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Forsaking all for Christ and His Gospel.

Preached 17th March 1918, by the late
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Text:—"Then Peter began to say unto Him, Lo, we have left all, and followed Thee, And Jesus answered and said, Verily I say unto you, there is no man that has left house, or brethren, or sisters, or father, or mother, or wife or children, or lands, for My sake and the Gospel's, but he shall receive an hundredfold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life."

—(Mark x. 28 to 30).

In this chapter we have an account of a man that came running to Jesus, and kneeled to Him, and asked Him what he should do to inherit eternal life. As it was by doing he expected to inherit eternal life, Jesus brought the moral law before him—"Thou knowest the Commandments—Do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honour thy father and mother." He answered, and said unto Him—"Master all these have I observed from my youth." He was outwardly circumspect in his obedience to the law, especially to the second table of it, in which our duty to our neighbour is set forth. Jesus, knowing that he trusted to his own good conduct as a ground of salvation, tested him as to his sincerity in desiring eternal life. He was a rich man, and Jesus asked him to part with his riches. "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven." He did not stand the test: he preferred his riches to eternal life. If you saw a man seemingly so earnest to inherit eternal life as this man was, you would say that he was on his way to heaven, but he was not. This man turned away from the Saviour, grieved, for he had great riches. He was grieved because he was asked to part with his riches, because he preferred his riches to Jesus and eternal life. It was in this connection that Peter, who was present, and probably the other disciple, said:—"Lo, we have left all and followed Thee." Jesus told him that in following Him, all they left would be made more than up to them. It was not that he might get eternal life by obedience

that Jesus called his attention to it, but that he might see the impossibility of salvation by that way—"For by the works of the law no flesh shall be justified in the sight of God."

In speaking from our text we shall notice:—

1. That there are times when it is a duty to forsake lawful things for Christ and the Gospel.
2. The promise that Christ gives to those who leave all things in order to follow Him.

1. The Duty.—It is always the duty of those who would follow Christ to forsake sin, but it is sometimes the duty of those who would follow Him to forsake those things that are lawful for them to have. It is lawful enough for us to have a house to dwell in, and friends to associate with, such as brethren, sisters, fathers, mothers, wives, children, and lands, but when these come in competition with following Christ, we are bound to forsake them. In the history of the Church, there were times when the Lord's people did this, while others did not. At the time of the Disruption in 1843, the evangelical ministers, to the number of over 400 left their manses and churches for Christ and the Gospel. Many ministers acted at that time like the rich man referred to, stuck to their manses and churches, and forsook Christ and His gospel. The wife of one of the ministers that did not forsake all for Christ and the Gospel saw a great multitude passing the Established Church to hear the Gospel preached in the open field, and began to mourn at the sight. Her husband asked her why was she mourning. She told the reason. He then asked her—"Do you see them carrying the manse on their backs." She answered, no. "Then," he said, "all is right with us." There is a terrible blight on the Established Church since the Disruption, and they have been ever since going down hill and drifting away to idolatry. The most of the people of Scotland came out and followed the evangelical ministers, and in the Highlands especially very few remained with the ministers that preferred the temporalities to Christ and His Gospel.

In 1893 the same test was put on the Free Church that came out at the Disruption, and of all the ministers in the Free Church, it was only two that stood the test. There was a godly man in Strathspey, named William Grant, who predicted that there would be another Disruption in the Free Church. After speaking to the Question at Moy on the Friday of a Communion, he asked leave to speak again, which was readily agreed to. He said that since he sat down it was revealed to him that this would be the last Communion he would be at in this world, and that there was something on his mind that he wished to tell them before he died, and that was that there would be another Disruption in the Free Church, and that of all the ministers in the Church only two would follow Christ and the Gospel, and that if he were to live he would be with them. When we made a stand in defence of the Truth, it was told to a man who had heard

William Grant's prediction, that the Disruption he predicted took place. The man said that if there were more than two ministers it could not be the Disruption predicted by William Grant. He was told that there were only two ministers, and then he said he believed it was what William Grant spoke of. It was lawful enough for the two ministers to have churches and manses, but they left these for the sake of Christ and His Gospel. The ministers and the people who followed them parted not only with churches and manses, but also with friends and near relations with whom they were formerly associated. Families were divided, some followed the Truth, and others followed error. This was foretold by our Saviour when He said—"Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against the mother-in-law—" He that loveth father or mother more than Me is not worthy of Me, and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not up his cross, and followeth after Me, is not worthy of Me"—(Matt. x 34-38). We were blamed for causing division in families—it was Christ's work. He kept some to His Truth, and permitted others to forsake the Truth. There was good reason for the Disruption that took place in 1893. This was acknowledged by some who failed to stand in defence of the Truth when the trial came. When errors were coming to a height in the Free Church, Dr Aird, of Creich, said that the cause of Disruption in 1843 was small as compared with the cause we have now to separate for from the so-called Free Church. It was only one doctrine that was denied in 1843, but now all the fundamental doctrines of the Bible were either ignored or denied: but when the Trial came, Dr. Aird remained in the Church which he so strongly condemned.

2. The promise that Christ gives to those who leave all things for His sake and for the sake of the Gospel—"They shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children and lands, with persecution; and in the world to come eternal life." This was amply fulfilled to those spoken of as coming out in 1843. If they left churches and manses, they were provided with other churches and manses instead, so that at last they had more of these buildings than they left for conscience sake. If they parted with their fellow-men, the Lord raised up many friends to them throughout the country, and the Gospel preached was blessed to many, and found its way to some parts of the Highlands where it was not preached before, especially by the ministers who were settled there.

The promise was also fulfilled to us as a Church. We left two manses and two churches, and now we have many such buildings, and many Godly men and women, the most of whom are now in Glory, joined our Church. Before a door was opened to them in 1893, they were groaning in bondage, but as soon as the door was

opened they rushed out from their state of bondage into true liberty. We have no hesitation in saying that the best of the people in the Free Church followed us. A United Free Church minister in the Highlands stated from the pulpit that the praying people left them. There was great warmth of brotherly love in our Church then, and although we came out without a penny of funds, our people contributed willingly and liberally for the support of their ministers and missionaries, and as the ministers increased in number, our funds increased in proportion. The Lord also acknowledged our testimony by the outpouring of His spirit to convert sinners, and to refresh and build believers in the faith. Christ foretells that His people should have all these temporal blessings with persecutions:—"They that live Godly in this life shall have persecution." Persecution is a light thing in comparison with having Christ and the Gospel and a clear conscience. The Free Church was for many years persecuted for the stand she made for God's truth, and we also were persecuted for the same reason. We were persecuted by those in the Free Church who failed to do their duty when the time of trial came. The law of the country would not allow them to put us in prison, or to kill us, but they did all in their power against us. They deprived us of our churches and manses. This was done by the so-called constitutionalists and the voluntaries. What kept those who did not come out with us? It was the ecclesiastical property and lack of faith in God to provide for them in His good providence. One of their ministers speaking to the late Mr. Archibald Crawford, Tighnabruaich, said to him:—"How foolish the ministers who left their churches and manses and salaries were." Mr. Crawford said to him:—"It would be very foolish of you to leave your church and manse and salary, for these are the only things you can expect to have, but those whom you reckon foolish shall have eternal life in the world to come." There is a mark of God's displeasure on the now Free Church for their failing to stand in defence of the Truth, as we did. Not only that, there is no appearance of sinners being converted in her, but her ministers who were reckoned eloquent in preaching before are said to have lost their gift of preaching. A Godly man who went to hear some of them on a Communion occasion said that there was a marked difference in their gift of preaching from what it was when he heard them years before.

This is the Church we are now asked to unite with. The proposal for Union is made not only by that Church, but also by three ministers in our own Church. Should there not be anything else to prevent us from uniting with the now so-called Free Church but that she has Dr. Alexander as one of her Professors, it would be enough. That man wrote a book called "Demonic Possession," in which he denies the testimony of Scripture on the subject of some men having been possessed with devils. In the Gospel according to Luke, it is recorded that when Jesus went forth to land there met Him a certain man who had devils a long time, and wore no clothes, neither abode in any

house, but in the tombs. The devils in the man asked Jesus if He cast them out of the man to allow them to enter into a herd of swine that were feeding on the mountains. Jesus granted their request, and when they entered into the swine, the swine ran violently down a steep place into the lake, and were choked and drowned. Dr. Alexander denies that the devils entered into the swine, and he asks the question—"What made then run violently into the lake? And answers—"It was the yell of the madman that frightened them, and not the devils in them. Then he says that the swine were not drowned, and the reason he gives is that swine are good swimmers; and supposing that some of them were drowned, the Gadareans might not be so clamorous about their loss because those of the swine that were drowned would be washed ashore, and that their carcasses would make a good ham. This is the kind of rubbish that is to be found in Dr. Alexander's book. After reading it, it left me sick for days. This is the book we mentioned in another sermon that a Free Churchman said he found useful in teaching a Sabbath School. Notwithstanding Dr. Alexander's heresy, the Rev. J. R. Mackay, Inverness, in his pamphlet advocating Union with the Free Church, states that Dr. Alexander, in his teaching, is one of the soundest men in Scotland! Not only that, Mr. Mackay says so, but the Free Church say it also. Mr. Mackay, in past years, was one of the severest critics of the Free Church, especially for having Dr. Alexander as one of her professors, and it looks very strange that after all he had said that he is now shielding what he was condemning before. "How are the mighty fallen?"—(II Sam. 1. 19).

