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Eternity.

We find the word "Eternity" in the book of Isaiah where the prophet writes of God as "... the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and the holy place . . ." These words are truly deep and lofty and require much divine illumination to appreciate their substance and meaning even in a limited degree. They do, however, indicate that although God is said to rule in the Kingdom of men here in this world, in time, and to dwell in Zion His Church in the world, that He as the infinite and omnipresent God, inhabiteth what the Holy Spirit through Isaiah calls Eternity. In other words, although feeble words, He dwells in a boundless realm beyond this created and visible world in which the children of men live for a while from one generation to another.

The term "Eternity" may properly be taken to mean eternal duration, an endless age; and as in the passage quoted, also a realm beyond this world and time, as far as men are concerned, which God pervades and in which He resides and reigns supremely. And in the light of much scriptural revelation and doctrine, the Christian Church, preachers of the Gospel and believers upon Jesus Christ, think and speak and write of Eternity as of that world which is to come beyond this present world to which all men come at death and through the gates of death; and in which world, that is, Eternity, men must meet with God more immediately and be given their appropriate places of dwelling by Him. Thus at death the soul of man enters the eternal world, as we read: "Then shall the dust return to the earth as it was: and the spirit shall return unto God, who gave it," (Eccles. xii. 7); and at the last day and by virtue of the resurrection, the souls of all shall be united to their resurrected bodies, and they each one assigned to their own place openly and finally by the Lord Jesus Christ as the Judge

of the world. And herein is endless duration, Eternity, for the righteous on the one hand and the wicked on the other. And so any serious weighty thoughts of Eternity, borne in upon the mind of any through the revelation of God's truth and by His power, cannot but be inexpressibly solemn.

Now, in this our day and within our land, there are vast numbers of people who contemplate the future without the slightest concern or apprehension about the reality of the eternal world. Of course this even in the land of the Bible, is characteristic of the natural man whose mind is averse to any such consideration. Yet there are powerful influences which contribute to this indifferent and hardened state of mind, such as the inordinate worldliness and materialistic outlook of our day. The fool, of whom the Lord Jesus tells us had much goods laid up for many years and was looking forward to an "indefinite" period of finding his satisfaction and happiness in the same, was summoned into Eternity in a state of mind wholly absorbed with the things of time. "Thou fool, this night thy soul shall be required of thee" was the dread announcement he had to comply with, although previously he had not a thought of Eternity.

Others are mad upon their pleasures, being lovers of pleasures more than lovers of God or His Word, and banish any thought of God or of the possibility of meeting with God in the immediate future and after this world is done with. The intrusion of such thoughts would indeed mar their soul-ruining pleasures, so sweet and desirable to them.

Again many are lulled to sleep and complacency about their personal relationship to a future Eternity, by the false and evil doctrine of their religious teachers. Great numbers of poor sinners are hearing repeatedly that God is their Father, and that they are on the way to heaven and that they have the hope of a glorious resurrection, and that there is no hell, and that everybody will ultimately be better off in the world to come; and all this without any instruction about conversion, faith in Christ Jesus and His precious blood, and the need of evangelical repentance toward God with regard to one's sins and ungodliness. On this account, death and Eternity are not great solemnities to many, but to be welcomed as a happy release from the troubles of this life — so they think!

Then there are those who attend upon the means of grace, and have been under the hearing of the Word of the truth of the Gospel for years, more or less, and have heard much in their day of the doctrines and truths related to Eternity. Yet they persevere in a life which is one without God, without

Christ and without hope. They are hearers only. They do not retire to secret before God to plead in the name of Christ, to prepare them for Eternity. They live outwardly respectable lives, but lives which are devoid of any devotion to the Lord or real marks of those who are preparing for another world.

There are many parts of Scripture where the Holy Spirit draws aside the veil and reveals what shall be true with respect to men after death and at and after the judgment of the great day, in the eternal world. For example, the recorded words of the Lord Jesus Christ regarding the rich man and Lazarus the beggar. The rich man died and was buried, and in hell he lifted his eyes being in torment. The beggar died and the angels carried him into Abraham's bosom. And of course, Abraham was in heaven. Then in the book of Revelation, John says, "I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." (Rev. vii. 9, 10.) Then again John records what applies to wicked in Eternity, viz., "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." (Rev. xxi. 8.)

How are sinners exhorted by God in view of Eternity? Well, in one place He speaks thus: "Turn ye, turn ye, from your evil ways; for why will ye die, O, house of Israel?" And how does He counsel His people? "Abide in him, that when he shall appear, ye may have confidence and not be ashamed before him at his coming." And many like words there are throughout the pages of the Word of God. And in respect of the defiant, indifferent and impenitent sinner, it is a fearful thing for such to fall into the hands of the living God in Eternity. And regarding the sanctified believer whose hope is in Jesus, Eternity means to such, a being with Christ which is far better. And so when the place that knows us now shall know us no more for ever, where shall we be in the eternal world? As Job said, "Man dieth and wasteth away, and giveth up the ghost; and where is he?"

May the Holy Spirit come among us, from the Father, through the Son, to work mightily in our precious souls, the good work of grace, which once He begins, He will perform until the day of Jesus Christ. By this work alone can we be made meet for the inheritance of the saints in light, in Eternity.

Episcopacy and Presbyterianism.

By REV. JOHN COLQUHOUN, Glendale.

XVI.—Union of Free and United Presbyterian Churches.

We have seen that the early Union movements in the Church in Scotland showed a purpose to drop one or other of the principles which our forefathers held dear, and fought many a bitter conflict, in order to preserve these principles for coming generations. This was also a characteristic of later Union movements. It has already been shown how the United Presbyterian Church, not only renounced the Establishment Principle and embraced Voluntaryism, but also relegated the Presbyterian system of Church government to a place where other systems of Church Government had an equal claim to being founded in the Word of God. This by one stroke, as far as the United Presbyterian Church was concerned, took away any reason why there should not be one great union of all the Churches in Christendom, whatever be the system of Church government peculiar to them. Before such a Union could be effected many obstacles required to be removed, and it is most interesting to watch how those who wanted Union at any price set about accomplishing their darling object. Many like Bishop Wordsworth in 1866, advocated a "united church for a united kingdom," and, of course, like a true Episcopalian, the object of his Treatise on that subject was to induce Scotsmen to become Episcopalians.

During the latter half of the 19th century we have the long drawn out negotiations between the United Presbyterian Church and the Free Church of Scotland which began in 1857 by a document containing a series of Resolutions signed by about seventy lay members drawn from each of the two churches that were to negotiate for Union. In these Resolutions, which afterwards became the basis of the negotiations for Union, it is claimed that the Churches concerned were one in their views of the doctrines of grace, in worship, and discipline. A bad beginning, however, was made by agreeing that the matters on which they differed were to be treated as "open questions." As the matters on which they differed were, by no means, unimportant, they ought to claim our attention at the outset. We have already seen that the United Presbyterian Church was a Voluntary Church, and that the Free Church publicly professed that they were not Voluntaries but held by the Establishment Principle. This brings us to the position that the difference between the negotiating Churches, in this matter, was irreconcilable, for there was no hope that the United Presbyterians would abandon their Voluntaryism and the Free Church could not accept the United Presbyterian position without ceasing to be what she claimed to be at the Disruption, the Church of Scotland Free. Arising out

of the Union negotiations we find the crusade for the dis-establishment of the Church of Scotland, the chief exponents of which were Dr. Rainy and Dr. Hutton of Paisley. To dis-establish the Church of Scotland would, to a great extent, put the Establishment Principle in the background, and thus remove an outstanding barrier to union, between the two Churches which were presently negotiating for Union. The first time that the subject was taken up in the Courts of the Free Church was at a meeting of the Edinburgh Presbytery in March, 1873, when Dr. Rainy proposed an Overture to the Assembly on Dis-establishment. At that Presbytery Dr. Begg, the leader of the Constitutionalists in the Free Church, "took up the ground which he maintained to the last, that the State had done wrong in imposing, and the Church in accepting, wrong conditions of establishment; but to tell the State to right that wrong by the perpetration of another wrong, of ignoring altogether their duty to God and His truth and His Church, would be to commit a greater wrong than either of the two." (*Memoirs of Dr. Begg*, vol. ii. 491.) Voluntaryism had proved the greatest obstacle to Union in these negotiations, as a writer in the *Watchword* for 1st April, 1870, puts it after showing that the Fathers of the United Presbyterian Church held by the Establishment Principle and that their successors had changed, he says, of the latter: "They are therefore the undoubted schismatics in Scotland. So long as they retain their present novel and sectarian position, multitudes in Scotland cannot unite with them. Beyond all doubt, therefore, they are the true anti-Unionists, whatever they may pretend, and they may make any union on 'the standards' impossible which is not obviously fictitious. They set up a recently invented arbitrary and unscriptural barrier in the way of Union, in consequence of which the Presbyterians of Scotland cannot come harmoniously together or unite in such a way as to serve themselves heirs to all the spiritual heroes and contendings of the past. Voluntaryism, therefore, and not the principles of the Free Church, which are simply those of all previous periods of Reformation in our land, is the real barrier to Union amongst the Presbyterians of Scotland."

