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**Bishops Report Rejected.**

In the General Assembly of The Church of Scotland met at Edinburgh on 26th May, 1959, the commonly called "Bishops' Report" was rejected by the Assembly as representing the people of that Church throughout Scotland. Discussion in the Assembly had taken place since two years; and during the year 1958-1959, the many Presbyteries and congregations of the Church had fully discussed their views of and attitude to the question of Bishops in Presbytery, along with relative vital points arising therefrom. Two major issues were challenged by the Church of England, viz., The Catholicity of the Church of Scotland and the validity of the ordination and ministry of its ministers. Of course many other serious questions rose to the surface which pointed to an undermining of Presbyterianism in Scotland as the determined design of the Church of England leaders in the protracted Conversations carried on in recent years.

We stated some time ago in this magazine before any Report of a concrete character emerged from these Conversations, that the Anglicans would concede absolutely nothing, and alter none of their views especially upon Anglican Church Orders, Apostolic Succession etc., in order to facilitate organic unity between them and the Presbyterian Church of Scotland. This is exactly the attitude today of the Anglicans. And in this connection, the Anglican Lambeth Conference of Bishops, as those conversant with these matters know, made it their business to make it abundantly clear that the Church of England was not to descend from its unscriptural and proud stand upon the necessity for episcopacy in any union with other Churches. And so at Lambeth it was recorded: "That it was impossible to envisage the establishment of fully reciprocal intercommunion at any stage short of the adoption of Episcopacy by the Churches of the Presbyterian order."

Now this Lambeth Conference Statement was the view of an unofficial body. It was not a Statement emerging from one or other of the official ecclesiastical Courts of the Church of England. Did the Church of England, deliberately organise this move, while avoiding even to this present date official discussion of and decision upon the Joint Report? We have had the spectacle of the Courts and

people of the Church of Scotland, struggling with this attempt to influence them to accept bishops, and on the other hand practically nothing at all said or done by the Church of England, and in the Church of England, by way of effort or desire to meet any requirements on the part of the Church of Scotland in the matter of seeking union. There is the spirit and the shadow of popedom in this aspect of the whole affair: the demand for unreserved subjection on the part of Presbyterians. Dr. Craig, the Convener and chief spokesman on the Church of Scotland side in this whole disturbing business, has made it evident by his clever and subtle argumentations that he and members of the Assembly Committee were prepared to sell themselves and the Church of Scotland right over to Episcopacy.

But this feared disaster (two years ago) has not happened. The majority of the Presbyteries were manifestly against bishops, and not prepared to cast away the validity of the form of their ministers' ordination, by the laying on of the hands of the Presbytery. Rev. Dr. A. C. Craig in the deliverance of the Inter-Church Relations Committee, had asked the Assembly to state that the proposals in the Joint Report were "unacceptable in their present form." Let our readers note the simple but far-reaching phrase prepared to ensnare the Assembly viz., "... in their present form." Dr. Craig is a clever man; but in the goodness of God, his scheme was rendered null and void by a counter-motion by Dr. G. M. Dryburgh, of Battlefield Congregation, Glasgow. It stated that *the proposals were unacceptable*—"in that they imply a denial of the Catholicity of the Church of Scotland and of the validity and regularity of its ministry within the Church Catholic." Rev. Dr. Dryburgh's counter-motion was carried by 300 votes to 266—a majority of 34. From reports, Dr. Dryburgh spoke clearly and unflinchingly to his counter-motion. But what of the 266 ministers and elders who did not support the counter-motion? They will continue to constitute a dangerous leaven within the Church of Scotland; although it has been suggested that this vote against the Bishops in the Assembly has set aside any further consideration of such proposals for the next twenty-five years. And shall we venture to hope once and for all.

To revert for a moment to the Lambeth Conference statement which we quoted above; it had a very decisive influence upon many in the Church of Scotland to stand firm for Presbyterianism, and raised opposition in their minds to the overbearing and autocratic attitude of bishops in Conference. Where have the laity and the people of the Church of England been during all these discussions? They have been silent. Why? They are not informed of vital ecclesiastical questions except as the bishops condescend to enlighten them by an occasional brief Address. They are not consulted as to what their Church should do except through a limited number of laity who represent them in Anglican Church Courts far removed from contact with the generality of the people. But what some of the lower clergy and laity

are engaged in within the Church of England at the present time is, fighting against Canon Laws of a Romish nature, and which many of the bishops seek to introduce into their Church. Surely it cannot be, that Rev. Dr. Craig and his recent Committee men have been entirely ignorant of these Romish tendencies in the Church they sought to bow to. They were not ignorant of these movements towards Rome in the Anglican Communion.

And so the Rev. Dr. Craig, when his Committee's proposals were defeated, resigned as Convener of the Inter-Church Relations Committee, because he averred that the Church of Scotland had "switched its policy" on union with the Anglican Church. The people and the Presbyteries, who are the Church as to expression of opinion and voting, they, so far, saw through the prelatic policy of Dr. Craig and his supporters and they switched the policy of their Church. But Dr. Craig, by his resignation, revealed that he remained unchanged as a bishops' man. It will be no loss to the Church of Scotland, and a great relief to many throughout Scotland, that this Bishops Report has been defeated and that Dr. Craig no longer leads in such activities.

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

(Continued from page 47.)

What I did not see then, however, was made very clear for me later. In the home of Simon Van Oort, I was changed into another man, and through the powerful and the irresistible operation of God the Holy Ghost, I had become a poor sinner at the feet of the Lord Jesus. And although I could not as yet embrace Him as my Lord and my God, my heart, however, was filled with love towards Him. I found so much in Him that was dear and amiable, that the choice was firm in me to follow Him through scorn and disgrace.

Simon Van Oort and his wife had no children; they were taken away from them by death, but they had reared me as a spiritual son by the Gospel. There were mutual ties between us which could never be broken.

Day after day my departure was postponed. Finally I did not dare to remain any longer and planned to leave the next morning. Never, never shall I forget that precious prayer which Simon Van Oort sent on high that last evening. I was moved to tears, and the folks no less.

When I awoke the next morning, hearing the clashing of arms, I supposed that I was dreaming. I sat up, and rubbed my eyes; but no, it was no dream—it was reality! Armed men soon entered the house seeking the deserter, whom they found in poor me. The sad scene which now followed I cannot describe, much less the touching farewell which could only be brief because of the harsh attitude of the petty officer. The shackles were put on my hands, and between

armed men I was transported to the garrison. It was most grievous for me to part with Simon and his wife, which was far worse than the handcuffs which did not pinch me; on the contrary, in these bands I felt that I was free, for I had to believe at times that God Almighty had broken the fetters of Satan.

The prison now became my abode, and water and bread my food; and there was perhaps no king as comfortable in his palace as I was in my lonesome cell, where the instructions of Simon were placed before me as in a book, and where it became more and more clear to me that God the Father, as a righteous Judge, could only be reconciled and satisfied by the death of His Son. And if the dear Son would show mercy unto me, it would be an eternal wonder, for I could ascribe no injustice unto the Lord if I should be cast away from before His holy sight forever.

Several weeks passed by before I was called to appear before the Council of War. What I have learned in those weeks, but also what fearful moments I experienced, when the bullet was placed before me and death and eternity awaited me, I cannot describe. At such times the prison often resounded with the supplications and the groanings unto the Lord Jesus, and I would beg, "If I may only have Thee as my Surety and Savior I would not fear the bullet, for I would then soon be with Thee eternally Whom I so heartily love."

With the fetters on my hands, I was brought before the court-martial. Although I was a little affected at seeing all those men, who looked at me so very sternly, the Lord soon gave me grace to recover myself and I received boldness to answer unobtrusively all the questions that were directed to me. When the trial was over, they asked me if I had anything more to say, and upon being permitted to speak, I said: "I am perfectly conscious of the fact that I am not a deserter and that I am not guilty before this tribunal; but before the higher court of justice, before the uppermost Majesty, I stand guilty in the trespassing of all His commandments. Through the adorable mercies of God it was discovered unto me. All the days of my life I have served under the black standard of the devil, but from him and his host I have deserted, and have ranged myself under the banner of the amiable King, namely, the Lord Jesus."

Upon this, there was an outburst of scorn and reproach, but the marshal made an end of it by commanding in a severe and harsh tone, "Bring him away!" I noticed, however, that one of the men had hearkened to my words with apparent pleasure.

