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**Opposition to the Truth.**

In the Scriptures of the Old and New Testaments, there is given to us by the inspiration of the Holy Spirit, the truth of God, the whole truth and nothing but the truth, regarding God himself, man, sin, salvation, godly living, eternity and judgment to come. And embraced therein and made manifest is the will of God for the salvation of sinners; as also the whole duty of man, which is to fear God and keep His commandments (Eccles. xii. 13).

But what is man's attitude to the truth? If the Bible makes anything abundantly clear it is this — that the carnal mind in man is enmity against God and inevitably opposed to His truth (Rom. viii. 7). What a deplorable effect of the Fall and the influence of sin it is, that reasonable and rational man should hate and oppose that which is the truth of God most pure! Those employed by God to make known His Word and the doctrines thereof and to make application of the same to men, according to their several states and circumstances and conduct, such as the prophets, apostles and the Lord Jesus Christ himself while in the world, met again and again with the hatred and opposition of men to the truth.

Man is the same today; men under the veneer of culture, learning, civilisation and human, external refinement. The same hatred abides in the hearts of men today towards the Word of God and the Word of the truth of the Gospel of Christ. Let us not forget in our reckoning that in this, there is one of the rock-bottom answers as to why widespread irreligion, immorality, crime, materialism and practical atheism and so on, are with us.

Men hate the Word of God *because it exposes and reproves their transgressions* and ungodly living. When Jehoshaphat asked Ahab, "Is there not here a prophet of the Lord besides that we may enquire of him?"—Ahab answered, "There is yet one man, by whom we may enquire of the Lord: but I hate



him: for he never prophesied good unto me, but always evil: the same is Micaiah, the son of Imla." (See 2 Chronicles xviii). Later on Micaiah said, "As the Lord liveth, even what my God saith, that will I speak." Wicked, godless Ahab has many like minded with him today.

Then, *when the Word of God intimates God's just wrath against evil doers*, men concerned bitterly resent and hate such pronouncements, as in Jerusalem and Judah in the days of Jeremiah, the weeping prophet of the Lord. He warned the Jews faithfully and feelingly again and again, that they were in danger of the sword, the famine and the pestilence and banishment to Babylon in the anger of the Lord because of their idolatry and other backslidings. But they boldly evidenced their rejection of and enmity to the Word of the Lord by Jeremiah, by first of all declaring that Jeremiah was worthy to die and then later by casting him into a dungeon like a common criminal to die there; although he was afterwards delivered. And those who speak the truth today, in this aspect of it, as otherwise, are striking at the inherent enmity to God himself in the hearts of sinners.

And further, opposition to even the most sublime and gracious truths of God's Word and the Gospel of Christ on the part of men *arises from their love to spiritual darkness* and ignorance, intimately related to their deep attachment to evil and a course of evil conduct. As Jesus tells us in John iii, "And this is the condemnation, that light is come into the world and men loved darkness rather than light, because their deeds were evil." Man by nature does not want the light of truth, although it would warn him away from the precipice, even the brink of hell; and multitudes around us everywhere in this professed Christian land, clearly declare that they deliberately prefer the darkness to the glorious light of the truth of the Gospel of Christ Jesus.

Another consideration in this matter is the sad and deplorable fact that great numbers professing Christianity are opposed to the truth as it sets forth manifestly, that salvation is through the atoning blood of God's Son, Jesus Christ and by the Sovereign grace of God and through faith in Christ and not of works lest any man should boast. *This blessed doctrine, the natural man, who may be interested in religion, will not accept*, by reason of his being deluded by his own heart and the devil, that naming the name of Christ in a profession of religion along with some poor and miserable attempts at good works, is sufficient unto obtaining all that they understand by salvation.



To emphasise and enforce even in the most loving manner, that salvation can only be attained in God's way, as set forth in the doctrine of the Bible and the pure Gospel of Christ, is to undermine completely their hope (false) and to arouse enmity and agitation in minds otherwise controlled and composed — composed in delusion of course. The Jews at Antioch of Pisidia, with their preconceived views, tied to the law of Moses, contradicted and blasphemed when Paul preached the glad tidings of the Gospel of Jesus Christ to them. What a reminder this must have been to Paul himself of his own past rage and opposition against men and women because they had, by grace, embraced the truth regarding Christ Jesus. But he obtained mercy, as he tells us, and loved and proclaimed the truth thereafter.

*There are many other ways by which hatred to the Word of God operates*, and which are not so obvious to those who lack discernment in spiritual matters and who are devoid of soul love for, and attachment to, the authority and light of the truth. For instance, *erroneous doctrine*, even one in particular, held and propagated, while mingled with other sound doctrines of the Scriptures, may well be a process by which there emanates deliberately from the hearts of some, deep rooted hatred to the Word of God.

Some men who take upon themselves to be involved in the study and activities of the Christian faith, declare themselves to be wiser than God's blessed Word in their utterances and writings. But another way of describing their attitude is to say that they entertain, in their hearts, hatred to the truth. "Lo! they have rejected the Word of the Lord: and what wisdom is in them?"

Again, another subtle evidence of opposition to the Word of God may be found in *the silence of men*. A godly man in the North of Scotland many years ago, after hearing a certain minister preach, was asked what he thought of him. He replied that he did not care for the minister, not because of what he said, but because of what he left unsaid. The godly man was too keen to be deceived by such as did not love the whole counsel of God.

We once read a pamphlet of considerable length, written by a minister on some of the main evangelical doctrines of the Gospel and in an ordered fashion. It dealt with salvation through Christ, repentance and faith, etc., but not even one word from beginning to end referred to the Person and work of the Holy Spirit. It was of course, especially on the questions of believing and faith, out and out Arminian in teaching. And so we might amplify the subject in hand. Truly it is clear from



the Word of God itself that man needs a change of heart — a new heart — by the almighty workings of the Holy Spirit through “the Word of God which liveth and abideth for ever.” Then men will come to know, appreciate and love the truth; and value it more than gold, yea much fine gold. This will send them to the Bible in the quiet of their closet, this will preserve family worship daily in the home, this will cause men to be in their place in the House of God, Sabbath and weekday, where the truth is upheld. And love to God’s Word is what contributes to living in devotion to the great Redeemer, the Lord Jesus and in the fear of God, in the midst of a dark and evil world. And how much we need the Spirit of truth to bring about these so desirable ends in the hearts and lives of all classes throughout our land today.

Let us in conclusion hear what David says: “O how love I thy law! it is my meditation all the day.” (Psalm cxix. 97).

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### **Falling Away.**

#### SERMON II.

By ROBERT TRAILL.

“For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.”—Heb. vi. 4, 5, 6.

We have been speaking unto this truth, that mere professors may have great attainments. We shall now handle these — that professors of high attainments may fall away most sadly; and that there is a fall that is irretrievable; and what that is, shall be described further from the word.

Professors of the highest attainments in common grace, may fall away dreadfully: the apostle’s supposition proves its possibility. The scripture gives us some instances. In the case of Saul, we find him, according to the times, gifted with a spirit of government, walking for a while in God’s way, and then he suddenly falls. Judas, an apostle, Christ’s hearer and domestic servant, of whom, though we read nothing particularly to his advantage, yet, doubtless, many good things were with him and his fellow-disciples never suspect him; and yet, at length he falls away. Herod may be reckoned amongst them, and Demas, and several apostates named in the word. Our own experience testifieth this, in that we have seen many



who when religion was in fashion and favour, did profess highly, pray often, reform many things, and walk blamelessly; who could talk of convictions and awakenings and joys, on some experience; and of the force of the word and benefit of ordinances; yet many have turned profane, many corrupted in their principles — of whom, though it is like, the Lord hath his own whom he may still reclaim, yet doubtless, many have justified this truth from their experience.

For further confirmation of this, take and use in a good sense the world's wicked observation, "A young saint an old devil." Though it is likely the devil did teach men this to frighten them from religion in their young days, which are the fittest season of setting about it, yet experience shows that none are more wicked when of age than such as have been under convictions unprofitable when young. The world's censure of professors, that they are worse in many things to deal with than other folks though there has been much of prejudice and partiality in it, yet some truth it has as to many. Observe also, that men when awakened by sickness or danger and who sleep again, go on more seriously and boldly in sin than ever they did; and are further out of the reach of conviction than any or than themselves formerly were.

We shall adduce further evidence from scripture to confirm this truth.

1. The truly godly themselves who have saving grace, may fall back in a great measure — and much more they. The instances of such are various; some by a sudden fit of temptation being drawn on unto great sin and quickly recovering, as Peter; some lying longer under its power, as David, whose decay seems to have been very great and for many days. And the force of the reason is strong; for common operations are nowise so powerful to restrain corruption and prevent apostacy as the truth of God's grace in the heart.