It would be very ungrateful on our part, after all the good that God did to us in the past as a Church, to forsake the position we had taken up in defence of His truth in order to unite with a Church that proved unfaithful to God in many respects. We shall not do it. My own opinion is, that when the ministers who are for the Union shall find that their unjust efforts to cause division in our Church shall be in vain, that they shall leave our Church, and go over to the Church in which their hearts are even now. We are taunted with the guilt of schism if we refuse to unite with the Free Church, but it is not we who are guilty of that sin, but those who agitate for the proposed Union. The word schism is always used in Scripture to mean division within the Church, and not a division between denominations. Some say that if we refuse to unite, we are, according to the formula which ministers and office-bearers have to sign at their ordination, guilty of schism, but there is not such a thing in the formula at all. We promised not to follow any divisive course from the doctrine, worship, discipline, government, and exclusive jurisdiction of this Church, and we keep to that.

Although the movement for Union causes much trouble in our Church, we believe it shall work for our good. We shall come out of the ordeal refined "as silver is refined, and tried as gold is tried,"

while those who trouble us shall be chastised before they leave this world. We believe Satan is at the root of the movement for Union. Some may say—If so, how could some of the greatest ministers in our Church be doing the work of the evil one? In answer to this, I mention what a man of God said. He said that when Satan goes out for a ride he takes the best horse he can get. Aaron was a great man of God, but he took a prominent part in making the golden calf. Satan took him as his horse to ride upon when he made the people begin idolatry. Because the ministers who are for Union made their intentions public, we speak publicly to warn our people. I need not warn my own congregation. So far as I know, they are opposed to the proposed Union, and I believe that all the congregations of our Church are opposed to it also, with the exception of a few individuals. Scripture speaks strongly against those who cause divisions. "Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them"—(Rom. xvi. 17).

Although we do not wish the people of our Church to avoid the ministers who are for Union in shunning them on the road, yet we believe that they shall avoid them in this sense, namely, that they will not go to hear them. All the Unions that have taken place in our day have been for the worse, which should be a warning to us. Churches which have gone astray should hearken to God's voice in the following passage of Scripture:—"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls"—(Jer. vi. 16).

In refusing to join the Free Church, we are called Separatists, but we are not so, for Separatists were a class that would not go to hear any minister, while we have ministers in our Church who preach the Gospel to the people, and the people appreciate their services.

Mr. Mackay, in his pamphlet, says that while we find fault with the Free Church for remaining under the Declaratory Act for seven or eight years, we ourselves remained under it for one year. We did so because the Constitutionalists said that they would make an effort at next Assembly to rescind the Act, but the Act was not rescinded, and we remained no longer under it. But although the Free Church remained under the Act for seven or eight years, they made no effort for the rescinding of the Act, and Mr. Mackay takes no notice of this difference. In support of his advocacy for Union, he quotes largely from the writings of our Presbyterian fathers concerning the unity of the Church, but the time of these fathers was different from our time. It was then a time of building up the Church, but our time is a time of declension, so that it is our duty to hold fast the position that we have taken up in defence of the Truth. Although our Church is not called the Free Church, but the Free Presbyterian Church, yet

we are the true representatives of the Free Church of 1843. At the Reformation from Episcopacy, the Presbyterian Church was called the Free Presbyterian Church.

In this sermon we have only touched on some points in Mr. Mackay's pamphlet, but we may, God Willing, refer to the subject more fully afterwards. Amen.

God's Sovereignty in the Lives of Twin Brothers.*

Chapter 1

It was at the end of the seventeenth century that a poor widow lived in the low quarter of the town of H. in South Holland, a province of the Netherlands. Her family name we do not know, but she was known all over as the "Sulphur-woman." How did she acquire that name? You must know that in those days people did not yet have matches, but not one family lacked a sulphur stick. In those times this sulphur stick was usually called by the old Dutch word of "Solferpriem." The widow's daily work was making these solferpriems. She would also sell them to the various homes, by which she earned a scanty morsel of bread. She divided this faithfully with her only child.

They were very difficult days for the widow when she had to put sulphur on the hempsticks, and many a cough and sigh was then heard from her. She was poor, but honest, and would sometimes say, "Rather dead than to be a penny in debt." The poor soul did not have the least impression of what would follow after death. She was brought up as the foal of an ass, and walked in such a way until the end came.

The widow's only child, her Nellie, was the apple of her eye, her idol. And no wonder, for the child was as beautiful as a polished image, and this appeared to be more so as the child grew and developed. She thereby possessed an excellent sweetness which made her very attractive to many a young man, so that soon many eyes were fixed upon her. This was a very great joy for her mother, but the woman did not realize that just in such a way her child would be carried towards a dangerous precipice.

The beautiful little girl was soon obliged to help her mother in her business, although she did not want the girl to help her with the burning of the sulphur as she was afraid that this would mar her beauty. It was given no thought that the child should be educated; she must go along to earn a living. Every morning she left the house with a load of sulphur sticks, and as she departed, her mother would watch her go with pride and great pleasure until she couldn't see her any more.

* This has been translated into English and published by Rev. J. Van Zweden, Rock Valley, Iowa; copies to be had from him.—*Editor.*

This delusive happiness did not last very long, however. When Nellie had reached the age of twenty-two years, she was married to a man who led a licentious life and who deserted her when she was about to become a mother. Nellie was then obliged to return to the parental home. The old sulphur-woman now became the executioner of her idol. She could not get over the fact that her daughter had caused her this trouble, and many curses at times flowed over her lips.

Nellie became a mother by giving birth to twin sons, although she lost her own life in the birth of these children. Desperate and despondent, the old woman stood by the corpse of her daughter, while she saw herself burdened with the care of two children, who by their birth were not only deprived of their mother but also of a mother's milk. They were two strong boys, real Esau's, because they both came hairy into this world.

After a while, the old woman became resigned to her lot and tried to bring up the children as good as possible under her circumstances. When the twins began to grow up they proved to be very good-looking boys, like their mother, but they both revealed the true Esau's disposition. They were a terror for the neighbors and for their fellow citizens, and it was a wonder that they did not fall into the hands of justice, because the one was really as clever as the other in committing all kinds of wickedness. It was their only lust to commit evil.

It was a deliverance for the widow when the twins enlisted in the army as drummers at the age of sixteen. It was no less a great deliverance for the old woman to be relieved of the young wild asses, although she did not live long after this. The sulphur-woman went the way of all flesh, no one mourned over her death, and she was soon forgotten. Her life was full of misery, and her death no less so.

We are inclined to say, was the life of this woman, and no less that of her child, without a purpose? How much darkness in the dealings of God with His creatures! Some would ask, why did these people live upon this earth? It was, however, thus appointed in the eternal counsel of an all-wise God. And although we only look at the outward appearance, it is very clear from Scripture and experience that God performs His own will, and that His ways are not our ways and His thoughts are not our thoughts.

Those two wild asses had to come into the world, and the Prince of darkness took possession of them. He has a right to do so, as he has with every human creature, because we freely have given ourselves unto him in Adam. We have closed our heart to God, and opened it for Satan. How bitter and terrible are the fruits thereof! It certainly is true that the devil has great power, but there is One, however, Who is stronger than he. If He comes with dyed garments from Bozrah, Who is red in His apparel as one that treads in the wine-fat and Who is mighty to deliver, then the hellish lion may roar and snort, but it will be in vain; he must let his prey go, because the Lord

Jesus has received such a chosen creature already in eternity as His possession. He has bought such a soul with His blood, and he has allowed Satan to possess it only for a while.

Chapter 2

The two brothers then left home and went into the wide world. There was something special about them, that seldom appears. They were twins, as we know, and resembled each other like two drops of water. They both had handsome, well formed features, black curly hair, and a pair of dark brown eyes that moved fiercely in their sockets and gave a less pleasant expression to their countenance. This extraordinary resemblance aroused admiration in all that met them. When they had to submit to an examination, this drew so much attention that they were both examined at the same time. The health officer had to state that their whole bodies resembled each other perfectly, but that Bert had a birthmark on his chest which was not found on Bart.

This strong resemblance was often a cause of much confusion, while occasionally it served them to commit this or that prank, which, however, was not at all times without guilt.

When they got older and they would relate what they had experienced at various times, then usually some of these things were brought on the carpet. We remember now the incident which Bert told us, that happened in a city of France. They wished to have their dinner in a certain restaurant, but their money was not sufficient to pay for a meal for both of them. What did they do? Bert entered the Coffee House and seated himself at a table. When he had eaten his fill, a young boy came into the room and said that Bert was called by an officer to come outside. Bert arose, left his table, and disappeared for a moment, after which Bart entered the room bare-headed and seated himself at the table. They both ate until they were filled. The deceit was not noticed by the waiter; he only remarked that it seemed to him that the drummer had an extraordinary big stomach.

In a word, they were a pair of brutes, who did not know anything about God and His Commandments. They only knew the name of God to misuse it awfully, which was accompanied with debauchery and wickedness.

We would be inclined to say that the history of these two brothers has not the least attraction. And we certainly would have to acknowledge this if we did not know how the wonderful Lord glorified Himself in the greatest and basest sinner, which shall be evident as we continue this narrative.

In some short instances we will relate something of the course of their life, which will make clear how the Lord God protects and keeps the wicked.

After the twin brothers had enlisted, they were soon accepted in the French army. The French reigned over Holland at that time. They

were participants of that fatal expedition or march of Napoleon to Moscow in Russia, but which was such a great blessing for whole Europe. When that chord was touched in later time, then their mouths were filled with the accounts of the bloody and pitiful sights they had seen there, where thousands of strong, young men, also of our nation, had lost their lives.