I was then brought back again to my quiet abode, being glad that the Lord Jesus had given me boldness and courage to confess Him and to testify for His Name publicly. But it did not take long before things took an entirely different turn. My sinful origin and birth, the wickedness and abominations of my youth were continually before me, like a black register. My curses and blasphemies, my lewdness, dishonesties and rebellions, came with an awful weight before

me, and the wrath of God and the curse of the law laid upon me. I did not dare to think that such a monster as I was would ever obtain mercy; and although I had confessed the Lord Jesus before the court-martial, I supposed that surely this glorious Person would yet say to me: "Go away from Me! I have never known thee!"

Sleep departed from me; I did not dare to partake of the most simple food, for it seemed that curses were written about it and I feared that I would thereby eat myself to death. It seemed as though thousands of voices rumbled all the curses in my ears which I had thrust out before it had pleased God to open my blind soul eyes, and I supposed that I was compassed with a host of devils. This lasted for three long days and three long nights, during which it often seemed as if my throat was closing up, threatening every moment to choke me.

The fourth night I fell into a calm sleep upon my bed of straw, and I dreamed that I was alone in a lovely little wood. A clear light shone about me suddenly, and a glorious Person approached me, who said in a gentle and charming manner: "Fear not! I have plucked thee as a brand out of the burning; thou art Mine forever."

I then awoke, and although it was only a dream, I was in a much calmer spirit; and when I received my food, it was as if one said to me, "You are cursed on account of your sins, but you are blessed on account of the blood." The hope revived; I could pray again and pour out my heart before the Lord. It also seemed that after I had eaten my food I received new strength, and I persevered in prayer to obtain mercy. It was during the afternoon, while I again begged the Lord with tears for grace, that the words came to me which I never heard before. They were these: "Fear not, thou worm Jacob! I will help thee; I will strengthen thee with the right hand of My righteousness." This was accompanied with such power that I did not know what to think about it. I thought, "Are these words written in the Bible? If that is true, then there must be two Bibles: one that has been printed, and one in my heart."

After a few moments my prison cell was opened and the captain entered, who had looked at me in such a friendly manner when I stood before the military court and testified of King Jesus. He asked me how it was that such a great change had taken place, as I was formerly known as such a reckless and impertinent man, and considering my present respectful behavior. To this I answered in truth and told him all that had happened; what the conduct of my former life had been, but also what had taken place since that fall off the dike, and that I now had a hope that the Lord Jesus had looked down upon me in mercy.

At first he seemed to be a little suspicious, supposing that I had pretended to be humble in order to escape the penalty. Gradually he seemed to have more confidence in me, and when he finally took my hand and clasped it heartily, he said, "Well, my boy! You have made

the good choice, and that Jesus Whom you have confessed, shall make it well with you."

It seemed as if I had been visited by an angel from heaven, and his last words had entered as a balm into my soul.

During my imprisonment I had received nothing but bread and water, but that evening I received warm food, and the jailor, who had never spoken a friendly word to me, said, "Friend, I suppose this will be your last meal in this hole."

If this message was favorable or not, I could not guess, and at times I thought the worst was to come; but this did not last very long, for I received such a wonderful confidence that the Lord would make all things well that it seemed I had no will of my own. I was in perfect union with God's will and the outcome of the matter. While with my good friends, I had heard them read the Bible, that even the hairs of my head were numbered and that not one of my hairs would be touched without the will of God.

That night I slept so restfully and laid as comfortably as if my bed of straw had been a bed of fluff, and in the morning I awoke with these words: "I will help thee."

My body was refreshed, and in a special manner there was inward peace. For a long time I had not experienced it thus.

When the church tower had struck ten o'clock, my cell was opened, and I was again led in fetters before the court-martial.

Again I appeared between the guards in that same room. The same men were present. When I stood there for a few moments, it was the captain who nodded very friendly to me. This gave a little courage, for it was as if someone continually whispered in my ear: "The bullet! the bullet!"

One of the men said to one of the guards, "Take those shackles off his hands." This relieved me more yet. Then one of the men who sat in their midst, began to read from a paper. What it all contained, I can not say. There were so many official terms and different articles in it, that it seemed to be a combination of passages where one couldn't find his way. The most important, however, I understood very well. After much inquiry, it was evident that I was not a deserter, but a straggler or one that had stayed behind through consequence of of an injury and a sickness that followed; that I had become extremely guilty for not reporting the accident to my regiment, and that consequently the martial law had to be applied to me.

After this, it was very quiet for a few moments; the men whispered something in each other's ears. I no longer expected that I would be shot, but that my punishment would be internment at a fortress for five years.

Then the official continued the reading and pronounced my sentence: I was condemned to stay in the barracks for six weeks, without permission to go out of doors; that if I would bear my penalty

patiently, I could return to my regiment as drummer again, and that the penalty which was laid upon me commenced from that moment.

When I had heard my sentence, I burst into tears. My heart was so full that I could not keep silent. I had to speak. The stones would have spoken if I would have kept my peace, and publicly I told them that the beloved Lord Jesus had done this; that He had delivered me out of the bands of hell and delivered me from a scornful sentence, which I deserved a thousand times on account of my sins.

I thanked my judges kindly for the pronounced sentence, which was not a sentence for me, but a blessing. I was deeply touched; those stern men were also affected more or less. The captain previously mentioned arose, and stretching out his hand to me, said: "Well, my boy! hold fast what you have, that no one will take your crown."

Then one of the officials said: "Your sentence will now be executed; you may go wherever you wish in the barracks."

I went, and upon entering there were many who received me with a hearty welcome. My brother was the first one who greeted me with a terrible curse. I did not speak, but when I had come into the hall where many of the men were together, and one was asking this, and another something else, I said: "Comrades! before I answer you, I will first acknowledge Him Who has not only delivered me from the bullet, but also from eternal ruin." I fell upon my knees at once and thanked and praised my King, Who had delivered me out of such a great distress and death.

When I had concluded my prayer with "Amen," I observed that many had left; others, however, stood there as if they were nailed to the floor. How could it be otherwise? They had known me only as a fierce lion, and now I had become a lamb.

I shall never forget those six weeks I spent in the barracks. I had nothing else to do but to proclaim the great deeds of God, and announce death and eternity to the lowest and the highest in rank, but also what salvation there is to be found in the service of King Jesus.

However, I was greatly disappointed therein, for instead of receiving the glad message of salvation with joy, they burst out in enmity. My own brother was the worst one in showing it towards me. But they could not rob me of my peace: Jesus was in my heart and that was sufficient for me. During those six weeks not a doubt entered my soul, and I began to think that this would be so during the rest of my life; but I have afterwards experienced it to be otherwise.

My encounters in the barracks were not always the same or very pleasant. Against all the scorn and slander which came upon me. I received much peace in my heart which nothing and no one could take away.

When I was in the midst of soldiers and could testify boldly for my King, when I showed them the danger of losing their soul forever if they would not come at the feet of the Lord Jesus as poor sinners and learn to cry and beg Him for mercy, then it was at times as if hell had broken loose. I believe that if there had been stones there, they would have stoned me. It now usually ended in throwing a knapsack or a cartridge bag at my head; but I could bear this all with much patience.

It was not only my fellow comrades who could not bear me, but I had to suffer from the petty officers as well. There was one amongst them who was especially against me. The hatred towards me was depicted in his face. On a certain morning I was again engaged in telling them the well and the woe, and I also directed my words to this petty officer. Suddenly he roared like a lion and said: "You pious one . . . keep your . . . !" and at the same time he gave me a blow with the palm of his hand in my face, adding a terrific curse to it. I turned my other cheek towards him and said, "If you so desire, you can smite this one also." Then he walked away, and when he had gone he said to the soldiers, "Boys! let us do him no more evil; I believe he is better than we are." One of my mates told me this afterward.

It was always a cause of gladness for me when I saw the captain. He did not come very often, but when he came it was a feasting time for me.

On a certain occasion, he called the soldiers together and said, "Come, drummer! let us hear you beat upon your drum."

"But captain," I said, "I do not have my drum back yet."

"I know that," he remarked, "but I mean another drum. I read in my Bible that when the children of Israel had left Egypt, and God divided the Red Sea so that they could pass through it dry shod, then Miriam took a drum and therewith glorified God. Now I would like to see you tell all your companions how you also were led out of Egypt."

This was just what I wanted, and I told them all that the Lord had done to my soul. It was so quiet that you could hear a pin fall on the floor. The petty officers were also present, and I noticed that the one who smote me, listened with great attention. During this time my heart was burning with love towards my King, and my soul was like a watered garden.

Then the captain said, "Hearken, men! They are the most faithful and courageous soldiers, who are in the service of King Jesus!" And to the petty officers, he said, "I hope that you will not deal with him as a prisoner."

Before he left, he asked me if I had any requests to make, I approached him respectfully and said that I could not write, and that I had a great desire to let those dear people, who had been the means

unto my conversion, know the outcome of my sentence. He put me at ease by saying that he already had taken care of that. I thanked him very kindly; he then pressed my hand heartily and left the barracks.