2. Men under the highest of common operations may fall utterly away, because what they have are not sufficient preservatives and antidotes against defection. Thus, mere illumination cannot preserve; because of man, as long as he is unrenewed, may walk contrary to his light and even then too much. His tasting of faith cannot preserve because though somewhat of Christ's sweetness be tasted by him, yet there is in Christ what he distastes, and thus he prepares his way to apostacy. His partaking of the Holy Ghost, ordinary or extraordinary, is no bar to hold out defection, for it is no sanctifying participation and so is no more than a certain qualification for some works naturally good. His tasting of the good word of God and the powers of the world to come are not sufficient neither, for they



are but *tastings*, and not a feeding thereupon, which alone yields strength unto a man to keep him from falling.

In general, all these are such things as he hath, or such things as he tastes. Two things he hath — illumination and gifts of the Holy Ghost; such may be taken from him; and even when they are present with him, they cannot preserve him from apostacy. The things that he hath a taste of are excellent — faith, the word and works — but this is the want; that he hath a taste and no more. And so this bewrayeth either the unsoundness of his aim and intention, that he meddles only with Christ and the word and heaven, to get a taste and trial of them, and no more; or the unsoundness of his temper, that he can endure no more but a taste of these things, and certainly it tells their unprofitableness to him.

Christ is ordained to be lived on and by faith (Gal. ii. 20) and only so far *tasted* in the beginning as to encourage to follow on to know him and to be built up on him (1 Pet. ii. 3, 4), to be dwelt in (John xv), to have him dwelling in the heart (Ephes. iii. 17). The word is to be fed upon by beginners as milk (Heb. v. 12, 13; 1 Pet. ii. 1, 2). Children must live by tasting of the milk, as grown men live on it as food proper for them. Man liveth not by bread, but by the word; heaven is not to be tasted, but dwelt in (Philip. iii. 20). It is to be the mark a Christian shoots at. And therefore as to all these things that he tastes of, he wants the due virtue and influence and power. Yea, there is also the inconstancy of these things: he may lose the relish of them, yea, the very tastings may be taken away and so any little effect that tasting might have is also removed. And this may come to pass, partly by the corrupt temper of his heart; partly by the Lord's judgment taking away the opportunities of tasting from him, that hath no mind to feed on this fare. Again this may betray his weakness, that it prevails not against the sinful savour of other things. This tasting then bewraying, as is said, the unsoundness of the heart and the shortlivedness of these things, saith that the benefit of them cannot be reaped by him while he is such; and what benefit is reaped is not enough to preserve him from decaying.

The third reason of this truth is that such want the necessary and only sufficient preservatives against defection.

As 1. He wants the new nature: all he has amounts not to innovation and a new creature and it is evident at the very reading of these words, unto any acquainted with the style and phrase of the Holy Ghost, that it is his design here to speak only the common attainments. Now, that the new nature is an excellent preservative against defection, is evident. This new nature, in a native way and principle which is the strongest



and most lasting, produceth love to God from whom it had its being to his truth and word, the instrument of its being, and means of its nourishment and growth; and also, it hath as native, a loathing of any departure from God and his way, though darkness and delusion in a particular may prevail.

2. They want true faith, a special mean of preventing apostacy (see Heb. iii. 12; and x. 38, 39) and that it is not with them, we showed already. That it is useful to prevent apostacy is many ways demonstrable: 1. Because it is the mean on our part of our union with Jesus Christ, the fountain of our strength; and so the way to get communications of grace needful from him, is to exercise this grace on him. 2. It is the main shield we have to oppose to the temptations of Satan (Ephes. vi. 16) and of the world (1 John v. 4). So Moses found it, (Heb. xi. 26-29).

3. They want an interest in God's favour and friendship and so, want that care and kindness and watching over them for good, that his people meet with. The waterings and refreshings, preventing mercies, surprisals of mercy and wise turning-about of begun falling, to the advancing of future steadfastness, which the Lord gives to his people and whereby he prevents utter apostacy, they are strangers to.

4. The Holy Ghost's sanctifying abode in their hearts they want, which is the great preservative of the people of God. (See 1 John ii. 27). They have a sort of qualifying abode for the material part of duty, but no more.

These may serve for the clearing and confirming of the truth of this, that common grace is no preservative against defection. In farther prosecution of this purpose concerning the possibility of the fall of men of highest attainments in common things, I shall, 1. Distinguish the sorts of falling away and apostacy; 2. Show how they are carried on and advanced; 3. Show what is their danger.

1. What sorts of falling away professors are in danger of. The General distinction is — an apostacy may either be in principles or profession, or else in practice; and that both of them may be damnable, we shall hear anon. An apostacy from the profession of Christian religion is threefold — through ignorance, when many that have not come to any sound understanding of their profession, forsake it; such were the carnal Jews (John vi. 66) — an apostacy from the profession through infirmity and carnal fear, as Peter's was; although it is dreadful, when their profession is cloaked and covered for a while for some base ends — and an apostacy from the profession through resolute wickedness; and this may be sometimes with a check and sometimes without it.



The first of these belongs not to us. An apostacy in practice, is that decay and falling from the practice of those duties that the profession retained obligeth unto; and this is total or partial: partial, as in the case of the godly who often fall into it: total, as in that of hypocrites only, who may return just to the same state from which their common workings brought them, (2 Pet. ii. 19, 20). Only I would have you to regard these things about this distinction of apostacies; to wit, that where there is a great measure of any one, there is no want of a measure of the other — that if they were separable, apostacy from the profession is the worst, because most to God's dishonour, though the other also be dishonourable and destructive — that a great degree of either is damning — and they are so linked together, that in the full handling of one, we must speak of the other, for principles of profession have an influence on practice and bad practice has an influence to darken the judgment.

2. The next thing promised to be handled is, how such apostacies are carried on. And this question is useful for convicting those who are under them; for preparing us all against them, and Satan's devices and our own heart's treachery in the matter — and for instructing us both in repentance and reformation — for the method of sin's advancing, instructs in the method of reformation and repentance.

As to the apostacy of ignorance it concerns not us, for we speak of that illuminated professors. As to the other, though we have distinguished them, yet now, shall we offer to give a thread of the scope downward again, promising only these things. 1. That the depth of the sovereignty of Satan's cunning and the heart's treachery, renders it impossible to search out this mystery of iniquity unto the bottom. 2. As it is the design of the Spirit of God in his common operations, to draw men unto that pitch of attainment and happiness from which there is no falling, so is it Satan's, in tempting, to pull men into irrecoverable misery. 3. As men's wickedness often mars the success attainable by the improvement of the Holy Ghost's workings, so the Lord's goodness, sometimes special, sometimes common, stops the career into inevitable apostacies; and therefore, often where saving grace is not, yet the depth of apostacy is prevented, sometimes by restraint on temptations and sometimes by a restraint on the corruptions in men.

Now, to offer some light upon these black stairs to the pit, we are to remember how far the man is gone upward as is said. 1. His first preparative to backsliding is standing still. He thinks he is so well advanced that he is now shot-free: now he hath got what will save him; and he looks down upon those



below him with a sort of loftiness and disdain. 2. Then come heart-quarrels against further advancement.

As the pride of his heart appears in the former case, so does its unrenewedness and want of sanctification in this. Wanting the new nature that kindly inclines unto progress, he thinks that further progress is needless, or may be troublesome and prejudicial unto his carnal interests, the love whereof is not rooted out. 3. Satan and his heart do now propose unto him his idol, some one corruption or other, that in the former advancing was, it may be, for a while put to the door: now is it presented and entertained, it is likely, more secretly, but as warmly as ever. It hath the throne, although it gives not forth such open laws as formerly. 4. Then may his light and this reinstatement struggle awhile together and with an issue of this sort — that either his light is displeasing, for its crossing him in his enjoyment, or that idol may now and then be a little discountenanced, though never hated, according to the clearness of his light and convictions, as they ebb or flow. 5. While it is thus with him in this carnal warfare, possibly a trial may come, wherein resolvedly he must take part with his light or his sin; for the former may be his ordinary practice, the latter in his way wherein he must walk and that with choice and deliberation. And here a hotter and sorer combat must be, and we suppose, without a powerful restraint, he now makes a bad choice and resolvedly crosseth his light, for satisfying of his carnal aim and scope. 6. When he is arrived at this, that he walks in a way that is not good, with a deliberate purpose and hath left the way of God in profession or practice, then is it possible that he may arrive at a positive and avowed resolute dislike of that way and truth that formerly he walked in and which was so prejudicial to his lusts. And the more there remains in him of the light of that truth, then more hotly doth the fire of enmity in his heart break forth.