Another obstacle to Union was the view held by the United Presbyterians on the Atonement. They held that the death of Christ "is sufficient for all, suited to all, and free to all, irrespective of any distinction between elect and non-elect." This is contrary to the Word of God and the Confession of Faith, chapter iii. which says: "Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called into faith in Christ by His Spirit working in due season; are justified, adopted, sanctified, and kept by His power unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only." The view of the

Atonement, held by the United Presbyterians, gave rise to what is known to theologians as the "double reference of the atonement," that is, that there was a special atonement securing a certainty of salvation to some, and a universal atonement securing a possibility of salvation to all. Those who held it maintained that without this view of the Atonement they could not preach Christ to all. To such, the late Dr. Kennedy of Dingwall gives the following striking reply: "Verily, if men cannot preach the gospel without this, it is difficult to see how this can help them. There is some carnal sense in the Arminian view, but this lacks even that. If Christ died to redeem all men, there seems something like a basis for a call to believe in Him to the saving of the soul. But this reference, outside of that which election is held to have defined, and which connects the chosen exclusively with redemption, is a palpably unsatisfactory thing. Does it even avail to secure an offer of salvation to all? No one can say it does, when millions have perished, and there are millions still on earth who never heard the gospel. To what effect then does it avail? To secure the extension to all of God's providential goodness. And on what avails only to that extent the offer of salvation is based! What to me, an immortal and sinful soul, on the brink of Eternity, is a message telling me that 'bread which perisheth' was procured to me by the death of Christ! It is salvation I require—it is for that I agonise. I care not for vague references. Give me a living Saviour, to whom I may commit my soul; give me a 'sure word of prophecy' regarding Him; give me a divine command to believe in His name. Then and thus, and only then and thus, can my wearied soul find aught to lean on; and I shall count it both my privilege and my duty, to yield my homage to divine authority, my faith to divine testimony, and my trust to a divine Redeemer." (*Man's Relation to God*, p. 115, 116.)

In 1869, when the question of Union was discussed in the Assembly of the Free Church, Dr. Nixon of Montrose, in a masterly speech, showed that the Articles of Agreement between the two Churches were based on the principle of compromise, "terms being employed which may be understood by different parties in somewhat different senses." At the same Assembly Dr. Horatius Bonar gave the first distinct intimation that Union on the terms proposed could only be accomplished at the cost of disruption. "Sir," he said, in addressing the Moderator, "if these Articles are accepted, if a new Church is based upon them, I for one can be neither a minister nor a member of such a Church. They exclude me—and I speak, I daresay, for others; but they exclude myself certainly. If I am a Free Churchman—if I maintain Free Church principles, as I have done all along—I would on no consideration be a minister of a Church based on such Articles as these." Though the motion for Union was

carried by a very large majority there is no doubt but that the strong speeches made by members of the minority, and especially the hints at a possible disruption, caused the Union leaders to go warily for, at the Assembly of 1871, there was a virtual abandonment of the Union proposals, and in 1873 a Mutual Eligibility Act was passed by the Assembly in which it was agreed, under certain conditions, that ministers in either Church could be called by congregations in the other Church. It did not, however, give satisfaction either to Unionists or anti-Unionists. The anti-Union party had previous to this decision taken legal advice as to the disposal of the property of the Free Church in the event of the Unionists carrying their plans into execution. In 1874 this advice was published in book form under the title, *Free Church Principles*.

The opposition of the anti-Unionists held up the Union for a considerable time until, one by one, the doughty champions of those principles which were dear to Free Churchmen, were called home to their rest, and others filled their places who had not their gifts, their grace, or their faithfulness, and so the Union became an accomplished fact in 1900. In the interval the Unionists in the Free Church were not idle. As we have seen, the Mutual Eligibility Act was passed in order to be a bridge between the two denominations, and it proved a subtle invention by which the people of the Free Church were to be inoculated by United Presbyterian doctrines and practices. It was of this Act that Dr. Kennedy said: "The boa constrictor does not swallow the rabbit at one gulp; it first licks it all over and then begins the swallowing at one of the extremities. But it was with the view of incorporating the whole carcase that the licking process began." When the Union movement was dropped young men in the ministry of the Free Church began to discover that they had "difficulties and scruples" about the Westminster Confession of Faith and the result was that in 1892 a Declaratory Act was passed in the light of which the Confession of Faith was to be understood in a very different manner from that in which it was formerly understood. Judging by the large majority which accepted this Act the boa constrictor had done its work very effectively. By this Act the majority which accepted it had drifted from the moorings of the Free Church, but the minority, who did not accept the Act, in 1893 set up the Free Church, though numerically smaller, as the Free Church of the Disruption, adhering to its Constitution in its entirety, which it does to the present day as the Free Presbyterian Church of Scotland, refusing, in any way, to countenance man-made unions. In 1900 the Union took place, and was hailed by its sponsors as if it were the advent of the millennium, but judging by the speed with which this body, which has since united with the Established Church, travels on the down-grade ever since 1900, every right-minded

person will earnestly hope that the era which it brought in will not last a thousand years. A small remnant in the Free Church of the Declaratory Act refused to enter this Union, but as a witness to the position of the Disruption Church it might as well have gone in with the Union, except that it makes a show where the Free Presbyterian Church had reared up the banner of Christ before it had a separate existence. The allocation of the property by the civil courts to the minority kept them apart for years, but now that bitter memories connected with that struggle are practically forgotten, there is a free exchange of pulpits between the two bodies, the result of which can best be illustrated by the impact on a small body by a body fifty times its size.

It is unquestionable but that the Unions which took place in the Church in Scotland were paving the way for Union with the Episcopal Church of England. Notice has been taken already of the fact that the United Presbyterian Church put Presbyterianism and other forms of Church government on the same level, thus showing themselves quite ready to accept any form of Church government which it would be convenient for them to adopt. As the United Presbyterian Church did not drop this view in 1900 when it united with the Free Church it must be part and parcel of the Constitution of the united body, which Constitution was carried into the Church of Scotland in 1929. This larger Union, and much more, seems to have been before the minds of the Union leaders in 1900, as the following extract will show. "When we look, not so much at our own short history—however brilliant to our own eyes that history may be; nor so much at our own peculiar attainments and possessions as Protestants and as evangelical believers—however precious and inalienable those attainments and possessions may be; but when we look at the antiquity, and the nobility, and the grandeur, and the stateliness of those other Churches (*i.e.* Greek and Latin), as over against the too great provincialism and rusticity and indecorum of speech and action that have often far too much characterised ourselves; when we have humbled ourselves to admit that some other Churches have things of no small moment to teach us and to share with us, and things it will greatly enrich us to receive and to assimilate; when we are of a Christian mind enough to admit and even to welcome thoughts and views and feelings like these, then the day of a reconstructed Christendom will have begun to dawn, at least for ourselves." (*A Sermon on the Re-union of Christendom*, by Dr. Alexander Whyte of St. George's United Free Church, Edinburgh.) This contemplates a Union, not only with the Church of England, but also with the Roman and Greek Churches.

The dis-establishment agitation, when carried to its logical conclusion, would lead to the same result. This can be inferred

from the preamble to the Overture sent by the Free Church Presbytery of Edinburgh to the General Assembly in 1873, in which it was proposed that "the Assembly should take the premises into their most serious consideration, and do therein as to their wisdom may seem fit, with a view to the interests of truth and the wellbeing of the cause of Christ *within these realms.*" (italics mine.) Dr. Rainy and those who supported him made it sufficiently clear that their mind was that the Assembly ought to press for the dis-establishment of both the Church of Scotland and the Church of England. The view was evidently held that when both Churches were separated from the State each could alter its government, mode of worship, and what it believed, as it found convenient. This would make it much easier for both Churches to unite. Probably if Dr. Rainy's dis-establishment agitation had met with more success than it did, the *Report on Relations between Anglican and Presbyterian Churches* would have fallen to the consideration of a generation earlier than ours.

Letter of Blind Spanish Lady.

Mr. Alistair Grewar, Inverness, in sending extract from letter of blind Spanish lady, writes as follows:—"For a number of years I have corresponded with an old lady in Spain who lost her sight in her early twenties when she had just qualified as a teacher. She lives with her sister and neither enjoy good health and are in poor circumstances. I write in English of course and her sister is able to translate my letters to her. Her letters come in Spanish and are translated for me through the Foreign Aid Committee. When I write I try to give extracts of sermons which I have recently heard and in return I get most beautiful letters. Although blind she keeps Bible Classes for young people in Spain and these extracts are likely what she has been speaking on."

The Extract:

"Some years ago I presented Abraham's servant (24th Genesis) as a figure of the Holy Spirit, commissioned by God for the finding of a wife for His Son. The Spirit is forming the Church (wife) of Christ, member by member. The Spirit seeks this wife, selecting her from among the people round about. I very specially noticed that she was dressed, through the servant with the garments provided by the Husband (garments of sanctity, etc.), and in addition she is adorned and beautified with precious jewels (the fruits of the Spirit are love, joy, peace, longsuffering, gentleness, etc. Galatians chapter 5, verse 22). She was taken

out of her house where she was a servant to become the Lady of a princely house and thus, dressed and adorned, was presented to the Husband, who loved her, and she bowed to Him.