From that time on, it seemed that there was more respect among the soldiers, at least I did not experience that outward enmity whenever I admonished and warned them. Often, however, this heart-evil could be read upon many faces.

The person most hostilely disposed towards me was the one most closely related to me—my own brother. In the presence of others he remained calm, but when we were alone together he often burst out severely. One time, he said to me with a terrible curse, "I wish I could murder you!" I answered, "If I could deliver your soul from the eternal woe with my blood, I would say, 'Just pierce me!' But this would not help you, but make your judgment so much the heavier; nothing but the precious blood of the Lord Jesus can save your soul from everlasting damnation."

It was all of no avail, however; he remained, to my grief, the same brute as I had formerly been.

The petty officer previously mentioned was entirely changed, since the time he had smitten me. It seemed that I had overcome evil by doing good, because he showed me wonderful friendship and affection from that time on.

Also, among the soldiers, there was one who showed the desire to meet and hear me speak. When he had time, he invited me to come with him to a solitary place at the inner court, and then we would talk there together for a long time until his service called him. After many years I met him again, and then heard from his lips how he also had found the Pearl of great price.

On a certain morning, I was told that there were two people asking for me. I hurried over there, and to my great joy it was the man and his wife who had only nursed me so charitably, but who were the means in God's hand of making me a different man. I embraced and kissed them as if they were my own father and mother, and all three of us wept for joy. We were permitted to spend a few hours at a solitary place, where we had nothing else to do but to speak about and praise the great mercies of God. And truly, our mouths were filled with spiritual laughing for the Lord had done great things for us. You may understand that we left that place very reluctantly, but we had to part; and I do not have to tell you how touching and hearty this parting was.

## Chapter 5

When the time of my punishment was over I was sent back into the army, and when I had hung the drum over my shoulders for the first time, it was as if someone from behind grasped me in the hips and pushing me forward, said: "You are now going into the wide world again." I scared, looking around, but perceived nothing.

And then . . . the first cloud covered the Sun again! I was now standing in the midst of the world again and in the same sinful surroundings as before. After leaving the barracks, many more dark clouds followed and at moments I thought that I could never get through. I could have no communion with the sins of my comrades, and when I testified against them it seemed as if all the devils of hell had broken loose, which then often stopped my mouth.

Frequently, I tried very hard to find solitary places, but seldom prospered therein. It seemed as if my companions could smell it when I did so: they persecuted me just about at all places. The nights were the most pleasant for me; then they would leave me in peace and it was for me at times as though it was as clear as day. Then I felt a fire burning within and it was as if the lovely Sun with its warming beams cherished and refreshed my soul. At times, however, it was different. Then I lay destitute and despondent; then I thought that everything was only imagination and it was as if some one stood at my bedside and said, "What a fool you are! Before this you had a much better life; go back, rejoice, and be happy!" Now and then these deceitful words were repeated, which tempted and attacked me so dreadfully on a certain night that I cried aloud: "Go away! Then I would rather die!" Then suddenly it was as if a ray of light came into my soul, so peaceful and pleasant as I had not experienced for a long time, and these words came to me: "Behold, I am with thee, and will keep thee in all places whither thou goest, for I will not leave thee, until I have done that which I have spoken to thee of."

These words entered my heart with such power that I did not dare to doubt that it was a word from heaven. This, however, did not last very long and soon I was sorely attacked and began to fear. A voice inwardly said that I had them only in my thoughts; that they were not to be found in the Bible and that they were nothing but reveries. I could not get them out of my mind, however; they accompanied me all over, and I began to believe that during the time I was in the home of Van Oort, I had heard him read them from the Bible.

It was perhaps about fourteen days after this unforgettable night, that I saw my desire fulfilled and I had an opportunity to hear the Word proclaimed publicly. It was Sunday morning, and a great multitude of people gathered together in the house of God. I thought that all these people must have the same desire that was in my heart. I said to myself, "What would they do here, otherwise?" It made a deep impression upon me. The preacher, an elderly man, appeared in the pulpit. His touching prayer was spoken out of my heart, and I melted like wax when he represented himself and his hearers as poor sinners before the Lord. He had a big Bible before him, and standing there with reverence and dignity, he told the people what portion of God's Word he would speak from. It was written in Genesis 28:15, and the words were the same that were brought to me in that

remarkable night. I could have cried from gladness: it was like cold water upon a thirsty soul. What I never heard before, I heard then. Jacob and Esau were twin brothers; one was loved and the other hated. The words and the particulars were so understandable, how my brother was the furious Esau and I the beloved Jacob. How the first fancied himself strong in his own strength, and the latter sought strength in the Lord. How Esau persecuted Jacob, but that all his endeavors did not succeed, and the Lord promised Jacob that He would be with him whither he went; and instead of meeting the furious Esau, caused him to meet Christ and eternal life. I was filled with joy and wonder, and just could not understand how the minister could say all the things that were in my heart, and how he had learned to know the smallest particular. I shall never, never forget this hour either; it was a real heart stimulation. I was sorry that the service did not last longer, although it must have been imagination when I heard someone say, upon leaving the church, "He has made it very long. It has become late." My soul was very much satisfied, and I left with the prize. For weeks afterward, I had to live on this strong food, and in the night it seemed to me as if I heard that minister again. Later, I learned to see that I then chewed the cud, as the ruminant animals do.

For many days I was favored with the pleasant sunshine, but after this, a sharp wind began to blow and I feared that I would be cast out. I had to learn a new lesson. One night, I was meditating on the great change in me: from a curser, I had become a suppliant, and since I left the home of Van Oort, not a curse had come over my lips any more. Then I heard a voice inwardly saying, "You certainly have advanced a lot. If you consider your comrades, then you are the best of them all. You don't curse, drink, gamble, or lie any more; you will soon be a great Christian." I listened with pleasure to those dictates of the heart and I began to believe that this surely was the truth, when these words came with power: "The heart is deceitful above all things, and desperately wicked: who can know it." I imagined that I had proceeded quite far already in the knowledge of my heart. No, I did not curse any more, but the night that followed it seemed as if all the curses of hell were in my heart. I laid my hand upon my mouth, fearing that I would vomit them out.

The Lord, however, appeared to me continually, and provided also in this need and helped out of all my distresses. I had to learn that, although I did not commit sin outwardly, it was nevertheless in my heart, although against my will and mind. The Lord showed me that He only justifies the wicked for Jesus' sake, and that I, a poor sinner, could only stand before God in the righteousness of His dear Son.

It may be that someone may wonder how I was taught all these things, without having been instructed therein by another person. To this query I must answer as follows: The Lord confirmed His Word

in me thus, that all His children shall be taught of Him, and that I had the Bible in my heart, before I could read it.

With regard to the circumstances of my military course, I would rather maintain silence. I was a drummer and remained a drummer. Between times, I have made a little outing and became a preacher of the Gospel. I have seldom lodged on fluff in the inn of this world; very often on a bag of straw, and many a time in the field that was sometimes soaked from the rain or moistened from the nightly dew. How often have I heard the roaring of the guns; I beheld thousands of men and horses fall about me; I was also in the hands of the enemies, but at all times saved by Israel's God Who fulfilled His Word continually: "At all places whither thou shall go, I shall be with thee."

Circumstances wherein I could very clearly observe the hand of God, of which there are many and can never be forgotten, I wish to relate, to the glory of God.—(To be continued.)

### Sinners in the Hands of an angry God.

By JONATHAN EDWARDS.

"Their foot shall slide in due time."—Deut. xxxii:35.

In this verse is threatened the vengeance of God on the wicked unbelieving Israelites, who were God's visible people, and who lived under the means of grace; but who, notwithstanding all God's wonderful works towards them remained void of counsel, having no understanding in them. Under all the cultivations of heaven, they brought forth bitter and poisonous fruit; as in the two verses preceding the text, their foot shall slide in due time, seems to imply the following things, relating to the punishment and destruction to which these wicked Israelites were exposed.

1. That they were always exposed to destruction; as one that stands or walks in slippery places is always exposed to fall. This is implied in the manner of their destruction coming upon them, being represented by their foot sliding. The same is expressed Ps. Lxxiii: 18: "Surely thou didst set them in slippery places; thou castest them down into destruction."

2. It implies, that they were always exposed to sudden unexpected destruction. As he that walks in slippery places is every moment liable to fall, he cannot foresee one moment whether he shall stand or fall the next; and when he does fall, he falls at once without warning, which is also expressed in Ps. Lxxiii. 18, 19. "Surely thou didst set them in slippery places; thou castest them down into destruction: how are they brought into desolation as in a moment."

