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The World in the Church.

The professing and visible Church of God in Scotland, or elsewhere, which professes devotion to the Lord and Saviour Jesus Christ, to the Word of God, the doctrines and practice of the Apostolic Church, and the true Protestant Reformed faith, has thereby bound itself to certain principles and purposes. For example—to seek the honour of God and His Son Jesus Christ, to concern itself with being instrumental in the conversion and salvation of sinners, to have regard to the building up of believers on their most holy faith, and to be a faithful witness to the World on the side of the Truth and the whole counsel of God. It is by divinely given means alone and under the anointing and power of the Holy Spirit that these precious aims can be attained, more or less, according to the purpose and will of God.

But today we are confronted with the sad and deplorable spectacle, in the larger branches of the professing Christian Church, of the employment of purely worldly methods and means in addition to a weak and faltering attachment to the divine means of grace, to merely achieve the retention of people in the Church and to bring non-Church people into the Church. The actual Scriptural and spiritual salvation of sinners as lost and ruined by the Fall, and the feeding and edification of living and hungry regenerated Christians, has been all but lost sight of by many leaders and pastors in the larger denominations. The Church has been opened to practices which are of a Worldly nature and which will attract and satisfy the unconverted among young and old for a while at anyrate with seeming success. But that success is void of the reality of salvation in the experience of precious souls. It may well be that there are some here and there in the midst of this Church state of affairs who are at heart and in conscience disturbed and dissatisfied with these unscriptural and Worldly activities and practices, but who appear to lack leadership and strength to openly and vehemently repudiate and protest against what is contrary to gospel doctrine and practice. Others lacking thoughtfulness and discernment have not given due and serious consideration to the situation so full of dishonour to Christ and the Christian faith.

In a book on "Calvinism" containing lectures given by Professor A. Kuyper of Amsterdam, at Princeton, New Jersey in 1898, Dr. Kuyper in dealing with Calvinism and Religion states: "not every intimate intercourse with the unconverted world is deemed lawful, by Calvinism, for it placed a barrier against the too unhallowed influence of this world by putting a distinct "veto" upon three things, *card playing, theatres, and dancing*. . . ." As to card playing, he states that Calvin and his adherents ". . . could not help loathing a game which placed Fortune above the disposition of God, and the hankering after chance above the firm confidence in His will." In referring to the theatre he writes especially of the actors and not the audience, and has this to say: ". . . the fact of the constant and ever-changing presentation of the character of another person, finally hampers the moulding of your personal character." He refers to the moral degradation of actors in his own day. As to dancing, among other observations he states that the Calvinist protests against "the impurity to which it is often in danger of leading." He sums up partly thus: "Our fathers perceived excellently well that it was just these three: Dancing, Card-playing, and Theatre-going, with which the world were madly in love. In worldly circles these pleasures were not regarded as secondary trifles, but honoured as important matters: and who ever dared to attack them, exposed himself to the bitterest scorn and enmity. For this very reason, they recognised, in these three, the *Rubicon* which no true Calvinist could cross without sacrificing his earnestness to dangerous mirth, and the fear of the Lord to often far from spotless pleasures."

We submit that Professor Kuyper's views expressed in dignified and clear terms, are views which every true, seriously-minded Christian today must endorse without hesitation. Furthermore, drama, dancing and card-playing are a threefold Worldly and evil leaven permeating not only cities and towns, but every village and country district throughout Scotland today. And the great majority of people of all walks of life consider them, in opposition to our view, to be harmless forms of amusement, attractive ways of spending valuable time, and as is often the case quick and popular methods of gathering money for every and any charitable purpose, not forgetting the needs of certain supposed Christian Church requirements. The time spent by considerable gatherings of young and old on these activities is not unimportant in our survey. Two, three and four hours devoted to these vanities is usual and not uncommon; whereas if there be Church attendance observed by some addicted to these things, it may be but one hour weekly at the most, the usual duration of Church services in the most of Churches today. Many who delight in card-playing, dancing, and plays and concerts, have no time or mind at all for even a formal attendance upon any religious services. Our point here is that the natural heart of unconverted men and women revel in these avenues of pleasure, and have no relish whatsoever

for the things of God and the truths and benefits of the gospel of Christ. In other words, these activities are of the very essence and atmosphere of the unholy world, who are after their own manner satisfied and happy without any religion at all, not to speak of the holy religion of the gospel and the activities and fellowship of the godfearing Church of Christ Jesus. It may be appropriate to quote here the words from 1st Peter, chapter 4, verses 3-5: "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you." And now, as in apostolic times, the carnal and irreligious world think it strange that those who are in fact, spiritual and obedient followers of the Lord, do not run with them to card-playing, dancing and plays etc.,—speaking evil of them in 1959, as in Peter's day. The godfearing have come out from among that which grace in the soul discerns to be of the World, the flesh, and the devil.

But let us now carry the matter to our main point; and that is, that the theatre and drama, card-playing and dancing have invaded the domain of Churches in Scotland today. And it is of course an established fact, and a sad one, that the Church of Scotland today, the principal denomination in Scotland, embraces in many of its congregational activities, the Drama, card-playing, dancing and concerts of varied kinds etc.

We would venture to ask any thoughtful, Bible reading professing Christian in the Church of Scotland today, first of all: What has the Church's Gateway Theatre in Edinburgh, or Dramatic clubs in congregations to do with the honour of Christ or the conversion of sinners? Secondly, what has congregational whist drives and dances to offer any living Christian by way of spiritual food or edification? Thirdly, how can the drama, card-playing and dances contribute to the Christian Church's witness before the World, as to the truth as it is in Jesus? Surely such practices and worldly pleasures are what the world without God, without Christ, without hope, without Bible and without Church connection, love and delight in; and whether outwith or within the Church such as encourage and indulge in these things are "lovers of pleasures more than lovers of God" (2nd Tim, 3, v. 4). And what to any extent exercises a powerful influence upon the minds and consciences of young and old to disregard God's name and claims, to be feared, adored and worshipped after a godly and spiritual manner from the heart, is a positive danger and ruinous to precious souls. And let any thoughtful persons in Churches where these practices obtain, examine the situation in the light of the Scriptures, and seek to be guided by God as to what they should do and say on the side of the practice which is according to godliness.

Although every professing follower of the divine Redeemer in this dark time, has great personal need of seeking grace and more

grace to sanctify, and keep him unto the Lord's heavenly Kingdom; yet we would venture to urge all and any who read these pages and who are grieved with the inroads of the World into the professing Christian Church, to take every opportunity on every appropriate occasion and by every wise and proper means available to them, to express their views of the unscripturalness and Christ dishonouring and anti-Gospel nature of all worldly practices and activities within the borders of Churches claiming to promote Christian principles. Surely the apostolic injunction: "Let every one that nameth the name of Christ depart from iniquity": (2 Tim, chap. 2, v. 19), should actuate everyone in Scotland who fears the Lord to proclaim and protest from pulpit and pew respectively that we cannot serve God and the carnal world.

Let there be study, on the part of those interested, of part of our Lord's interpretation of His parable on The Sower viz., "and that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection"; (Luke chap. 8, v. 14). A brief up-to-date illustration of the latter part of the Lord's words is as follows: Attendance upon religious services on God's Day, and on Monday evening attendance upon a congregational dance. Suffice to say that even what was read of God's Word on the Sabbath is "choked" by the dance on the weekday, or by the activities of the Drama Club, or by the Whist Drive etc. The place of drama in the Church was defended recently by the Moderator of Dornoch Presbytery of the Church of Scotland, the Rev. A. MacKenzie, Lochinver, But those in whose experience Drama will choke the Word of God, will have "drama" enough before the judgment seat of Christ at last, unless there be given them repentance and remission of sins, through the gospel of Christ, and in heavenly grace. And let us read how Moses was exercised when he received faith from God: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward" (Heb. xi, v. 24-26). Moses abandoned the pleasures of sin and the world for ever.

Let men and women in Scotland take their Bible in their hand and see by the whole tenor of the teachings of the Scriptures, that when the world invades the Church and is given a place therein by professing ministers of Christ and office-bearers and members, that the blessed Head of the Church, Jesus Christ will not dwell in the midst of such dishonour to His Name. Let there be prayer that He will return to the Churches in Scotland and elsewhere, and cast out what defiles His temple, by His Word and His Holy Spirit, in His divine zeal for His own glory.

Episcopacy and Presbyterianism.

By REV. JOHN COLQUHOUN, Glendale.

XXI.—The Dangers of the Contemplated Union.

In previous Articles we have drawn attention to the fact that the Church of England is extremely Erastian. It is so by the very Constitution of England as legalised by the Act of Supremacy of Henry VIII., and renewed by Edward VI. and, again, by Queen Elizabeth. This involves (1) That there is no government of the Church independent of the State; (2) Every subject of the State is thus a member of the Church, and entitled to all its privileges; (3) Ministers of religion have simply power to preach and administer the sacraments. They have no power of discipline, since to exclude from ordinances is to deprive men of what is considered their civil rights. Thus we see that, in England, the Church is the creature of the State, and has no power, even in spiritual matters, to act independently. This is very different from the original Constitution of the Church of Scotland. The State in Scotland acknowledged the spiritual independence of the Church, and recognised that, in its own sphere, it had full power to rule and exercise discipline. It is true, as already pointed out, that the spiritual independence originally claimed by the Church and conceded by the State and established by law, is not the spiritual independence known in the Church of Scotland today, but something that is entirely foreign to the Church of Scotland in its best days. The modern version of spiritual independence is simply license to change the creed of the Church any time a majority of its office-bearers feel inclined to do so, without let or hindrance from the State. The fact that Modernists in the Church of Scotland have succeeded in effecting their purpose in this matter has put them a long step ahead of the Church of England as far as going on the down-grade from the old moorings is concerned. By two Acts, engineered through Parliament by the late Dr. John White, of the Barony, Glasgow, the Church of Scotland became dis-established and yet, succeeded in retaining the emoluments of the Establishment.