When Napoleon's army came near to Moscow, only to find a vast sea of fire, (as we know, the Russians set fire to the city), the French army, pursued by the enemies, made their retreat. Every one that was able to, hastened to flee away. Also Bert and Bart cast off all that hindered them, and through the snow covered plains they raced forth as fast as they could until they reached the bank of the Beresina River. Unable to proceed any farther because of sheer exhaustion, they tried to hide themselves under the bridge which spanned the river. This attempt was not successful, however, as the Russians soon noticed them. They were made prisoners, but their exact resemblance was the cause in the Lord's hand that their life was not only spared, but also that their imprisonment was not as severe as that of their companions. They were not at ease in that awful North, however, and they devised means to escape. In this they succeeded, although it was in the face of many dangers. The Lord had protected and spared them, but they did not acknowledge Him, because they did not know Him.

After much weariness they finally entered their fatherland, where they soon were accepted in the army again.

We will not follow the twin brothers on their different campaigns, or marches, but will only inform the reader now that they were in the army when the battle of Waterloo was fought also. The flying lead had spared them so very often, while they beheld thousands falling on their right and on their left. In this terrible battle, however, they were both wounded. Bart's leg was struck by a bullet, and he laid upon the battlefield in great pain. His body was wounded, but his heart remained as hard as a stone, and under the most terrible curses he was carried to the ambulance. As the bullet was lodged in the muscle of his leg, it was easy to remove it, and after a short period he could leave the field-hospital again.

Bert was also hit. A bullet had brushed past his head, taking his right ear along. When one of his companions saw this, he said, "So mate! that bullet just about got you this time.

Bert did not answer him, but was quiet and in serious thought. For the first time in his life the thought of what would follow after death, came into his mind. He also was taken to the field-hospital, but as his wound was not very serious he enjoyed the liberty of going into the open air now and then.

It was on a certain afternoon that he came to a small house, very poor in appearance. He entered it, and asked for a little water to drink. The old resident satisfied his request in a very friendly manner,

and asked him about his wound. Bert told her exactly what had happened, upon which the old woman said, "Well, my boy, the Lord then had no pleasure yet in your death. If the bullet would have struck you in the head, you suddenly would have appeared before the Judge of heaven and earth."

Bert did not answer, but it was as if he was drenched with cold water. His whole body shivered. A restlessness, which he never knew before, took possession of him. Continually the words of the old woman resounded in his heart: "THE JUDGE OF HEAVEN AND EARTH! THE JUDGE OF HEAVEN AND EARTH!"

Chapter 3

A difference had come between the two brothers. Bart remained the same wicked sinner, while Bert had received impressions which were not found in his brother's heart. Bert looked for solitary places as much as possible, and what he experienced there, he can communicate better to you than I can; also the way through which it pleased the Lord to lead him. Therefore, we will from now on let him speak himself, as we have received the words and facts from his own lips.

* * * *

The words of the woman, and the thoughts about death and eternity, caused such a restlessness in me that I had never known before. I could not say a word about this to any one, and if I would touch this subject when I met my brother, he answered me with curses and sharp reprimands. For this reason I went alone to the woods or the fields as much as was possible. I would sit down at such places and consider these things, of which I understood nothing. That there was a God, I did not dare to deny, in which conviction I was established when I considered that my companions, as well as myself, would call to God for help, and not to man, at all times when they were in distress and danger. But who and where He was, I did not know; and if He existed and ruled supreme, there was nothing but eternal woe before me.

Sometimes I would arise with a firm resolution to never sin again, but at other times my wicked nature gained the upperhand and I decided to let my heart rejoice in sin, because it was impossible for me to change things, no matter how I tried. With great shame I must say that I would often listen to this voice. However, since convictions filled my mind, this was always accompanied with fierce throbbings of my conscience.

After some time the restlessness lessened somewhat through the dispersions and changes to which the life of a soldier is subject. The thought of God, however, often startled me as an aroused bird. Often, I succeeded at such times in quieting my unrest by the means of liquor.

If I call to mind these times, I do not know which I must admire the most:—the terrible wickedness of my existence, or the long-suffering of God towards such a miserable and damnable sinner as I

was. And surely, if the precipice of free grace was not deeper than the precipice of my misery, I certainly would have plunged down into the deepest part of hell long ago. I know there was no greater sinner, no greater lump of sin in the world than I was. But praised be the great mercy of God, Who justifies the ungodly.

For more than a year I lived in such a condition, when often it seemed that it would be better for me to be dead than to live. Is it a wonder that I often made plans to end my life by strangulation! The thought that there was a God, and that after death an eternity followed, always held me back from executing such an evil plan. There was, however, a pursuer, who I did not know then, who whispered continually in me: "Make an end of it; this is no life; dead is surely dead!"

I had been wondering why it was that I had no more desire in wickedness, and why I was so restless, I would sit down, think very deeply about it, but would only become as dazed in my head as a demented person.

Under all this, there was an Eye that looked upon me and watched me, although I did not know this, nor know Him Who did so. My dear Surety and Savior had bought me with the price of His blood, and although the devil had a temporary possession of me, I was, however, the possession of the Lord Jesus Christ, and He would on His time command the devil to let his prey go, to the end that I would be plucked as a brand out of the burning. This had been decreed from eternity, and this decree of the unchangeable God would be executed in time, that a triune God may be glorified.

It was on a beautiful spring morning in the month of April, that we left the barracks to make a long march. All of my mates were happy and cheerful . . . and I . . . I thought: Is there one, among these hundreds of soldiers, that is as unfortunate as I am?

We had marched on already for many hours, when we had to pass over a narrow dike. While I was absorbed in deep thoughts and walked steadily along the one side of the dike, I suddenly sprained my foot and tumbled down. There I laid, not being able to arise. I do not know if it happened willingly or knowingly—but there was not one that looked after me. No man had compassion on me. This was not necessary either, because there was one, Who is stronger and more compassionate than all people; He saw me while I laid there in the open field.

I could not possibly go on; my injured foot refused me its service, and I thought: All I can do is to lie down here and die, because there is not a human creature to be seen. For hours I laid at that place; my tongue stuck to the roof of my mouth; my head was burning like fire; while the serious thought about death and eternity made my condition worse.

Finally, I saw a man standing on top of the dike, who spoke in a very friendly way to me. I told him about my condition as well as I could.

"But, my friend," he said, "you cannot stay there upon the ground"; to which I replied, that I could not walk. He answered, "Wait! we will help you."

Saying this, he disappeared, and after a few moments came back with his wife. Between both of them, I hobbled on until we got on the dike, and, what I had not noticed as we were marching, I now saw . . . a neat little house. Under much pain and fatigue I was led into the house, and what I have experienced in this quiet home, I shall never forget.

Chapter 4

Both of these people, the man and his wife, lived in this quiet home without children, and to me they seemed like a couple of angels. Yea, I thought in my foolishness, that they were sent from heaven for me, because I can not describe the love with which they treated me. If I had been their own child, they could not have given me better care.

The bruised leg was pitifully affected, and in addition, I was attacked with a severe fever. During all this, many things filled my heart. I had never enjoyed motherly care, much less motherly love and while I now experienced this I melted in tears and for the first time in my life I felt a return of love. I had never loved any one but myself, and it was now as if for the first time a tender, childish love awoke in me. Continually I asked how I could reward these people for all their love and care, and I could not explain what could be the reason that I, who was such a monster of wickedness, enjoyed so many benefits at that place.

The wonderful treatment which I received in the home of Simon Van Oort and his wife, Nellie, softened my heart to such a degree that I was firmly convinced that this God, Who cared for me so wonderfully, had no desire as yet in my death.

The first night which I spent in that home, in which such a comfortable bed was prepared for me, passed with severe terrors because I feared that I would be marked as a deserter and be condemned to death, and then suddenly have to appear before the Judge of heaven and earth.

Before these people would partake of any food the next morning, the man and his wife both kneeled, which made me think that they were Roman Catholic. When I noticed that they made no cross, my mind was changed, however. After this, the man entered into prayer. I had never heard that before, and when he also prayed for me and asked the Lord that my sickness might not be unto death, but would be the means of bringing me as a poor sinner at the feet of the Lord

Jesus . . . no, I could not restrain myself, and burst out in loud lamentations. The people were surprised, and Simon asked me, "What is the matter with you?"

To this, I replied that I could not pray myself; that no one had ever prayed for me; that I was such a wicked creature, and that this would make my judgment heavier.

Simon did not answer to this, but said, "We will read the Word of God."

He then proceeded to read, and I listened attentively. It was Proverbs 8, and I ate the words as if they were food. When he came to the end of the chapter and read the words: "For whoso findeth Me findeth life, and shall obtain favor of the Lord . . . all they that hate Me love death," I asked him who it was that spoke these words and if I also would be able to find Him. Then the friendly man said, his face beaming with heavenly joy, "That is the amiable Lord Jesus, Who has been sent by the Father to seek and to save that which is lost!"

These words sounded like heavenly music in my ears, and yet I did not know what they meant. I then asked him what that all meant, and said, "I know that I am lost, but Who the Father and Who the Lord Jesus is, I do not know."

Simon replied, "Well, my boy! We hope to speak about that later; my work calls me now, and he that does not work, shall not eat."

While the man performed his work outside and the woman was engaged with her housework, I laid in quiet meditations. When she came near to my bed, I asked her who the Father was. She said, "The Father is God." And to my question as to who the Lord Jesus was, she answered, "He is the true God and the eternal life." Then said I: "Are there two Gods then?" "No, my child!" she replied, "There is only one God."