"A few days ago I spoke on verse 15 of the 2nd chapter of the Song of Solomon—the little foxes, cute, graceful and lively, that spoil the vines. In our vineyard we find those little sins, many a time even graceful before our own eyes, cherished and caressed, but they spoil the blossom and stop the fruit of our spiritual life. In Colossians 3, verses 5-7 we read about the sins in which we dwelt when we were not of the Lord. In verses 8 and 9 we read of other little sins in which we dwelt and which we should abandon when we have known the Lord. There are other passages in which we read in a similar way of filthy talking, jestings, clamours, disputes, etc. In Colossians 3 we find the remedy. 'Let the Word of Christ dwell in you richly in all wisdom.' All the space occupied by His Word and by His Spirit will become free of the little foxes. Our Lord has a vineyard which He loves dearly—the Church. How beautiful is the vineyard in blossom. How joyful for the Beloved to walk about His vineyard. Be aware of the little foxes who destroy the vineyard in blossom and do not bear any fruit."

(The above is translated from the Spanish.)

The Teacher's Daughter.

(Continued from page 109.)

I can tell you the time and place when He manifested His love to me, and caused me to love Him with an everlasting love, and that was the evening on which I heard Mr. North in Inverness. His text was 'Wilt thou go with this man?' (Gen. xxiv. 58). I thought, as he was in the course of his sermon opening up the lovely character of the man Jesus, and showing forth His matchless love to fallen sinners, that my heart was correspondingly opening; but when in the application he called out as with the voice of God, 'Here! here! the Lord of heaven—the wonder of angels—the delight of saints—and the desire of nations, is now offering Himself freely to you as your all in all for time and eternity. Oh! will you take Him—take Him? This may be the last offer you shall have of Him—will you let Him go? oh! don't'—I thought my soul was one flame of love to Him—I could not—I would not—I did not let Him go. I know those who were about me were noticing my state, but I could not contain myself. I was overcome with love, love that constrained me to love Him, and since then till now, and, I believe, to all eternity. I can think of none but Himself. Oh, His love is written deep here,"

laying her palm upon her breast, "and as a token of His love to me He will soon grant me my desire, and that is, 'that where He is, there I may be also.'"

Often, often during her few remaining days did she revert to that happy season, the day of her espousals, and the day of the gladness of her heart, and wonder if there could be so much as one soul *there* that could let such a glorious offer pass. The last time she was out with me, the 24th of April, that sermon was the subject of her conversation going to and coming from church. For the good Mr. North she cherished ever afterwards the most Christian affection. She never saw nor heard him more. Hearing on Friday before her death that he was in Nairn, she said, "I wonder if he can be forward soon." On my giving it as my opinion that it was likely he could not until the second Sabbath following, she, with her usual sweet smile, said, "I will then be in glory; but, never mind, I shall soon see him there. Yet, if you see him, tell him of my case, to encourage him to spend and to be spent in declaring to all the overcoming love of Jesus." And in a while she said, "Oh that *my* voice could be heard from pole to pole, that I might tell all of how ravishing His love is! and I cannot see how any could but love Him."

She being now, as already stated, so very communicative, I asked her shortly after that as to the state of her mind before she heard Mr. North. She said that for years back she was fully persuaded that salvation was attainable only by real union with Christ by faith; and that, especially since her mother's death, which happened eleven months before her own, she made it her earnest endeavour to lay hold upon Him, but could never be satisfied that she was enabled to do so until *that time*; adding in a little, "I know I believe now; I would as soon doubt my being." I asked her as to how early in life she began to entertain any serious thought. She, with her habitual smile, said, "Well, I'll tell you, although I daresay you may think it odd." (I keep her own language in this, and in everything as nearly as possible.) "When very young, I cannot say how young I might be, but I believe I was no more than seven years old at the time, I had two dreams that made an indelible impression on my mind, and, I know, had a corresponding effect upon my conduct through life. One night I dreamed that evil spirits in the shape of dogs were going through the country, and that whomsoever they bit was sure to go to hell (naming several who were bit by them, some of whom still are, and some are not). I thought," continued she, "some one came in telling us that they were coming to our house, on which all the doors were closed, and we hid ourselves. I, meanwhile, looked out through the keyhole of the front door, and saw them standing out, and oh! what a horrid sight. I said, How good it is for us to be here, and that all the doors are closed,

when Isabella, who is long since in glory, and who I thought was standing beside me, said that that did not signify in the case of these, as they could go through a stone wall, but what kept them out was a circle that was around the house. The view I got of them frightened me dreadfully. I awoke, and found it was a dream; but the effect of it stuck to me closely, and, to a great extent, made me a coward all my days" (and so she was very timorous in the dark). "I never, until now," continued she, "told any person of it, nor of how much I was terrified. Ever since, it formed an earnest part of my prayers that *we might be all kept from the evil one*. Still these terrors followed me, and often prevented me from praying in secluded places. Some time after that I had another dream that gave me as much comfort as the other gave me terror. It was as follows:—I thought I was standing in such a place near the house (naming it), and, looking upwards, I was very much struck and delighted with the appearance of the skies, which were all over of the most beautiful light blue. While admiring them with much pleasure, my attention was directed to an exceeding bright opening which took place right above me. On this bright opening I now fixed my eye, and while gazing intently at it I saw the blood of Christ coming down through it in a curling stream, and falling upon me. I felt it so warm and so refreshing that I awoke with great delight. Under the many terrors and trials which I have had since, this dream afforded me much comfort. In the darkest and most troublous times, I could not believe but that I was one for whom He had shed His blood. I believe," continued she, "that all dreams are not to be attended to, but I believe also that the Lord speaks still in dreams."

Equal to her desire to depart to the full enjoyment of her Saviour was, that all mankind should partake of the love of Jesus. Familiar must it be still to the many who visited her, how she would strengthen herself upon her bed—with the ever angelic smile upon her fair but death-like countenance, with holy fire in her large blue eyes, and with an utterance and understanding that astonished all—and press upon them the necessity of coming to Him in His own time and way—that is, *now, and through Christ*; and how, even after exhausting her little strength, she could hardly part with any until she got a promise that they would believe on His name. "But remember," she would say among other things, "it will not do for you to believe that you are a lost sinner, and that Christ is able to save you. You must take Him, you must receive Him as your own Saviour, or He cannot save you, any more than bread can sustain your natural life unless you take it, howsoever much you may feel your need of it, and believe that it can support you."

I believe that few left her without a conviction, the fruits of which the day of judgment alone will show. When and where she observed any indifference, she would apply with renewed vigour. "Oh," she would say, "how can I part with you as one without Christ, and, therefore, on the way to everlasting torments, and as one that may be saved if you but *take Him!* Oh! won't you take Him? How can you live without Him, or die without Him? What would I be today if I had Him not? But I have Him—I have Him—and therefore, as you may see, I not only have no fear of death, but long to depart. Think, oh! think what will be your thought and state when you come to die, if you have no part in Christ. Come and look at Him, and I am sure you cannot but love Him, for He is altogether love." The case of one woman in particular who, when pressed as above, said, I believe rather inadvertently, that it was too late for such a poor sinner as she was to come to Christ for salvation, affected her very much. This was the only thing for which I saw her shed tears during these memorable eighteen days. To another who said, when thus pressed, that faith is the gift of God, and that no one can believe until God works it in his soul, she replied, "Yes, I know that faith is the gift of God, wrought in the soul by the Spirit of God; but observe, He commands you to believe. Now, try to do so, just because He commands you. The Spirit works faith in the heart by assisting our endeavours to believe; so if you don't try to take Him, or, in other words, to believe, you have no grounds to hope that you shall ever believe, any more than that the man could have his withered hand restored, if he had not, according to the ability given him, tried to raise it up in obedience to the Divine command. Oh, then come to Him, and at His own command 'ask,' and cleave to Him in earnest prayer with His own promise, 'and it shall be given you,' and you shall not come to Him in vain."

For the young she was specially concerned. May the good Lord bless to such of them as visited her, her earnest and impressive exhortations. I cannot but remember the solemn emphasis with which she said to a young lassie—and a dear companion of her own (after addressing her, according to her strength, in the most pathetic manner, rising feebly upon her elbow, and fixing her eyes in silence upon her for some time), "Oh, Annie! Annie! how happy I would be to see you in heaven!" and then she gently lay down.

The hardness of the human heart and the natural state of the world at large, were her only cause of distress. "Oh!" she would say, "I am grieved for the world. How awful to think of their perishing state, and that it is so easy to be saved. Nothing

but to take and live; and yet how few have Christ." My last question to her, when her speech was far gone, was, "If you had your will now, what would you wish?" In feeble and broken accents she said, "That—all—mankind—would—be—saved." On the morning of Friday, May 22nd, to my usual salutation, "What cheer today, my dear?" she replied with great brightness, "Good cheer—if you could tell me that my Beloved would come and take me home before night." During the whole of this day, and even to her departure, it was a frequent expression with her, "Why tarry the wheels of thy chariot?" and not long before her release, she said, "If a funeral sermon were preached about me, I would like that to be the text."