This raises a very important question. How can such a Voluntary organisation as the present Church of Scotland unite with the Erastian Church of England? From their respective Constitutions they are opposites and can never find a platform upon which they can mutually agree to unite, and the Church of England, being an integral part of the State, or a State Department by which the State manages spiritual matters, can never break with the State, neither is the tide of Evangelical religion so high as to cause a Disruption similar to that which took place in Scotland in 1843. If Union is to take place, it must take place at the expense of Presbyterianism, by the Church of Scotland becoming part and parcel of the Church of England, and accepting that "black prelacy" which our covenanting fore-fathers shed their hearts blood to keep out. Can it be possible

that those who make so much noise about spiritual independence will enter into union with the Erastian Church of England? From all appearance this is the aim of the union-mongers in the Church of Scotland. We have only to look at the Joint Report issued in 1957 to see that all the concessions seem to be made on the part of the Church of Scotland. No concession is made by the Church of England except a half-hearted suggestion that the laity might get a place, not defined, in her Councils. This, of course, in no way interferes with the Church's subserviency to the State, and therefore does not require an adjustment of its Constitution. In the light of this, no alternative can be seen but that the Church of Scotland would be back in the worse than Egyptian bondage of Erastianism, and would, in its results, be a case of history repeating itself and the clock set back to the time of James I. of England, when the following was true:—"The bishops being now masters of the field, they, as an incident to prelacy, shewed abundance of inclination to keep Presbyterians under; and perceiving the king's good affection to their state, they spent so lustily upon his favours, as if that fountain would never run dry; and, having waxed fat by it, they kicked at even some of the nobles, which incensed almost the whole against them; and they corrupted the doctrines of our church with Arminian and Popish errors, and the worship with vain rites and superstitious ceremonies." *History of the Church and State of Scotland*. Andrew Stevenson. p. 99. (1840 ed.)

This abolition of the Presbyterian Church government if it should happen, as it certainly will if the projected Church Union takes place, will be one of the greatest calamities that ever visited Scotland, for it will be a case of casting away the most democratic and Scriptural form of Church government known to the Church of Christ in the world, and an abject submission to the most Erastian form of Church government conceivable. Those who think lightly of the Presbyterian Church government might well ponder over the comprehensive description of it given by that great Covenanter, Alexander Henderson, "In the authority of these assemblies, parochial, presbyterial, provincial, and national, and in the subordination of the lesser unto the greater, or of more particular elderships to the larger and general elderships, doth consist the external order, strength, and steadfastness of the Church of Scotland. . . . Here there is a superiority without tyranny, for no minister hath a papal or monarchical jurisdiction over his own flock, for less over other pastors and over the congregations of a large diocese. Here there is parity without confusion and disorder, for the pastors are in order before the elders, and the elders before the deacons; the church (that is, each congregation) is subordinate to the Presbytery, the Presbytery to the Synod, and the Synod to the National Assembly. One pastor also hath priority (of esteem) before another, for age, for zeal, for gifts, for his good deservings of the Church, each one honouring him whom God hath honoured,

and as he beareth the image of God which was to be seen among the Apostles themselves. But none hath power or jurisdiction above others: even as in nature one eye hath not power over another, only the head hath power over all, even as Christ over His Church. . . . And lastly, here there is subjection without slavery, for the people are subject to the pastors and assemblies, yet there is no assembly wherein every particular church hath not interest and power; nor is there anything done but they are, if not actually, yet virtually called to consent unto it." *The Government and order of the Church of Scotland*. (1641)

With the downfall of Presbyterianism another danger will make itself manifest, that is, the claiming of Church privileges as a civil right. It is very evident that, as things are at present, there are many in the Church of Scotland who are church members, but who do not live up to their profession, but should there be a conscientious Kirk-session, they have full power to deprive of church privileges the scandalous and profane. This cannot be done in the Church of England, as an appeal to the civil courts would restore to membership the drunkard, the unclean person, or the thief, and the Church could not stand in the way. The only discipline she exercises is in the case of the re-marriage of divorced persons. It is this Erastianism which showed itself in Parliament during the sitting of the Westminster Assembly when the Presbyterians wanted to emphasise that the Lord had vested the power of the keys in church officers as distinct from the civil magistrate, and as the Westminster Standards were not accepted by the Episcopal Church this Erastianism prevailed in it. The Erastian members of the Westminster Assembly were for laying the Communion open, and referring all crimes which involved church membership to the civil magistrate. In the House of Commons the learned Mr. Selden, who was also a member of the Assembly, delivered his opinion against all suspensions and excommunications, and maintained "that for four thousand years there was no law to suspend persons from religious exercises." Mr. Whitelocke, another member delivered himself to the same effect when he said, "Power is desired to be given to suspend from the sacrament two sorts of persons, the ignorant and scandalous; now it is possible, that they who are judged to be competent in one place may be deemed ignorant in another; however, to keep them from the ordinances is no way to improve their knowledge. Scandalous persons are likewise to be suspended, and this is to be left to the discretion of the pastors and ruling elders; but where have they such a commission? Scandalous sinners should be admonished to forsake their evil ways, and amend their lives; and how can this be done better, than by allowing them to hear good sermons, and partake of the holy ordinances? A man may be a good physician, though he never cuts off a member from his patient; and a church may be a good church, though no member of it has ever been cut off. I have heard many

complaints of the jurisdiction of the prelates, who were but few; now in this ordinance there will be a great multiplication of spiritual men in government. but I am of opinion, that where the temporal sword is sufficient for punishment of offences, there will be no need of this new discipline." *Neale's History of the Puritans, Col. ii. p. 368. (1837 ed.)* This is the Erastianism into which the union-mongers in the Church of Scotland are seeking to lead the people, and it is the same which prevailed in Scotland during the dark days of Moderatism.

Rev. Alexander MacLeod, Uig, Lewis, the first evangelical minister settled in the Islands, tells us in his Diary that when he went there in 1824, there were from eight hundred to a thousand communicants in the parish, but such was the low state of religion that, at the first prayer-meeting which he attempted to hold there, one of the elders who was called upon to pray," actually offered a request that a wreck should be cast ashore in the neighbourhood." This was asked for with a view to the relief of their temporal needs. We must not think that the case of this parish was an isolated one. It was the case with every parish in Scotland which was cursed with a dead ministry, for indeed it is a curse, and not a blessing, when there is a large Communion Roll, and little or no vital godliness. Mr. MacLeod's ministry proved a living, searching one, and at the end of three years, when he held his first Communion, only six of the congregation came forward to the Lord's Table, but this was an indication that the Holy Spirit was working, and after events proved that it was the beginning of a work which was to make the wilderness and the solitary place blossom as the rose. Those who are made church members by a decree of the State only, cannot be members of the mystical body of Christ, and can never seek the advancement of His kingdom in the world. When Erastianism prevailed in Scotland during the time of the Covenanters there was plenty of profession of religion among those who embraced Episcopacy and who heard the curates, but true and vital godliness was largely to be found among those who were hunted like partridges on the moors and among the moss-hags of Scotland, and this was proved when it came to men and women sealing their testimony with their blood. Their conflict was against a dead Erastianism which was being foisted upon them through Episcopacy, and which rendered to Caesar what was not Caesar's and robbed God of what belonged to Him.

Another danger that in all probability will arise if the projected union will take place, is persecution. It was so in the past when Episcopacy held the power, and, judging by present appearances, we can expect nothing better in the event of this union taking place. Episcopacy in the past, backed by the civil power, tried to carry all things before it, and where its progress was resisted it showed no mercy. Some of the most eminent ministers of the Church of

Scotland were put to death, and others suffered imprisonment in vile dungeons for long periods, while others were banished to the wildest parts of the kingdom where the primitive conditions prevailing caused untold privations which, had the sentence been banishment out of the country as was the case with some of their brethren would have ameliorated their lot, as they would at least have the benefits of civilised Society. The present trend of affairs seems to point in the same direction. The Joint Report clearly shows that those on the Episcopal side have yielded nothing while those on the Presbyterian side have yielded much, and, therefore, the only conclusion that one is warranted to come to is that the United Church, if ever it becomes united, will be Episcopalian, and thus become a powerful body in the land, so powerful that there will be little or no living outwith its pale.

As things are at present one sometimes finds an unscrupulous minister using his position on County Education Committees in order to deprive a student of one of the smaller denominations of a bursary, and this may be taken as an indication of what might take place if an Erastian Church had too much power. There are many avenues in which this spirit of persecution could exercise itself covertly if not openly. For instance, very often in forms of application for employment in one of the learned professions, the question is asked, What is the applicant's religion? If the application would be from a member or adherent of one of the smaller denominations in Scotland the answer would be "Presbyterian." In such a case one may reasonably ask the question, What chance would such an applicant have when the disposal of the matter would be in the hands of a whole bench of Episcopalians? The present attitude of the Episcopal Church to other denominations and its past history in Scotland do not warrant those who would adhere to a Scriptural Church government and worship to expect any toleration. The very reverse would be the case, for all the persecution endured by Christ's witnesses in Scotland during the Covenanted struggle till the Revolution of 1688 was all on account of their refusal to conform to Episcopacy, and because of that refusal they were branded as rebels and traitors who had forfeited all right to be treated as human beings. For the present state of affairs in connection with Church union a timely exhortation is to be found in the words of the late Andrew Symington, D.D., of Paisley; "The martyrs solemnly protested against Erastianism. They condemned the ecclesiastical supremacy of the king; they asserted the exclusive Headship of Jesus Christ in His Church, and held the intrinsic power of the Church, independently of all civil authority. The Church's freedom is chartered in the blood of her Head, and none have right or qualification to assume His titles, or exercise His prerogatives. Let the kings of the earth give facilities and protection to the Church, but not at the price of her liberty. Let her people, her ministers, and her courts stand in the liberty wherewith Christ has made them free."