3. Another thing implied is, that they are liable to fall of themselves, without being thrown down by the hand of another; as he that stands or walks on slippery ground needs nothing but his own weight to throw him down.

4. That the reason why they are not fallen already, and do, not fall now, is only that God's appointed time is not come. For it is said, that when that due time, or appointed time comes, their foot shall slide. Then they shall be left to fall, as they are inclined by their own weight. God will not hold them up in these slippery places any longer, but will let them go; and then, at that very instant, they shall fall into destruction; as he that stands on such slippery declining ground, on the edge of a pit, he cannot stand alone, when he is let go he immediately falls and is lost.

The observation from the words that I would now insist upon is this — "There is nothing that keeps wicked men at any one moment out of hell, but the mere pleasure of God." By the mere pleasure of God, I mean His sovereign pleasure, His arbitrary will, restrained by no obligation, hindered by no manner of difficulty, any more than if nothing else but God's mere will had in the least degree, or in any respect whatsoever, any hand in the preservation of wicked men one moment. The truth of this observation may appear by the following consideration.

1. There is no want of power in God to cast wicked men into hell at any moment. Men's hands cannot be strong when God rises up. The strongest have no power to resist Him, nor can any deliver out of His hands. He is not only able to cast wicked men into hell, but He can most easily do it. Sometimes an earthly prince meets with a great deal of difficulty to subdue a rebel, who has found means to fortify himself, and has made himself strong by the numbers of his followers. But it is not so with God. There is no fortress that is any defence from the power of God. Though hand join in hand, the vast multitudes of God's enemies combine, and associate themselves, they are easily broken in pieces. They are as great heap of light chaff before the whirlwind, or large quantities of dry stubble before devouring flames. We find it easy to tread on and crush a worm that we see crawling on the earth; so it is easy for us to cut or singe a slender thread that any thing hangs by: thus easy it is for God, when He pleases, to cast His enemies down to hell. What are we, that we should think to stand before Him, at whose rebuke the earth trembles, and before whom the rocks are thrown down?

2. They deserve to be cast into hell; so that divine justice never stands in the way, it makes no objection against God's using His power at any moment to destroy them. Yea, on the contrary, justice calls aloud for the infinite punishment of their sins. Divine justice says of the tree that brings forth such grapes of Sodom, "Cut it down,

why cumbereth it the ground? " Luke xiii:7. The sword of divine justice is every moment brandished over their heads, and it is nothing but the hand of arbitrary mercy, and God's mere will that holds it back.

3. They are already under a sentence of condemnation to hell. They do not only justly deserve to be cast down thither, but the sentence of the law of God, that eternal and immutable rule of righteousness that God has fixed between Him and mankind, is gone out against them, and stands against them; so they are bound already to hell, John. iii:18. "He that believeth not is condemned already." So that every unconverted man properly belongs to hell; that is his place; from thence he is, John viii:23. "Ye are from beneath;" and thither he is bound; it is the place that justice, and God's Word and the sentence of His unchangeable law assigns to him.

4. They are now the objects of the same anger and wrath of God, that is expressed in the torments of hell. And the reason why they do not go down to hell at each moment is not because God, in whose power they are, is not then not very angry with them; as He is with many miserable creatures now tormented in hell, who there feel and fear the fierceness of His wrath, yea, God is a great deal more angry with great numbers that are now on earth: yea, doubtless, with many that are now in this congregation, who it may be are at ease, than He is with many of those who are now in the flames of hell. So that it is not because God is unmindful of their wickedness, and does not resent it, that He does not let loose His hand and cut them off. God is not altogether such an one as themselves, though they may imagine Him to be so. The wrath of God burns against them, their damnation does not slumber; the pit is prepared, the fire is made ready, the furnace is now hot, ready to receive them; the flames do now rage and glow. The glittering sword is whet, and held over them, and the pit has opened its mouth under them.

5. The devil stands ready to fall upon them, and seize them as his own, at what moment shall God permit him. They belong to him; he has their souls in his possession, and under his dominion. The Scripture represents them as his goods; Luke xi:12; The devils watch them; they are ever by them at their right hand; they stand waiting for them, like greedy hungry lions that see their prey, and expect to have it, but are for the present kept back. If God should withdraw His hand, by which they are restrained, they would in one moment fly upon their poor souls. The old serpent is gaping for them; hell opens its mouth wide to receive them; and if God should permit it, they would be hastily swallowed up and lost.

6. There are in the souls of wicked men those hellish principles reigning, that would presently kindle out into hell fire, if it were not for God's restraints. There is laid in the very nature of carnal men a foundation for the torments of hell. There are those corrupt principles, in reigning power in them, and in full possession of them,

that are seeds of hell fire. These principles are active and powerful, exceeding violent in their nature, and if it were not for the restraining hand of God upon them, they would break out, they would flame out after the same manner as the same corruptions, the same enmity does in the hearts of the damned souls, and would beget the same torments as they do in hell. The souls of the wicked in Scripture are compared to the troubled sea, Isa. Lvii. 20. For the present, God restrains their wickedness by His mighty power, as He does the raging waves of the troubled sea, saying "Hitherto shalt thou come, but no further;" but if God should withdraw that restraining power, it would soon carry all before it. Sin is the ruin and misery of the soul; it is destructive in its nature; and if God should leave it without restraint there would need nothing else to make the soul perfectly miserable. The corruption of the heart of man is immoderate and boundless in its fury; and while wicked men live here, it is like fire pent up by God's restraints, otherwise it would immediately turn the soul into a fiery oven, or a furnace of fire and brimstone.

7. It is no security for wicked men for one moment, that there are no visible means of death at hand. It is no security to a natural man that he is now in health, and that he does not see which way he should now immediately go out of the world by an accident, and that there is no visible danger in any respect in his circumstances. The unseen, un-thought of ways and means of persons going suddenly out of the world are innumerable and inconceivable. Unconverted men walk over the pit of hell on a rotten covering, and there are innumerable places in this covering so weak that they will not bear their weight, and these places are not seen. The arrows of death fly unseen at noon-day; the sharpest sight cannot discern them. God has so many different unsearchable ways of taking wicked men out of the world and sending them to hell, that there is nothing to make it appear that God had need to be at the expense of a miracle, or go out of the ordinary course of His providence to destroy any wicked man at any moment. All the means that there are of sinners going out of the world are in God's hands, and so universally and absolutely subject to His power and determination, that it does not depend at all the less on the mere will of God, whether sinners shall at any moment go to hell, than if means were never made use of, or at all concerned in the case.

8. Natural men's prudence and care to preserve their own lives, or the care of others to preserve them, do not secure them a moment. To this, divine providence and universal experience do also bear testimony. There is this clear evidence that men's own wisdom is no security to them from death; that if it were otherwise we should see some difference between the wise and politic men of the world, and others, with regard to their liableness to early and unexpected death: but how is it in fact? Eccles. ii:16. "How dieth the wise-man? even as the fool."

9. All wicked men's pain and contrivance which they use to escape hell while they continue to reject Christ, and so remain wicked men do not secure them from hell one moment. Almost every natural man that hears of hell, flatters himself that he shall escape it; he depends upon himself for his own security; he flatters himself in what he has done, in what he is now doing, or what he intends to do. Every one lays out matters in his own mind how he shall avoid damnation, and flatters himself that he contrives well for himself, and that his schemes will not fail. They hear indeed that there are but few saved, and that the greater part of men that have died heretofore are gone to hell; but each one imagines that he lays out matters better for his own escape than others have done. He does not intend to come to that place of torment; he says within himself, that he intends to take effectual care, and to order matters so for himself as not to fail. But the foolish children of men miserably deluded themselves in their own schemes, and in confidence in their own strength and wisdom; they trust to nothing but a shadow. The greater part of those who heretofore have lived under the same means of grace and are now dead, are undoubtedly gone to hell; and it was not because they were not as wise as those who are now alive: it was not because they did not lay out matters as well for themselves to secure their own escape. If we could speak with them, and inquire of them, one by one, whether they expected, when alive, and when they used to hear about hell, ever to be the subjects of that misery: we doubtless, should hear one and another reply, "No, I never intended to come here: I had laid out matters otherwise in my mind; I thought I should contrive well for myself: I thought my scheme good. I intended to take effectual care; but it came upon me unexpected; I did not look for it at that time, and in that manner, it came as a thief: Death outwitted me: God's wrath was too quick for me. Oh, my cursed foolishness! I was flattering myself, and pleasing myself with vain dreams of what I would do hereafter; and when I was saying, peace and safety, then suddenly destruction came upon me."