As she was drawing nearer her end, her wearied and wearying soul was getting more and more restless in its suffering and fast-declining tenement. For this day (Friday), and until well on in the morning of Saturday, the 23rd, her sufferings were great; then, she having got a little easier, I, at her own expressed desire, retired to rest at eight o'clock. Exactly at ten I was called up, and on entering her bedroom, the sight that met my eyes is beyond the power of human language to describe. There she lay, with her head pretty high, her hands, already pale and cold in death, feebly uplifted, the last cold dew lying heavily on her pallid but angelic countenance, her fine full eyes, which she fixed upon me, beaming with triumphant joy, and, with the ever-hallowed smile, said, in a strong and confident voice, "Behold the Bridegroom cometh; don't you think He is now at hand?" On my answering slowly in the affirmative, she said, "Yes; and the bride hath made herself ready; yea, He hath given me all readiness." In a while after that she said, "I know that now death's pangs are on me, but I fear it not." She asked me several times as to how soon I thought her Beloved would come for her. At one time she said, "He was three hours in death's pangs Himself, and should He leave me the same time in them, I'll get home at *one*, and oh! what a joyful hour!" Nevertheless, it was His sovereign pleasure to leave her in this state of suffering until ten o'clock of the following morning (Sabbath, the 24th), and during these twenty-four hours her furnace was heated sevenfold that He might the more magnify the riches of His power and grace in her case. On one occasion, as she observed me much affected beside her, she asked me the reason why. I said it was not because of any apprehension I had as to her eternal state, but because of her distress in the body. She looked at me full in the face, and said, "I am in distress; I cannot say whether my pain or my weakness is greatest; and my weakness is such that I always feel as if I was coming out of a swoon; but," she continued, laying her death-like hand upon her breast, "He gives me such joy that I would rather be for ever with Him as I am, than be in health and have

all the world without Him." In a while after this she said, "He will not leave me long in this state. I think I hear His voice saying to me, 'Come with me from Lebanon.' Oh! how little will I think of this a million of years hence!" About ten at night, she expressed a wish to see, for the last time, the little remnant of the family left. When they came to her bedside, she, in the midst of her great weakness and suffering, had to be raised a little, and supported upon her bed, and spoke with difficulty as follows:—"I have called you that I might see you once more, and exhort you for the last time to make sure of an interest in Jesus; take Him, and you are sure of that—take Him, and you shall be happy in life and in death. I am now dying, and see how happy I am, just because I have Him. Oh! take Him, and we shall all meet yet in happiness, to part no more." She then was laid down much exhausted, and, turning a loving eye towards the little sorrowing group, held out her cold hand to each of them, and bade them farewell, saying, in low accents, "I shall see you here no more. O Lord, bless and keep them!" I need not tell you that the whole scene was truly affecting; indeed, she was the most courageous of us all herself. Parting with her only sister, a child of six years of age, was very trying.

When it struck twelve o'clock, I said, "This is the beginning of the Sabbath." "Yes," said she, "and the beginning of an everlasting Sabbath unto me." From this time until her departure I could compare her appearance to nothing but to a heavenly spirit shut up in a body of clay, and struggling nobly for release. About nine o'clock, her affectionate and dutiful aunt, whose attention to her was unremitting, gave her in a teaspoon a little wine mixed with as much water. After tasting it, she said, "I will drink no more of the fruit of the vine, until I drink it new in the kingdom of God." After this her breathing became very difficult. Seeing her lips moving, I listened close to her, and found her propping herself upon the promise as follows:—"I will never—never—never—leave thee; I will never—never—never—forsake—thee." I could also afterwards follow her assaying, with difficulty, and in very broken accents, to repeat as follows:—

"Soon shall this earthly frame, dissolved,
In death and ruins lie;
But better mansions wait the just,
Prepared above the sky.

"An house eternal, built by God,
Shall lodge the holy mind,
When once those prison walls have fall'n
By which 'tis now confined.

"Hence, burdened with a weight of clay,
We groan beneath the load,
Waiting the hour which sets us free,
And brings us home to God.

"We know that when the soul uncloth'd
Shall from this body fly,
'Twill animate a purer frame
With life that cannot die.

"Such are—the—hopes—that—cheer—the—just——"

Here her speech faltered, and, though endeavouring to speak, I could only know by the heavenly glow of her eyes, and by the motion of her lips, that she was trying to say, "Happy—happy—happy!" a word she often used to express in answer to my questions as to her state of mind, when, through the intensity of her trouble, she could say no more. It was also, I know, in reference to a request I made during the morning, that she would let me know, as long as she could, as to how she felt in her soul. In this state she continued until ten o'clock, when her happy spirit was released to the full enjoyment of all that she so earnestly wished. She departed, with the ever-hallowed smile on her lovely countenance, which brightened up in a manner remarked by all who saw her dead body.

In accordance with her own request, made when her speech was failing her—that I would not leave her until I saw her *over*—I stood beside her, crying to the dear Lord on her behalf, and was not only enabled to do so with much freedom, but also with much comfort to part with her for a season. This is now the fourth time within the last few months that it pleased the Captain of my salvation to assign me the same post, and, blessed be His name, with the same strength and comfort. On the Thursday following, her remains were interred at Dores, beside those of her beloved mother and two sisters. They were lovely in life, and in death they were not divided.

Thus died, at the age of seventeen years and six months, my dear and good Mary Ann. She was five feet nine inches high, well formed, and of a lovely and pleasing aspect. She was naturally clever, and her mind, as far as cultivated, showed itself to be of a superior order. From her childhood, she was much given to her Bible and to prayer. She read much, and being blessed with a singularly retentive memory, she could draw supplies for every hour. She had a good assortment of suitable books, but latterly her chiefest favourites were *Marsha's Mystery of Sanctification*, and *Fisher's Marrow of Modern Divinity*. With the Bible and these two books, she used to say, she could not conceive how any in reason could perish for lack of knowledge, and wished that one of each would be in every family. In attending church she was equally attentive; and for the benefit of others, as well as for her own, she was enabled to take with her the most of the sermons she heard. Often of a Sabbath evening did I find her in some solitary corner, with the other little ones about her,

imparting unto them of the good instructions she herself had gotten that day in church. On her beloved Jesus alone she built all her hopes of salvation. A few days before she died, she being in a rapturous frame at the time, I said to her, "Would you now dare venture to depart, grounding on that joyful frame?" She replied, with much emphasis, "On nothing but Christ—on none but Christ;" and in a while said, "Frames and feelings are sweet, but trusting on them is like fixing the anchor in the ship instead of in the rock." Equally humbling were her thoughts and views of herself. Once I said to her, "I am afraid that in the abundance of such gracious manifestations, you will forget what you are in yourself, or be puffed up above measure." "Impossible," she replied; "but rather the more I see of His love, the more am I humbled in myself; but 'tis hardly worth while to complain, but rather rejoice." Like her Saviour, she would frequently illustrate what she meant by a suitable simile, and in reference to her state, she said, "Like a piece of cork tied to a stone in the bottom of the sea, so am I here; but my dear Lord will soon order the cord to be cut, and then shall I mount with joy on high, leaving behind me for ever the body of this death, and the regions of darkness and trials." And never did the wayworn traveller long so much for his good bed at night as she longed for the grave. "There," she would say, "shall I rest from sin and suffering; there shall my dew be as the dew of herbs; and there in union with my lovely Jesus shall my body sweetly rest until the glorious resurrection morning, when the earth can hold me no longer, but, at His command, cast me out to enjoy Him, soul and body, unto all eternity."

That the Lord of all grace may sanctify unto us His various dispensations, and give us also a clean, thorough bearing, and, when our call comes, to depart in holy joy and triumph, on the bosom of His eternal love, is the earnest prayer of

Your ever loving brother,

D. WHYTE.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ."

Dear reader, "I beseech you by the mercies of God" to "*take Jesus*" for your own Saviour, as this dear, happy girl took Him, and love Him as she loved Him: and then, whether you are continued here to live to the praise of His grace, or taken hence to be a sharer with Him in His glory, you will enjoy a "*peace that passeth all understanding, and a joy that is unspeakable and full of glory.*"

The Main Cause of Our National Spiritual Degeneracy.

By REV. JOHN P. MACQUEEN

It is already obvious to men and women of spiritual discernment and piety, in our day and generation, that even within their own lifetime there has been an unspeakably lamentable spiritual and moral degeneracy, backsliding, and even apostacy, when compared with the standard of vital godliness that prevailed in their youth. That standard itself was low compared with the piety that prevailed in our native land in former generations, while admitting, unhesitatingly, that the ideal Christian community did not exist even then. Nevertheless, it can truthfully and impartially be said of our generation, as of no other since the blessed Reformation, concerning the overwhelming majority of the people of our nation, from the highest to the lowest in social status, that they are "lovers of pleasure more than lovers of God," both on Sabbath and week-day. What, then, is, in the main, the cause of this deplorable, Heaven-provoking, judgment-procuring spiritual declension and degeneracy, with its inevitable fruit of widespread abhorrent immorality? The present writer does not for a moment hesitate to attribute this lamentable state of affairs in our national life to the widespread prevalence of an unconverted ministry in our pulpits.