Sermon.

By REV. LACHLAN MACKENZIE, Lochcarron.

John v. 40: "And ye will not come to me that ye might have life."

THIS is part of the conversation which our Lord had with the Jews soon after He had cured the man that lay at the Pool of Bethesda for thirty-eight years. It seems He had performed His cure upon the Sabbath Day, and thus gave offence to the Jews. Our Lord's answer to them was that the great works of God were carried on upon the Sabbath Day as well as upon other days. Though God gave the Sabbath as a rule to His creatures, it was no rule to Himself, and this is our Lord's argument, for, says He: "My Father worketh hitherto and I work." God upheld the world upon the Sabbath. He might work a miracle, for He was the Son of God and the Lord of the Sabbath. A great man might forbid his tenants to fish his rivers and cut his woods, but this does not hinder himself or his beloved son and heir from doing either. When Joshua took Jericho the people surrounded that city seven days, and consequently they invested it on the Sabbath Day, so that the Jewish argument is idle and superstitious. What would be otherwise sinful becomes lawful when God makes it a commanded duty. Abraham was to offer up his only son, and his descendants, the Israelites, made war upon the wicked inhabitants of Canaan, and if these things were lawful at the command of God, was it not perfectly lawful for our Lord, at the command of God, and as the great Prophet of the Church, to work miracles upon the Sabbath Day? Our Lord therefore desired them to search the Scriptures, for they surely found these things, which nothing but a Divine command could justify. And if they searched the Scriptures honestly they would find all these marks of the Messiah agree perfectly to our Lord Jesus Christ. Instead of doing so, He informs us in the words of the text, that they would not come to Him in order to obtain life. In speaking upon this subject further, I shall show:—

1. That everlasting life is to be found in our Lord Jesus Christ as the only Saviour.
2. That we become partakers of this life only by coming to Him and trusting in Him.
3. That if we do not believe, like the Jews, the fault must be imputed to our own wickedness and disobedience.

1. Firstly, that everlasting life is to be found in our Lord Jesus Christ as the only Saviour. Life or everlasting happiness is the wish and desire of all men, and though we forfeited our title to this life by our apostacy in Adam, the most sinful of mankind would wish to be happy. Now, the happiness enjoyed in heaven is here called life, and this life is in the Son, which will appear from the following reasons:—

(1) Grace, which is the source of this life, dwelleth in Christ as its great original fountain.

(2) Life is to be found in Him, for He laid down His own life to procure this life for His people.

(3) That all the promises respecting this life pointed to Christ as their Author, and have their accomplishment in Him alone.

(4) That this life and immortality is brought to light through His Gospel.

(1) Grace, which is the source of this life, dwelleth in Christ as its great original Fountain. This we read in Scripture (Rev. xxii. 1.), that the river of life proceedeth from the throne of God and of the Lamb. What kind of life? Jesus Christ is both God and Man, for the Word was made flesh, and as such is the Great Fountain of joy and light and happiness, and this grace dwelt in Him before the world began, and it now dwelleth in Him as the Head of the Church, to be communicated to His people as their several needs may require. The fulness of the godhead dwelleth in Him bodily. We have several needs and miseries to supply and relieve. He has a fulness of light to dispel our doubts and our darkness, a fulness of merit to remove our guilt and a fulness of strength to remove our weaknesses and corruptions. Like one of the great rivers in the South and in the East that waters the soil and imparts fertility to all the country around, this river enters and passes through the city of our Lord God, and fills it with joy and gladness. Now, though there is life and grace in Christ originally, as He was God, yet it was necessary that He should become Man, that by His poverty we might become rich.

(2) Life is to be found in Him, for He laid down His life to procure life for His people. We forfeited our life, and He removed the forfeiture by becoming Man, bearing the curse. It was necessary, then, that He should bestow spiritual life in a way becoming the Divine attributes. It comes to us from a Divine man as the reward of His sufferings and death. He shall see the labour of his soul in the spiritual life of thousands of His seed. He laid hold on our nature, and became subject to sufferings on our account, and He must die that we might live. But though He was dead, He is alive, and will be for evermore. His death can remove our death, and promises spiritual and eternal life for us. Access to the tree of life was debarred by the flaming sword of Divine justice. That sword was plunged to the hilt in the breast of our suffering Surety and Saviour. He was wounded for our offences; the chastisement of our peace was laid upon Him. But though He died for our sins, He rose again for our justification. He procured us a title to life, and though sin shut the door, He has opened the portals of Paradise to us. He ascended on high after procuring gifts for men, and the great gift of God is eternal life through Jesus Christ our Lord.

(3) That all the promises respecting this life pointed to Christ as their Author, and have their accomplishment in Him alone. The promises are the life and comfort of the soul, and they all flow from Him. Himself spoke them by His Spirit in the Prophets, and encourages us to come to Him as our Surety, Hope and Refuge. He is the great substance of the promises, the meaning of the Scriptures, and the signification of all the ancient types and ceremonies. He is the Lamb slain from the foundation of the world, the Ark of the Covenant to which the Cherubim of Glory look, and the wonderful Person to which all the ancient prophets call our attention. All the promises about Him are involved in sacred type and obscurity, but when the type and anti-type, the promise and event, are compared, they can apply to no other. And this one consideration is a source of joy and consolation to the souls of His people. When any soul is in distress, plunged in guilt and covered with crime, his iniquities great and his mind overwhelmed with doubt and terror, he seeks salvation and relief in something, but can never find it till he embraces the Gospel. If he looks up to God, His justice is a consuming fire; but he finds justice and mercy meeting and embracing in the Great Messiah. After searching the Scriptures with painful anxiety, he at last fixes upon Christ as the Rock of his salvation. He finds the promises, yea and amen, in Him, and therefore trusts his soul in His hands.

(4) That this life and immortality are brought to light through the Gospel. He has been in search of a Saviour through all the pages of the Old Testament. He finds there indeed precious promises about Him, but they are involved in obscurity. At last he opens his eyes on the Gospel. There he finds that Jesus Christ was born in Bethlehem of Judea, that princes from the East worshipped Him after a wonderful star had announced His birth; that He led a holy life; that the Spirit was given Him above measure for the work He undertook; that He was put to death, but rose again from the dead; that He commissioned others to preach and work miracles such as Himself wrought in the days of the flesh; that the doubts which remained upon the minds of mankind respecting a future life are entirely vanished, as the resurrection and ascension of Christ are a proof of never-ending happiness.

2. That we became partakers of this life only by coming to Him and trusting in Him. Coming to Christ must surely impart something more than coming to hear His Word and attending the means of religion. Many of the wicked unbelieving Jews followed Christ and saw His miracles, but they did not believe or obey Him. Coming and believing are synonymous terms when faith, the instrument of our spiritual life, imparts the following things:—

(1) That we believe His Word which tells us of our danger and misery by sin. (2) That we believe the report the Gospel makes of a Saviour and that this Saviour is the Lord Jesus Christ. (3) That

therefore we resign ourselves to Him to be justified, sanctified, and saved. That we give up ourselves to be directed by His Word and Spirit and follow Him in all holy obedience of life.

What kind of life is it which His people find in the Lord Jesus Christ?

- (1) It is a life of holiness and virtue.
- (2) It is a life of peace, joy and comfort.
- (3) It is a life of strength and courage.
- (4) It is a life that will constantly perpare us for the joys and pleasures of the next.

(1) The life we receive from Christ is a life of holiness and virtue. The life we receive from our father Adam is a natural life. It is a rational life, but much debased by the fall. It generally seeks happiness in inferior objects and aims at no higher. When Jesus Christ imparts His spirit to us we have a spiritual life and seek spiritual gratifications. And this life is generally called a life of faith or a life of grace. As our natural life is fed by meat and drink and is rendered happy by the profits and pleasures of this world, so spiritual life is fed by the Gospel, and we are rendered happy by the pleasures and promises of the Gospel. A man may be content that he has his daily bread. But if he has large farms and has plenty of money in the bank, we may say he is rich and consequently happy. Such a man is said to have a good living; and, in general, people are more or less rich as they are more or less industrious. In the spiritual life every man that believes has food for his soul, but some are rich in faith. Every man that believes is a partaker of holiness and leads a life of virtue. Faith will turn our water into wine. Our moral actions, nay, our indifferent actions, now become acts of faith and labours of love. Whatever we do is for the glory of God.

(2) It is a life of joy and comfort. Faith, in the very nature of it, brings comfort to the souls as the sun brings light and heat. Now, the spiritual, like the natural light, increases to the perfect day. Ask a worldly man what increases his joy and comfort. He can readily tell that whatever increases his substance and enlarges the circle of his pleasures will increase both. Now, our virtues and graces, our prayers and our stock of promises are our spiritual riches and our cause of joy; the more we do or suffer for Christ the more happy we are. The more we promote His glory the richer ourselves are. We have heard of prize money. If the prize is great the poorest soldier makes his fortune. How should it animate our hopes and our endeavours that our labour shall not be in vain in the Lord?

The more we improve in holiness and virtue the more happy we are. There are degrees of vigour and liveliness in the spiritual as in the natural life. There are some creatures that have life but cannot move, and others that can move but slowly. Great is the difference between these and the hart and wild roe on the mountains,

or the birds of the air. Now it is true there is joy and purity in the least measure of faith, when a man believes he passes from death to life, and this belief purifies the conscience. But weak faith has great fears and cannot move with alacrity in the ways of God. The consequence is, there are many desponding thoughts, and the conscience is often defiled with unbelief. But when a man makes progress in the spiritual life he goes on his way rejoicing; the more we are purified the stronger we grow.