This is a considerable step and for downward and near the pit. But this is not all. 7. He comes now to a hatred and dislike of Jesus Christ himself, whose truth he once knew and professed. He thinks him a hard master now when he hath left him; that his laws are more intolerable and grievous and his promises unworthy and insufficient to balance his designs of seeking happiness. 8. And then he comes to hate those pains and workings on his heart, whereby any savour on his heart at any time was wrought of this way and his offered and once pretended guide. 9. And lastly, his enmity against the worker, the Holy Ghost, may break out and that the more, that in all this backsliding of his, he hath met with the more warnings, stops and terrors, in his course.

*(To be continued.)*



## The General Assemblies.

### General Assembly of the Church of Scotland.

#### *Sermon in St. Giles' Cathedral.*

On 20th May, 1958, the General Assembly of the Church of Scotland once more met. But prior to meeting in the Assembly Hall, a service was conducted by the retiring Moderator, Rev. Dr. George MacLeod, in St. Giles' Cathedral. The theme of his sermon was the apostle Peter and the Church. He said Peter was "one of the first to die for his God." He asserted that God had founded His Church "on this rock," meaning of course, the apostle Peter. This is the well-known Roman Catholic theory, repeated by Dr. MacLeod in St. Giles', famous in Covenanting history. A Jenny Geddes would have threatened the composure of this retiring Moderator, if present to hear this Romish doctrine. Then he expatiated on Peter as the average man and that God had been founding the Church on the average man.

For a Doctor of Divinity this is miserable teaching and contrary to the Word of God, which states, "none other foundation can man lay than that is laid, even Jesus Christ." He was also characteristically frivolous when he said that the Church of Scotland was run by Peters, not by saints, or sinners, or evangelicals, or social gospellers, but by Peters. We ask, what can the "average man" in the street make of such rubbish, as purporting to be part of a sermon before a distinguished congregation? If we were to venture an answer out of all the muddled thinking evident above, we would say: "It is run by sinners not yet saved by grace."

He is further reported as saying in his sermon, that, "without grace, the average man remained an average man," and yet before this, the retiring Moderator said the Church was built upon the average man. This must have been all very confusing to his hearers — the Church built upon the graceless average man and Peter included, as he referred to "Peter, the average man." And the people love to have it so from the pulpit of St. Giles. The darkness is great.

#### THE OPENING ASSEMBLY ADDRESS.

Rev. Dr. George MacLeod addressed the Assembly itself on his demitting office as Moderator. As far as the report of it in *The Scotsman* is concerned, it was a brief and poor endeavour. He asserted that in Scotland, the Church is not dispirited, nor is the nation decayed. He bolstered up these two points with first, a reference to the 1,300,000 membership of the Church of Scotland, and secondly, by reference to the splendid output of workers *per capita* at two well-known Scottish factories.



Although he emphasised the numbers of members as a great asset to Scotland, we think little of great numbers of unconverted professing Christians. And as to absence of decay in the nation, the Rev. Dr. had not the common sense itself to touch on the acknowledged religious and moral decay which has set in in Scotland as elsewhere. No! the false prophet cries, "peace, peace," when there is no peace. In our humble opinion, Dr. George MacLeod's public orations are brief, superficial, illogical and permeated with unscriptural theories.

#### THE LORD HIGH COMMISSIONER.

The Duke of Hamilton was the Queen's representative at the Assembly, as Lord High Commissioner. At the appropriate time, he addressed the Assembly. Apart from an obvious thread of reasoning throughout his address on the present vexed question of Church divisions and unity, it contained dignified and appropriate considerations for such an occasion which were utterly lacking in Dr. George MacLeod's reported utterances. A most commendable feature of this address was that it contained at least six quotations from the scriptures, e.g. from Job xxviii. 12, "Where shall wisdom be found?" The Lord High Commissioner was referring to the threat of great destruction by a future war.

He also introduced the fact of sin into his address, thus, "Because man was laboured under the limitations set by sin, Christians are still unable to recover the unity once divinely given." At the very outset of his address, he recalled the famous Assembly of 1638, in Reformation times and at the conclusion he spoke as follows: "It was on just such an affirmation of faith that our Covenanting forefathers took their stand, witnessing to a profound belief in the supremacy of Almighty God and the surrender of every allegiance to His will."

#### MINISTERS AS LIFE PEERS.

The Assembly decided not to "close the door" against the possibility that ministers might be appointed as life peers to sit in the House of Lords. It was agreed to seek the authority of Presbyteries for the repeal of a 1638 Act of Assembly, which makes it unlawful for ministers to sit or vote in Parliament, to be judges, or assessors in any civil judicatory, etc. An overture from the Presbytery of Edinburgh, which would have declared the existing law to be as set forth in the 1638 Act, was rejected. So it seems that the general mind of the Assembly is to accept the envisaged appointment of ministers to the House of Lords by the Government.

But how can a man, professing to be called to the office of the ministry of the gospel, discharge his spiritual duties as a



pastor or teacher while trammelled with the affairs of State and civil government? A Christian may become a civil magistrate, and would there were more of them, but a Christian minister is wholly devoted to the work of his calling, or ought to be, according to ordination vows and obligations. Of course there are bishops in the House of Lords, and the tendency is to be in line with the Anglicans.

#### FEWER STUDENTS FOR THE MINISTRY.

Under the report of Committee on Education for the Ministry, it was stated that the Church of Scotland needed 100 men coming out of the colleges each year, whereas only about 60 are coming out to fill vacant charges. It was said by some that the shortage of ministers was on account of the poor stipend; but Rev. J. Mowat, Callander, rightly stated that when God called, no man was held back by a poor stipend. True, this is the case when God converts and calls a man to devotion to Christ, the Word of God, the preaching of the pure gospel and the concerns of His cause. But the sad fact is that Scotland is plagued with worldly men in the office of the ministry who are doing great harm to the Cause of Christ in Scotland. The fewer there are of such the better. God in His own time will raise His Cause in Scotland.

#### FINANCE AND CHURCH EXTENSION.

The Church of Scotland have certainly a serious and heavy burden in seeking to build new churches in new towns and housing areas, especially in the vicinity of large towns and cities. The Committee looked for £1 million by 1959, and have only received about £400,000 for this work. It has been stated that the work of extension has had to be curtailed owing to a debt of over £200,000.

One comment we would make, and it is, that far too much money is being spent on church buildings already completed. Commodious and comfortable, yet simple in design, ought to be the order of the day for each new Church, in the light of lack of finance. But external beauty in the working of stone and lime is today linked up with the supposed aid to worship which a building can afford. The Covenanters worshipped God in spirit and in truth on the hillside, and many of the godly since. It is the Holy Spirit who alone can enable men to worship the Most High, in connection with the truth and in the beauty of holiness.

#### THE GATEWAY THEATRE.

Rev. S. T. M. Robertson told the General Assembly that the Church's own Gateway Theatre, Edinburgh, put on plays which "at times portray drunkenness, sordidness and immorality."



He moved that the Church should investigate the Theatre. Mr. Robertson, from some of his remarks, was not entirely against plays, if they were, as he said, works of artistic and human value. There was subdued laughter when he said he had never himself visited the theatre. But could the laughing members of the Assembly deny his terrible allegations about this Church Theatre? No! Mr. Robertson also revealed that some of the plays shown were written by atheists.

What support did he get in this Assembly of maybe 900 professing Christians? One minister, after a pause, seconded his motion, which was rejected by the Assembly. That was all the support he got, from a Church which Rev. Dr. George MacLeod boasted had one and a quarter million members professing Christ. And Rev. George Candlish, the director of the theatre was elated that a vote had been taken and was so overwhelmingly favourable. No wonder those who endeavour to follow Christ and His truth faithfully in Scotland, can hardly refrain from frequently exposing the caricature of Christianity which obtains throughout the national Church of Scotland.

How is such a blot on this Church supported by its Supreme Court? One simple answer is, that the most of the ministers and elders, if not all, are accustomed to attending theatres and cinemas regularly throughout the year, and the Gateway Theatre is nothing of an obstacle to the "life" of their Church in their estimation.

#### OVERSEAS ACTIVITIES.

It appears that the Church of Scotland has representatives, ministers, missionaries, doctors and teachers in many parts of the world, such as India, Kenya, Ghana, Israel and many other places. From reports, their missionaries are not as numerous as required; there is a uniting up with Anglicans and other Churches in North India; and there are now no new applicants for work in Israel and contributions to the Jewish Fund are the same as 25 years ago. Missionaries going abroad are not now ordained in this country, but when they arrive at their stations abroad. On return to this country they are not re-ordained, but merely re-admitted to the Church.