10. God has laid Himself under no obligation, by any promise to keep any natural man out of hell one moment. God certainly made no promises either of eternal life, or of any other deliverance or preservation from eternal death, but what are contained in the covenant of grace, the promises that are given in Christ, in whom all the promises are yea and amen. But surely they have no interest in the promises of the covenant of grace who are not the children of the covenant, who do not believe in any of the promises, and have no interest in the Mediator of the covenant.

So that, whatever some have imagined and pretended about promises made to natural men's earnest seeking and knocking, it is plain and manifest, that whatever pains a natural man takes in religion, whatever prayers he makes, till he believes in Christ, God is under no obligation to keep him a moment from eternal destruction.

So that, thus it is that natural men are held in the hand of God, over the pit of hell, they have deserved the fiery pit, and are already sentenced to it; and God is dreadfully provoked, His anger is as great towards them as to those that are actually suffering the executions of the fierceness of His wrath in hell, and have done nothing in the least to appease or abate that anger, neither is God in the least bound by any promise to hold them up one moment; the devil is waiting for them, hell is gaping for them, the flames gather and flash about them, and would fain lay hold on them, and swallow them up, the fire bent up in their own hearts is struggling to break out: and they have no interest in the Mediator, there are no means within reach that can be any security to them. In short, they have no refuge, nothing to take hold of; all that preserves them every moment is the mere arbitrary will, and uncovenanted unobliged forbearance of an incensed God!

(To be continued.)

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### **New Church Opened in Dingwall.**

A new church for the Dingwall Free Presbyterian Church, was opened on the evening of 12th May, 1959, by the Moderator of the Northern Presbytery, the Rev. William Grant, Halkirk, Caithness. Mr. Grant conducted public worship and preached from Jude, verse 3, "That ye should earnestly contend for the faith which was once delivered unto the saints," before a large congregation which filled the church to overflowing. There would be at least 400 present and the Rev. Robert R. Sinclair, Wick, Clerk of Synod, was requested by Rev. D. A. Macfarlane, M.A., Minister of the congregation, to hold a service at the same time in the old church, with quite a number of friends who could not be accommodated in the new building.

Rev. Mr. Grant referred in his discourse to "the faith" which included the fundamental doctrines of the gospel, such as the atonement made by the Lord Jesus Christ, and His resurrection. The Covenanters, the Disruption fathers of 1843, and the late Rev. Donald Macfarlane, former Minister of the congregation who, in 1893, protested in the Free Church Assembly against the Declaratory Act, were instances of contending for the faith. Mr. Grant emphasised that to-day there was more need than ever to contend because of Modernism, Romanism, and the endeavours to impose Episcopacy once more upon Scotland. Godlessness in the present age called for a witness to the faith of the Gospel of Christ.

At the close of the service the Moderator formally declared the Church open as a place of worship.

The Rev. Robert R. Sinclair, having returned to the new Church, was then called upon to address the congregation. He stated that the Church now built was linked with the fact of past departures from the Word of God and the doctrines of the Confession of Faith; and

on the other hand with the faithful adherence to the Truth by the late Rev. Donald Macfarlane in 1893, who was instrumental, under God, in forming the Free Presbyterian Church. Mr. Sinclair likened the building of the Church to the building of the Ark by Noah, in as much as the present Church had been built in a day of widespread wickedness and moral corruption. Reference was made to the old building and the new, in the light of what took place in the days of Ezra, when the chief of the fathers who had seen the first temple (Solomon's) when they saw the foundation of the new temple laid at Jerusalem wept with a loud voice. It might be that some were sad at heart at the remembrance of godly ministers, men and women whom they had heard and met at services in the old building in the past. Others in Ezra's day shouted aloud for joy at the laying of the foundation of the new temple, and Mr. Sinclair thought there were those present who truly rejoiced at the erection of this new Church, on the ground of divine promises that the Lord will yet fill His House with glory, and that greater glory will yet be bestowed upon the Church of Christ in relation to the ordinances of His House. Mr. Sinclair exhorted the congregation to pray for their beloved Pastor, that he would be enabled to continue to preach the glory of Christ's Person and redeeming work; and also for the outpouring of the Holy Spirit upon them all that the knowledge of Christ's glory would fill their hearts.

Rev. A. F. Mackay, Clerk of Presbytery, also spoke suitably to the occasion, and in conclusion, Rev. Mr. Macfarlane thanked Mr. Dugald Matheson, Treasurer, Mr. Donald Kelly, and the Architects and Builders for their respective hearty assistance and work in the erection of so fine a Church. Thanks was also due to the Dunbar family, and Mr. William Logan for making available the excellent site.

Friends attended this ceremony from Caithness, Sutherland, Ross-shire, Isle of Raasay, Inverness and surrounding districts, and from Glasgow and Edinburgh, etc. The collection taken at the service amounted to the handsome figure of over £330.

The Moderator concluded the evening's proceedings with the singing of the last three verses of the 72nd Psalm and the Benediction.

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#### **The late Mrs. Margaret MacLeod, Inverness.**

The wise man says that the memory of the just is blessed. It may therefore be profitable to recall something of the life of one who lately passed from our midst to be with the Lord whom she loved and followed throughout a long life which the Lord was pleased to grant her in this wilderness. Margaret MacLean was born at Cove, about 3 miles from the village of Inverasdale in Gairloch about the year 1870. Of a family of 3 sons and 2 daughters she was the youngest and had the blessing of a godly upbringing, her father especially, a

fisherman to trade, being known as a man who feared the Lord, although he made no public profession of his faith. When she lost her father at an early age, she felt his death deeply and always referred to him with the greatest affection. It is often true that parents who have taught their children from infancy to walk in the paths of wisdom have not lived to see their labours bear fruit in their own families, nevertheless their children will rise up to call them blessed. Parents ought therefore not to grow weary in well-doing, for in due season they will reap if they faint not.

Her connection with the Free Presbyterian Church came about through her marriage at the age of 24 years to Alexander MacLeod of Braes, Inverasdale. Although her family remained in the Free Church in spite of the Declaratory Act of 1892 becoming part of the law and constitution of the Church, her husband had already severed all connection with the Declaratory Act Free Church, and insisted that the marriage should be performed by Rev. J. R. MacKay, who was at that time minister of the Free Presbyterian Church in Gairloch, much against the wishes of the bride's parents. Her husband made no public profession of the gospel, but those who knew him had no doubt that he was a gracious man. Mrs. MacLeod was deprived of her husband in 1911, and was left with a family of 3 daughters and 2 sons to care for. She was called to suffer family affliction which she bore uncomplainingly in the spirit of meekness. One of her twin sons, Roderick, was killed in a motor cycle accident at the August grouse shooting in 1930 while working as gamekeeper on the Fairburn Estates in Ross-shire. This bereavement greatly upset her, and severely tried her in her faith. Two years later she again tasted the cup of sorrow when a daughter died in the Royal Infirmary, Inverness. Mrs. MacLeod left Gairloch to reside in Inverness in 1929 and remained till the time of her last illness in 1956.

From her earliest years Mrs. MacLeod was the subject of religious impressions and while quite young had solemn views of death and eternity, particularly when listening to the preaching of the gospel in public. How these impressions were deepened into true conviction of sin which, we believe, from remarks which she made about this period of her life was a gradual and protracted work, or how deliverance came, we are unable to say. It is very likely that she obtained relief under the preaching of Rev. Duncan MacKenzie, while minister at Gairloch. She was received into full membership by the Gairloch session who "unhesitatingly admitted her as a member in full communion" with the congregation in October 1920.

Some time after becoming a member a cloud of darkness came over her mind, which made her take to her bed thinking that she had been deceiving herself and doubting whether she had saving grace. She continued for some time under this temptation. Her former minister, Rev. Duncan MacKenzie wrote her a letter from Kames which gave her great comfort and the words which he quoted, "Come

now and let us reason together, saith the Lord; though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool"—Isaiah 1, verse 18, seem to have entered her heart with power and comfort and the cloud was gone. She rose at once off her bed and rejoiced as in the days of her youth. Ever after when these words were quoted in public worship in God's House, they revived in her something of the joy and gladness of that season.