(3) It is a life of strength and courage. There are some strong in the faith, giving glory to God. Our spiritual life is a warfare, for we struggle not only against our own corruptions, but also against principalities and powers, and when we make advances in the life of faith, we put to flight these armies of the alien. We read in heathen authors of some warriors who fought with desperate courage, believing themselves to be under the immediate protection of some god. No, this imaginary protection inspired courage. How much more will the faith of the Gospel? Faith in divine protection made David, a stripling, go forth boldly against the champion of Gath. He tells us in one of his Psalms that, depending on this, he leaped over a wall and broke bars of steel. God Almighty addressed Joshua, the generalissimo of His people, in these words: "Have not I commanded thee to be strong and of good courage? Consequently, I will not fail thee nor forsake thee." And the Apostle assures us that this divine promise belongs to all the followers of the Lamb. In the path of duty and in the struggles of faith there is assistance promised, which will overcome the powers of hell. Our cause is good, our Leader is glorious, and the victory is sure. What animated the Great Head of the Church against the combined forces of men and the devil? It was the glorious reward that was promised. When David, who was a type of the suffering Saviour, conquered his enemies, the soldiers got their large share of the spoil. And what may encourage poor, trembling souls that would wish to fight the Lord's battles and are hindered by unbelief? We read that King David gave an equal share of the spoil to the poor men that fainted at the Brook Besor. And can we suppose that our Lord has less feeling or love for His poor trembling followers that would wish to follow Him in the heat of the battle? The very lame shall take the prey, and He knows every man that wishes well to His cause.

(4) It is a life that will constantly prepare us for the joys and pleasures of the next. The glorious description we read in Scripture of the heavenly Canaan will encourage us to fight our way, and prepare our souls for such scenes of bliss and happiness. If a man is born to an estate it is impossible but he will be thinking of it. When his reason begins to ripen he studies by education and politeness to prepare himself for his estate, that he may enjoy it with becoming dignity and honour. The true Christian heir of heaven purifies himself, even as he is pure, for the incorruptible inheritance.

He will occasionally ascend the Hill of Pisgah, and take a view of the Promised Land. He finds a map of his inheritance in the Book of God. He knows that the map can give him but a faint idea of the place, for imagination cannot conceive the glories of heaven. All the Israelites in general possessed the earthly Canaan, but the great tribes of Judah and Joseph possessed a large share. The great saints will have a large share of the heavenly inheritance. The bounds of our inheritance are appointed in this same world, and the Kingdom of Heaven is prepared before the foundation of the world. These bright thoughts should animate our hopes and prepare us, by holy living, for a happy immortality. As we approach nearer, our prospects will become more bright and more enlarged. Good men, in imitation of Moses and Christ, will ascend the Mount of Contemplation to converse with God and prepare for heaven. Such thoughts will purify the heart and enlarge our benevolence. And if ourselves have some humble hopes of seeing that beautiful country, we shall constantly excite and encourage others to set their faces towards Zion, for great things are spoken of the City of our God.

1. That we believe His Word, which tells of our danger and misery by sin. If we believe the Word of God in general we must believe every particular part. We are to believe what it says to ourselves, in the first place. A great part of the Word consists of precepts, promises and threatenings. And these are general, for they speak to all that hear them. Now, it is a miserable perversion of language to call people believers if they deny any part of the Word. And it tells us all that we are sinners. It speaks to each man in particular, as Nathan to David, "Thou art the man." We must believe the law, then, and the law denounces our danger and misery. The law curses us as sinners, and exposes our souls naked to the wrath of an infinite God. These are alarming truths, and if we calmly put our hands upon our hearts we may well say that very few believe them. Instead of this, the great majority of Gospel hearers go on in a course of gay insensibility, and take no concern in these matters. And as to those who have the appearance of seriousness, many of them go to the law itself that wounded them, for a cure. Now, though the law can wound, it never did heal. And if we seek comfort from our duties we labour in vain. If we rest here and do not look higher we are under the curse. The tree must be good before it can bring forth good fruit, and if it does not bring forth good fruit it must be cast into the fire. If we rest in our mere duties, and in bare morality without holiness, we are undone. The law is calculated to humble us that we may be fit subjects for Christ. To attempt to obey the law in a state of enmity and unbelief while we are strangers to Christ is impossible. The law, then, is our schoolmaster to lead us to a Saviour that we may be justified by faith. When we find ourselves in the state the Israelites were in when in Egyptian bondage, we cry and long for a Deliverer.

2. That we believe the report the Gospel makes of a Saviour, and that this Saviour is the Lord Jesus Christ. When we believe the law the Gospel becomes precious to our souls. The Gospel reveals a Saviour adapted to cure every condition. He came to save those that were lost, and when we believe this to be our own condition, the Gospel becomes welcome news—"Unto you that believe He is precious." Now, the Gospel assures us that this Saviour is able and willing to save. Our disease consists in the following things:—(1) Unbelief and enmity; (2) unwillingness; (3) insensibility; (4) weakness and pride that refuses to be justified by the Gospel terms, and if we are sensible of our disease the Gospel assures us that Jesus Christ can give a cure. If we feel, then, our unbelief and our enmity, there is a cure in the Gospel. What is more calculated to cure both than a contemplation of redeeming love? "God so loved the world that He gave His only begotten Son that whosoever believeth in Him might not perish but have eternal life." Now, cursed unbelief is ready to say He may have loved others though He does not love me; but why not you in particular? Because I feel enmity, because I am a great sinner. But these are not obstacles to redeeming love. If they were, who could be saved? The way to overcome them is to embrace and believe the Gospel. We cannot be sensible of redeeming love by keeping at a distance from Christ. To cast ourselves upon the mercy and pity of the Saviour is the sure way to feel His love. If we feel unwillingness and insensibility, our cure is in the Gospel. Our passions and lusts make us insensible of our dangers, and therefore unwilling, and because we feel ourselves unwilling we think the Saviour unwilling also. The Gospel assures us He is willing, for He gave proof of His goodwill to sinners. What can encourage us more to believe and make us willing to come so much as the precious calls, invitations, and promises of the Gospel. And what can raise our fear like the terrors of the Lord which the Gospel assures us hang over these who neglect and despise the joyful sound? And if we feel weakness and pride that refuses to be justified upon Gospel terms, our cure is in the Gospel itself. We feel our weakness, and yet such is our pride that we are unwilling to yield to the terms of the Gospel and live as poor pensioners upon free grace. The advocate for mere outward morality will hold forth a very different language indeed. He talks of the beauty of virtue and the fitness of things, and will hold forth several arguments for a good life, but when Jesus Christ is kept out of sight how can a man perform the duties of the law, for we are naturally without strength, and must remain so till we truly believe. Will it be said that the preaching of faith alone as the means or instrument of our justification does not produce morality? It produces much more. It makes morality, which was before a dead image, become a living principle, and bring forth fruit unto God. We resign ourselves to be directed by His Word and Spirit, and follow Him in all

holy obedience of life. Seeing our misery, we accept of justification through free grace, feeling our obligation and stimulated by a principle of love and true gratitude to God, we shall be careful to maintain good work. Our obedience will flow from the true principle, and therefore our spring will not become dry. Before faith a man's action terminated in self, whether they be acts of generosity, of justice, of humanity, or patriotism, or of public spirit. Thus if we do not believe, like the Jews, the fault must be imputed to our own wickedness and disobedience. It is true our Lord Jesus Christ tells us that a man cannot believe of himself. It is equally true that he blames sinners for their unbelief, and shows them the malignity of the crime, and unbelief is our sin for these reasons:—

(1) Instead of believing, we harbour and nurse our unbelief.

(2) We indulge and feed the lusts that give life and strength to this cursed principle.

(1) Instead of believing we harbour and nurse our unbelief. If this was not the case it would not prove our ruin. When it becomes a burden we struggle and pray against it. In that case it will not destroy us. But when we are unwilling to believe and wish to continue blind, our case is dangerous and our sin is great.

(2) We indulge and feed the lusts that give life and strength to this cursed principle. The favourite lust or passion always gives a sweet morsel to unbelief to feed on. The Jews dreamed of the earthly kingdom of the Messiah, and were therefore groping after posts, places and pensions under Him. Our Lord therefore asks how can ye believe who receive honour one from another? And the question will apply to all other sins and vices that blind the eyes of the mind and hinder our reception of the Gospel.

INFERENCES

As life is in Christ and unbelief a great sin, we may examine what sins hinder our believing, and they are the following:—

(1) If the Jews were kept back from Christ by a superstitious and over-much attachment to the Sabbath, many of us are kept from Him by mere contempt and indifference to the Sabbath. We leave it with your consciences which are the greatest sinners, you or the Jews, for both refuse to believe? We have double malignity.

(2) An unhappy attachment to tattles and idle stories that profit neither soul nor body. The great Apostle of the Gentiles made but few converts in the city of Athens. Have you a curiosity to know the cause? They were like many among ourselves. They had an insatiable curiosity for news, and though it is an idle passion, it drowns and enervates every noble sentiment in the soul. Story-tellers are generally liars, and these have their portion in the lake that burneth with fire and brimstone. As they despised eternal life, they shall suffer the second death.

(3) Lastly—Hatred and want of brotherly love. If this malignant poison dwells in any heart it is impossible the love of God could find room; and even though we should not find real hatred to any person, yet if our hearts are destitute of true Christian love, we cannot believe. The cause of this is either pride or an unhappy attachment to our own little interest. Whatever keeps us from Christ keeps us from life, and will land us in the dreary regions of darkness and death.

May God bless His Word. AMEN.

Extracts from a Diary.

(The following are extracts from a diary of the late Mr. Harley, who was a member of the Free Presbyterian Church Congregation in Edinburgh).