#### WOMEN IN THE CHURCH.

Principal, Sir Thomas Taylor, Aberdeen, in speaking of the laity in the work of the Church said: "How utterly indefensible is the position of the Church of Scotland in relation to the rights of its women members in the courts of the Church." He does not quote the scriptures to advance and support his argument. This is the method of today ecclesiastically. Scripture is not the guide, but expediency.



It seems that the Assembly this year, went as far as to agree to Deaconesses being invited to attend Kirk-Session meetings when matters affecting their work are to be considered. There are 80 Deaconesses in the Church of Scotland, all being paid salaries from £350 to £550.

#### MINISTERS' SALARIES.

The Assembly and appropriate Committee could not see the way open to increase ministers' salaries beyond the present figure of £660. It had been proposed that they should be increased to £750. Secretaries to Standing Committees get £1,200 salary. Dr. Whitley, St. Giles, stated that £750 only represented £292 of pre-war value.

#### REVISED CATECHISM.

In bringing forward a draft revised Catechism, the Youth Committee to the General Assembly was subjected to some criticism. It was agreed to allow it to be published as an instrument for teaching the main doctrines of the Church. If this is the draft we saw a year or two ago, it is a poor and miserable substitute for the Shorter Catechism. Rev. Dr. G. M. Dryburgh, Convener, said there was no intention of displacing the Shorter Catechism.

We doubt this inasmuch as its fundamental doctrines are not acceptable to the most of the ministers and members of the Church of Scotland. A campaign against the teaching of the Shorter Catechism in the public schools has all but eliminated it from the schools in Scotland in recent years. And Church of Scotland people are involved in this opposition to a great extent.

#### COMMISSION ON SPIRITUAL HEALING.

This Commission has now given in a report after four years investigation into Spiritual Healing. The press report, which is quite lengthy and in detail, leaves us in a maze as to what these Churchmen and others mean by "Spiritual Healing." There are references to laying on of hands, consultation with the doctor, medicine as a part of science and failure to discover a single example of spiritual healing effecting a cure of physical disease. It has also been stated that the inexperienced amateur "healer," working independently, however good his intentions might be, could do untold harm.

Now, what all this means, it is difficult for us to follow. There has been a Commission in the Church of England too.

#### THE BISHOPS' REPORT.

The debate, and result of the same, on the Bishop-in-Presbytery Report, was not a surprise to us. The Report is being sent back to the Presbyteries of the Church of Scotland



for official and formal comment. This has to be returned to Church Headquarters by 16th December 1958. And so Dr. A. C. Craig succeeds in keeping the Bishop question alive in his Church. Professor Forrester made his speech, appeal and motion to depart from the Report, before, as he said, it does irreparable harm to the Church of Scotland. But he lost the day.

Again we find the Rev. Dr. W. J. Baxter, the President of the Scottish Reformation Society of Scotland, on the wrong track in this question. He was the man who seconded Dr. Craig's deliverance to send this evil business back to Presbyteries. Dr. Baxter, among other unsatisfactory things said, that they were not asking people to be for or against bishops in sending down the Report to Presbyteries. Such talk deceives no one with their eyes open, and it is time Dr. Baxter resigned from the Scottish Reformation Society.

Rev. John MacKay, Gorbals-John Knox Church, Glasgow, protested against the view of some of the joint-report's supporters that the people of the Church did not understand it. This, he said, was an insult to the intelligence of the Church of Scotland's people. And so this infamous report, aiming at organisational union, has deeply divided the Church of Scotland people, and the promoters appear quite complacent about this state of affairs.

#### THE MODERATOR'S CLOSING ADDRESS.

The Rev. Dr. John A. Fraser, of Hamilton, who had been appointed the new Moderator of the Assembly, revealed in his closing address that he was no opponent of the Dr. Craig school of thought, although he said much about the Church of Scotland, its constitution and ministers. He declared that many of them had an open mind as to whether a modified form of episcopacy might not with advantage be grafted on to their system. His final words, however, had a significance which many need to heed. He said: "The individual was apt to be lost sight of, and the Christian forgot that beyond all his corporate acts of worship and service there was the individual and solitary aspect of a man's life before God . . . It is the supreme apostacy to find no time to cultivate our own souls. There never was a time when the world needed true inward Christians more than it does now."

We see in these observations, the picture of the formal, unconverted, professing Christian, actively engaged with others in public worship and many other Church activities; and when it comes to a real, personal consideration of his inward, soul religion, he is quite ignorant of the life of grace and the inward, personal experiences of the regenerated sinner, "the true, inward Christian."



### **General Assembly of the Free Church of Scotland.**

This General Assembly met also on Tuesday, 20th May, 1958, and Rev. W. R. MacKay, B.Sc., of Kingussie, was appointed the new Moderator.

#### **FINANCE.**

The Convener of the Finance and Law and Advisory Committee reported an increase in income of 7 per cent, which was mainly in the Sustentation Fund. He pointed out that those who preach the gospel should live by the gospel. Their ministers and professors were not sufficiently paid, he said. Their aim was a ministerial stipend at present of £520.

A Special Committee reported on the finances of the College which appeared to be in a serious state. The Convener of this Committee, Major W. MacKay, would like to see the professors paid more. Plans for augmenting the College Fund were proposed and agreed to. But before this was done, Professor Finlayson reminded the Assembly that when the last appointment of a Professor was made, he had pointed out the inability of the College finances to maintain a full staff. Mr. John Munro, Inverness, said that he felt that the College was now over-staffed. Professor Renwick felt apprehensive about doing away with the College dinners as an economy measure.

Undoubtedly an organised College with its own staff is an expensive adjunct to any Church today. Yet with students few in number, one professor could surely manage to teach in two subjects in certain cases. But when professors are appointed who is to stand down to reduce the number to save money in the College?

#### **EVANGELISM.**

It was reported from the Committee on Evangelism that fruitless efforts were put forth to obtain a full-time evangelist. Rev. J. M. MacLeod, Leith, agreed to serve in this capacity for a year. Mr. Fergus MacDonald, M.A., representing the Highways and Byways Mission, said great numbers of people were ignorant even of the historical facts of the gospel.

We interpose here to suggest that one essential way by which this can be remedied is by putting a Bible into the hands of these people; and then who is to make them read and study it? This is the land of the Bible, so-called, Bibles are cheap, Bibles are lying in many homes unopened. Yet therein are the historical facts of the gospel to be obtained. We are neither fatalistic nor hyper-Calvanistic, yet it will take nothing but the power of God to bring the minds of this irreligious generation back to the Bible and the gospel. Where the gospel is at the door of multitudes from Sabbath to Sabbath and week to week,



it is but the few, the very few, relatively, who trouble themselves to give their ear to it; and some of the absentees are those receiving personal pastoral supervision. The power accompanying Whitefield and later Brownlow North in their evangelism is what is needed and to be prayed for.

#### A DAY OF HUMILIATION AND PRAYER.

The Caithness Presbytery in overturing the Assembly to appoint such a day, gave a needful lead to the Assembly in view of the deplorable state of affairs, morally and religiously, in the nation.

#### VISIT OF THE LORD HIGH COMMISSIONER.

The Duke of Hamilton, representing Her Majesty, the Queen, paid the customary visit to the Free Church Assembly, and was received in the usual manner. The Duke referred to the Free Church and the Church of Scotland as having the same Mother Church of their Reformed Faith. But where is the Reformed Faith in the Church of Scotland today? It is practically non-existent.

The Free Church Moderator thanked the Duke for his message. And, by the way, the Bishop of Bombay accompanied the Lord High Commissioner to the Free Church Assembly.

#### MINISTER'S APPLICATION FOR ADMISSION.

Quite a discussion arose over the application for admission to the Free Church by Rev. Kenneth N. Taylor. This came up by Petition from the Presbytery of Lorn. Mr. Taylor, although not a Scotsman, studied as a student in the Free Church College, Edinburgh, and then was connected with the Methodist Church, south of the border, and apparently returned to supply the Free Church congregation of Ardnamurchan, Argyll.

Rev. Alex. Ross, D.D., said that the applicant was, to his personal knowledge, an attractive personality, an ardent Christian and a diligent student. Others in the Assembly spoke after a similar manner, taking up other points in his favour. But the opposition was strong, seemingly lead by Rev. William MacLeod, M.A., Dornoch and Principal Clerk of Assembly, who moved that the Assembly, not being satisfied with the suitability of Mr. Taylor for the Free Church ministry, dismiss the application.