It is clearly evident that it is not the lack of intellectual endowments or academic attainments in the pulpits of our native land that is the cause of the fact that Scotland, like England, and other nations within the orbit of so-called nominal Christendom, is a comparatively desolate spiritual wilderness. Scotland, rightly and properly, since the Reformation, insisted on an educated ministry in its pulpits, and, under God, the true Church of Christ owes a debt of deep gratitude to sanctified scholarship. The justly-renowned Rev. Dr. Kennedy of Dingwall summed it up well, once and for all, when he said: "While I yield to none in insistence on the high standard of literary attainments hitherto required, by the Church in Scotland, of candidates for the sacred office of the ministry, there is one qualification for that office without which all other qualifications for it are worse than useless—namely supernatural regeneration." Another worthy Scottish minister, contemporary with Dr. Kennedy, and supporting the latter's statement, added: "If we cannot have both together, then preferably let us have the godly Heaven-called minister of comparatively mediocre abilities, with slender educational attainments, rather than the minister of profound intellect, with admirable scholarly attainments, learning, and erudition, but of questionable ambiguous piety." This latter view is splendidly and aptly summed up in the reply of the great Dr. Owen to King Charles II, when the latter found fault with the learned divine for going to hear John Bunyan preach. "I am surprised," said King Charles, "that

a man of your learning would go to hear an illiterate tinker prate." "May it please your majesty," replied Dr. Owen, "give me the illiterate tinker's ability to preach, and I will gladly relinquish all my learning." The foregoing balanced statements regarding an educated Christian ministry ought to be laid seriously to heart by all readers, as one now proceeds to discuss the most disastrous instance in church history, despite twentieth century enlightenment, of putting the cart before the horse, relative to this very subject.

What is transpiring in Scotland today, in this connection, is the fulfilment of the intelligent anticipation and deep penetrating spiritual discernment of the saintly Rev. Lachlan MacKenzie of Lochcarron when he declared: "There is a generation of graceless ministers to arise in my native Scotland, when I am gone, who will be a plague in the land, like the plague of locusts in Egypt, and as that plague ate up all the vegetation in the land, so will this plague eat up vital godliness in Scotland." The present writer feels perfectly assured that that intelligent anticipation of the future is now finding its sad fulfilment in current transpiring religious and ecclesiastical history in Scotland.

In my own schooldays in a secondary school, as before and since then, it was a common occurrence to see ministers of the various denominations, except the Free Presbyterian Church of Scotland, going round the schools asking the headmaster about the intellectual equipment of certain schoolboys, regardless of denominational connection. These boys were interrogated regarding their future careers and choice of profession, when the interrogating ministers were told that such professions as school-teaching and medicine were the choice, while others had not made up their minds. When it was then suggested to the boys that it would take a great financial burden off the shoulder of their, in many cases, comparatively poor parents, if they accepted a church bursary, the boys, generally speaking, were shocked that no mention was made of their being "born again" as an indispensable qualification for such a solemn calling, which they had not hitherto dreamed of regarding as a mere profession. The objections of these boys were met by the ministers in such ill-advised language as: "Go you forward with your studies, and grace will come in its own time." To their lasting credit many of these brilliant boys, though dependent on poor parents, with a miserable pittance of a bursary, compared with the present day, were amazed at the thought and refused manfully and peremptorily to have anything to do with putting unholy unregenerate hands to the ark or service of the Lord. Others, representing various denominations, including some lamentably misled nominal Free Presbyterian boys, accepted the bursaries of these back-slidden denominations and their irresponsible ministers, with disastrous consequences to the spiritual life of our native land.

As a theological course, orthodox or heterodox, cannot alter human nature, or change the state of a guilty and condemned sinner to that of a justified believer, such boys and young men, however intellectually brilliant, knew nothing of what Rev. Dr. Chalmers called the "expulsive power of a new affection," in other words, "the love of God shed abroad in the heart by the Holy Ghost," who had already caused the light, which God commanded to shine out of darkness, to shine into the quickened soul of the newly-born believer, "to give the light of the knowledge of the glory of God in the face of Jesus Christ." Without this saving, divine, supernatural, quickening, enlightening experimental knowledge of the love of God shed abroad in the heart by the Holy Ghost, through the Word of God, the natural man, however intellectually endowed and academically equipped, receives not the things of the Spirit of God, neither knows them, because they are spiritually or supernaturally discerned.

The result, therefore, is that this natural unconverted man, in the Christian ministry must set about justifying his existence as a minister, as distinguished from the Spirit-taught, Heaven-commissioned, God-called minister, actuated with a single eye to the glory of God, for none take this holy sacred office to themselves, legitimately and Scripturally, but "he that is called of God as was Aaron," even when he is otherwise supernaturally regenerated.

This natural unconverted man in the ministry in this process of self-justification becomes the greatest and most bitterly prejudiced enemy of the truly godly faithful minister of the Gospel. For instance, not being spiritually "born again" he instinctively loves the things he loved before he took up a theological course, and assumed a ministerial garb, with the title "Rev.," and labels himself "broadminded, tolerant, liberal, moving-with-the-times," as explaining why he finds his greatest pleasure in pursuing all the carnal vanities, pleasures and frothy irresponsible frivolities, which the general unconverted world, "led captive by the devil at his will," delights in. The same graceless minister sneeringly pours all the ridiculing contempt of which he is capable on the true, faithful, spiritually-minded, consistent, and conscientious minister of the Gospel, thus creating a hatred in the hearts of his deluded followers against true believers and genuine Gospel ministers, than would otherwise be the case. This is why these unconverted ministers delight in presiding as chairmen at secular concerts, and M.C.s at the carnal, indiscriminate mixed dancing which generally follows. Regarding the Divine Commandments of the Moral Law of God as an outworn Jewish code of morals, these unconverted ministers are anxious to abolish Scriptural Sabbath observance, and agree with infidel county and town councillors to introduce golf-playing, tennis, football and cricket-playing on God's Holy

Day. They not only agree with such infidel councillors, but they are often its most ardent advocates, when otherwise generally they are "dumb dogs that cannot bark," when the enemy, instigated from Hell, is coming in like a flood. They are altogether guiltily ignorant and irresponsible, regarding the solemn question, "Watchman, what of the night?" Hence, a graceless ministry is the greatest curse and plague in a congregation, parish, nation, or generation, while a faithful ministry is the greatest blessing.

The present writer believes sincerely that the overwhelming majority of the ministers of the Church of Scotland are in the category of graceless unconverted ministers, as "by their fruits ye shall know them," whereas the majority of Free Church ministers, as revealed by the votes of their annual General Assemblies, that this state of matters in the Church of Scotland ministry, is not of sufficient importance and seriousness to debar them from Free Church pulpits. Indiscriminate exchange of pulpits is still the order of the day between these two denominations, as manifested clearly by the voting relative to the Overtures sent up to the Free Church General Assembly to end this. As the Most High has ordained to extend and establish His Church and Cause through human instrumentality, generally speaking, so has Satan determined to extend and establish his dark kingdom through his human dupes.

It has pleased God, through the foolishness of preaching, not mere empty external ceremonies, to save them that believe, so that saving faith, in the main, comes by hearing, and hearing by the Word of God. The reading, but especially the preaching, of the Word, is the divinely ordained means. Satan, therefore, through human instrumentality seeks, by false doctrine, and unconverted ministers, to corrupt from the simplicity that is in Christ. Let the reader peruse such passages of Scripture as II Cor. 11th chapter, verses 2 and 3, and also verses 13-15, of the same chapter, and thus understand what is transpiring in the pulpits of Britain generally today, with a small remnant of godly faithful ministers, according to the election of grace.

While deploring mere loud, empty declamation in the pulpit, the present writer believes in the exposure and salutary Scriptural denunciation of prevailing heresies, false practice, and graceless ministers, from the pulpit of an evangelical ministry, after the manner of Christ, His Forerunner, and Apostles. "Ye scribes, hypocrites, Pharisees, how can ye escape the damnation of Hell?" and "Ye generation of vipers, who has warned you to flee from the wrath to come?" and lastly, "Thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right

ways of the Lord? ” Who would dare to call this Divine, Scriptural, Apostolic language vehement and intemperate? While courtesy is commanded in Scripture, it is to be feared that false courtesy, like indiscriminate charity, is a great evil in our day. Godless, graceless, unconverted ministers, as blind leaders of the blind, cannot be too frequently exposed or too severely condemned, as the enemies of the Cross of Christ, with Christian love and faithfulness as the actuating motives. “ Do not I hate all those, O Lord, who hatred bear to Thee! ”

There are two outstanding methods in our day, employed by Satan to undermine the Church and Cause of Christ in our nation, through human instrumentality, especially in the pulpit. The one is to obliterate the last vestige of distinction between the professing visible Church and the world that lies in wickedness. In this connection, as the Apostle introduced personal names to warn the Church, as when he said: “ Of whom is Hymenaeus and Philetus, who concerning the truth have erred,” so we must warn our native Scottish Highlands and Islands against such people as the Rev. Murdo Ewen MacDonald, M.A., who concerning the truth has erred in seeking to obliterate the last vestige of Calvinism, or the only saving doctrines of free and sovereign grace, as systematized by Calvin, from the very soil of the Highlands and Islands. He errs equally foolishly and un-Scripturally when he describes as a heresy the religion that has no place for secular music, dancing, and general merry-making, and that would not allow a Harris (his native place) elder to get up on a platform to sing “ The Eriskay Love Lilt,” while the next day going round with the symbols at the Lord’s Supper. Long, and for ever, may Harris, and all the Highlands, be kept from such spiritual and moral degradation, as would obliterate all distinction between the Church, and the world that lies in the wicked one.