Sabbath, 21st July, 1934—In the interval between Church services reading the second chapter of Paul's epistle to the Colossians, very pleasant reflections, especially upon verse eight, engaged my mind for a space. My attention was wholly absorbed in admiration of the wisdom of God in redemption through a Saviour already come: divine goodness was specially manifested to the New Testament Church in this superior privilege. Confessed in my heart also how agreeable it was to God's glory that He should accept from man that worship only which he has prescribed in His Word. I believe that these thoughts which held captive my imagination on the Lord's Day, were blessed communications of God's presence, enlarging me with the joy of salvation.

The rudiments or first principles in natural religion may be considered insufficient in efficacy to guide men to salvation; for though natural light teaches that a supreme being should be worshipped, the darkness which surrounds men forms an impenetrable veil to communion. "Who can by searching find out God?" Man therefore wanders in error and ignorance till the light of the glory of God shines in His Son.

The lamentable bias of the unregenerate leads him to devise ways of his own whereby to please God and propitiate justice, and to rely upon his own inventions and good works as a righteousness in opposition to the grace of the gospel.

The Colossians, the objects of the Apostle's very tender regard, learn from him that, by abiding in Christ,—rooted and built up in Him—their salvation proceeds. The doctrines and traditions of the world, though they may entertain a show of wisdom, bear no message of salvation, nor do they lay a sure foundation for hope, and raise the soul humbled by a sense of its sinfulness.

The imaginations of natural men tend to cleave to the elements of the world, the tangible things perceived by the senses, rather than to the verities of faith, whose place is in the heart.

Under the worldly sanctuary the Church in her tutelage partook of righteousness, learned of Christ, and were favoured with views of God's grace. Thus believers in Israel partook of the first fruits as they traced the unseen out of the visible; the divine blessing on appointed aids confirmed patience and hope: in spirit they ascended to heaven in the cloud of the symbolic.

When faith came and the day of the gospel dawned, the Church advanced beyond the darkness and the shadow of the ceremonial into the glory of a more full age and stature in Christ; and the elements or rudiments find no place in the life of faith. They but oppose Christ, and set up rivals to Him in their own hearts; not beholding the beauty and majesty of the substance who follow after effete ceremonies and shadows for their hope.

Services merely of man's appointment, whatever their praise, fail of the honour of edification, else the soul would be made perfect by the flesh. The enrichments of the inner life and progress in holiness come through channels of which God is the author: ordinances only of divine sanction will command the blessing of the sovereign Spirit. The soul which has experienced the new birth, rejecting those elements which perish in the using, will repair to Him in whom dwelleth all the fullness of the Godhead bodily, and be fully satisfied in that plenitude which is freely opened up and exhibited to believers through the grace of the new Covenant. "Ye are complete in Him." (To be continued.)

The late Rev. James S. Fraser, M.A.

The Jewish and Foreign Missions Committee wish to place on record its deep sense of loss on the death of its Missionary in Southern Rhodesia, the Rev. J. S. Fraser, M.A.

James Fraser was born on 17th May, 1913. He was the only son of the late Mr. S. Fraser and Mrs. Fraser who were for many years resident in Strathpeffer. Mr. S. Fraser was a highly respected elder in our Dingwall Congregation. Mrs. Fraser, who now lives in Dingwall, is still spared to mourn the loss of her son.

Early in life, Mr. Fraser went through the great change whereby he was brought from the kingdom of darkness into the kingdom of God's dear son. In 1935, he became a member in full communion in our Dingwall Congregation. By this time he had completed his scholastic studies by graduating M.A. at Glasgow University and went on in 1935-36 to take his Teacher-Training course. He taught temporarily until 1938 when he went out to Rhodesia to teach at

Ingwenya. The original arrangement was that he was to be there for 18 months, but the outbreak of the Second World War prevented him coming home. He was then employed by the Southern Rhodesian Government in training native teachers at Hope Fountain Teacher-Training Centre.

In 1945, Mr. Fraser returned home. By this time, he felt he had been divinely called to devote his life to the work of the ministry in the Mission Field. He took his Divinity course and a course in dentistry and returned to Rhodesia in 1947 where he took up work at Zenka in the Shangani Reserve. In 1954, he moved up to Mbumba where he commenced a Teacher-Training Centre and opened a new place for missionary enterprise.

Mr. Fraser possessed unique gifts for the work to which he was called and to which he gave himself so whole-heartedly. His abilities as an educationalist earned him the highest respect of both Europeans and Africans in the teaching profession in Rhodesia. The Teacher-Training Centres both in Government and Mission circles throughout the Country are run on principles evolved by him. One African remarked to a European, "Mr. Fraser can come into your class-room and by looking at your black-board can tell whether or not you are a good teacher!" He greatly rejoiced at the founding of a Teacher-Training Centre of our own where our teachers could be trained for our schools in an atmosphere in which Free Presbyterian principles prevailed. He never lost sight of the fact that education was but an handmaid to the instructing of souls in the wisdom of Heaven.

It was as a missionary, however, that Mr. Fraser appeared in the light in which his Master was most honoured and served. He possessed a most remarkable insight into the African mind and could enter into their problems with sympathy and understanding. While this gift was undoubtedly granted to him by the Lord of the Vineyard for the purposes of the work to which he was called, yet it is also true that it had its basis in Mr. Fraser's devoted love to the souls of the Africans to whom he preached the everlasting Gospel. This is fully borne out by the fact that the name by which he was known among them was, "The man who loves the people." No greater tribute could be paid to him by the people among whom he laboured so earnestly. The Lord blessed his preaching to many souls who were brought to the knowledge of the Saviour through his instrumentality, and some of those are left behind to mourn his departure.

His relations with the Committee were always of a most cordial nature and we would seek to thank God for our "fellowship in the gospel from the first day until now." (Phil. 1:5.) As his Reports to the Synod show, he had a wide and comprehensive grasp of the whole situation. His spiritual and educational qualities constituted him an outstanding figure in Missionary activity in Southern Rhodesia. His departure to be with Christ at the early age of 45 years is, thus,

a tremendous loss to our Mission and to the Church at large. It needs to be remembered, however, that the Lord who has taken His servant from us is the One in Whom lies all the treasures of wisdom and knowledge and Who is able to supply all the needs of His Cause.

Mr. Fraser, his wife and family, were due to leave for this Country in January. In December Mr. Fraser was busy clearing up his affairs in preparation for his home-coming when he took ill and was removed to Bulawayo Hospital. There, everything was done which medical skill could devise to treat his condition but all to no avail. He passed away to be with His Divine Master on Saturday, 28th March, to the great sorrow of all who knew him. His remains were laid beside those of his infant child and Rev. J. B. Radasi at Ingwenya. A large number of people, estimated to be over 2,000, gathered to his funeral to show their respect for "the man who loved the people." "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours and their works do follow them." (Rev. 14. 13.)

To his widow and children, as to his mother and sisters, the Committee extend their heartfelt sympathy and pray that they may enjoy, at this time, the consolations of the God of all comfort and the Father of mercy.

John Colquhoun, *Convener*.

Donald MacLean, *Clerk*.

Searmonan.

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

(Air a leantuinn bho vol. lxiii., t.d 374.)

4. 'S e th'ann a bhi leantuinn Chrìosd a bhi dlùth-leantuinn ris an Fhear-shaoraidh—ri a Phearsa, ('s e sin Ris Fein, an Slànuighear beo), agus mar sin r'a fhocal, r'a aobhar, agus r'a shluagh—fodh gach uile bhuaireadh gu bhi'g a threigsinn. Cha luaithe a chuireas neach aghaidh rathad Chrìosd na choinnicheas e ri trioblaidean de ghné nuadh agus sònraicht'; agus cha luaithe a thig e dh'ionnsuidh Chrìosd na dh'fhaodas gu'n coinnich e ri buairidhean gu a threigsinn. Faodaidh e bhith teagasg mearachdach; soisgeul eile, ga bhuaireadh mar a bha 'n a ceud eaglaisean—gu h-àraidh eaglaisean Ghalatia—air am buaireadh, gu bhi treigsinn na sìmplidheachd a tha ann an Chrìosd, agus a bhi'g iarraidh, an deigh dhoibh tòiseachadh 's an Spiorad, a bhi air an deanamh foirfe 's an fheoil. 'N uair a bhitheas e mar so air fheuchain, their an t-anam a tha air a chumail le Chrìosd, Co dh'ionnsuidh a theid mi ach ga'd ionnsuidh-sa? Tha agad-sa briathran na beatha maireannaich. Tha dearbhadh-cridhe beannaicht' air Diadhachd agus cinnt neo-thuiteamach air slighe na slàinte ann an Iosa