She was not a stranger to the temptations of the evil one. About 2 years before coming to Inverness, while still at Inverasdale, she was sorely tried with low views of her own unworthiness, concluding that she was not worthy to partake of the least of the Lord's mercies, even to the extent of refusing to take her daily food. Her health was affected and she could not sleep and fears were felt by her friends that her mind might give way under the strain. The late John MacAulay, Applecross was missionary at Laide and Inverasdale at the time and on returning on Monday from Inverasdale, he called at a friend's house at Laide and told her that Mrs. MacLeod was in poor health. She went by mail car the following morning, accompanied by Mrs. MacLeod's daughter, to Inverasdale. Mrs. MacLeod confided to her the heavy trial through which she was passing, but was prevailed on to take some food. She slept that night and before her friend left her the following evening she was much refreshed and had made up her mind to go to the Ullapool communion in 2 weeks' time. Here Rev. Neil MacIntyre preached on the Friday evening from part of the 7th chapter of Genesis, taking for his subject the building of the Ark, the various rooms which were constructed inside the Ark, and the people who were to be taken into those rooms, with special reference to Christ and his people. This sermon was greatly blessed to her and from this time she was never more troubled with this temptation.

Mrs. MacLeod was a woman of prayer and often obtained indications of the Lord's will in secret. He has promised that He will reveal His secret to those who fear Him and show them His covenant. At one time at Inverness towards the end of the last war, when an air raid warning was sounded, she went at once to her knees. The promise given to Hezekiah was laid strongly on her mind, "Therefore thus saith the Lord concerning the King of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same way shall he return and shall not come into this city, saith the Lord. For I will defend this city to save it for mine own sake, and for my servant David's sake"—Isaiah xxxvii, vv. 33-35. She felt such strength and assurance from these words that she thought of going down to the men on home guard duty to tell them that they might go home. It is a remarkable fact that Inverness passed untouched by bombing from the air through the war.

The winter before Mrs. MacLeod left Inverness to stay with her daughter, Mrs. Neil MacLeod, Post Office, Inverasdale where she ended her earthly course, she was greatly weakened by an attack of pneumonia and seldom after appeared in church. One stormy Sabbath morning, shortly after she had recovered from her illness, she dressed and prepared to go to the morning service as usual. Her son, Neil who with his wife carefully tended and nursed her in her illness, attempted to dissuade her and finally the force of the storm compelled her to stay indoors. She broke down weeping, but as she made her way back to her bed room the words came to her, "My grace is sufficient for thee, for my strength is made perfect in weakness"—ii Cor. xii, v. 9, with such power and sweetness that her disappointment was at once removed and she submitted to the Lord's will. She had some premonition that she would never again be able to attend God's House. This promise remained with her to the end, even when memory and the powers of nature were greatly impaired. This godly woman finished her earthly course in April 1957, and her earthly remains were laid to rest in the Gairloch Graveyard.

Mrs. MacLeod has left behind a fragrant memory among her friends who knew her. She was a woman of sterling worth and unpretentious piety, given much to secret prayer, exercised over the declensions of the dark day in which we live, bold in reproving sin, and genuinely attached to the Saviour and his Cause and people. To her daughters and to her son in Inverness who survive, we extend our sincere sympathy.—A.F.M.

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#### **The late Mrs. C. Munro, Toronto, Canada.**

If, as one of the great divines has put it: "There is not so powerful a sermon in the world as a consistent Christian life," then the worthy subject of this brief biographical sketch, by her sincerely consistent and faithful life, walk, and conversation, manifested, from early girlhood to a ripe old age, what a powerful sermon life-long vital godliness can be. Mrs. C. Munro was born on the 12th September, 1864, and was the ninth child of a family of ten; her parents being Mr. and Mrs. George Gilbertson, who lived in the vicinity of Olig, Caithness. As a child she was baptized by the saintly, faithful, and justly-renowned Rev. Dr. Kennedy of Dingwall. As her home was some miles from church, it was not considered advisable to make her walk all that distance, till she was about six years of age. The preacher on that, to her, memorable occasion, was the above-named Dr. Kennedy, and on her return home, she amazed her mother by asking for the true spiritual meaning of the words: "Let the word of Christ dwell in you richly in all wisdom," that being the subject of Dr. Kennedy's discourse. The deep ineradicable impression made on her mind by that discourse, and the beautifully solemn and heavenly aspect, characteristic of this renowned and powerful preacher's countenance,

remained with her all her days, and she referred to that event, with ardent gratitude, even in the ninety-fourth year of her age. This interesting incident, with its subsequent fruit in true piety over a long period of years, emphasises the importance of taking children to church as early in life as possible. The regular family pew, under a faithful ministry, is an unrivalled institution for moulding character.

She had been married several years before her immigration to Canada, her husband being a brother of the late worthy Mr. Hugh Munro, our highly-esteemed missionary at Beauville. Her parents, and six brothers and three sisters, came to Canada before her. They are all now buried in Simcoe Cemetery. She lost three of her children at birth before she left Caithness, and this afflicting dispensation was a great grief and trial to her, when, before the birth of her fourth child, the truth spoke to her with power: "This same shall comfort us concerning our work and toil of our hands," which words, she afterwards discovered, were the prophetic ones spoken by Lamech concerning his son, Noah. It proved so in her case also, as the child survived, and grew up to care for her mother, lovingly, during the last thirty years of her life. Mrs. Munro passed peacefully away on 15th December, 1958.

Mrs. Munro arrived in Canada in 1905, and lost her husband five years later, leaving her with three small children, whom she creditably brought up, though not without a great trial and struggle, but ingrained grit and determination, steeped in believing prayer, and dependence on God's merciful provision, as embodied in His precious promises to widows and orphans, upheld her throughout. After a hard struggle of two or three years, a matron was needed for the Orphaned Children's Home, in the town of Simcoe, Ontario, Canada, and, because of her exemplary integrity, she was offered, and accepted, the position. She always regarded this as a marvellous providential arrangement, as she had a comfortable home and accommodation for herself and family, as well as affording her her heart's desire to instruct the young children under her superintending care, many of whom wrote to her in after years to express their heartfelt gratitude for the valuable character-moulding instructions given, exemplified by the consistent example of true Christianity set by her daily life. When she retired she bought a house in Simcoe, where many of our church's deputies, including the present writer, enjoyed liberal generosity under her hospitable roof. Latterly she removed to Toronto to be with her daughter to the end.

Mrs. Munro was a life-long friend of the late Mrs. Auld, with whom she regularly corresponded till the latter laid down her able and cultured pen at death. From the time, in early girlhood, the Word of God was made to dwell in her richly, it continued her un-failing daily companion, friend, and instructor of heart, lip and life, to the end, while she literally prayed without ceasing. When her

only son, Mr. John R. MacKay Munro, now a bank-manager in Hamilton, Ontario, tried to test her extraordinary knowledge of the Scriptures shortly before she died, he offered to read a chapter in her hearing. He deliberately omitted a verse near the beginning, and another one near the end. At the conclusion she thanked him for reading to her, but advised him, for the future, to be more careful in reading the Word of God, as he had omitted two verses, which she repeated with perfect accuracy. No doubt he anticipated this result, as would any one who knew her. Not only was she widely read in the writings of the great divines of the past, especially Scottish ones, but up to the last she read Protestant evangelical magazines from every part of the English-speaking world. She often sent cuttings from these, which periodically were published in our "Young People's Magazine," direct to the Editor, but often through the present writer, with whom she regularly corresponded to the end. Her interest in the young, boys and girls, young men and women, never abated, doubtless due to her own girlhood's blessed experience. Her long life bridged the chasm between two widely separated generations.

She was gifted with an extraordinary retentive memory, keen penetrating intelligence, spiritual discernment, ready wit, a keen sense of humour, and, above all, an uncompromising, rigidly-fixed and stereotyped fidelity to the eternal, immutable, infallible doctrines of free and sovereign grace, the only doctrines, by the power of the Holy Spirit, that can save a soul.

Mrs. Munro, though severely tried and tempted by the world, the flesh and Satan, within and without, and in combination, never developed a sour, stern, melancholy facial aspect, but would have cordially subscribed the words of Rev. Richard Baxter: "Always cultivate the friendship of the most cheerful type of Christians, for there is no mirth like the mirth of believers." Some regarded her as too strictly rigid relative to Sabbath observance, evangelical Protestantism, and the doctrines of free and sovereign grace, but such, without realizing it, were paying a tribute to her unswerving fidelity to principle.

Despite her long isolation from Free Presbyterians in a remote part of Canada, she never once, in the least degree, swerved in her cordial loyalty to the Free Presbyterian Church of Scotland. When the present writer teased her relative to her admiration for the late Rev. Prof. John R. MacKay, D.D., seeing she named her only son after him, she replied: "I always admired him, and still do, for his undoubted piety and eloquence as a preacher, but when he left the Free Presbyterian Church of Scotland, I most certainly did not follow him then, for God never asked anybody to leave a pure and Scriptural church for a less pure and less Scriptural one," a phrase of which the present writer has made frequent use in speaking and writing since. She could not suffer vacillating professing Christians, who seemed, like the weather-vane, to change with every wind that blew.