The other outstanding method, employed by Satan, through human instrumentality, is to reduce the professed Christian ministry to the nadir of degradation in admitting condemned criminals to this holy and sacred office, as when recently, as widely reported in the Press, the Bishop of Ripon asked police permission to release a Church of England divinity student, serving a sentence for homosexuality, to be ordained to the Christian ministry. No wonder a daily newspaper in an editorial stated that “ one would at least expect outward blamelessness in a candidate for the Christian ministry,” while other degraded sections of the public Press lauded the Bishop for his broadminded charity. The present writer concludes with the emphatic conviction that a general godless, graceless, unconverted ministry in our national pulpits, is Britain’s greatest curse and plague today,

and the main procuring cause of such national judgments as judicial blindness and heart-hardness. As only the Most High can make a true Gospel minister, let our praying readers wrestle earnestly, importunately, diligently, and perseveringly, that "the Lord of the harvest would send forth labourers into His harvest, for the harvest is plenteous," but the true, sincere, consistent, conscientious, and faithful labourers are very few.

The late Mrs. Christina Milne, Birnam.

Mrs. Milne was born at Dell House, Ness, Parish of Barvas, Lewis, on 17th January, 1876. Her parents feared the Lord. Her paternal grandmother was a woman of outstanding piety. The Rev. Duncan MacBeath, Mr. James Finlayson and Mr. Malcolm MacLeod — for whom she had a particular regard — were well known to her. She profited much by their teaching and experience. Her maiden name was MacFarquhar.

After qualifying, she began to teach at Auchtercairn School, Gairloch, Ross-shire, in 1899. In August, 1901, she married Mr. G. H. T. Milne, a schoolmaster and the first seven years of their married life were spent at Gairloch. From Gairloch, they moved to Lionel, Ness; thence to Bettyhill, Sutherland-shire and thence to Scourie, where her husband retired. After his death in June, 1937, she removed to Dalavich, Taynuilt, where she stayed with a son and later to Birnam to stay with her daughter, Muriel, in May, 1945. There she died at Larrichmore, Birnam, on 2nd December, 1957.

The Lord began to deal savingly with her when she was very young, giving her, by His Word and Spirit, a true sense of sin and an apprehension of the mercy of God in Christ.

She made a public profession — so far as we are able to ascertain — in the year 1896. Mrs Milne had a high regard for the distinctive testimony of the Free Presbyterian Church of Scotland, which was raised in 1893 against the poisonous doctrines of the Declaratory Act of 1892.

One of our ministers visited her in October, 1957. In course of conversation she said, "When I was four years old I heard Dr. Kennedy, Dingwall, preach in Stornoway. My grandmother afterwards asked if I had remembered anything I had heard. I said, 'Yes. Him that cometh unto me I will in no wise cast out.' 'Well,' she replied, 'You hold on to that.'"

A woman of high intelligence, sanctified by grace, Mrs. Milne spent much time in prayer and meditation on the Scriptures. We cull the following from her voluminous correspondence. "When the mourners sat by Babel's streams, they did not throw away their harps, but hung them on willow-trees so that they would use them again." This was written when our church was passing through great trouble.

Again, "In the past few weeks we have been reading a good deal about the Second Advent, but the Saviour's words are above all human curiosity, 'It is not for you to know . . .' Personally we feel rebuked."

We take the following notes from her *Fragment Book*. "When God designed the great plan of salvation for fallen man, He appointed, in His great wisdom, two great means thereof—one was giving His Son for them, the other, His Spirit to them."

"The great and difficult work of faith is to see sin and Christ at the same time. The more we know of both, the nearer our approach to Heaven."

"What is harder than the searchings of the law? To come back from the north country after backsliding."

"Why did the wise virgins fall asleep? It might be because they were in company with the foolish."

"We are all journeying towards Eternity, but the direction in which we are moving is of more importance than the point which we have reached."

After Mrs. Milne moved to Dalavich, her name was entered on the Oban Communion Roll. She was able to attend Communion Services at Oban for a few years and these occasions were greatly prized by her.

She had her own share of grief and trouble, losing two young boys about the same time in tragic circumstances. For her, the end came very suddenly and so she entered into the joy of her Lord.

Her remains were taken to Bettyhill and buried there by the graves of her husband and two young sons, to await a glorious resurrection. "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first." (1 Thess. iv. 16).

To her three daughters, five sons and to all her relations, we extend our sincere sympathy in their sore bereavement.

"His servants shall serve Him and they shall see His face."

M. MacS.

Searmonan.

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

(Air a leantuinn bho t.d. 121)

Tha dà shealladh ri bhi air a ghabhail air beannachd sìth ri Dia. An toiseach, tha Dia ann an sìth ris a chreidmheach tre fhuil a Mhic. Tha fearg Dhé a gabhail comhnuidh air an eas-creidmheach. “Cha’n eil a nis dìteadh sam bith do’n dream sin a tha ann an Iosa Crìosd.” An nì nach b’urrain nì air bith eil a dheanamh rinn fuil a chruinn cheusaidh. Thug ì riarachadh do cheartas Dhé agus rinn ì sìth; agus ’n uair a chleachdas am peacach creidimh oirre air son saorsa agus reite ri Dia, tha fearg Dhé mar am Breitheamh air a tionndadh air falbh bh’uaith, do bhrìgh gu’n robh an fhearg air a dortadh a mach air an Fhear-urrais, agus a reir suidheachadh Dhé, tha an nì a dh’fhuilling am Fear-urrais agus a riarachadh E air a mheas do’n a pheacach a dh’earbas ann-san. Uime sin, leis an aon tlachd leis am bheil Dia ag amharc air ìobairt a Mhic, tha E ’g amharc air a pheacach a tha’g earbsa innte agus a tha tagradh a h-eifeachd. Tha E tighinn gu bhi dha mar Dhia na sìth, agus tha E deanamh cùmhnanta sìth ris. Agus is e so sochair choitchionn nan creidmheach ’n a uile lànachd. Ged a dh’fhaodas iad ann an tomhas farsuinn co-roinn a bhi aca anns na fiosraichidhean searbh a tha cur an ceill gu’m bheil comh-strì aig an Tighearn ris an talamh, ged a dh’fhaodadh aig amaibh gu’m bi E comh-strì riutha ann an rathad a bhitheadh e coltach ris gu’n robh am peacaidhean gun a bhi air am maitheadh, gidheadh tha E ann an sìth iomlan riutha mar nach peacaicheadh iad riamh, agus tha a ghràdh sìorruidh a luidhe orra le tlachd. Bhuinneadh dhuinn strì a dheanamh gu eolas a ghabhail air so mar “oighreachd” gach duine a tha air fhìreanachadh. Cha leig sinn a leas eagal a bhi oirn’ gu’m bì sinn a beathachadh dòchas dàna le bhi deanamh greim air firinn a tha gabhail a stigh ann iomlanachd riarachaidh Chrìosd, saoihbreas gràdh an Athar, agus tearuinteachd a shluaigh cùmhnant.

Gidheadh, anns an dara h-àite, faodaidh sinn so uile smuainteachadh a bhi fìor mu neach, ach mar eil dòigh air choir-eigin aig air greim a dheanamh air an t-sochair, bonn-dòchais air choir-eigin air a chòir ann, a tha ga mholadh fein da bhreithneachadh mar nì tha cìnnteach agus tearuinte, na foillseachadh air choir-eigin air cliù Dhé mar Dhia na sìth, freagarach dha fheum air a leithid de bheannachd, cha bhi sìth mhothachail na chìnnteach ’n a anam. Tha mi toirt fa’n ear, uime sin, gu’m bheil so a gabhail a stigh ann sìth mhothachail, na sìth coguis. Cha’n e mhàin gu’m bheil Dia ann an sìth ris, fhearg air a tionndadh air falbh; ach gu’m bheil sìth aig a thaobh Dhé, eagal roimh fheirg air a toirt air falbh, agus so a reir tomhas agus cleachdadh a chreidimh.