I could not understand anything of this, but this I knew, that I was lost and that there was no hope of salvation for me.

When Simon returned from his work and evening had come, he came and sat down at my bedside and began to teach me out of the Scriptures in an intelligible way; and looking back, I may say this, that the Holy Ghost blessed this instruction. Simon was, for me, the Philip to whom the Holy Ghost said: "Go near, and join thyself to this chariot."

I was given to see that I was lost and a child of the devil in Adam; that I had to do with a righteous God Who could not depart from His justice, and that I had deserved temporal and eternal penalties. But, O eternal wonder! I also was given to see that there was yet a way in which I could escape these penalties and be again received into favor.

More than six weeks had passed. Every evening of that time, Simon had instructed me in the blessed truths of the Bible and had already spoken to me many times about the Lord Jesus. Then one time, in a way I cannot express in any other words, there fell a ray of light in my heart and upon the Lord Jesus, so that I could behold Him as the Mediator and the atoning Surety. I could not be silent now; I was so anxious to know more about Him. My instructor spoke of Him with so much love, his eyes shone as if they were the eyes of a dove; and I became so jealous that I cried: "Oh, that I could find Him!"

The night put an end to our conversation, but I remained watching, while I raised my hands on high continually, as if I should find Him in such a way. I saw so much desirableness in Him that I would have given my life to possess Him.

When I would think about the future, that I would have to leave these beloved people and probably be treated as a deserter, I perspired of terror. "But, if I may only have Jesus as my portion," I thought, "it would all be good to me even if I had to die by a bullet." But I missed Him, and did not know if I would ever find Him.

Although I was not aware of it, the dear Savior, however, had taken me for His account, and the waves and billows that would go over my head would all be turned to my advantage by Him.

Through the motherly care of Mrs. Van Oort, I was soon recovered and able to use my foot again as before. Although it was very distressing for me, I had to make preparations to leave the good place and turn back to my regiment.—(To be continued)

Brief Extracts

Riches and Poverty.

In passing Lazurus at the gate of Dives how few would have thought Lazurus the richer of the two! Yet which was the most truly rich? He who was clothed in purple and fine linen and fared sumptuously every day, or the beggar that was laid at his gate, desiring to be fed with the crumbs that fell from the rich man's table? Doubtless this put to you, you will answer,—the beggar. But do you really believe it? and if you do, what was it that made him richer than the rich man! There can only be one answer,—He had God. He had nothing else: the rich man had everything else. The rich man had everything except God; Lazurus had nothing except God: but this one possession neutralised the poverty. Lazurus has long since entered into the possession of an incorruptible inheritance to which he was born heir when he was born of God the Spirit; while he who in this world had everything but God, has been begging in vain, and must continue to beg in vain for ever, for a drop of water to cool his tongue."

(Brownlow North: from *The Watch Word*, 1868.)

Who are Schismatics.

Ralph Erskine says, "Some cry out, 'Oh division, division!' Such and such men are for nothing but schism and division. But when defection becomes general, division becomes a necessary duty, and a great mercy, otherwise all would run down into the gulf of defection together, making peace and pretensions to brotherly love a grave for burying all zeal for God and His truth and interest. If Christ's householders have not salt in themselves, as He commands (Mark IX. 50), how can they have peace one with another, unless it be a peace without the salt of truth, like the peace of a dunghill, where every particle doth corrupt one another? Peace without truth being but a confederacy against heaven, suspect their honesty who cry out, 'Oh the schism and division of the day!' but never a word of the corruptions and defections thereof.

Who are the schismatics in Scotland? Those that adhere to the covenanted Reformation thereof, founded on the Word of God, or those that are razing the covenanted work of Reformation to the ground?

Suppose a company walking on the road by the side of a ditch, most of them fall into the ditch, and then cry to their fellows, 'If you come not here and join with us, we will charge you with schism and division.' How ridiculous would that accusation be! Surely these may be said to go out of the house who go but of the way of the house—out of the order, rule, and government of the house, but these may be said properly to come into the house, and abide in it, who abide by the doctrine, worship, discipline, and government of the house." (From Dr. McCrie's Statement. p. 202)

Definition of a Jew. *

Occasional articles in the *Quarterly Record* have referred to the distribution of the Scriptures among the Jews in Brazil, and the Society has had many opportunities of helping missionaries engaged in this field. At the time of the celebration of the four hundredth anniversary of the founding of Sao Paulo a grant of Hebrew Scriptures was made for circulation among the Jews in that city.

Incredible though it may seem, the contemporary Portuguese dictionary used in many Brazilian schools defines a Jew as "a usurer, person of bad character, Satan." This defamatory definition has been expurgated in the revision of the dictionary by Professor Garcia, and according to the Jewish Chronicle of May 23rd, the up-to-date definition will be, "a citizen of the State of Israel." This amended definition, although without malice, is equally misleading, for a citizen of that state might be Jew, Christian, Arab or Druse. The Jew himself

* Taken from a *Quarterly Record* of Trinitarian Bible Society—Editor.

would be satisfied if the name were explained as signifying an Hebrew or Israelite, without reference to place of birth or domicile.

The Holy Scriptures, however, must be the final arbiter in a question of this nature, and they make it clear that the word has its spiritual as well as national implications. Romans 2. 28 "For he is not a Jew which is one outwardly. . . . But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God," Galatians 3. 7 etc., "They which are of faith are blessed with faithful Abraham. They which are of faith, the same are the children of Abraham. To Abraham and his seed were the promises made. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The Scriptures affirm that foremost among the ancient privileges and blessings enjoyed by the Jew was the temporary custody of the oracles of God. They had the "Key of Knowledge," but the Redeemer Himself accused them of neglecting and abusing it. It is nevertheless evident that the Scriptures are still the only tangible means of blessing to the Jew today, for it is written that the Gospel of Christ "is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek." These considerations underlie the active interest of the Trinitarian Bible Society in the dissemination of the Scriptures among the scattered nation at the present time. The Society has been encouraged in this endeavour by many evidences of spiritual fruit and blessing.

The late Mrs. M. A. Matheson, Portree.

Mrs. Matheson was born near Invergordon on 5th November 1883, the eldest of a family of eight born to Mr. and Mrs. A. Tallach, both of whom finished their earthly course in the Island of Raasay, where Mr. Tallach was for many years a respected lay-missionary. When Margaret, which was the daughters name, was but a child, the family moved to Dornoch. While resident there they attended the Free Church until the separation in 1893 brought about the formation of the Free Presbyterian Church. This effort to preserve unimpaired the constitution and practice of the Church of the Reformation was much appreciated by Mr. Tallach, and after giving prolonged and prayerful consideration to the situation, he finally decided that it was his duty to join the newly-formed congregation. He was elected and ordained an elder there and served in that capacity along with Angus Murray and David Ross, two men of God who were outstanding in their day.

Margaret, having done well in her classes in the school at Dornoch, eventually decided to enter the teaching profession. Having completed her course of training, she began to teach in Lairg. She would be about 18 years of age at this time, and it was while here that she experienced the great spiritual change of being brought out

of darkness into God's marvellous light. She had always been a dutiful daughter who thought very highly of her father. She had not been given to the senseless frivolity which only too often characterises girls of such an age. Indeed she had been given on occasions to secret prayer. These common strivings, however, left her heart unchanged and when she came to Lairg she was still dead in trespasses and sins. The words which the Holy Spirit used to open her eyes to her lost condition were these, "Our God is a consuming fire." (Heb. 12, 29.) For a while she was in deep distress and Sandy Gray, a godly elder in the Lairg congregation, took a deep interest in the young penitent. His wise counsel proved of great help to her and, on one occasion when she was very cast down, he mentioned to her that he had felt the following portion of Truth powerfully applied to his mind in connection with her case, "It is good that a man should both hope and quietly wait for the salvation of the Lord." (Lam. 3. 26.) Like all the election of grace, however, Margaret had to learn that "salvation is of the Lord alone." Godly friends and relatives cannot of themselves give spiritual deliverance to such as have felt the solemnity of Eternity, the sinfulness of sin, the guilt and pollution of their souls and the certainty that the wages of sin is death. It is only the Lord Who can deliver out of the fearful pit and the miry clay, set the feet upon the rock and put the new song in the mouth of the soul. The time came when Margaret tasted of such a deliverance in the following words being opened to her soul by the Holy Spirit, "To wit that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them." (2 Cor. 5. 19.) Through the Person and work of the Saviour she saw the way whereby a sinner could be reconciled to the God Who is a consuming fire, and being united by faith to Christ she tasted of peace with God in the forgiveness of sins. In 1903 she made a public profession of her faith in and love to the One Who had made Himself precious to her in the day of her distress. During the long period of 54 years she kept the garments of her profession clean and sought to walk worthy of Him Who had called her into His kingdom and glory.

A pious school-teacher is one of the greatest blessings that the young people of any community can enjoy, and when in 1909, Miss Tallach, as she then was, moved to the Island of Raasay, the children had her as their head-mistress for over 40 years. She dedicated herself to the spiritual as well as the intellectual welfare of her pupils, and had ample evidence that the stress she laid on the spiritual aspect did not retard their educational development. One who was associated with her in this work writes:—"For years, Miss Tallach, as she then was, employed a rather unique method for promoting the spiritual welfare of Raasay School. At the beginning of each session, she chose a Text, which the whole school memorised, to serve as a guide and encouragement throughout the school year.