Before we go further, we would suggest that Rev. William MacLeod, Dornoch, puts a difference between the Free Church *ministry* and the Free Church *pulpit*. Rev. Mr. MacLeod has had in his own pulpit, the Church of Scotland minister of the Canongate, Edinburgh, when the minister from the Canongate was called the "Radio Padre," during the war. More recently



he had in his pulpit at Dornoch, Rev. Dr. Leslie Hope, of Renfield Street Church of Scotland, Glasgow. By saying this we are not supporting the action ultimately taken by the Assembly, on a narrow majority, in admitting Mr. Taylor into the Free Church as a minister. But what we are surprised at is that there was any opposition at all to his admission.

Rev. Kenneth MacKay, Perth, touched a point most relevant to the situation obtaining in the Free Church, when he observed: "If they accepted Rev. William MacLeod's amendment, no one could go out on supply for the Free Church unless he was considered to be fit for the ministry of the Free Church; this was the logical conclusion." In other words, we understand Mr. MacKay, Perth, to mean that there are men, maybe ministers, who are not Free Churchmen and who are preaching as supply in the pulpits of the Free Church, if and when needed and invited to do so. Inconsistency will frequently bring division and trouble sooner or later.

Mr. Taylor enters the Free Church with practically the half of the May, 1958, Assembly opposed to him. Not a very happy entry.

#### THE MODERATOR'S CLOSING ADDRESS.

Rev. W. R. MacKay, B.Sc., Moderator, delivered his closing address at the end of a shorter Assembly than usual, according to pre-arranged changes in the order of meetings. He dealt with the problem of Juvenile Delinquency, Marital Unfaithfulness, Industrial Relationship, a Place of Responsibility for the Church, the Church to be a Witnessing Church and the fact that the Church must speak with a Voice of Authority.

In his concluding observations he asked: "Who is sufficient for these things?" This is a pertinent and great question.

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#### The late Mrs. Effie Nicolson, Gairloch.

"Blessed are the dead which die in the Lord from henceforth," is solemnly proclaimed from heaven. It is for the comfort of the godly themselves, and for mourners, "that they sorrow not, even as others which have no hope." In the death of the godly there is a release and a reward. A release from all the troubles and trials of this world, and the reward of heaven which is all of grace.

The subject of this sketch is one of whom we cherish this hope—she lived by faith and also died by faith resigning her soul to God and her body to the grave in hope. She was born in Fasach, Glendale, Skye, and she was three years over the allotted span when



her death took place in November, 1956. She was one of a numerous family of respectable parents, but her mother especially was considered a gracious person. It appears that she had her first impressions under the ministry of the late Rev. Neil MacIntyre, when he was minister of Glendale. She was then a young girl in her teens. These were impressions through the Truth of God, and to say the least they moulded her life so that she was never given to the vanities to which many are given in their youth. When she was about twenty years of age the family removed to the township of Borge, in the vicinity of Portree. After this the family was connected with the Portree congregation.

It may be noted here that Mrs. Nicolson had a sister called Mary (Macpherson) who was likeminded with herself, and who departed this life in the hope of eternal life some years before. This sister was a very beautiful character, one that abounded in love to God, to His ways, truth and His people. She was open-hearted and open-handed and, like Phoebe of old, a "succourer of many." Poor Mary was subject to depressions so that she was not always mounting on "wings as eagles." Her case is vividly described in Psalm 107, verses 26-28: "They mount up to the heavens, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses." She had a prolonged and trying illness but through it all she was patient and contented, and willing to be at God's disposal either for life or death.

But to return to the subject of this short sketch, we find that, like many others, she found her way to Glasgow where she worked for some years. Here she had the inestimable privilege of sitting under the preaching of the late Rev. Neil Cameron for whom she always had the greatest respect. In this city she married and reared her family, and spent the greater part of her earthly pilgrimage.

Although our subject had early impressions through the Truth, she was well on in years before she could cherish the hope that she had passed from death to life, and that was not without a long period of law work. What the means were that the Lord took to rouse her to be thus concerned about her soul's salvation, we are not able to state, but we can be sure it was through the word of God. The time of deliverance came in the Lord's good time, and she could say then, "Lo, the winter is past, the rain is over and gone. . . ." One scripture which gave her great relief at this period is to be found in Isaiah: "For thy maker is thine husband; the Lord of hosts is his name; and thy redeemer the Holy One of Israel; the God of the whole earth shall he be called," and this is but one of many through which she heard the Lord,



through the Holy Spirit, speak to her. There is another to which she referred, in which she was able to see much of Christ, when expounded in a sermon, that is Matt. ii. 2, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." This happened, however, sometime after she had professed publicly her faith in Christ and was but a renewed faith's view of Christ her Redeemer.

In 1950, after her husband retired, they both came to reside in Gairloch in a cottage which they built. It was here her health broke down and she really never got better. Her trouble began with an operation in Inverness on one of her ears in 1955. From that time she spent long periods in hospital but she never benefited much in health. During this period of protracted illness she was often cast down and in "much heaviness through manifold temptations." Satan took the advantage of the weak state of her body, and she would be saying with Job: "Oh, that I were as in months past," referring to the time of her life "when his candle shined upon her head" and no dark cloud hid her Lord's countenance from her. The complaint of holy Asaph in the 77th Psalm is also applicable in her case, and on which we often thought as she would unfold her experiences: "Thou holdest mine eyes waking: I am so troubled that I cannot speak, and I have considered the days of old, the years of ancient times. I call to remembrance my song in the night: I commune with mine own heart; and my spirit made diligent search. Will the Lord cast off for ever? And will he be favourable no more? Is his mercy clean gone for ever? Does his promise fail for evermore? Hath the Lord forgotten to be gracious? Hath he in his anger shut up his tender mercies? I said this is my infirmity." Mrs. Nicolson was not, however, always cast down: "He bindeth the floods from overflowing; and the things that are hid bringeth he forth to light." She had the joy of her salvation restored to her as often as she was cast down. When she was on the eve of leaving for the hospital in which she died, she told her daughter not to weep for her, as she was assured of being with Christ should her illness prove fatal. She was a praying woman, and now her prayers are lost to the church on earth, and for this she is much missed from the church militant, as all the praying people should be. The change for her was a good one—it was to be for ever with the Lord. It was to take possession of the incorruptible kingdom that fadeth not away. Her husband, two daughters and one son, who is a student of the Church, are left to mourn.

"Then are they glad, because at rest  
and quiet now they be;  
So to the haven he them brings,  
which they desired to see."

—*Metrical Ps. 107.*—A. B.



## Searmonan.

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

(Air a leantuinn bho t.d. 59)

Mar is e Cuspair mòr a chreidimh Criosd Fein, mar sin, is e'n ni sin ann an Criosd air am bheil e an toiseach gu sònraicht, a greimeachadh, a dhreuchd Shagartail—ann am briathran eile, freagarachd Chriosd mar an t-Urras a tha deanamh reite agus ag eadar-ghuidhe, air son a shuidheachadh truagh mar duine neo-fhireanta air a dhiteadh. Ach, mar a tha creidimh ag amharc ri Criosd Fein, mar sin tha e socrachadh air na h-uile a th'ann an Criosd—Criosd mar Eadar-mheadhonair, Fàidh, Sagart, Rìgh, Lighiche, Buachaile. Tha e tighinn le ciont an anama dh'ionnsuidh fuil na reite, chùm gu'm faigh e sith air son na coguis; le a lomnochduidh spioradail, chùm gu'm bitheadh e air a chòmhdach le trusgan fìorghlan fhìreantachd-san; le a dhorchadas, chùm, air dha bhi air ùngadh le shàbh-shùl-san, gu'm faiceadh e; le a thruaillidheachd, a chùm, tre a ghràs-san, gu'm bitheadh e air a dheanamh glan; le a neo-airidheachd, a tha e'g aideachadh air a bhi air a ghairm 'n a mhac, gu'm bitheadh e air a chur air aireamh na cloinne; le fhalamhachd de na h-uile mhaitheas agus shìth, gu'm bitheadh e air a lionadh a mach as a lànachd-san. Agus mar sin tha e teagasg do'n anam a ràdh, "Thuir mi Aon a bheir beatha do pheacaich mharbh, agus a bheir dhoibh e ni's ro phailte; a tha na 'uile anns na h-uile.' Tha mi aineolach agus dorch, ach Ann-san tha air am folach uile ionmhasan a ghliocais agus an eolais, agus tha e comasach air mo dheanamh glic a chùm slàinte. Tha mi toillteanach air dìteadh sìorruidh: ach ghiulain Esan mo 'pheacaidhean 'n a chorp fein air a chrann,' agus Ann-san tha mi air m'fhìreanachadh agus air gabhail rium. Tha mi air mo thruaillleadh agus salach, ach 's urrain Esan mo naomhachadh gu h-iomlan; tha mi bochd ach tha Aig-san saoihbheas nach gabh a bhi air a rannsachadh. Tha mi dubh, agus suarach, agus neo-airidh air uibhir agus mo shùilean a thogail suas gu neamh; ach 's e m'Fhear-saoraidh Dealradh agus Glòir Neamh, agus Ann-san tha mi eadhon a nis a suidhe ann an ionadaibh neamhaidh."