Cha'n eil aon duine, bitheadh e cho mì-chùramach agus cho saoghalta 's a dh'fhaodas a bhith, ma dh'aidicheas e gu'm bheil Dia ann a bheir gu breitheanas sinn, nach fheum mar an ceudna aideachadh gu'm bheil sìth ri Dia aig bun-fior shonas. Agus, abradh daoine na thogras iad, cha'n eil aon duine nach innis a choguis dha, gus an teid aig air a losgadh mar le iarunn dearg, gur e peacach a th'ann, gu'm bheil Dia mì-riaraichte leis do-bhrìgh peacadh, agus, mar sin, mar a bi a chomh-strì eadar e agus a Chruithear air a reiteachadh roimh'n bhàs, gur uamhasach an coinneachadh a bhitheas aig ris a Bhreitheamh. Ann am meadhon gach di-chuimhne air Dia, a mhì-dhiadhachd agus an saoghaltachd a tha gabhail àit mu'r timchioll, gach uile oidhearp dhuilich gu bhi folach bh'uatha fein meudachd na comh-strì, tha sin a gabhail oirne fein a ràdh na'm bitheadh cridheachan gach neach is aithne dhuinn air am fosgladh suas dhuinn, bhitheadh an dà nì so air am faotainn a bhi fìor; bhitheadh iad air an dearbhadh a thaobh na'n creutairean is neo-mhothachail dhe ar co-chreutairean. Agus ann am meadhon gach oidhearp—toradh an dà fhaireachadh so—gu ruigheachd air fois agus sìth ann an rathad eile seach rathad Dhé; co dhiubh 's ann le bhi'g earbsa ann an oibribh math, tograidhean, na rùinntean, mar a tha mòran a deanamh; le bhi dol a dh'ionnsuidh coimhead nithean bho'n leth a muigh, trasgaidhean, mì-chaomhnadh a chuirp na saothair mhòr ann an obair na slàinte; na ann a bhi cur dàil air son an am a tha làthair ann a bhi smuainteachadh air a ghnòthuch, anns an dòchas mhealta gu'n dean iad sìth ri Dia ma'm faigh iad bàs; na le bhi gabhail fasgadh ann am beachdan mearachdach air tròcair Dhé, mar gu'm feumadh an tròcair sin mu dheireadh seasamh eatorra agus peanas, bithidh e air fhaotainn mar an ceudna nach bi sìth coguis air fhaotainn ann an aon dhe na slighean sin. Cha'n eil mi'g ràdh sìth shuidhichte shàsachaidh, ach a leithid de shìth agus a mholas i fein do'n a choguis mar fhìor shìth 'n uair a tha solus lagh naomh Dhé air a leigeil a stigh air a choguis. Faodaidh an solus sin a bhi air a dhùnadh a mach, beachdan mearachdach air an lagh a bhi air an altrum, leth-bhreac ùr dheth, freagarach do shuidhichidhean agus thruaillidheachdan an duine, bhi air a dheanamh suas, agus mar sin an cridhe bhi air a mhealladh agus fasgaidhean breige a bhi air an creachadh riutha; Ach ma tha lagh Dhé an nì a tha na Sgriobturan ag ràdh a thà e 'n a agartasan agus 'n a bhagraidhean—agus tha reusan agus coguis dhaoine fein aginnse, na'n eisdeadh iad ris na tha iad ag ràdh, gu'm feum e bhi mar sin, do bhrìgh nach bitheadh lagh air bith eil airidh air mòrachd nam Flaitheanas—agus ma tha daimh an duine ris an lagh agus ri Fear-tabhairt an lagh an nì tha na Sgriobturan ag ràdh, cha'n urrain sìth fhirinneach a bhi air a faotainn ann an dòigh eil ach anns an dòigh a dheilbh Dia, anns am bheil ullachadh air son àrdachadh an lagha 'n uair a tha sìth air a labhairt ris a pheacach. O, uime

sin, cia cho duilich 's a tha e a bhi' gabhail ri sìth nach eil ach 'n a sìth an aineolais agus a diùltadh gu toileach na firinn a thaobh lagh an Tì is Airde.

'N uair a tha'n fhìrinn a tòiseachadh air a bhi air a gabhail a stigh; 'n uair a tha'n Spiorad Naomh a glacadh aire a pheacaich, ag aobhrachadh a bhi dol fodha 'n a chridhe cho uile-riatanach 's a tha e bhi ann an sìth ri Dia, a thionndaidheas e inntinn air falbh bho bheachdan an t-saoghail air a leithid de fhìrinnean mòr agus uamhasach ri Dia, peacadh, siorruidheachd, agus a shocraicheas e inntinn air fianuis an Fhocail air na nithean sin, gu h-àraidh air fhianuis a thaobh còirichean Dhé, mòrachd an Lagha, agus a staid fein mar pheacach agus mar nàmhaid, an sin, ge b'e tuilleadh a dh'fhaodas a bhi aige gu bhi tarraig aire, gu bhi'g agradh a chùruman agus aignidhean, fairichidh mar nach d'fhairich e riamh roimhe gu'm bheil "aon ni feumail." Agus an sin, ann am fròigean a spioraid fein, 'n a choguis, a choguis a tha air a dùsgadh, agus a tha lùbadh do uachdaranachd dhligheach lagh Dhé, tha aige fianuis air a thruaigh mar fodh dhiteadh, fear-cuimhneachaidh dripeil agus cunbhalach air a pheachaidhean a chaidh seachad agus a dhi-chuimhnich e, fear-casaid nach caomhain, agus nach urrain e chur 'n a thosd, do-bhrìgh gu'm bheil e tagradh air son an Dé sin air an d' rinn e cho fada tàire, agus mar an ceudna fianuis air cho eu-comasach 's a tha e dhà bhi faotainn maitheanas agus fois ach 'n a leithid de dhòigh agus a choinnicheas ri uile agartasan an lagha, agus a riarraicheas gu h-iomlan ceartas Dhé. Is e so a bhuaidh air a choguis a tha aig teachd lagh naomh Dhé, 'n a cho-chur leis an Spiorad Naomh; agus, uime sin, 's i cheisd a tha'm peacach a tha air a dhùsgadh ag iarraidh a bhi air a freagairt dha, "Cia mar is urrain fearg Dhé bhi air a tionndadh air falbh? Cia mar is urrain dhòmh-sa bhi air mo shaoradh bho chionnt a pheacaidh? Am bheil slighe ann? agus ma tha, ciod i? Ciod a ni e? Ciod a dh'fheuchas e? Co 'n taobh a thionndaidheas e air son fuasglaidh?" Dh'fhaodadh gu'n robh e roimh a gabhail fois ann an ath-leasachadh bho'n leth a muigh, na bhi coimhlionadh dleasdanasan, na 'n a aithreachas fein. Cha'n urrain e so a dheanamh a nis. Ciod e'm feum a tha 'n so uile gu bhi toirt air falbh peacadh an anama? Ged a bhitheadh e comasach air ùmhlachd iomlan a thoirt do'n lagh air son am ri teachd, cia mar is urrain e nì dheanamh air son na'm peacaidhean a chaidh seachad, a tha sgriobhta ann an leabhar Dhé, agus ann an leabhar na coguis mar an ceudna? Thainig e gu bhi' gabhail eolas air an fhìrinn shòlaimte—thainig e gu bhi' gabhail a stigh mar fhìrinn agus cha'n ann mar ni seachad air an fhìrinn—gu'm feum e cùntas a thoirt as gach aon pheacadh agus gach aon dhiubh bhi air deiligeadh riutha le ceartas Dhé. Ged a bhitheadh e comasach air e fein a dheanamh glan, ged

bheireadh e air fein Dia a ghràdhachadh 's an am ri teachd, dh'fheumadh cùnnas a bhi air a dheanamh air son an am a chaidh seachad. Ach cha'n eil uile oidheirpean agus strithean gu bhi' glanadh anama gu feum eile ach a bhi foillseachadh dha ni's motha neart a thruaillidheachd agus cho mòr 's a tha e air a shalach; air chor agus ged a b'urrair e smuainteachadh an t-am a chaidh seachad a bhi air a dhubhadh a mach le bhi toirt cleachdadh do fhior thròcair, gun ullachadh iongantach a bhi air a dheanamh a dh'atharraicheadh a dhaimh ris an lagh, ciod e'n dòchas a b'urrair a bhi aig air son an am ri teachd? Tha e faicinn Dhé uile gu leir 'n a uamhas: cia mar is urrair a chridhe dhol a mach gu bhi ga ghràdhachadh? Tha coguis chasaideach ga leantuinn a dh'ionnsuidh a ghlùinnean agus a dh'ionnsuidh gach oidheirp a bheir e air dleasdanas naomh: cia mar is urrair a chridhe bhi aig a bhi'g iarruidh fìor-ghloine, eadhon ged nach bitheadh e thaobh nithean eile cho eu-dochasach le oidheirpean air bith a chuireadhesan air adhart, am feadh a tha e air a bhruthadh sios le ciont? Mar is motha ghabhas e do dh'eolas air ceartas naomh Dhé, is ann is lugha tha de chridhe aig air son oidheirp air bith gu bhi glanadh anama; gus, mu dheireadh, a tha e toirt thairis a strithean agus a shaothairean agus a tha e ga leigeil fein sios aig stòl-chos Tròcair Ard-uachdaranail.

(R'a leantuinn)

Notes and Comments.

Ministerial Unfaithfulness.

Another proof is afforded, if further evidence is necessary, that Satan, through human instrumentality, and especially the instrumentality of unconverted ministers, is seeking to obliterate the last vestige of the Scriptural line of demarcation between the professing visible Church and an ungodly world, and to reduce the sacred office of the Christian ministry to the lowest depths of degradation, in the worldly activities, conduct, and behaviour of the Archbishop of Canterbury, and his ecclesiastical associates. In the "News Chronicle" for 21st June, 1958, it is reported that the Archbishop of Canterbury, with the Archbishop of Central Africa, the Bishop of Lagos, the Bishop of Lahore, and the Bishop of Bendigo, staying at Canterbury for the opening of the Lambeth Conference, were guests at a "rock 'n' roll" session, organised by Miss Elsie Idiens, assistant director of religious education for the Canterbury Diocese. The Archbishop of Canterbury told the one thousand teenagers from all over Kent: "Now, really let yourselves go, as I want to see what this rock and roll is all about." During intervals in the dancing each of the bishops gave

a short religious talk. Yet people wonder that religion has reached such a low ebb in our day and generation in our nation. Rock and roll dancing has been described by even secular writers as a bodily movement calculated to inflame the lowest animal passions and appetites of which fallen human nature is capable, yet so-called religious talks were given at intervals in the dancing by the professed successors of the Apostles. Truly we, as a nation and generation, have fallen upon evil days, while, failing national repentance, otherwise inevitable Divine judgments are impending. I have no hesitation in stating emphatically that no ray of supernatural illumination ever entered the sin-darkened understandings of these professing Christian ministers, or a single drop of Divine love their sin-hardened hearts. What unspeakable need to pray that the Lord would thrust labourers into His harvest.

