mrs. Shaw, Woolongong, per Mr. J. Grant, £3 6/-; A Friend, Beaully, £2, per Mr. A. McLean.

Gairloch Congregation.—Mr. D. Fraser, Treasurer, acknowledges with grateful thanks the following on behalf of the Sustentation Fund:—£5 from Mrs. McD., Big Sand, per Rev. A. Beaton; £5 from Mr. J. McK., Knoidart, per Mr. A. McLean; £5 from Mr. D. McD., Kinlochewe; and £1 for Foreign Missions.

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Lairg Congregation.—Rev. D. M. McLeod acknowledges with grateful thanks:—5 dollars from A Friend, on behalf of the Trinitarian Bible Society.

Lochcarron Manse Building Fund.—Mr. George Ross, School House, Lochcarron, acknowledges with sincere thanks:—£250 from Church Funds, per R. M. R.; C. Card, Slumbay District, £13; In memory of a loving family, per R. M. R., £10.

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Ness Congregational Funds.—The Ness Kirk Session would express their cordial thanks to Capt. John McLeod, Edgemoor, Port of Ness, for the gift of £5 towards the Funds of the Congregation.

Oban Congregation—Rev. J. Tallach's Memorial Stone Fund.—Miss J. McLeod, Portree, £2; Mr. Ferguson, Oban, 10/-; Miss D. McL., Lairg, £1; J. J., Inverness, £2; Two Staffin Friends, £1, per Rev. M. M.; Two Friends, Beaully, £1, per J. Grant; £2 from A Friend, per Rev. M. M. o/a Congregational Funds.

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