Three examples of these may suffice :

- (1) " And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And god granted him that which he requested." (I Chron. 4:10.)
- (2) " Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation, and all my desire, although he make it not to grow." (II Sam. 23:5.)
- (3) " For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of those whose heart is perfect towards him." (II Chron. 16:9.)

As one deeply interested in them, her pupils occupied a large place in her prayers. She used to tell of the case of one who, on his death-bed, was in great distress of mind, and could remember nothing of what he had been taught from the Bible. When walking home after visiting this boy, she recollected having gone through the last two chapters of Revelation with his class. She remembered this just as she was crossing a certain bridge and breathed out a prayer that the Holy Spirit would present the truths in those chapters to the dying boy. On her next visit he said to her, " When you last visited me I could remember nothing of what you told me but you could not have been passed the bridge when I remembered the last two chapters of Revelation, and the character of those who were to be without." From the rest of this lad's experience she had good hopes that when the end came he departed to be with Christ.

In 1951 Miss Tallach was joined in marriage to Mr. Donald Matheson, Missionary, whose obituary notice appeared in the February issue of this Magazine in 1957. As mentioned then, the marriage was a very happy one, and proved a crowning blessing to them both in their closing years. After the marriage they came to live in Portree.

Mrs. Matheson was a very spiritually-minded woman. Her mind was much exercised in the Word of God in the varying circumstances of her life in this world. Writing to a friend, she said, " I have been thinking lately on ' Thy word I in my heart have hid ' " " Thy word "—This is the most precious thing the Lord can give us, and if we hide it in our heart—not our head—we hide it in the most precious part of the being. And if we hide it in our heart, it shall work there, so that our lives are ruled by it. Oh! what a wonder that such honour should be bestowed on us sinners—His Holy Word—Himself—hidden in the heart, influencing the life and moulding it into conformity to His blessed image. . . . " She also had bodily affliction, " I feel much better. The pain is taking off, and I am better of these three weeks rest generally. . . . But Oh! that I would take all His dealings with me to heart. I am afraid the truth in Jer. ch. 31 can be applied—" Thou hast chastised me

and I was chastised, *like a bullock unaccustomed to the yoke.*" That I had the true bemoaning which would reach the ears of the Lord. "*I heard Ephraim bemoaning himself—turn Thou me and I shall be turned for Thou art the Lord my God.*" Oh! the depth of iniquity of my heart, the vileness, loathsomeness. How wonderful that the Saviour did not seek a bride amongst the Angels who kept their first estate, instead of amongst vile rebels! Marvellous grace! He had mercy on Saul of Tarsus, on Mary Magdalene, on Manasseh, and on the woman who *was a sinner.* There is *hope for me.* He is sovereign in all His dealings." She mourned over the generation in which her lot was cast: "What a sad day our lot has fallen in! Yet, 'The Lord reigneth' and in Him we should and do rejoice. Oh! that He would grant us an outpouring of His Blessed Spirit. What a blessed thing it is to have a Christian ministry! Do we value an open Bible enough—the faithful preaching of His Word—peace in gathering about His Word, and the private opportunities we have for meditation and prayer? I am afraid not, and if not, He may deprive us of these very quickly. Although we feel hopeful of victory, there are tolerated amongst us as a nation and as a national church, things which will bring more grievous judgments on our land. There is a defiance of God's laws even amongst so called professors. May we be found resting in, and standing in our lot at the end of the day as Daniel was. Ours is a day of blasphemy and rebuke." She loved the Cause of Christ; "His Cause is dear to His people, but how much dearer to Himself, so if we cast ourselves on Him constantly with our fears about ourselves and His Blessed Cause, He will keep our feet from falling and our eyes from tears, and we shall ultimately be 'presented faultless, before the presence of His Glory with exceeding joy.'"

"Be much in secret, for it is there His people gain strength for the day, and indeed, our day is a very trying one, for the forces of evil are strong, but our Lord is stronger. May we prove Him such and the glory will be to His name." A day or two before she died she wrote to a close friend of many years standing: "May we be guided in the right path. 'He leadeth the blind by a way that they know not and in paths that they have not known.' He says, 'I will make darkness light before them and crooked things straight. These things will I do unto them and not forsake them.' This is peculiarly comforting to me just now. Also, 'The ways of the Lord are right and the just shall walk in them' in obedience and submission to His holy will." She did not realise at the time of writing that the unknown path and the darkness which was to be made light before her was the valley of the shadow of death. "Be remembering me" she concluded, "at a Throne of Grace when you get access there to the Divine Mediator. Blessed Jesus! Blessed Blood!"

Since the time of her husband's death in 1956 Mrs. Matheson's health had been failing although she was still able to go out to

Church. In September 1957 she had a bad turn and gradually got worse. About two days before the end she realised that she had run her course. She appeared to be in a very happy and peaceful frame of mind and often quoted Ps. 107. 30, "Then were they glad. . . ." To her sister who was with her she said, "I am going Home and that is to Christ's bosom." Early on Tuesday morning 24th September she "went home" in her 74th year. "In My Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself: that where I am there ye may be also." (John 14. 2, 3.)

To her brothers and sisters we extend our sincere sympathy.

Donald MacLean.

Searmonan.

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

Searmon xviii.

Oir mar so deir an Tì àrd agus uasal, do'n aite-còmhnuidh siorruidheachd, do'n ainm a Tì naomh: anns an ionad àrd agus naomh gabham-sa còmhnuidh: maille ris-san fòs a tha leointe agus iorasal 'n a spiorad; a tha beothachadh spiorad nan iorasal, agus a bheothachadh cridhe nan daoine leointe. Isaiah lvii. 15.

Tha cuid de chruthachadh Dhé a cur an céill ni's sònraichte na cuid eile "a chumhachd siorruidh agus a Dhiadhachd." Agus mar sin tha earrannan dhe'n Fhocal le cumhachd sònraicht' agus sòlaimte, a deanamh làrach air ar 'n inntinnean le an diadhachd. 'S cìnnteach gur e so aon dhiubh. Gu tric, mar an ceudna, anns a Bhiobull coinichidh sinn ri leithid de sheallaidhean misneachail agus ath-bheothachail ri so air cliu Dhé, dìreach an déigh foillsichidhean air fuath Dhé do'n pheacadh agus a bhreitheanais air a shon. 'S e so an co-cheangal a tha eadar ar ceann-teagaisg agus a chuid a tha dol air thoisich dhe'n a chaibideal. Beachdaicheadh-mid air son beagan ùine air na briathran mòra so. Gu'n deonaicheadh an Tighearna Fein a bhi dhuinn 'n a Sholus agus 'n a Fhear-treorachaidh.

"Mar so deir an Tì àrd agus uasal."

Tha Dia air ardachadh gu neo-chrìochnach os ceann na'n creutairean is àirde. Tha iadsan bho'n dé, crìochnach na'n nàdur agus na'n oirdheirceas; is Esan an Tì aig am bheil a bhith ann Fein, uile-fhoghainteach agus neo-eiseimeileach, anns am bheil gach iomlanachd is urrain a bhi ann an tomhas neo-chrìochnach. Is Esan an Cruithear; is iadsan obair a làmhnan-san. "Tha na cinnich uile mar neo-ni 'n a làthair-san; tha iad air a meas leis mar fhior neo-ni agus diomhanas." Is Esan tobar gach bith agus gach beannachd, anns am bheil a chreutairean uile beo agus a gluasad agus anns am bheil am bith, agus 's ann Dha mhaitheas agus Dha chumhachd fein-ghluasadach a tha iad

an comainn air son gach mòmaint agus gach ni a tha iad a sealbhachadh. Tha a ghlòir a dealrachadh a mach 'n a oibribh; ach tha ghlòir sin 'n a ni nach gabh a bhi air a rannsachadh. Is Esan "an Tì àrd agus uasal," "air àrdachadh os ceann gach beannachadh agus cliu;" cha ruig maitheas a chreutairean air; is e an sochair is àirde agus an dleasdanas naomh a bhi cur an céill a chliu; ach cha'n urrain iad a bhi cur ri a ghlòir. Cha'n e mhàin gu'm bheil E air àrdachadh os ceann gach moladh, ach os ceann na smuaintean is àirde a tha aig na creutairean is àirde a bhuineas Dha.—IS MISE AN TI IS MI; an Rìgh siorruidh, neo-bhàsmhor, neo-fhaicsinneach; an Dia a tha mhàinn glic, a gabhail còmhnuidh ann an solus a dh'ionnsuidh nach fhaod aon neach teachd. Is e beannachd bithean naomh a bhi fàs ann an eolas air Dia anns 'n a h-àlaibh ri teachd; gidheadh cha'n urrain iad a thuigsinn ach ann an cuid cìod e Dia. Cìod e'n t-urram agus an ioraslachd a bhuineas dhuinne, uime sin, 'n a làthair. Cia mar is urrain creutair mi-naomh luidh iorasal gu leoir am fianuis Dhé? Cia mar is urrain aon smuaint cheart mu thimchioll Dhé a bhi againn gun urram Dha ainm, agus gu'n mhothachadh air ar neo-nidheachd mar chreutairean, agus air cho salach 's a tha sinn mar pheacaich?

Is e aite-còmhnuidh siorruidheachd.