a leantuinn ceud chleachdadh a chreidimh; agus do-bhrìgh so, iar-ruidh an t-anam a bhlais gu'm bheil an Tighearna gràsmhor, cha'n e soisgeul eile, ach sealladh agus blas as ùr dhe'n an dearbh shoisgeul gràs Dhé. 'S e aon eile dhe'n a buairidhean so a bhi dol gu leisg air an aon làimh, agus laghaireachd air an làimh eile. Faodaidh neach a bha eudmhor agus teth ann an seirbhis Dhé fàs fuar agus gun bheatha, toileach a bhi'g ùrnuigh gu'n a bhi deanabh foir spàirn an deigh co-chomunn ri Dia, agus a bhi leughadh agus ag eisdeachd an fhocail gu'n fein-fhiosrachadh anns a choguis agus anns 'n a h-aighnidhean air a chùmhadh rannsachaidh agus glanaidh. 'S cìnnteach ann an sin gu'n do sguir e bhi fantuinn ann an Crìosd. Na faodaidh e tuiteam air son tamul fodh chùmhadh laghaireachd, —'s e sin r'a ràdh, fein-fhìreantachd,—aon de na naimhdean is cuilbheartaich agus is cùmhadhaich ris am feum an creidmheach coinneachadh. Na'm b' urrain e gabhail ann an creidimh sìmplidh ri geallaidhean saor ghràs ann an Crìosd, agus earbsa anns an Tighearna air son an coimhlionadh, cia air bith cho eadar-dhealaicht', aig iomadh am, a bhitheadh e dha anam ann an solus, comhfhurtachd, agus fàs. Ach car son a tha e duilich, aig am air bith, an creidimh sìmplidh so a chleachdadh? gu h-àraidh, do-bhrìgh am fuigheal laghaireachd a th'anns a chridhe. 'S e buaireadh cùmhadhach eile a th'ann an saoghaltachd,—'s e sin ri ràdh, co-chùmthachd ris an t-saoghal, na gràdh an t-saoghail a tha làthair. Thuit cuid de shluagh Dhé fodh'n a bhuaireadh so agus throimh-loit siad iad fein le iomadh bròn. Dh'fhàs an siol a chaidh a chur a' measg an droighean suas, agus bha h-uile coltas air toradh pialte; ach air do "ro-chùram an t-saoghail so, agus mealltaireachd saoihbheis, agus ana-miannan nithean eile teachd a steach, agus a tachdadh an fhocail, agus nithear neo-thorach e." Ma tha sibh a dol a dh'fhantainn ann an Crìosd, feumaidh sibh a bhi faireachadh 'ur feum air a ghràs uile-chùmhadhach gu bhi ga 'ur cumail am feadh 's a tha sibh a dol an ceann gnothuichean an t-saoghail so, a chum agus gu'm bitheadh 'ur cridheachan fathasd far am bheil Crìosd. 'S e aon eile dhe'n a buairidhean so, uabhar spioradail. 'N uair a bha'n t-Abstol mòr air a thogail suas a dh'ionnsuidh an treas neamh, dh'fhaodadh-mid a ràdh, Cia cho iorasal 's a bhitheas Pòl ann am fein fhiosrachadh a leithid sin de ghràs. Gidheadh, air eagal gu'm bitheadh e air àrdachadh thar tomhais tre mheud na'n seallaidhean a thuair e, thugadh dha sgolb 's an fheoil. Agus ma dh'fheumadh Pòl an smachd so a chum agus gu'n bitheadh e air a chumail iorasal agus a fantainn ann an Crìosd, co'n Crìosduidh nach eil ann an cunnart uabhar spioradail, gu h-àraidh an deigh fein-fhiosrachadh neo-àbhaisteach air maitheas an Tighearna? Agus nach fheud e bhi gur e'n t-aobhar air son am bheil cuid de Chrìosduidhean air cho beag comhfhurtachd agus aoibhneis suidhichte gu'm bheil iad cho ullamh air a bhi cur an sealbhachadh air saorsa ann an àite Chrìosd. "Fanaibh," tha E'g ràdh, "Annam-sa." 'S e'n aon eile a dh'ainmicheas sinn dhe'n a h-iomadh buaireadh gu bhi treigsinn

Chriosd—oir feumaidh sinn a mheas mar sin— a bhi fodh dhiobhail misnich, na bhi ullamh gu fannachadh, gu h-àraidh ann an trioblaid. Cha'n e caraid do dh'ioraslachd a tha ann an diobhail misnich; ged a tha cuid de chloinn ghràdhach Dhé gu tric air taghal orra leis, agus air an cumail iosal le a bhuaidh orra, ag ràdh, "Tha mo shlighe folaicht' o an Tighearn, tha mo chòir air a leigeadh air dearmad le mo Dhia." Ach tha E 'g ràdh, "Nach aithne dhuit, nach cuala tu? An Dia bith-bhuan, an Tighearna, Cruithear chrioche na talmhuinn, cha'n fhannaich agus cha sgithich e: cha'n fheudair a thuigse a rannsachadh. Bheir esan neart do'n anmhuinn, agus dhoibh-san a tha gu'n lùgh meudaichidh e treise."

5. Feumaidh a bhi fantainn ann an Criosd a bhi gabhail a stigh ann a bhi fantainn Ann gus a chrìoch, eadhon 'n uair a bhitheas an fheoil ag iarraidh fois, agus 'n uair a bhitheas ni-eiginn a cogar-saich gu'n robh gu leoir ann de dh'aideachadh air seann pheacaidhean, agus gu leoir de ghleachd ri peacadh 's an taobh a stigh. Gus a chrìoch—gus nach teid an t-anam ni's motha a mach, gu's am bi e air a dheanamh geal 'n a fhuil-san, agus air a lionadh le lànachd Dhé, a faotainn a' neamh ann a bhi toirt air ais na h-uile ni a thuair e, ann a bhi toirt aoraidh le buidheachas do'n Uan a chaidh a mharbhadh.

Tha'm Fear-saoraidh ag innse dhuinn ciod e toraidhean sona a bhi fantainn Ann-san. Tha iad dhe'n t-seorsa so:—An toiseach, a bhi toirt a mach mòr-thoradh, eadhon an toradh sin leis am bheil an t-Athair air a ghlòrachadh, agus a tha 'n a chomharadh air neach a bhi 'n a dheisciobuil; 's an dara h-àite, eolas air Dia mar Fhear-eisdeachd ùrnuigh, do-bhrìgh ann a bhi cumail dlùth ri Criosd, tha ùrnuigh a soirbheachadh, agus air do'n chreidmheach a bhi gun chridhe aig a tha ga dhìteadh, tha muinghin aig a thaobh Dhé gus a bheul fhosgladh gu farsuinn a chùim agus gu'n lion an Tighearn e; agus, anns an treas àite, gu'm bheil aoibhneas air a dheanamh làn, air chor agus gu'm bheil e faotainn, eadhon 'n uair a tha e brònach, gu'm faod e bhi deanamh gàirdeachas gun sgur.

Ach na di-chuimhnicheadh-mid gu'm bheil Criosd a labhairt mu chuid nach eil a fantainn Ann-san; agus gu'm bheil an truaigh a reir aoibhneas na muinntir a tha. Cia cho uamhasach 's a tha bhriathran. "Mar fan neach annam-sa, tha e air a thilgeadh a mach mar gheig, agus air crìonadh; agus tionailidh daoine iad, agus tilgidh iad 's an teine iad, agus loisgear iad." Cia cho duilich 's a tha suidheachadh neach air an robh coltas aon uair a bhi ann an Criosd, 'n a chreidmheach 'n a ainm, gu dian a gràdhachadh a Phearsa, a shluagh, agus aobhar, na neach a tha rannsachadh Fhocail, agus a tha toirt urram Dhà laghannan,—'n uair a threigeas e cheud ghràdh, seadh, a theid air ais a dh'ionnsuidh an t-saoghail agus a tha ris air a ribeadh 'n a thruaillidheachdan. Am bheil aon dhiubh sin 'n ar measg? Ma tha aon, gu'n deonaicheadh an Tighearna, ann an tròcair neo-chrìochnach, ma's bi e tuilleadh 'us anmoch, deiligeadh ris air a leithid de

dhòigh, agus a chridhe gu domhain air a leon, gu'n tigeadh an glaodh a mach, O nach robh e dhomh-sa mar anns na bliadhnachan a chaidh seachad.

Am bheil neach air am bheil an t-eagal gu'n do chaill e, na cha mhòr nach do chaill, an fhianuis a bha aon uair aige air a bhi ann an Crìosd, do bhrìgh gu'm bheil an creidimh, an t-aithreachas, an gràdh, am fein-aicheadh, na na nithean a shaoil e aon uair a bu tòiseachadh na'n gràsan beannaichte sin 'n a anam, a nis gun a bhi air a faicinn leis? ciod e'n leigheas air son a leithid sin de shuidheachadh? An e bhi luidhe thairis air seann fhein-fhiosrachaidhean, na bhi'g amharc ni's motha agus ni's motha an taobh a stigh de'n chreutair fein? Faodaidh an Tighearn saorsa a thoirt anns an dòigh so. Ach 's e'n ni gu sònraicht' a tha thu air do ghairm dha ionnsuidh, ma tha thu nis a faireachadh gur e bhi as eugmhais Chrìosd suim gach truaigh, tighinn mar pheacach, mar cheann-feadhna na'm peacach, a dh'ionnsuidh an Tighearn Iosa. Mar a h-urrain dhuit a ràdh le muin-ghinn gu'm bheil thu ann an Crìosd, gidheadh faodaidh tu ràdh gu'm bheil E dha do chuireadh gu tighinn dha ionnsuidh, maille ris a ghealladh nach tilg E air chor air bith a mach thu. Gabh beachd air gràs cuireadh cho beannaicht' na dean dàil ann a bhi lùbadh a stigh ris, thig gu Crìosd; agus sgapaidh eirigh Grian na Fìreantachd air t-anam an dorchadas; 'n a sholus chi thu solus, agus pillidh sìth agus aoibhneas maille ri cridhe air a leaghadh. Ach ma's e agus nach mòr nach do chaill thu an fhianuis a bha uair-eiginn agad a bhi ann an Crìosd, feoirich aig an dearbh am cuin a thòisich teagamh air a bhi lionadh t-inntinn? An ann an deigh ni bu lugha de dhùrachd agus de dhìchioll a thaisbeanadh anns an ùrnuigh uaigneach, an deigh dhuit àite a thoirt do leisg spioradail, agus an deigh do Fhocal Chrìosd a bhi na bu lugha air a rannsachadh leat agus a bhi gabhaib còmhnuidh annad? An sin tuig agus faigh buannachd dhe'n leasan shòlmaite a tha so a teagasg dhuit. Is ann an an co-cheangal ri fein cheasnachadh, ri ùrnuigh, ri bhi deanamh Fhocail Fein luachmhor, a tha'n Tighearn Iosa ga fhoillseachadh Fein dha shluagh, ga'n cùmail a fantainn Ann-san agus ga'n aiseag air ais bho'n seacharan.