Cia cho luachmhor 's a tha creidimh air a thort fa'n ear 's an t-suidheachadh so. Tha e fìor gur e Cuspair a chrèidimh a tha cho glòrmhor, agus feumair smuainteachadh air creidimh a mhàin mar an ni sin a tha cur an anama ann an laimh Chriosd; gidheadh nach fhaod sinn a ràdh, "Creidimh sona, luachmhor, a tha cuartachadh agus a gabhail 'n a ghlacaibh Pearsa cho glòrmhor—Esan nach urrain neamh na neamhan a chumail, Miann nan uile Chinneach, Gràdh an Athar, Cuspair-aoraidh nan aingeal, Caraid nam peacach, an Caraid dearbhta a thug



E fein air an son, an Caraid is dluithe a leanas na bràthair; creidimh sona a deanamh greim air a lethid sin de Shlànuighear.

4. Tha luachmhorachd a chreidimh air a nochdadh 'n a *bhuaidhean* na 'n a *oibreachadh*,— an nì a tha ceangailt ris, na a leantuinn e bhi faotainn cleachdadh; agus cha nì eile so ach slàinte an anama. Agus tha slàinte co-cheangailte ri creidimh ann an rathad nach eil i ceangailte ri gràs air bith eile — ri aithreachas, na gràdh, na fein-àicheadh; do bhrìgh gur ann le creidimh a tha sinn air ar 'n aonadh ri Crìosd, tre'm bheil sinn air ar fireanachadh agus air ar naomhachadh. Uime sin, tha e air a ràdh, "Tre ghràs tha sibh air 'ur tearnadh, tre chreidimh." Uime sin, is e beatha a Chrìosduidh beatha a chreidimh, agus 's e gluasad agus còmhrag a Chrìosduidh, gluasad agus còmhrag a chreidimh. Oir cha'n e mhàin gur ann le creidimh a tha sinn air ar fireanachadh, dealaichte ri aithreachas agus gràdh, ach tha aig creidimh àrd-cheannas a' measg nan gràsan uile ann a bhi giùlain air adhart naomhachadh a Chrìosduidh.

Uime sin, 's e bhitheadh ann an dol a stigh 'n a lànachd ann an iomradh air oibribh creidimh slàinteil, ach a bhi dol a stigh ann an iomradh air beatha a Chrìosduidh, agus gluasad a Chrìosduidh tre shaoghal an dorchadais agus a chath so, gu saoghal an t-soluis agus na fois. Beachdaicheadh-mid air beagan de phrìomh chleachdaidhean agus a thoraidhean.

Bheir e sith dh'ionnsuidh na coguis. Tha chuid is motha de dhaoine neo-mhothachail, na cha smuaintich iad air cumhachd na coguis,— gu bheil (fodh làimh bacadh Dhé) ar sith uile 'n a làmhan-se, agus gu bheil i cumhachdach gu leoir gu neamh na ifrinn a dheanamh 's an taobh a stigh. B'urrair Càin na Iudas innse dhuinn mu a cumhachd gu bhì casaid agus a dìteadh. Agus b'urrair esan a bha air deiligidh ris gu slàinteil le Spiorad Dhé innse dhuinn cho neo-eufachdach 's a tha h-uile nì ach fuil Chrìosd gu bhì cur tosd air a casaidean, agus mu'n a chiunas neamhaidh agus an fhois a tha leantuinn co-chur na fala sin. 'N uair a tha choguis gu mòr air a dùsgadh mar sheirbhiseach lagh Dhé anns a chridhe is diomhain an oidheirp a bhi cur tosd air a guth le aon nì dhe na nithean cumanta a tha daoine a cleachdadh gu bhì ga cur na tàmh. Faodaidh rùintean gu bhì deanamh nì's fearr, na aithreachas a dheanamh, na bhì'g amharc ri tròcair Dhé dealaicht' ri fireantachd Chrìosd a cur na tàmh 'n uair nach eil i air a stiùradh 'n a casaidean le Spiorad Dhé a tha toirt dearbhsheilleireachd; ach tha iad gu tur air an diùltadh leatha 'n uair, fodh stiùradh an Spioraid, a tha i deanamh casaid air an anam air son a pheacaidh, agus ag agradh air freagairt air son



a pheacaidh. An sin, cha'n urrain ni tosd a chur oirre ach fuil luachmhor Uan Dhé a tha gun smal air a dòrtadh air son maitheanas peacaidh mhòran. Leis an fhuil so tha ceartas Dhé riaraicht'; air bonn a dòrtaidh tha mathanas làn agus saor air a chur an ceill do pheacaich. Tha creidimh a cur an ceill na firinn do'n a choguis, gu'n glan " fuil losa Crìosd a Mhic sinn bho gach uile pheacadh." Tha choguis ag aideanchadh firinn an tagraidh. Tha na gaothan agus na tuinn na'n tàmh agus tha feath mòr ann. Agus mar is e'n creidimh tre'm bheil sinn a faotainn maitheanas peacaidh a tha toirt sìth a dh'ionnsuidh na coguis an toiseach, mar sin is ann tre shior chleachdadh a chreidimh air fuil Chrìosd a tha sìth air a gleidheadh, agus a tha choguis air a cumail glan, na air a cumail glan bho latha gu latha.

Tha e glanadh a chridhe. Gach neach a tha da-rìreadh ann an gnothuch diadhachd fairichidh e fheum air an cridhe bhi air a ghlanadh bho pheacadh, chum agus gu'm faiceadh e Dia. Agus 's iomadh iad na dòighean a ghabhas daoine gu bhi glanadh an cridheanchan bho pheacadh, 's iomadh na diomhanasan breugach a tha iad a leantuinn am feadh 's a tha iad ag iarraidh na crìoch mhòr so. Ach cha'n urrain sinn sinn fein le ar reusanachadh, na ar sgiùrsadh, na le ar trasgadh, na ar n'ùrnuighean, a thoirt a stigh do'n atharrachadh cridhe so. 'S e creidimh a mhàin, mar inneal, a ni so; le sùil a thoirt air bàs Chrìosd, an sealladh a tha air a thoirt air peacadh ann am bàs Chrìosd, a chrìoch air son an do bhàsaich Crìosd, gràdh Chrìosd ann a bhi bàsachadh, buaidh Chrìosd thairis air a pheacadh. 'S ann mar so a tha'n cridhe air ioraslachadh, air a leaghadh, air a thionndadh bho'n a pheacadh agus air a tharruig gu Dia.

Bheir e buaidh air an t-saoghal, leis a ghreim dhaigean a ghabhas e air fianuis Dhé a thacbh diomhanas an t-saoghail, agus an sealladh a bheir e do'n anam air an dùthaich is fearr. Tha e gleidheadh an anama le bhi ga earbsa ri gleidheadh Chrìosd. Tha e do ghnàth a tarruig beathachadh a lànachd Chrìosd gu bhi togail suas an anama ann an naomhachd. Tha e toirt coimheadachd do'n anam tre fhàsach an t-saoghail so air slighe chumhann na h-ioraslachd, an fhein-àicheadh, na còmhraig, agus an taiceachidh, gus an ruig e Iordan, gus an gabh e slàn deireannach leis — co dhiubh mar an creidimh a thearnas. "A faotainn crìch 'ur creidimh, eadhon slàinte bhuir 'n anama."