Is e so glòir a bhith. Cha'n e mhàinn nach fàilnich a bhliadhnachan, agus nach tig crìoch air a bhith; oir tha so fìor a thaobh a chreutairean reusonta, agus eadhon is urrain sinn ni-eiginn a bhreithneachadh a thaobh a bhi 's an am ri teachd ann an staid air nach eil crìoch, ged a dh'fhàsas gu luath ar 'n inntinnean fann agus sglth 'n uair a smuainticheas sinn gu suidhichte air neamh air nach tig crìoch, agus ni's motha gu mòr na sin air ifrinn air nach tig crìoch, ach 's e gu'm bheil Esan bho shiorruidheachd, gu'n toiseach làithean. Cia mar a tha sinn gu tur air ar cur fodha 'n uair a smuainticheas sinn air siorruidheachd a tha air dol seachad. Cia cho luath 's a gheibh sinn a mach cho beag 's a tha ar comasan 'n uair a dh'fheuchas sinn a bhi tuigsinn bith an Tì a tha neo-chrìochnach. Giulaineadh-mid air ais ar smuaintean cho fad air ais agus is urrain sinn do na h-àlaibh a chaidh seachad, tha sinn cho fad 's a bha sinn riamh bho aon bheachd cheart air siorruidheachd a chaidh seachad. Agus gidheadh tha ar reusan ag innse dhuinn gu'm feum Iehobhah, an Tì aig am bheil a bhith ann Fein, a bhi bho shiorruidheachd. Agus tha uile iomlanachd gu do-sheachainte co-cheangailte ri siorruidheachd a bhith—gu h-àraidh uile-làithearachd, uile-leirsinneachd, uile-chumhachd, agus a neo-chaochluidheachd. Tha a shiorruidheachd bitheanta air a toirt fodh'r comhair anns na Sgrìobturann mar bhonn comhfhurtachd làidir agus do-labhairt. "Cha'n eil neach cosmhuil ri Dia Iesùruin, a tha marcachd air neamh a' d' chòmhnadh, agus 'n a mhòrachd air na speuran. Is e'n Dia bith-bhuan do thearmunn, agus fodha tha na gàirdeanan siorruidh: agus fuadaichidh e mach an nàmhaid romhad agus their e, Cuir as da." "A Thighearna, bha thusa a'd' ionad-còmhnudh dhuinn o linn gu linn. Mu'n do ghineadh na beanntan, agus mu'n do dhealbha

thu an talamh agus an cruinne-cé, eadhon o bhith-bhuantachd gu bith-bhuantachd is tusa Dia." "Nach aithne dhuit, nach cuala tu? An Dia bith-bhuan, an Tighearna, Cruith-fhear chriochan na talmhuinn, cha'n fhannaich agus cha sgithich e; cha'n fhaodair a thuigse a rannsachadh."

Dha'n ainm an Tì naomh.

Chunnaic am faidh ann an taisbeanadh "An Tighearna 'n a shuidh air cathair rioghail, àrd agus togta suas: agus lion iomall a thrusginn an teampull. Os a cheann sheas seraphaim; aig gach aon bha se sgiathan: le dithis chòmhdach e aghaidh, agus le dithis chòmhdach e a chasan, agus le dithis rinn e itealaich, agus ghlaodh iad gach aon ri cheile, agus thubhairt iad, Is naomh, naomh, naomh, Tighearna nan sluagh: tha an talamh uile làn d'a ghlòir." Tha Dia naomh—a sealbhachadh gach uile oirdheirceas mhoralta ann an tomhas neo-chriochnach. Fodh theagasg an Tighearna Fein, faodaidh sinn tomhas de bheachd ceart a bhi againn air a naomhachd, agus labhairt oirre ann an dòigh nach eil mi-fhreagarach 'n a cathachadh an aghaidh peacaidh;; ach gach ni tuilleadh a ghabhas a bhi air a thuigsinn agus air fhòghlum mu timchioll, ann a bhi gabhail beachd oirre mar oirdheirceas sònraicht' Dhé, tha e ni's fearr air fhaireachadh na iomradh a dheanamh air. Is Esan an Tì Naomh, neo-chriochnach airidh air eagal agus gràdh agus ùmhlachd agus seirbhis bho a chreutairean reusanta uile, agus a tha comasach air an deanamh iomlan beannaicht' ann a bhi naomh, agus ann a bhi gabhail beachd le tlachd air a naomhachd. Is "solus" E, agus is "gràdh" E. Uime sin tha E gu neo-chriochnach agus gu neo-chaochlaidheach an aghaidh peacaidh agus gach uile olc moralta. Cha ghabh olc còmhnuidh maille Ris. Is e a ghlòir nach urrain E breug a labhairt, agus nach urrain E ni air bith a dheanamh nach eil co-shinnnte ri firinn agus maitheas iomlan. Tha E iomlan 'n a bhuadhan, 'n a riaghladh, agus 'n a shlighean; naomh 'n a lagh, 'n a shoisgeul, agus 'n a shluagh. Agus air son so tha gnàth aoradh air a thoirt Dha, agus buidheachas air a thoirt aig cuimhneachadh air a naomhachd.

"Anns an ionad àrd agus naomh gabham-sa còmhnuidh."

Tha E a' làthair anns gach àite, agus air feadh a chruinne-ché uile tha dearbhaidhean air a bhith agus air a riaghladh; tha E air mhodh sònraicht' ga fhoillseachadh Fein air son beachd-smuainteachadh bhithean naomh anns an ionad àrd agus naomh. Is e àite sònraicht' a tha ann an neamh, mar is e th'ann an ifrinn; gi-dheadh is e firinn ro-mhòr a th'ann gur e staid a chridhe a tha deanamh neamh 'n a àite beannaicht' da a luchd-àiteachaidh, mar is e staid a chridhe a tha deanamh ifrinn 'n a leithid de àite pianntail do na bhitheas caillte. Is e àite àrd agus naomh a tha ann a' neamh; lùchairt fhreagarach air son an Rìgh mhòir, air ullachadh Leis mu'n do leagadh bunaitean an domhain, agus air uidheamachadh leis gach ni a tha e cur feum air gu bhi daingneachadh beannachadh iomlan a tha gun a bhi air a bhriseadh dha chloinn-san. Is e aite naomh a th'ann, làn de bhithean naomh, agus cha'n urrain ni air bith a shalaicheas a dhol

a stigh ann. Tha mòran an sin a bha aon uair mi-naomh: ach bha iad air an ionnlaid agus air a' naomhachadh agus air am fireanachadh, agus tha iad a nis gu h-iomlan coltach ri Crìosd—na'n solus agus na'n gràdh.

Tha'n Tighearna 'n a chòmhnuidh an sin.

Ann an ionad àrd agus naomh tha E foillseachadh a ghlòir, ann an dòigh nach urrain sinn a thuigsinn, air son gu'm faiceadh a chreutairean i ann an rathad 's gu'n deanadh iad aoradh Dha. 'N uair a chuir Maois, a thuair deadh-ghean os ceann uile naoimh an t-Seann Tiomnuidh anns an fhagasgachd a thuair e do Dhia, suas an ùrnuigh, " Foillsich dhomh, guidheam ort, do ghlòir," ag asluchadh air son a leithid de mhothachadh air oirdheirceasan na Diadhachd nach d'thuair e fathasd, thubhairt an Tighearna ris, " Bheir mi air mo mhaitheas uile dol seachad a'd làthair, agus gairmidh mi ainm an TIGHEARNA ann a t'fhianuis: agus bithidh mi gràsmhor dhà-san d' am bi mi gràsmhor, agus nochdaidh mi tròcair dha-san da'n nochd mi tròcair." Ach chuir E ri sin, " Cha'n fhaod thu m'aghaidh-sa fhaicinn; oir cha'n urrain duine air bith mise fhaicinn agus a bhi beo;" leis am bheil sinn a tuigsinn ('s e sin, bhi faicinn aghaidh Dhé) a leithid de fhoillseachadh air glòir na Diadhachd 's a tha feithimh air sluagh Dhé ann an saoghal eile, ach anns a bheatha so a tha iad eucomasach air fhulung. Agus chuir E ris a sin, mar an ceudna, " Feuch tha àite làimh rium, agus seasaidh tuse air carraig, agus a 'n uair a bhitheas mo ghlòir a dol seachad, an sin cuiridh mi thu ann an sgoltadh de'n charraig, agus còmhdaichidh mi le'm làimh thu gus an teid mi seachad: agus bheir mi air falbh mo làmh, agus chi thu mo chulthaobh; ach cha'n fhaicear m'aghaidh." Ann an Crìosd, an t-Eadar-mheadhonair, tha'n t'Àthair air fhoillseachadh. Ann an dealradh caomh a Phearsa agus obair agus a ghràdh faodaidh peacach amharc air Dia naomh agus a bhi beo, seadh, gairdeachas a dheanamh le ball-chrith. Is e smuaint mhaiseach agus a reir nàduir a th'ann gu'n d'aobhraicheadh bàs Mhaois, am feadh agus nach d' fhàilnich a shùil, ni motha a threig a neart e, le e dh'fhaotainn làn fhreagradh do'n ùrnuigh a chuir e suas aig an am ud; gu'n d'fhàilnich an tigh talmhaidh fodh'n a ghlòir do-labhairt a dh'fhoillsich i fein dha, agus gu'n deachaidh a spiorad saorta a steach an lathair Dhé. 'N uair a tha'n t-Abstol Pol a labhairt air sochairean Eaglais an Tiomnuidh Nuaidh mar thoradh air Mac Siorruidh Dhé a bhi air fhoillseachadh anns an fheoil, agus a bhàs agus aiseirigh, tha e'g ràdh, " Agus air bhi dhuinne uile le aghaidh gun chòmhdach, ag amharc mar ann an sgàthan air glòir an Tighearna, tha sinn air ar n-atharrachadh chum na h-iomhaigh cheudna." Agus gidheadh ann an ionad eile, ann an co-cheangal ris a ghlòir a bha ri bhi air a foillseachadh, tha e'g ràdh, " Oir tha sinn a faicinn 's an am so gu dorch tre ghloine; ach an sin chi sinn aghaidh ri aghaidh: 's an am so is aithne dhomh ann an cuid: ach an sin aithnichidh mi eadhon mar a tha aithne orm." Agus mar sin, 'n uair a tha'n t-Abstol Eoin a labhairt ma ghlòir neamh, tha e air a ràdh, a'm