'S an àite mu dheireadh, cia cho duilich 's a tha suidheachadh na muinntir ris nach urrainear a ràdh, "Fanaibh Annam-sa," do bhrìgh 's nach robh iad riamh ann an Crìosd. Ge b'e cho mi-chùramach 's a dh'eisdeas neach ri so is ni uamhasach a th'ann a bhi as eugmhais Chrìosd. 'S e th'ann ach neach a bhi fodh mhallachd Dhé agus fodh uachdaranachd a pheacaidh, a bhi beo ann an eas-urram do Dhia, a bhi'g imeachd anns an t-shlighe leathainn a tha treorachadh gu sgrios. Ach ma tha Crìosd ga d' iarruidh-sa 'n uair nach eil thusa ga iarruidh-san; ma tha tròcair gu leoir ann an Crìosd dhuit-sa, eufachd 'n fhuil gu bhi ga'd ghlanadh, agus cùmhachd 'n a ghràs gu bhi ga d' naomhachadh, an sin smuaintich cia cho uamhasach 's a bhitheadh e a bhi beo agus a bàsachadh a bhi diùltadh a Chrìosd so, a bhi tighinn am fianuis Rìgh-chathair a Bhreitheanaïs as eugmhais Chrìosd, a bhi

air t-fhògradh bho làthair Chrìosd, agus a bhi air a ràdh riut leis an t-Slànuighear bheanaicht Fein, "Imich uam." Cha'n e briathran gun chiall a tha'n so. Gheibh thu mach fathasd gur e nithean a tha'n so a bhuineas do'd shìth. Uime sin, nach iarr thu an Tighearn am feadh 's a the E ri fhaotainn, am feadh 's nach eil thu air leabaidh pian, am feadh 's a tha do reusan agad, am feadh 's a tha agad fathasd am luachmhor Sàbaid, am feadh 's a tha Iosa fathasd a bualadh aig do dhorus?

Notes and Comments.

Money spent in Gambling.

According to recent authentic figures, gambling in Britain increased by £13 million last year to a total of £568 million. The biggest increase of cash outlay in gambling was said to be on what are called football pools. Whatever gamblers themselves say, supported by the modern view of freedom of action for all, in support of gambling, we are firmly of the opinion that the increasing number of cases of embezzlement by people in posts of responsibility, of safe-blowing, of Post Office and Bank robberies, are to a great extent the actions of gamblers who have lost all their means and are desperate for money. No doubt other wicked motives are behind these crimes; but where as the drunkard may spend a few pounds in a night ruining himself, the gambler may lose a hundred pounds in one day. Gambling is a pernicious and evil disease. As to football pools, the most of households throughout the kingdom spend a certain amount of money each week regularly, endeavouring to obtain a fortune or at least much more than they spend. Multitudes of unemployed persons, many obtaining Government public assistance, and many others who haven't a decent coat to their back, are spending sums of money every week on horse-racing and football pools. And yet this terrible moral and social evil is encouraged and not condemned from Government level downwards.

A Roman Catholic Aspires to United States Presidency.

We understand that in America it has always been held that a Roman Catholic could never become President. But Protestants in Britain and in America know full well, that the overthrow of Rome's power in many European Countries, has intensified Rome's drive for place and power where the freedom afforded by Protestant principles prevails. Mr. John F. Kennedy, Senator from Massachusetts, is said to be the leading contender for nomination by next year's Democratic Convention. He is being kept before the public more than any other aspirant to the White House. He is being closely watched in the U.S.A., because he is a Roman Catholic. And we in Britain are not by any means disinterested, and especially from the religious aspect of the possible election of such a man. Say what they like,

the Roman Catholic layman in power is dominated by his first loyalty to the false claims and demands of the Pope. Then his political policy will by no means favour such a Protestant nation as Britain still is, although this might be well hidden under cover. We trust and pray that Rome will not succeed in having a puppet in the White House.

Timely Criticism of Spain's treatment of Protestants.

We were gratified to read recently a report from the House of Commons relative to complaints of discrimination against Protestants in Spain, which were made both by Conservative and Labour M.P.'s. Sir Godfrey Nicolson (Con. Farnham) appeared to press the matter with understanding. Mr. Robert Allan, Under Secretary, Foreign Office, evaded the issue by requiring that those persecuted be British subjects before Her Majesty's Government could take any action. Sir Frank Medlicott (Nat. L.C. Norfolk) said that the discrimination was against Protestants as such. Further "This is coming very close to a denial of freedom of worship. Will you remind the Spanish Authorities that we are living in the twentieth century and not in the Middle Ages," said Sir Frank. Mr. Allan replied that if the Protestants were Spaniards, then the British Government had no *locus standi*. If they were British subjects, then action could be taken. Sir Godfrey Nicolson then gave the Government and Mr. Allan of the Foreign Office a telling and realistic reproof when he said—"Are you saying that Her Majesty's Government is completely disinterested in this condition of religious persecution in a European State with whom we have tolerably friendly relations?" There was no reply. These M.P.'s knew what they were saying, as it is now common knowledge that Protestants are persecuted in various ways in Spain, and we should be in sympathy with Spanish Protestants. Words fail to express the reaction of our mind in a calm manner when we think of the freedom enjoyed by the minority of Roman Catholics in Britain, and the evil and wicked restrictions placed upon Protestants in Spain. As Sir Frank Medlicott referred to the Middle Ages—the law of the Roman Catholic Middle Ages still obtains in Spain.

Cinema Attendances Decline.

Cinema attendance in Britain during 1958 totalled 754 millions—161 millions fewer than in 1957. It is expected that this decline in attendance will continue. It may be said that Television in the homes is accounting for this. Whatever the reason, the cinemas did untold harm to multitudes and made millionaires of vain persons, and were and are instruments of Satan, and it is some relief to the Christian community that many are closing down. The World themselves get tired of one "broken cistern" after another.

Church of Scotland Gateway Theatre.

A recent play in the Church of Scotland Theatre, in Edinburgh, called "The Enchanted," concerned the love of a young girl for a ghost and her gradual transfer of affection to her flesh and blood suitor. This is the rubbish which the Church supports and so called ministers of the Gospel seek to defend. We are getting back to the Middle Ages indeed!

Easter Services in Presbyterian Churches.

The determination of many Church of Scotland Clergy to assist in bringing back the people of Scotland to Episcopacy was made evident by a survey of Notices of Church services in "The Scotsman," for Edinburgh Churches, on March, 28th, 1959. The headings "Easter Sunday," "Easter Day," "Easter Services" appearing in many of the congregational notices. In one town in the North a joint "Easter Service" was held in the evening of what Episcopalians and others call "Good Friday." Do these people have weekly prayer-meetings? We do not know of them. Formality in religion is the fashion.

A further Criticism of the Scottish Reformation Society.

What officials of the Scottish Reformation Society do, must inevitably affect the Society itself. Rev. J. Blair Gillon, M.A., Secretary of the above Society was advertised to take part in an afternoon and evening service in the Barclay Church, Edinburgh, on what is called "Easter Sunday." And "Easter Communion" was advertised to take place in that Church at the morning service. Whoever would countenance a minister and a congregation holding "Easter Communion" and designated as such, the Scottish Reformation Society Secretary should be one of the last to do this. But no! Surely Rev. Blair Gillon knows that the Scottish Reformation under John Knox eliminated the celebration of Easter as a tool of Episcopacy. We are tempted to prolong this note, but suffice to say that we have been dismayed and disgusted in the recent past with several matters in connection with this so called Scottish Reformation Society. We have previously referred to these matters in these columns. Now the Secretary favours the celebration of Easter. There seems also to be a conspiracy of silence on the part of those officially connected with the Society. To us, this Society is surely in need of reformation.

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, London and North Tolsta. *April*—First Sabbath, Breasclete, Portnalong and Fort William; third, Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Tarbert, Applecross,

Coigach; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall and Vancouver (Canada); second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten and Thurso; fifth, Stornoway. *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 Communion dates for year 1959, should be sent AT ONCE to the Editor, that the above List may be corrected. This will save inconvenience later on.—Editor.

Southern Rhodesian Mission.

Due to the illness, and now the death, of Rev. James Fraser, Mr. Jan Van Woerden has had to go up to Mbuma to take care of the medical clinic and the Mission work there. It is anticipated that Rev. Petros Mzamo will come down to Zenka when a house has been built for him there. Mr. Van Woerden's departure to Mbuma means that there is no male European at Ingwenya.

Mrs. Nicolson has also had an illness which has incapacitated Miss Nicolson as far as actual teaching is concerned and there is need for another teacher at Ingwenya.

In view of these circumstances, the Committee, in conjunction with the Training of the Ministry Committee and the Outer Isles Presbytery, have asked Mr. Alfred MacDonald, M.A., Divinity Student to go out to Ingwenya until August 1960. (DV.) Mr. MacDonald, who was a school-teacher, has consented to go and this has relieved the position for the present.

The Committee would appeal to any teachers in the Church who have a mind to serve in the Mission field to get in touch with the Clerk. There is still great need for teachers in order to keep our schools running and keeping the African children in touch with the Word of God.

Our staff have been having a trying time with illness; and the death of Mr. Fraser, who was such a strength to them all, has been deeply felt by them. They stand in special need of the prayers of the Lord's people at this time.—Donald MacLean, *Clerk*.

The Death of Rev. James Fraser, Rhodesia.