II. Anns an dara h-àite, tha ar ceann-teagaisg a cur an ceill dhuinn mar a tha creidimh dhe'n aon nàdur anns na creidimh uile. Tha "aon chreidimh" aca mar is aon chorp iad, 'a measg gach eadar-dhealachadh coslas a dh'fhaodas



creidimh a chur uime — is tha iad sin lionmhor. Mar eisimpleir: 1. Tha creidimh anns a chumantas an toiseach mar ghràinne de shìol mustard; feumaidh e fàs; agus tha eadar-dhealachadh mòr eadar creidimh an leinibh agus creidimh an duine tha air teachd gu làn inbhe. An sin, 2. Faodaidh eadar-dhealachadh mòr a bhì measg chreidmheach a thaobh an eolas air nithibh Dhé; ged nach eil neart na anmhuinneachd an creidimh gu h-uile a reir tomhas an eolais. 3. Faodaidh creidimh a bhì làidir ann an aon, agus nì's lugha na nì's laige ann an aon eile. Bha Abraham “làidir ann an creidimh.” An aghaidh gach nì a dh'fhaodadh a bhì bho'n leth a muigh agus gach faireachadh, agus ged a dhearbha Dia e le dàil a chur ann an comhlionadh a gheallaidh, “cha do chuir e an amhrus gealladh Dhé le mi-chreidimh.” Bha Iob làidir ann an creidimh. Bha leac an teinntean aige lòn, bha e air fhagail gu tur falamh, bha chorp fodh ghalair cràiteach, dh'fheuchadh a chàirdean a thoirt air a chreidsinn gu'm bu chealgair e; seadh, bha saighdean an Uile-chumhachdaich an taobh a stigh dheth, ag òl suas brìgh a spioraid:—gidheadh thubhairt e, “Ged mharbh e mi, gidheadh earbaidh mi as.” Bha creidimh làidir anns a cheannard-cheud: chaidh e seachad air coslas Chrìosd bho'n leth a muigh, ball-dìreach a dh'ionnsuidh a chumhachd Dhiadhaidh, agus cha b'aithne dha teagamh:—“A mhàin abair am focal, agus slànaichear m'òglach.” Bha e làidir anns a bhean bho Chanàin; cha ghabhaidh i bhì air a cur air falbh bho Chrìosd, eadhon air bhì do choltas gruaim air, gus an do bheannaich E i. A ris, bha e lag anns na deisciobuil, agus ann am Peadar. A ris, 4. Tha creidimh Eaglais an t-Seann Tiomnuidh eadar-dhealaicht ri creidimh Eaglais an Tiomnuidh Nuaidh, a thaobh 's gur e bh'ann ach creidimh a bha faotainn cleachdadh air Slànuighear a chaidh a gheailtuinn ach nach d'fhoillsicheadh fàthas, am feadh gur e th'ann an creidimh na muinntir eile ach nì bha faotainn cleachdadh air Slànuighear a thàinig, a chrìochnaich an obair, agus a tha nìs air deas làimh Dhé. Dh'fheumadh na seallaidhean a bha aig creidmheach an t-Seann Tiomnuidh, a bha iad a faotainn tre'n a ghealladh, tre'n a sgàilibh, agus na samhlaidhean, a bhì na bu dorcha na seallaidhean creidmheach an Tiomnuidh Nuaidh, a nìs do bhrìgh gu'n robh diomhaireachd ghlòrmhor Dhé ri bhì air a foillseachadh anns an fheoil, air a foillseachadh 'n a lànachd; ged nach eil sinn a ciallachadh gu'm faodadh an creidimh a bhì na bu laige, 'n a nì bu lugha cumhachd mar phrlonnsabal ùmblachd agus toirt thairis orra fein do Dhia. Agus mar an ceudna, 5. 'N a measg-san eadhon aig am bheil an T-aon fhoillseachadh iomlan air toil Dhé, buill Eaglais Chrìosd a nìs air an talamh — agus tha sinn ga'm meas sin mar iadsan uile a tha cumail an Ceann,



a tha creidsinn ann an staid chailte an duine thaobh nàduir, ann an saorsa tre fhuil Chrìosd, agus ann an ath-ghinmhuinn tre Spiorad Chrìosd (cha dàna leinn a meas mar a buntainn do'n eaglais iadsan a tha'g àicheadh diadhachd Chrìosd agus obair an Spioraid Naoimh, ni mo tha sinn a meas Pàpanachd mar ni bhuineas do Chrìosd ged nach eil teagamh againn nach eil a chuid fein aig an Tighearn anns a chomunn thruaillidh sin) eadhon na'm measg-san tha, cha'n e mhain eadar-dhealachadh beachd air puingean creidimh agus riaghlaidh, ach faodaidh eadar-dhealachaidh beachd a bhi a thaobh nàdur a chreidimh luachmhor fein, cuid ni's motha agus cuid ni's lugha a reir focal Dhé, agus fein-fhiosrachadh Crìosdail ni's motha na ni's lugha ann an co-reite ris na tha sgriobhta mu fhein-fhiosrachadh an neul de fhianuisean.

Agus gidheadh, na'n smuainticheadh-mid air buill as gach eadar-dhealachadh Eaglais, na communn Crìosdail a bhi cruinn cuideachd, agus miorbhuil latha na caingis a bhi air a deanamh as ùr, agus ministerean a bhitheadh air an teagasg leis an Spiorad Naomh a labhairt riutha air Pearsa iongantach agus obair Chrìosd, mu an earbsa, an t-aoradh, an gràdh, agus an t-seirbhis a bhuineas Dha, agus an dealachadh bho'n an t-saoghal, agus an gràdh bràthaireil a tha ciatach dhoibh-san uile is Leis, chitheadh neach gu'n robh aca uile — Gearmailtich, no Frangaich, Cafraich, Luchd-àiteachaidh Tir na deigh, Sineich, na luchdàiteachaidh Eileanan na Mara mu Dheas — an “ creidimh luachmhor ceudna,” agus gu'n robh iad dhe'n aon inntinn agus dhe'n aon chridhe a thaobh nan ceithir nithean a dh'ainmich sinn a tha deanamh creidimh “ luachmhor.” Cha'n fhaigheadh-mid gu'n 'toireadh aon aca a ghlòir dhà fein air son e bhi n a chreidmheach:—“ Tre ghràs Dhé is mi an nì is mi.” Gheibheadh-mid anns gach aon aca an aon urram do Fhocal an Dé bheo mar an riaghailt creidimh agus ùmhlachd, agus an aon mheas anabarrach air Iosa Crìosd. Gheibheadh-mid mar chuspairean an aon ghràidh, air an ceannach leis an aon luach, air an teagasg leis an aon Spiorad, buill do'n aon chorp, gu'n robh an aon chreidimh agus an aon ghràdh aca, agus na h-aon chòmhragaibh agus bhuaireidhean; agus gu'n robh iad a triall na h-aon slighe, agus gu'n robh iad a dol troimh'n aon ullachadh air son seirbhis an àite far, air dhoibh a bhi faicinn sùil do bhrìgh gu'm bi iad a faicinn Chrìosd mar a tha E, agus do bhrìgh gu'm bi iad coltach Ris-san, aonaidh iad mar le aon chridhe ann a bhi'g ràdh, “ Is airidh an t-Uan a chaidh a mharbhadh air cumhachd, agus 'saoibhreas, agus gliocas, agus neart, agus urram, agus glòir, agus beannachd fhaotainn.”

(R'a leantuinn.)



### Notes and Comments.

#### Home Discipline Needed.

At a Prison Officer's Association Conference at Preston last May, references were made to the background of lack of discipline in the home with regard to crime among the young. A principal officer of an institution said, "Our criminal population will only tend to decrease when there is a little more discipline and training, not only in the prisons, the borstals and the approved schools, but in the ordinary educational system and in the home. Until such time as all parents take a pride in the training of their own children, particularly during the formative years up to the age of seven, the present day trend towards crime will continue. In spite of the theorists, we need more of the 'thou shalt not' and a greater respect for a code of morality."

These observations are wise and touch the very foundation of a serious state of affairs. They strike at the modern view, often expressed, that "thou shalt not" is not the proper approach to conserve right behaviour by the youth of today. But "thou shalt not" occurs five times in the second part of the decalogue, the laws which God gave through Moses on Mount Sinai. Undue liberties being given to the young, beginning in the homes, are having disastrous affects. At the same conference, a member of Parliament said, "Discipline in the home is weaker than it used to be. Young people have much more money and a great many more tempting things to spend it on. These circumstances all tend to diminish that respect for authority that used to be a very sane feature of the older British Society."

How true all this is! Yet, as has been pointed out before, homes without the Bible and its influence, cannot be expected to turn out a well-ordered society morally. God being ignored by parents and children, leads to a society in which everyone seeks to do that which is right in his own eyes, and we have arrived at this, to a great extent, throughout Britain.

#### The Cost of Pleasure and Demands for Increased Pay.

There appeared in the *Daily Express*, on 22nd May, the following statements on the cost of pleasure in relation to demands for increased pay —

"The cost of living is the reason put forward by workers' unions for every pay rise for a number of years. But is it really the cost of living that is the cause? Would it not be more truthful to blame the cost of *pleasure*? When we read of the millions of pounds spent on tobacco, drink, football



pools and horse racing, and the money spent by the public attending sports events, is it any wonder the pay packet is blamed for any shortage in meeting the weekly budget? If workers in Britain spent 5s. less each week on this outlay on pleasure, they could afford to pay the economic rent required for council houses, thus wiping out the subsidy charged on the general rates and benefiting all ratepayers, including the subsidised houses."