measg nithean eile, " Chi iad aghaidh," ni nach urrain a bhi ciallachadh a shuspainn, ach a ghlòir air a faicinn gu dìreach, agus cha'n ann tre mheadhonan agus òrduighean mar anns a bheatha so. Air bhi do'n chridhe uile gu leir fìorghlan, gu'n smal gu'n phreas na ni air bith de'n lethidean sin, agus air do shuil na h-inntinn a bhi air a glanadh agus air a neartachadh leis an uile neart, tha Dia air fhaicinn—cha dàna leinn a ràdh, agus cha bu chòr dhuinn a ràdh, ann an diomhaireachd a bhith—ach gidheadh ann an oirdheirceas a bhuidhean agus a chliu agus a riaghladh agus a shlighean, mar an Rìgh sìorruidh, neo-bhàsmhor, neo-fhaicsinneach, an Dia a tha mhàinn glic, Dia na glòir, an Cruithneach, an t-Uachdaran moralta, am Fear-saoraidh, Aon Dia ann an trì Pearsa, Dia na slàinte—ann an gnais Iosa Crìosd.

(R'a leantuinn)

Notes and Comments.

Young Liberals with Undesirable Ideas.

There was published in London, in March, a booklet entitled "New Orbits," by Liberal Students and Young Liberals, setting forth their views on a great variety of subjects which they consider the Liberal Political Party should seriously consider and probably adopt. Under a main heading—"Home Office Reforms," the Young Liberals begin by asking the question: "To what extent should the State intervene in the moral life of the citizen?" What follows reveals the deplorable attitude of these most liberally minded political Liberals. They state, "The Sunday Observance Laws should be repealed lock, stock and barrel"; "Betting shops, which already exist in Glasgow and Carlisle, should be made legal"; "Pubs should be free to open when they please"; "The recommendations of the Wolfenden Report should be enacted: Homosexual relations between consenting adults should no longer be a criminal offence"; "Divorce by consent should be introduced . . ."; "The abolition of the Death Penalty . . . should also be carried out." Surely this list of desired Reforms, reveals the deformity of the thinking and aims of young Liberals who affect to influence policy in the official Liberal Party of today. Here is liberalism completely adrift from recognition of the claims of the law of God, and the requirements of Christian doctrine and practice. Bad as things are within our Realm, as to religion and morals; yet the young Liberal proposers of the aforesaid reprehensible ideas, if they would get their way, would bring our nation much lower than it is religiously and morally. We do not know whether this publication has involved Young Liberals in Scotland or not. It is published by the Joint Political Committee of the National League of Young Liberals and the Union of Liberal Students. It is incumbent upon us in these columns to refrain from what is called Party Politics. But on religious grounds, we are bound in conscience to condemn out and out the National League of Young Liberals.

Trinitarian Bible Society Attacked.

In "The Northern Chronicle" of Inverness, and on April 8th 1959, there appeared a report of an Address by Rev. Dr. Alex. Morrison, of Logie-Easter, Ross-shire, given to the Inverness Presbytery of the Church of Scotland. He spoke as one of the National Bible Society's directors for the Northern area of Scotland. As the following letter reveals Rev. Dr. Morrison made statements critical of the Trinitarian Bible Society, which the Free Presbyterian Church officially supports. Dr. Morrison did not mention the actual name of the T. B. Society but referred to it as "That society." We are bound to mention here that "The Northern Chronicle" refused to publish a reply to Dr. Morrison by the Secretary of the Trinitarian Bible Society; and this action we wish our readers in the North and West to note as worthy of serious criticism. The Secretary's letter on the matter to "The Inverness Courier" is printed below.—Editor.

The Editor,
"Inverness Courier" Office,
Inverness,
Scotland.

Trinitarian Bible Society,
7 Bury Place,
London, W.C.1.
28th April, 1959

Dear Sir,

During the last few years it has been my privilege to travel extensively in Scotland, including the Highlands and Islands in my itineraries. Many Gaelic congregations have welcomed me as a friend, overwhelmed me with their kindness, astonished me with their generosity and impressed me with their evident regard for the truth.

It was therefore with great sorrow and surprise that we read in an issue of "The Northern Chronicle" a report of an address by the Rev. Dr. Alex. Morrison containing a number of statements which were neither kind, nor generous, nor true. It is implied

- 1 That the Trinitarian Bible Society has made attempts to draw the allegiance of some congregations away from the National Bible Society of Scotland.
- 2 That the Trinitarian Bible Society is a "rival Society."
- 3 That the Trinitarian Bible Society has been guilty of a "glaring inconsistency" in obtaining Gaelic Bibles from the National Bible Society of Scotland.

These allegations are entirely unwarranted and untrue. Those Scottish congregations which contribute to the T.B.S. were deeply concerned when the constitution of the N.B.S.S. was altered to admit of the circulation of versions in English other than the A.V. These friends exercised their own independent judgement and initiative and transferred their support to the T.B.S. For many years they contributed to the funds with exemplary liberality, and in 1956 we in London felt that it was incumbent upon us to establish personal contact with each interested congregation to give an account of our stewardship, to acknowledge their generous gifts, and to explain the principles and

work of our Society. We are not in any way concerned with the dispute between the Scottish congregations and the N.B.S.S. and we have made no overtures to any congregation not already supporting our Society.

The suggestion that the T.B.S. is a "rival Society" seems somewhat ungracious and contentious. Our one desire is to promote the world-wide circulation of trustworthy translations of the Holy Scriptures, and we rejoice to know that the N.B.S.S. has been enabled to circulate so many copies during the year. There are many smaller societies in England and overseas engaged in the distribution of the Scriptures. We do not regard these as our rivals, but rather as our friends, and as a token of our friendship we often supply them with the Scriptures below cost price or even freely.

There are many stars in the heavens, penetrating the darkness of the world's night with their lustrous harmony. Likewise in the sacred task of sending forth the light of God's Word it is unseemly to speak in commercial terms of competition and "rivalry."

The charge of "glaring inconsistency" is quite incomprehensible. The T.B.S. does not publish a Gaelic Bible at present but this does not hinder us from circulating it. Our constitution does not limit our circulation to translations printed and published by the Society. When we are asked for Gaelic Bibles, we obtain these from the publisher and pass them on to the customer. This is entirely consistent with our basis, which affirms our desire "to promote the circulation of Protestant or uncorrupted versions of the Word of God."

We trust that these explanations will help to clarify the position and that Dr. Morrison will wish to exemplify that charity which "rejoiceth in the truth," by withdrawing his groundless assertions. We trust also that it will not be inconsistent with your editorial policy to permit us to state our case in your columns, concluding with a word of invitation—

The Trinitarian Bible Society cordially invites the prayerful and practical interest of all who reverently cherish the Bible as the Word of God, acknowledge its gracious doctrines and desire its circulation throughout the world.

I am, Your sincerely,

TERENCE H. BROWN,

Secretary.

Crime and Temptation.

In the House of Lords on 8th April, Lord Pakenham said that our crime total was roughly twice what it was before the war. Lord Templewood in speaking in the debate made a very substantial point when he said, "Crime has increased in this country because temptation has increased, and the power to resist has not been strong enough to combat it." The fact of temptation from films and television was referred to. But many other sources might be mentioned. The fact

is that the Word and Law of God are lightly esteemed by all sections of society, and what can be expected but laxity in moral thinking and conduct throughout the Nation. Rulers and ruled in ignoring the claims of God and the guidance of His holy Word, may turn to many expedients to deal with crime but failure awaits their efforts. May God raise up persons in places of National responsibility, to fearlessly and intelligently counsel the Nation, the Churches, and the fathers and mothers of the present day, to turn back to the Bible as the infallible Word of God, and to consider the binding obligation of the law of God upon us all. Yet we need the Holy Spirit to be poured up us as a backsliding people, that there would be a great mourning over sin throughout the length and breadth of the land. National crime calls for National repentance.

Mormons at Work in Scotland.

In a recent issue we noted the opening of a new palatial Mormon Temple in the South of England, and gave some authentic facts regarding the evil origin of mormonism in America. Now we read in the press that two young men are presently in Aberdeen acting as Mormon Missionaries for a period of six months. One is from Salt Lake City, and the other from Idaho, U.S.A. When they came to the City of Aberdeen at the end of April, they went to the Town House to meet the Lord Provost. If the Lord Provost was religiously alert and discerning on the side of Biblical Christianity, he would have told these young false prophets that we had no need for them to come over the Atlantic to add to the false and erroneous doctrines already rife in Scotland, because the pure gospel of Christ crucified is so much despised. There was a day in Scotland when informed people would abhor the very mention of the word "mormonism." They have "up to date" beliefs, but the origin of this American Sect is based on the lies and deceptions of a Joseph Smith and a man Brigham Young. Satan is using many kinds of weapons to weaken the gospel Kingdom.

Propaganda for Buddha.