It was with a real sense of grief that friends throughout the Church learned of the passing away of the Rev. James Fraser, M.A., our highly respected and loved Missionary, in a hospital in Bulawayo, Southern Rhodesia, on Saturday, the 28th March, 1959. As is known, Mr. Fraser was several months in hospital seriously ill, prior to his

death. His wife was able during that period of anxiety to be in constant attendance at the hospital. Mr. Fraser was forty-six years of age, being born on 17th May, 1913. He went in July, 1938, to Africa to relieve Miss Jean Nicolson, M.A., at our Ingwenya Mission; and on her return he went for a period to Hope Fountain Teacher Training Centre and obtained much experience there in the training of native teachers. He came home in September, 1945, and after a further period of study was ordained as a Missionary in June, 1947, at Dingwall; and returned to the Mission in Southern Rhodesia, on 28th August, 1947. He came home again for about eight months in 1953, and returned to Rhodesia again in November of that year. When in Rhodesia three years ago, with Rev. D. MacLean, Portree, we witnessed the fact of his abundant labours on the Mission and his devotion to the Cause of His Lord and Saviour Jesus Christ. We enjoyed the Christian fellowship and affectionate hospitality afforded us by Mr. Fraser and his wife in their home at Mbuma. He has now gone to rest from his labours and to be for ever with Jesus the Redeemer of European and African believers. We will not write more as this is but an editorial note. An appropriate obituary will no doubt appear later (D.V.). We extend especially to Mrs. Fraser, the sorrowing widow and her three children; and also to the late Rev. James Fraser's mother, Dingwall, deep and sincere sympathy, and seek to commend them to God and His divine grace, compassion and care. And to all other members of the family circle, we also extend our sympathy with that of many friends throughout the Church.

* * *

Northern Presbytery of the
Free Presbyterian Church of Scotland

Free Presbyterian Manse,
11 Auldcastle Road,
Inverness.
25th March, 1959.

Clerk:
Rev. A. F. MacKay, M.A.
Her Majesty Queen Elizabeth,
The Queen Mother,
Clarence House,
St. James' Park,
London, S.W.1.

Madam, May it please your Majesty—

The Northern Presbytery of the Free Presbyterian Church of Scotland, met at Dingwall on 24th March 1959, have learned with concern and are deeply disturbed by the Press report that, as part of Your Majesty's contemplated visit to Rome this year, an interview with the Pope at the Vatican has been arranged.

We feel that an appeal against this action on the part of Your Majesty is called for, mainly on the ground that Your Majesty, during this visit, will be regarded in Rome and throughout the world as the

Representative of a Protestant nation, whose reigning sovereign has solemnly undertaken in accordance with the Accession and Coronation Oaths to maintain the Protestant constitution of this country, a position which will certainly be greatly affected by the acknowledgment of the head of the Papal System, involved in Your Majesty's proposed visit to the Pope.

It will be known to Your Majesty that the pretensions of the Roman Catholic Church in this country aim at the complete subjugation of our beloved land to the papal jurisdiction, from which the Protestant Reformation, under the hand of the Most High, achieved our deliverance, and any action on Your Majesty's part, such as the Press report indicates, must weaken that position and tend to undermine the glorious liberties, religious and civil, which our people at present enjoy.

In no sense can Your Majesty's reception by the Pope be regarded as a state visit, as the procedure laid down for visitors to the Pope is religious in many of its aspects and quite inconsistent with the high and responsible station held by Your Majesty in our nation.

We would solemnly represent to Your Majesty that by omitting this call on the Pope at the Vatican from Your Majesty's official visit to Rome Your Majesty's action would be thankfully acknowledged by Multitudes of our fellow-Protestants, besides going a long way to consolidate the position and strengthen the witness of the Protestant Church in our beloved land, of which Your Majesty and Your Majesty's beloved daughter, our highly honoured Queen, are members.

We feel that nothing less than this is required by the Word of God which has brought us our present liberties, the Protestant Constitution of our Church, and the future welfare and greatness of our nation which, since the Reformation, has enjoyed the favour and blessing of heaven.

We have the honour to remain,

Your Majesty's most humble and devoted servants,

(signed) A. F. MacKay, *Clerk*.

Opening of Dingwall New Church.

The opening service of the new Free Presbyterian Church, Dingwall, will be held, the Lord willing, on Tuesday, the 12th day of May, 1959, at 7 p.m., Rev. W. Grant, Halkirk, Moderator of Northern Presbytery, will conduct the service (D.V.).

Meeting of Annual Synod.

The Synod of the Free Presbyterian Church of Scotland will, (D.V.) meet on Tuesday, the 19th day of May, 1959, in the Hall of St. Jude's Church, Glasgow, at 6.30 p.m. The Reverend Donald MacLean, Portree, the retiring Moderator, will conduct public worship at the above hour.—Rev. Robert R. Sinclair, *Clerk of Synod*.

Acknowledgment of Donations.

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

Sustentation Fund.—Mr. J. M. Banks, Tilford, Farnham, £2 2/-; Mr. J. A. McCormick, Dervaig, Tobermory, £3 9/-; Mr. N. McLean, Bridge of Orchy, £1; Mr. K. McLeod, Schoolhouse, Drimnin, Oban, £2; Miss G. MacKay, Farr, Bettyhill, £1; Miss M. Brown, Alness St., Hamilton, 10/-.

Home Mission Fund.—G. M. McK., Surrey, £2.

Home of Rest Fund.—Mrs. B. Ross, Badcall, Scourie, £1; A Friend, £2 15/-.

Foreign Missions.—Mr. R. A. Kidd, Grafton, N. S. Wales, £5 14/6; R. H. Conway, Stevenston, D. of C., £5; Anon., Argyll, £5; Mr. J. M. Banks, Farnham, £2 2/-; Wick Sabbath School for Electricity at Ingwenya per Mrs. B. MacKenzie, £4 11/-; M. Shieldaig per Mr. F. Beaton, £1; G. M. McK., Surrey, £3; Anon., Inverness for Mbuma Well, £5; Interested for Mbuma Well, £1; Interested for Mbuma Church, £1; Sister P. McL., Gogarburn Hospital, Corstorphine, £1; Mr. J. Van Noppen, California, £1 9/10; Mr. Jas. Macpherson, Gisborne, N.Z., £6; Miss I. Cameron, Drimnin, 10/-.

Mission to the Jews Fund.—Mr. James Macpherson, Gisborne, N.Z., £3; Mrs. R. Martin, Harris, 10/-; Interested, 10/-.

Publication Fund.—Friends, Halkirk, £12; A Friend, Caithness, £1; Edinburgh Friend, 6/-; Mrs. McL., Schoolhouse, Elphin, 10/-; A Friend, Ness, 10/8; Anon., 5/-; Mr. J. Van Noppen, California, £1 9/-; Interested for Books for Hospitals, 10/-.

The following on behalf of The Trinitarian Bible Socy Anon., Inverness post mark £1; Bayhead Congregation North Uist, collected by book per Mr. A. Macdonald, Treasurer, £18 10/-.

Free Distribution and Magazine Fund.—Mr. M. McC., Arrochar, 13/-; Miss A. MacKintosh, Dundee, 5/-; Mr. S. C., Invergordon, 3/-; Mr. J. R. P., Ullapool, 13/-; Mrs. McL., Elphin, 10/-; Miss J. G., Elphin, 10/-; Mr. & Mrs. J. McL., Hillsdale, Michigan, £5; Mr. R. McL., Stockinish, £1 10/-; Mrs. A. MacG., Kishorn, 13/-.

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Broadford Church Building Fund.—Mr. J. McLean, Treasurer, acknowledges with sincere thanks, Mr. J. Nicolson, Rosehall, Invershin, £2; Mr. L. MacKinnon, Rock Bank, Elgol, £3 both per Mr. J. Nicolson.

Dingwall New Church Building Fund.—Mr. D. Matheson, Treasurer, acknowledges with grateful thanks, A Friend, £50; Miss M. McLennan, Torridon in memory of a dear sister £2; Mr. McIver, Scorraig, £2; Raasay Cong. £58; Ross family, Rycfield, £10; A Friend, Interest free Loan as long as required, £100; Mrs. Newington, Laxdale third 10/-; Anon., Applecross, £1; Tithe £4; Miss M. Macgruer, Aigas, £1 16/-; A. M. L. Muir of Ord, £1; S. M. Gairloch, £10.

Dornoch Congregation.—The Treasurer thankfully acknowledges £2 from A. N. M. Dornoch on behalf of Rev. F. McLeod's Memorial Stone.

Fort William Manse Fund.—Mr. Ian Matheson, Treasurer, acknowledges with sincere thanks Mrs. Morrison, Tyndrum, £1; Friend Caol, £1; Mrs. McLennan, Diabaig, £1; Mrs. McRae, Laide, £2; Inverness Friend, £2; Friend Inverness, £1; Friend Inverness, £1; Mrs. McLachlan, Inverness, £3; Mr. J. McAulay, Inverness, £3; Friend Stornoway, £1; Friend Halkirk, £1; Mrs. Zeigler, Texas, £7 0/3. The following per M. McRaid, J. M. MacKinnon, £1; Friend Glasgow, £1; Friend Oban, £3; Mrs. Gillies, Moran, per D. McDonald, £1; Margt, McDonald, Argyll Terr., 10/-.

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St. Jude's Manse Fund.—The Treasurer, Mr. D. MacPhail, acknowledges with thanks contributions amounting to £113 also 10 dollars from Mr. & Mrs. N. Graham, Billings, Montana.

Wick Manse Repair Fund.—Rev. R. R. Sinclair acknowledges with grateful thanks a donation of £2 from Miss G. MacKay, Farr, Bettyhill.

The Bible Training of Youth Committee.—Rev. J. A. Macdonald, Convener, acknowledges with sincere thanks the following donations:—Friend Portree post mark £2; Lover of Children, £5; Friend Applecross, £5; Friend North Tolsta, £1.

Glendale Church Repairs Fund.—Rev. J. Colquhoun acknowledges with sincere thanks Anon., £3; Friend Portree, £4; the following per Mr. A. McLean, Treasurer, Friends Camustiniavaig, £4 9/-; Friends Portree, £2; both per Miss C. McAskill, Collecting Card, Lochinver Congregation per Miss M. McLeod, £24.

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