Such factual and realistic statements are enlightening and convincing to right minded people. And the Word of God substantiates the point made by the writer, as we read in Proverbs xxi. 17: "He that loveth pleasure shall be a poor man."

### **Congregational Union Office-Bearers Charged with Dishonesty.**

At the Annual Meeting of the Congregational Union of Scotland, at Aberdeen, in May, the Treasurer, Mr. John K. Templeton, Glasgow, said that office-bearers of some churches in the Congregational Union, were deliberately falsifying membership returns to avoid paying their full annual assessment of five shillings a member. One minister said he almost thought of giving up the ministry over this sort of conduct. This is indeed a sad exposure of the conduct of men recognised as Christians. But the fact is that the Christianity of many in the churches is a mere empty profession. And how can it be otherwise when the doctrine and reality of the "New Birth" is ignored and disowned in the teaching of the churches? The Lord alone can bring back the churches to the doctrine and practice of godliness.

### **Archbishop of Canterbury and Makarios.**

Archbishop Makarios of the Eastern Orthodox Church of Cyprus, has been invited to attend the Lambeth Conference in July, by the Archbishop of Canterbury. This has aroused strong feelings of displeasure and opposition in varied quarters. Makarios has a bad record of conduct as to his political influence in present day Cyprus, where there has been so much bitterness and bloodshed. He has been forbidden, by the British Government, to re-enter Cyprus at present, but is now invited to enter Britain on religious grounds according to the outlook of Canterbury.

Even among Anglicans in South Africa, there is strong objection to this invitation. The Church of England in South Africa has published a statement describing the action of the Archbishop of Canterbury as "extraordinarily irresponsible." (See *English Churchman*, 6th June.)



**Convictions for Drunkenness.**

The President of the United Kingdom Alliance, stated recently that in 1946, convictions for drunkenness were 20,000; in 1956 the figure was 60,000; and for 1957, were 67,000. He stated that young men under 21 years of age, and younger folk under 18 years of age, are being increasingly involved in this evil and ruinous conduct. Indignation against subversive liquor advertisements, drinking drivers and undesirable drinking clubs was called for. "Now the works of the flesh are manifest, which are these; adultery . . . drunkenness, revelings and such like." (Galatians v. 19-21.)

**Australian Roman Catholics Sponsor Huge Lottery.**

In a special article to *The Scotsman*, William Fitter deals with a recent outcry against gambling in Australia by certain Protestant Church leaders, and he reports that the Roman Catholic Church in N.S. Wales is sponsoring a huge lottery in which the first prize will be the Pacific Hotel at Manly, one of Sydney's spectacular ocean beaches. The purpose of the lottery, said Dr. L. Rumble of the R.C. Church, was to raise money to extend the teaching college of the Christian Brothers order. Dr. Rumble further said, "It's easy to say that gambling is evil, but it can't be proved." But it can be proved that it has caused, and still does so, a great deal of untold ruin to individuals, families and homes. It is a cancer and a curse to an individual in its grip and to a nation where it is a widespread practice. Of course the moral theology of Rome can argue that black is white when circumstances require.

**Weakness of Religion in the Highlands.**

Rev. Murdo E. MacDonald, St. George's West Church, Edinburgh, a native of Harris, in the Western Isles of Scotland, delivered himself of some strange ideas to the Annual Meeting of the Ladies' Highland Association, in Edinburgh, last May. He said that the idea that there was a sharp division between the sacred and the secular, and that music and sport must be swept away from religion, was one of the "tremendous heresies," that lay behind the present weakness of religion in the Highlands. On the point of music, he said, "Will you ever get an elder in Harris to stand up and sing 'The Eriskay Love-lilt' in public?" We say, as far as a god-fearing, converted elder is concerned, the answer is of course, "No."

This is the work of unconverted zealots for Gaelic concerts and worldly social gatherings. The strength of true Biblical religion in the Highlands, where it obtained, consists in part, in the god-fearing elder singing the Psalms of David, at family worship in the home and in the House of God, with grace from the heart, as unto the Lord.



The weakness of religion in the Highlands and Edinburgh, and in the manses of ministers, is the absence of daily family worship, including the singing of God's praises. And in addition, no family prayers, but plenty of praying at funerals and at public services, to be heard of men. The Rev. Murdo MacDonald also stated as to sport, "In my experience during the war an interest in boxing was of more use in evangelising than all my training at Trinity College."

We wonder if any of the ladies listening to Mr. MacDonald, questioned as to whether they were hearing him aright. The training he received in theology and divinity at Trinity College, Glasgow, when he was a student for the ministry, must have been of the most miserable character, when the brutal sport of boxing displaced it as a means of evangelising among the soldiers. We pause here to remark, what a terrible use of the term "evangelising!" Christian parents with boys in the army during the war would surely expect a professed minister of the gospel to have a different outlook. But therein was the awful weakness of Mr MacDonald's religion as a chaplain. What could boxing do for the souls of men facing eternity?

Another heresy to Mr. MacDonald's mind that ought to be destroyed, was, he said, the divorce between theology and social ethics; that is between theology and social morals. He said the gospel should be preached to people as an affair of personal social ethics or morals. And who, may we ask, has divorced scriptural theology from social ethics? As space will not permit our enlarging on this, we briefly ask the question: how was it that the Church of Scotland minister in the General Assembly last May, who rightly exposed and condemned on solid grounds, The Church of Scotland Gateway Theatre in Edinburgh, was not only not supported, but jeered at by members of the Assembly? He rightly called in question the morals of plays acted in this Theatre which is a scandalous limb of activity for any professed Christian to support.

Let Rev. Murdo MacDonald turn his attention to real heresies within his own church and in the City of Edinburgh, and with the Bible in his hand he will not be long in discovering the "tremendous heresies," legion in number, which are behind the weakness of religion in Scotland today.

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### Literary Notice.

#### *Further Banner of Truth Publications.*

(1) "The Book of Zechariah": an exposition by Thomas V. Moore, D.D. Dr. Moore was an American commentator and trained at Princeton Theological Seminary, and "sat at the feet"



of the eminent and pious expositor and scholar, Dr. J. A. Alexander, D.D., and others during the period 1839-1842. The Book of Zechariah is one which may be studied with added profit and satisfaction by the aid of such an exposition as this. We have neither time nor space to write lengthy notes on any of these publications. But here is an extract from Dr. Moore's book which to our mind indicates his sound theological outlook, viz., "Whilst God is love, and whilst preachers of the gospel must preach His glorious truth, they must not conceal the fact that God is a consuming fire, and angry with the wicked every day. It is a sign of sickly piety when men are willing to hear nothing of the wrath of God against sin." This book costs 9/-. (2) "The Doctrine of the Holy Spirit," by Dr. George Smeaton, D.D., Edinburgh, of the Free Church of Scotland, and a professor in New College, Edinburgh—1857. Dr. Smeaton has always been recognised as a godly scholar and able theologian. This book is known and valued in the Free Presbyterian Church of Scotland. This new edition at 13/6 is well worth the purchasing by those who desire such a work. (3) "1st Epistle to the Corinthians," by Charles Hodge, D.D. This is a commentary that every true minister of the Gospel should have, if it is not already in his library. Hodge deals in detail with not only verses, sentences, but words, in his exposition. This volume costs 11/-. Should the exposition on 2nd Corinthians be published later, those who purchase this exposition on the 1st Epistle should certainly procure Hodge on the 2nd Epistle. We say with confidence that perusal of these works on Corinthians will be a reward. (4) "The Book of Joel." An exposition by John Calvin, price 6/-. As another has said, "Worth its weight in gold" as coming from Calvin's pen. (5) "The Select Works of Jonathan Edwards," volume 1, price 8/-. In this volume Rev. Ian Murray, B.A., has written a memoir of the great Jonathan Edwards, of America, born in 1703. The memoir extends to over 50 pages and is of deep interest. Then there is "A Narrative of Surprising Conversions," followed by sermons by the great preacher himself.

#### *Acknowledgment of Receipt of Other Periodicals.*

The fact that, as Editor, we receive from various quarters, religious magazines and periodicals regularly, probably should have been acknowledged in these columns long ere now. And so we now acknowledge herewith and with thanks, the regular receipt of the following:

The Gospel Standard; The Friendly Companion; The Free Church of Scotland Monthly Record; The Instructor; The Irish Evangelical; The Bible League Quarterly; Peace and Truth; and other literature from Sovereign Grace Union; Trinitarian Bible Society Quarterly; The Covenanter and The English Churchman.



## 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 Beaulie; 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.).

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