We have received a typed circular statement dealing, in a manner, with present day World affairs. In this lengthy document it is asserted that in May there was to be a major crisis in World affairs. It goes on: "On the day of the Full Moon of May the great Buddhic Festival of Wesak is celebrated"; and it is suggested that at this time during a World Day of Prayer, The Buddha as well as Christ should be invoked. So here again we have Satan operating against Christ and His divine honour, by the printed page sent through the post. It would seem as if the Devil today was actively engaged in every conceivable way endeavouring to build up his Kingdom of darkness and as if imminent danger threatened his cursed Kingdom. May the time soon come when the gospel of Christ in great power will be the means of destroying from the earth Anti-Christ, paganism and idolitry and all the soul-destroying 'isms' which are abroad upon the earth.

Literary Notices.

"Where Modernism Begins": by Rev. H. J. Blair, B.A., The Reformed Presbyterian Church of Ireland: Copies (3d. each: 2/- per dozen) obtainable from Rev. F. S. Leahy, 468 Ravenhill, Belfast, N. Ireland. This publication of 8 pages, in good type, deals principally with the abandonment of the Book of Psalms by many, as the divinely given manual of praise in the worship of God, and the use of uninspired hymns in their place. The writer contends that herein lies the danger of undermining belief in the Inspiration of God's Word and the liability to propagate erroneous doctrine. Mr. Blair sets down some very interesting and telling arguments. We think his reference on page 8 to God using even the preaching of modernists for good is unfortunate, in his line of argument regarding the imperfect and perfect instrument which God may use to bless men. But he is unswervingly for the perfect instrument of praise, Divinely provided.

Two articles on John Calvin are printed by the Reformed Presbyterian Church of Ireland in a publication of 16 pages. The articles are: "Did Calvin Advocate Theocracy," by Marc Cheneviere, Doctor of Jurisprudence, Geneva; and an article on "Calvin's Social Conscience" by Rev. F. S. Leahy. The first of these articles extends to 8 pages, and deals in an able manner with Calvinistic views of the Christian Church in the world, and the relation of the State to the Church and the Church to the State. The second article is of 4 pages, and its purpose is to show that Calvin's gospel in its application to men, their manners, and mode of living in Geneva, had social implications. Civil order, administration of justice, morals, learning, hospitality etc., were matters of utmost importance to Calvin. Also included in this publication is a poem on "Calvin" by Rev. Dr. L. MacLean Watt, of the Church of Scotland, Lochcarron, Scotland. As far as we know, the Rev. Dr. was never famed in Scotland as a witness to Calvinistic doctrine. The publication is headed "John Calvin," price 1/- per copy: and to be had from Rev. F. S. Leahy, 468 Ravenhill Road, Belfast.

Church Notes.

Communions.

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

Appeal on behalf of the Glasgow Congregation.

Application has been made repeatedly to St. Jude's Deacons' Court to sell or lease the vacant piece of ground adjoining the Church. The Court felt that if the ground were disposed of in this way it might mean the disturbance of the Church services, and the engagement of unnecessary work on the Lord's Day.

As the present Manse is old property, and costs much to keep it in good repair it was decided to build a Manse on this ground at the approximate cost of £7,500. While the Congregation will do its utmost to meet this heavy expense yet it is felt that outside help is needed. They therefore appeal to friends who were connected with St. Jude's in the past, and to all lovers of the cause at home and abroad to give what help they can.

All contributions, which will be thankfully acknowledged, should be sent to the Honorary Treasurer, Mr. Donald Macphail, 4 Roxburgh St., Glasgow, W.2, and Rev. D. J. Matheson, 5 Park Quadrant, Glasgow.

This appeal is cordially endorsed by the Southern Presbytery for publication in the Church Magazine.

D. J. Matheson, *Moderator of Southern Presbytery.*

Malcolm Macsween, *Clerk of Southern Presbytery.*

A Tract on Psalms in Worship of God.

"The Singing of Psalms in the Worship of God" by Rev. R. J. George, D.D., Allegheny, Ps., U.S.A.

Most of the contents of this interesting and instructive tract were printed in a 1947 issue of "The Young People's Magazine," and have now been reprinted in tract form by some of our Gisborne congregation.

It shows the profound value of the Psalms and how "they are in an eminent sense the word of Christ." The many portions of the Psalms which refer to the soul exercises of the Lord Jesus are compared with the Gospel quotations.

A great many people in evangelical circles who are not acquainted with the Psalms, do not realise to what extent the Psalms speak of Christ. The tract also points out how errors were brought into the churches by uninspired hymns and it is suitable for wide circulation.

The tract is obtainable at 3d. per copy from the Westminster Standard Book Centre, 183 Rutene Road, Gisborne, New Zealand. Payment can be sent in British Postal Orders.—W. Grant.

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs. N. MacKenzie, Grosse, Ile, Mich., £17 14/8; Mrs. Smith, Scaforth Road, Golspie, £7; J. M. L., Skye, £5.

Home Mission Fund.—A Friend, Lairg postmark, £20; Mr. J. Fraser, Seannlios, £1.

Dominion and Colonial Missions.—Calgary Congregation per Mr. Allan MacLeod, £18.

Foreign Missions.—A Friend, Oban in Memory of the late Rev. Jas. Fraser, £10; Calgary Cong. per Mr. Allan MacLeod, £18; Mrs. N. MacKenzie, Grosse, Ile, Mich., £17 14/7; Miss E. MacKenzie, Kincardine, Ontario, £9 1/2; An F.P. Friend in U.S.A., £3 10/10; Mr. J. Fraser, Seannlios, £2 3/-; Anon., Ullapool postmark, £2 10/-; Mr. R. D. Nicolson, Penefiler, Skye, £2; Mr. L. Cohan, Gisborne, N. Zealand, 18/-; Mr. R. Jack, Toronto, £1 0/10.

Mission to the Jews Fund.—Miss McColl, Ballachulish per Rev. D. M. McLeod, £1; Miss E. MacKenzie, Kincardine, Ontario, £9 1/2.

Home of Rest Fund.—Anon., Argyllshire, £10; Anon., Ullapool postmark, £2 10/-.

Publication Fund.—A Friend, Oban, £5; Mr. R. Jack, Toronto, £1; Miss I. Fraser, St. Giles, Kingussie, 10/-; Mrs. I. Zeigler, Houston, Texas, 11/9; Mr. J. C. Wigglesworth, University College, Durham, 8/-.

The following on behalf of The Trinitarian Bible Scy—Mr. R. D. Nicolson, Penefiler, Skye, £2; Mrs. C. Morrison, Edinburgh for Bibles for Jewish Children, £1; J. McL., Uig, Skye postmark, 10/-.

Legacy Fund.—From the residue of the estate of the late John Mackenzie, 5 Drummond Cres., Inverness and late of South Africa the sum of £100 per Miss B. Mackenzie, Crown Street, Inverness.

Free Distribution and Magazine Fund.—D. J. McK., Bonar Bridge, 5/-; Mrs. W., Bonar Bridge, 5/-; Miss I. F. Kingussie, 10/-; Mr. J. F., Seannlios, £1; Mr. J. D. McA., Inverness, 10/-; Mr. A. McL., Diabaig, 3/-; Mr. J. McL., 39 Inverarish, 11/-; Miss K. McK., Inverness, £3.

The following lists sent in for publication.

Dingwall New Church Building Fund.—Mr. D. Matheson, thankfully acknowledges the following:—From an Adherent, £5; Friend Kishorn, £1; Friend, Inverness, 30/4/59, £7 per Rev. D. A. Macfarlane; Mrs. MacRae, Scatwell per Rev. D. A. Macfarlane, £2; also per Rev. D. A. M., £2 from John McCuish, Kenmore; M. M. Ullapool £1; C. Kerr, Lochinver, £1; the following per Mr. D. Kelly £1 Anon., Friends, Bonar B., £4, Friend, £3.

Gisborne Congregation, New Zealand.—Mr. M. Macpherson, 4 Maude St., Gisborne, acknowledges with thanks Anonymous £5 for Manse Fund; M. McLeod Fielding, £5; Collection in Wellington £5 10/-; Anon., Wellington, £10.

Glendale Church Repairs Fund.—Mr. A. McLean, Treasurer, acknowledges with sincere thanks, A Well Wisher, £5, Friend, 10/- both per Miss K. McAskill; From Mackenzie, School Road, North Tolsta, £2; B. Murray, North Tolsta, 10/-, both per Mrs. D. A. Macphee.

Helmsdale Congregation.—Mr. James Davidson, Treasurer, thankfully acknowledges a special Legacy contribution of £25 per Rev. Wm. Grant, towards cost of Helmsdale Church property outlays.

Lochcarron Congregational Funds.—Mr. R. Macrae, Treasurer, acknowledges with sincere thanks £2 o/a Sustentation Fund from Miss B. MacR., Kishorn, per Mr. A. MacLeod; £13 11/- from Donald Mackay's Bequest for Congregational purposes credited to Manse Building Fund.

Fort William Manse Fund.—Mr. Ian Matheson, Treasurer, gratefully acknowledges Mrs. Macdonald, Red House, Fort W., £1; Two Friends, Diabaig, £3; A Friend, Diabaig, £2; Friend Edinburgh, £1; D. Morrison, Fort Wm., £1; Mrs. MacCuish, Millport, £5; Friend Glasgow, £1; Miss Fraser, Kingussie, per J. Grant, £1; C. Card Miss I. Macdonald, Oban, £8 per M. McRaid; Two Argyll-shire Friends, £5; A Friend, Glendale, £1 per A. Colquhoun.

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