While, naturally enough, she had great regard for Dr. Kennedy of Dingwall, she so admired the late Revs. James S. Sinclair and Neil Cameron, Glasgow, that she could quote their writings with the greatest ease, and ardent admiration. She loved them with a true heart fervently. In a letter to one of our ministers shortly before she died, she said "I am sick-tired of myself." To do justice in a biographical sketch to the rich long-life experience of Mrs. Munro, one would need to write a fairly-large booklet with a much more competent pen than the present one, for Mrs. Munro represented a type of Christian, common enough in Dr. Kennedy's day, but extremely rare nowadays, for they are fast disappearing from the view of our day and generation. She was naturally courteous, attractive, and cheerful, and admired by all true Christians. It is not at all surprising that her own son, two daughters, and grand-children, deeply mourn their loss, which was her great and everlasting gain. May her instructions and example be blessed abundantly to them all. With all due respect to the value of space in our magazine, one does not apologise for writing thus lengthily about a fast-disappearing type of consistent uncompromising Christian, with her well-nigh inexhaustible fund of enriching and edifying anecdotes and conversations of the godly men and women of her young days.—John P. MacQueen.

### Searmonan.

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

(Air a leantuinn bho t.d. 57)

Bha 'n duine urramach, an t-Ollamh *Love*, ag ràdh, Bha am ann 'n uair, a thaobh foillseachadh glòir na Diadhachd, a dh'fhaodadh e da-rìreadh a bhi air a ràdh gu'n robh an talamh ni bu shaoibhire na neamh. 'N uair a bha Iosa gu faicsinneach anns an t-saoghal so, bha ann ionmhas na bu luachmhoire na bha ri fhoatainn anns an neamh a b'airde. A leantuinn a mach an smuainte so, nach fhaod sinn a ràdh gu'n robh neamh air a dheanamh saoi bhir os ceann na b'urra inntinnean naoimh agus aingeal a bhreithneachadh air thoiseach air e ghabhail àite, 'n uair a chaidh Rìgh na Glòir, an deigh crìoch a chur air obair ioraslachaidh, a steach an sin am measg buaidh-chaithream an fheachd neamhaidh:—"Togaibh, a gheatachan 'ur cinn, agus bithibh air 'ur togail suas, a dhorsaibh siorruidh; agus thig Rìgh na Glòir a steach." Bha cuideachadh nuadh air a thoirt dhoibh gu Dia fhaicinn, anns an Uan a chaidh a mharbhadh; bha raoin ùr agus neo-chrìochnach air a fosgladh suas, gu bhi air a siubhal gun sgios tre na h-àlaibh ri teachd, ann a bhi faotainn foillseachaidhean as ùr agus a sior-mheudachadh air saoi bheasan glòir iomlanachdan na Diadhachd mar a tha iad air am foillseachadh ann an obair na saorsa.

Tha Dia a gabhail tlachd 'n a chreutairean naomha, obair a làimhe;—na h-ainglean a tha treun ann an neart a chùim E 'n an ion-racas, agus a mhuinntir shaorta shuas a cheannaich E Dha Fein le leithid de luach. Tha E cumail co-chomunn riutha, agus tha iad ag imeachd maille Ris agus a deanamh seirbhis Dha. Agus ann an sin, tha "abhainn fhior-ghlan a dh'uisge na beatha, soilleir mar chriostal, a teachd a mach a Rìgh-chaithir Dhé, agus an Uain;" agus "ann am meadhon sràide na caithreach, agus air gach taobh de'n abhainn, bha craobh na beatha a' giulain da ghné dheug toraidh, agus a toirt a toraidh uaipe gach uile mhios; agus bha duilleach na craoibhe chum leighis nan cinneach. Agus cha bhi mallachd air bith ann ni's motha: ach bithidh rìgh-chaithir Dhé agus an Uain innte: agus ni a sheirbhisich seirbhis dha." "Agus cha bhi oidhche an sin, agus cha'n eil feum aca air coinnil, no air solus na greine: oir bheir an Tighearna Dia solus daibh: agus rioghaichidh iad gu saoghal nan saoghal." An urrain dòchas a bhi againn a bhi air ar gabhail a stigh do'n aite ghlòrmhor sin, gu tàmh a ghabhail ann an tigh an Tighearn' gu bràth? Bithidh a cheisd so, ann an tomhas àraidh, air a freagairt, le bhi toirt fa'n ear na briathran a leanas.

*"Maille ris-san fòs a tha leonta agus iorasal 'n a spiorad."*

Ciod e'n t-atharrachadh n'an cromadh sìos a tha'n so bho'n àite àrd agus naomh. Gidheadh cha'n eil e cho iongantach ri tearnadh bho neamh gu talamh; oir tha ioraslachd lehobhah a reir a mhòrachd; tha E còmhach feur na machrach; tha E cluinntinn na fithich òg 'n uain a ghlaodhas iad; cha tuit an gealbhan a dh'ionnsuidh an làir as eugmhais; tha truaighe nan creutairean is tàireil a' measg a chreutairean reusanta a gluasad iochd-san;—ach tha'n tearnadh anns an t-seadh so, bho'n ionad naomh a dh'ionnsuidh cridhe a pheacaich. Bhitheadh so na ni tuilleadh is mòr air son a bhi air a chreidsinn, mar bhitheadh gu'm bheil ni eile a b'iongantaiche fìor, 's e sin, gu'n d'thainig an dara Pearsa anns an Diadhachd ghlòrmhor a nuas bho neamh gu Betlehem, gu Calbharai, a chum agus gu'm b' urrain Dia a ris àite-còmhnuidh a bhi Aige ann an cridheachan dhaoine peacach. Chuir Dia an t-Athair E—'s ann a reir sin a bha ghràdh—agus thainig E ann an coslas feola peacach—a reir sin bha gràdh a Mhic—gu riarachadh a thoirt air son ciont' dhaoine, cionta a bha fògradh Dhé a mach as a chridhe; a chum agus gu'm bitheadh e a reir glòir agus naomhachd an Tì Ard agus Naomh a bhi cur a mach a chumhachd ann a bhi glanadh a chridhe agus ga ullachadh a ris gu bhi 'n a theampull Dha Fein.

'S e obair reite agus saoraidh Mhic Dhé anns an fheoil an obair is motha os ceann gach tomhas de oibribh Dhé. Ach 's e 'n obair is faisg oirre ann am meudachd agus ann an gràs, a tha air a foillseachadh (ged nach fhaic sinn i gus an tig sinn fodh a buaidh) obair an Spioraid Naoimh ann an cridhe salach, clachach, uaibhreach, a pheacaich, ga ath-nuadhachadh air a leithid de dhòigh agus gu'm bheil e air a dheanamh freagarach gu Dia a ghabhail còmhnuidh ann. 'S e

th'ann so ach obair anns am bheil ro-mheudachd cumhachd Dhé, cho maith ri ro-shaoibhreas a ghràis, gu glòrmhor air a foillseachadh. Bheir E'm brat-sgàile air falbh; bheir e'n cridhe cloiche air falbh; foillsichidh E dhuinn 'n a lagh teinnteach fhìreantachd agus fhearg an aghaidh peacaidh; tha E leigeadh a stigh solus a lagha sin air na cridheachan againn; tha E ga thilgeadh air ais air gach nì a rinn sinn riamh; tha E ga'r deanamh mothachail air ealach do-labhairt ciont a pheacaidh. An sin fairichidh sinn Fhocal a bhi mar an teine agus an t-òrd a bhriseas a chreag 'n a bloighdibh. Ach cha leoir so. Tha E foillseachadh dhuinn a ghràs, a ghràs 'n a morachd, air a foillseachadh 'n a Mhac—a cromadh bho'n àite àrd agus naomh gu bhi saoradh pheacach bho dhol sìos do'n t-slochd. Tha E toirt oirne a bhi cluinn-tinn guth a ghràis sin—an gràs air an robh sinn a deanamh dìmeas—ag ràdh, "Thigeadh-mid a nis, agus tagradh-mid r'a cheile; ged robh 'ur peacaidhean mar an sgàrlaid, bithidh iad geal mar an sneachd: ged robh iad dearg mar chorcuir, bithidh iad mar olainn." Is ann an sin a tha fìor ioraslachd, mothachadh air cho tur neo-airidh 's a tha sinn, togradh gu sinn fein ioraslachadh agus Dia àrdachadh, air oibreachadh anns a chridhe. Tha mothachadh air feum spioradail, air coinneachadh ris le foillseachadh air an lànachd a tha ann an Crìosd, agus an t-eagal roimh fheirg air a thoirt air falbh le creidimh ann am fuil na rèite; ach le fàs ann an eolas air Dia agus ann am fein-fhiosrachadh air a ghràs, agus le fàs ann an eolas air a pheacadh agus air plàigh a chridhe, tha fàs ann an ioraslachd. Esan a their, "Tha mi nì's lugha na'n tì is lugha de na naoimh uile," co-aontaichidh e ris a pheacadh aig stòl-chas Dhé ann a bhi'g ràdh mar an ceudna, "A Dhé dean tròcair ormsa a tha am pheacadh." Is ann de thròcairean an Tighearna a tha e nach eil sinn air ar caitheamh as, do-bhrìgh nach eil fàilinn air a thròcair. Is e, uime sin, ioraslachd, fonn freagarach a chridhe ann an creutair a thuit ach gidheadh a tha air a shaoradh—sealladh air mòrachd, naomhachd, agus gràs Dhé, agus mothachadh air cho falamh, neo-airidh 's a tha e fein, ga threorachadh gu bhi'g ardachadh Dhé agus gu bhi deanamh uail Ann-san a mhàin. Agus far am bheil ioraslachadh 'n a prìomh chleachdadh a thaobh Dhé, bithidh ioraslachd a thaobh a cho-chreutairean agus a bhràithrean 's an Tighearna; cha'n e mhàin gu'm bheil gràdh a ghnàth maille ri gràs,—gràdh a treorachadh neach gu urram a thoirt do na h-uile dhaoine, ach gu h-araidh do na bràithrean—ach do bhrìgh gur aithne do gach uile Chrìosduidh na comainean fodh'm bheil e, a theachdan gearr, agus a pheacaidhean, mar nach aithne dha sin ann am muinntir eil.