J. P. MACQUEEN.

Lambeth Conference and Bishops' Report.

At the end of August the gathering of Anglican bishops at the Lambeth Conference published in their Report observations upon the six points raised by the Church of Scotland on what is now known as the "Bishops' Report." We would draw attention just now to but one of their observations. They re-assert and insist that "the Celebrant of the Eucharist should be ordained by a bishop standing in the historic succession." And upon this view they declare that it is "impossible to envisage the establishment of fully reciprocal intercommunion in any stage short of the adoption of Episcopacy by the Churches of Presbyterian Order."

These are very brief quotations, but are surely more than sufficient to reveal that the whole business of negotiation with the Church of England, from the Anglican point of view, is to impose upon the Scottish Church what that Church in times of Reformation cast off and disowned in no uncertain manner, that is Episcopacy. Although the Lambeth Conference is not a Church Court, its observations, when received by the Church of England officially in October, will undoubtedly be adopted. It must be both a waste of time and a betrayal of Presbyterianism without any covering, for the Scottish Church to continue to consider the question of Union to (or with) the Church of England. The people of the Church of Scotland should now, through their ministers and office-bearers, demand that their Church leaders forthwith cease their folly and negotiations with the bishops.

Church Notes.

Communion.

January—Fourth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay and Lochinver; fourth, Kinlochbervie; fifth, North Tolsta. *April*—First Sabbath, Achmore, Portnalong, 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 Beaully; 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.).

New Church Hall in Portree: An Appeal.

For some time the Portree congregation has been feeling its need for a Church Hall, not only for prayer-meetings, etc., but especially at Communion seasons, when a place is needed for conducting the services in English while the Gaelic services are being held in the Church. Last March the usual place where we held the English services was suddenly and unexpectedly refused. Hurried and inconvenient arrangements had to be made to accommodate the people, and it was felt that such a position should not be allowed to arise again. It was accordingly resolved to go on with the building of a hall at the back of the Church as there is room on the feu. The men of the congregation kindly came forward to offer their services free, for which we are deeply indebted to them, but such is the present cost of materials that we estimate the building to cost in the region of £1,000. We are, however, proceeding with such a necessary building right away and make this appeal to friends throughout the Church to assist us as the Lord may give them a mind.

Donations to this appeal will be gratefully received and acknowledged in this Magazine and should be sent to Rev. D. MacLean, Free Presbyterian Manse, Portree, or Mr. D. Matheson, Congregational Treasurer, "Duncraig," Portree.

DONALD MACLEAN.

12th August, 1958.—This Appeal is cordially endorsed by the Western Presbytery.

ALEX. MURRAY, Moderator.
JOHN COLQUHOUN, Clerk.

A Day of Prayer.

"That the Day of Humiliation and Prayer be observed on the 15th or 16th October, because of the serious state of affairs internationally, and the wide spread of moral and religious back-sliding in our nation." This appointment was made by Synod in May.

ROBERT R. SINCLAIR, *Clerk of Synod.*

Theological Classes.

The classes in Systematic Theology and Apologetics open in Portree on Wednesday, 1st October (D.V.). The Lord's people among us are asked to remember both Tutor and students at a Throne of Grace so that they may be strengthened from above for their duties.—D.M.

Synod Proceedings.

We understand that the Synod Proceedings will be sent to Congregations before this issue of the Magazine appears. Will readers please note that the *Synod Proceedings* will be sold at 2/9 per copy; and postage per copy will be 5d. Copies may be had from Mr. John Grant, Treasurer, 4 Millburn Road, Inverness, or N. Adshead & Son Ltd., 13 Dundas Place, Glasgow, C.1.—ROBERT R. SINCLAIR, *Clerk of Synod.*

Church Funds.

Congregational Treasurers will oblige by sending in, as far as possible, both the Sustentation and the Home Mission collections quarterly or half-yearly. This applies only to such congregations who formerly sent in their Annual Funds at the end of the year.

In view of the increase in salaries and other charges we find this reminder is necessary. J. GRANT, *Gen. Treasurer.*

Acknowledgment of Donations.

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

Home Mission Fund.—An Anonymous Donor, £5; A Beaully Friend, £1.

Dominions and Colonial Missions.—Mr. and Mrs. D. & J. Mackay, Strathnaver, Hixon, B.C., £9 3/7; Miss I. Macdonald, Eston, Sask., £4.

Home of Rest Fund.—An Anonymous Donor, £10.

Mission to the Jews Fund.—"Go Forward," £5; Mr. R. D. Nicolson, Penifiler, Skye, £2; "Interested," per Rev. J. Colquhoun, 10/-.

Publication Fund.—Mrs. J. D. Smith, Haddington, in appreciation of the Booklet, "A Reply," £5; Miss I. Macdonald, Eston, Sask., £4.

Foreign Mission Fund.—An Anonymous Donor, £5; Mr. R. D. Nicolson, Penifiler, Skye, £2; "Tithe Money," per D. McP., £15 10/-; Friend, Coigach, per Mr. Angus McLeod, £3.

The following on behalf of Mbuma Church.—Mrs. Canty, Brown's Bay, New Zealand, £10; "A Friend," £3 13/7; A Friend, North Tolsta, £2.

The following lists sent in for publication:—

Bayhead (North Uist) Congregation.—Mr. A. Macdonald, Treasurer, acknowledges with sincere thanks:—£5 from Miss A. Macdonald, "Sheiling," Maidens, Ayr, and 10/- from Mr. A. Miller, Lochmaddy, for Congregational purposes.

Dingwall New Church Building Fund.—Mr. D. Matheson, Achany Road, Treasurer, acknowledges with grateful thanks:—Mr. and Mrs. D. McLeod, Loggie, Lochbroom, £2; "A Friend," Raasay, £1, both per Rev. D. A. Macfarlane. Friend, £100, interest free loan and £2 donation. Miss I. Macdonald, Eston, Sask., £10, per J. Grant. Two Friends, Tain, £4; Wellwisher, Stornoway, £5; Two Friends, Beaully, £5; Mrs. Macpherson, Inverness, £1; Two Friends, Inverness, £1; Passerby (London), £3; Inverness Friend, £1; Stornoway Congregation Short Term Loan, interest free, £1,000 (with special thanks). Edinburgh sisters, £3; Envelope, per Mr. J. McLennan, £2; Friend at Communion, £1; In plate (Communion services), 10/-; A.M., £1.

Edinburgh Church Repairs Fund.—Mr. D. McLeod, 16 Bruntsfield Avenue, Treasurer, gratefully acknowledges:—Friend, Tomatin, per Mr. Anderson, £1; Anonymous, in memory of beloved parents, £10; Friend, Inverness, per Rev. D. C., £3; "N.C.," £1; Raasay Friend (Glasgow post-mark), £2.

Glendale Church Repairs Fund.—Rev. J. Colquhoun acknowledges with sincere thanks the following:—Interested, 10/-; Mr. and Mrs. P. McD., £1; Friend, £1; M. C., Miami, £20; Friend, £5.

London Church Building Fund.—Rev. J. P. Macqueen acknowledges with sincere thanks the following:—A Friend, Achmore, £3; Wick post-mark, £2; Mr. D. Morrison, 12 Mangersta, Uig, £1; Anon., Poplar post-mark, £2; I. McA., Glendaruel, Dunoon, £1.

Halkirk Congregation.—The Treasurer acknowledges with sincere thanks £2 from Mrs. K. Sutherland, Thurso, o/a Organisation Fund, also £1 for Trinitarian Bible Society, from Friend, Midclyth, per Rev. Wm. Grant.

Plockton Congregation.—The Treasurer thankfully acknowledges £2 o/a Foreign Missions Fund and £2 for Home Mission Fund from Mr. H. Macbeath, Glenshiel, also £13 3/- door collection for the Trinitarian Bible Society.

Staffin Manse Building Fund.—Mr. D. Gordon, Treasurer, thankfully acknowledges the following:—£11 Collecting Card, per K. A. Macdonald, London; R. M. K., £3; J. C., Glasgow, £1.

Ullapool Congregation.—Mr. A. Corbett, Treasurer, acknowledges with grateful thanks £2 from Mrs. H. MacKenzie, Tain, o/a Sustentation Fund, per Rev. D. N. McLeod; also 10/- from Mrs. Sutherland, per Mrs. Gunn, Ullapool, for Congregational purposes.

St. Jude's South African Clothing Fund.—The Treasurer acknowledges with thanks £3 from "M. M.," Edinburgh, per Mrs. D. J. Matheson.