Maille ri neach a tha dhe leithid sin de spiorad tha Dia a gabhail còmhnuidh. 'S e toradh gràs Dhé Fein a tha ann an ioraslachd; tha e luachmhor na shealladh do-bhrìgh sin. Tha mòran do Dhia air fhàicinn ann; 's e 'n suidheachadh a tha deanamh dhaoine freagarach gu bhi cur luach air tròcair, gu bhi faicinn glòir an t-Slànuighear, gu bhi cumail co-chomunn ri Dia agus ga mhealtuinn. Uime sin, tha sinn a leughadh, "Is iad na neamhan mo rìgh-chaithir, agus an talamh

stòl mo chos : cia e an tigh a thogas sibh dhomhsa? agus cia e ionad mo chòmhnuidh? Oir na nithean so uile rinn mo làmh, agus na nith-ean so uile is leamsa, deir an Tighearna : ach air an fhear so amhair-cidh mi, eadhon air-san a tha bochd agus leonta 'n a spiorad, agus a chrìothonaicheas roimh m' fhocal-sa." "Tha mi ag ràdh ribh gu'n deachaidh am fear so sìos da thigh air fhìreanachadh nì's mo na'm fear ud eile; oir ge b'e neach a dh'àrdaicheas e fein, islicheir e : agus ge b'e dh'islicheas e fein àrdaichear e." "Bithibh air 'ur sgeadachadh le ioraslachd : oir tha Dia cur an aghaidh na'n uaibhreach, ach a toirt gràis dhoibh-san a tha iorasal. Uime sin ioraslaichibh sibh fein fodh laimh chumhachdaich Dhé, chum 'us gu'n àrdaich e sibh ann an am iomchuidh." 'S e aite còmhnuidh tlachdmhor do'n Tì àrd agus uasal a tha anns a chridhe air ioraslachadh, a cheart cho cinnteach 's a tha'n t-àite àrd agus naomh mar sin; tha so mar so, ged a tha peacadh a fantuinn anns a chridhe; oir tha peacadh anns a chridhe bhrìste, agus bròn air a dheanamh thairis air, agus e air fhuathachadh, a toirt fianuis air peacadh, agus reite air a deanamh air a shon, agus e air a dhìteadh ann am bàs luachmhor Chrìosd. Uime sin, is urrainn Dia naomh còmhnuidh a ghabhail maille ris-san a tha de spiorad iorasal, ged a tha e fathasd 'n a pheacach.

Agus, dìreach anns an tomhas anns am bheil ioraslachd an Tighearna mar so air fhoillseachadh ann a bhi gabhail còmhnuidh ann an cridhe a pheacaich, anns an tomhas sin faodaidh sùil a bhi againn ri toraidhean mòr agus luachmhor. 'N uair a thigeadh Dia gu bhi'n a dhuine faodaidh a chreutairean naomha amharc air son toraidhean a bhi leantuinn sin, a tha airidh air a leithid de fhoillseachadh agus a leithid de chosgais. 'N uair a thig Dia naomha gu còmhnuidh a ghabhail ann an cridhe aon a tha fathasd 'n a dhuine peacach, faodaidh sùil a bhi againn ri comharaidhean air a làthaireachd an sin, agus comhàraidhean gu'm bheil obair mhòr air a deanamh Leis ann an sin. Agus 's e leithid sin a dh'obair a bhi faicealach air a chuile bhrùite agus air an lion de'm bheil caol smùid gus am bheil breitheanas air fhoillseachadh chum buaidh; a bhi glanadh a chridhe nì's motha agus nì's motha; a bhi gleidheadh an anama bho thuiteam air falbh; a bhi'g ullachadh a chridhe bhrìste air son seirbhisean neamh naomh, agus air son a bhi 'n a chòmhnuidh shiorruidh do Dhia tre a Spiorad.

(R'a leantuinn.)

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A farmer who should delay preparing his land and sowing his seed until July, and then expect a fine crop of grain in August, would act as inconsistent as the man who puts off his preparation for Eternity until the close of life, and after death looks for the reward of heaven.—John Bate.

### Notes and Comments.

#### **The Reformation called a Conspiracy.**

Just before the General Assembly of the Church of Scotland met in May last, when as readers know, the Report on Bishops in Presbytery was to be debated, an Episcopalian minister in Edinburgh, preached a sermon against the Reformation in Scotland. Rev. Douglas Lochart, St. Paul's Episcopal Church, Edinburgh, made the following statements in his sermon—That the Reformation was a hell-hatched conspiracy, and that it should be commemorated with penitence and not satisfaction. He said that there was nothing to be thankful for in the Scottish Reformation. Instead of John Knox, he said, directing his energy and zeal to a genuine reform of the Old Scottish Church, he came with a new religion. And in the report of his diatribe, not sermon, he declared a great deal more to the same effect. Mr. Lochart's view is that the Old Church of pre-Reformation times should have been purged and not destroyed. The new religion he referred to, is the religion of the New Testament and of the Apostles. But this religion Scotland sorely needed when John Knox came on the scene in the wonderful providence and mercy of God. The bishops lording it over all others, the priests, the mass, the holy days, without the glorious gospel of Jesus Christ, was certainly not the religion of the Bible. Knox was instrumental in bringing into Scotland, not a new religion, but a true religion, which Episcopalians still despise as evidenced by Mr. Lochart's efforts to defame the giant of those past days, John Knox.

#### **A Solemn Event.**

On the first Wednesday of the General Assembly of the Church of Scotland, in May, the Rev. S. T. M. Robertson, Ardclach Church of Scotland, rose in the Assembly and returned to the attack on the Church's sponsored Gateway Theatre, Edinburgh. He criticised this Church Theatre and the type of plays staged in it at the 1958 Assembly, but was practically laughed at by his brethren then, because he admitted he had never attended the theatre. Mr. Robertson, up to that time had done what we have done, namely, read reviews in the press of plays staged at this theatre for information. But the Rev. Mr. Robertson was not finished with his exposure of this real evil within the Church. He attended the Theatre to hear and see for himself what went on there under the auspices of his Church. So at this year's Assembly he condemned the "suggestiveness, and swearing, and taking the Holy Name of Almighty God in vain," on the stage of this theatre. And he demanded that a committee be set up to consider the whole matter. He said, "We need John Knox to come down from his statue in the Assembly Hall courtyard, and,

thunder again from the pulpit of St. Giles'." He was not supported by the Assembly in his witness against blasphemy and evil. No committee was appointed. What a terrible indictment against even the moral insensibility of hundreds of so-called ministers of Christ, and, professed Christian elders! After Mr. Robertson delivered himself, he went out to the corridor of the Assembly Hall, and almost immediately collapsed and died. In our humble opinion, this is one of the most solemn events in the providence of the Lord, of its kind, which we have heard and read of. Instead of sniggering by members as in 1958, there were serious faces when the Moderator announced to the Assembly, Mr. Robertson's death. May we be found on the side of truth and righteousness, and witnesses against evil, when we come to meet with death, and this by the reign of grace in our hearts; not necessarily in a great assembly of our fellow men, but in our soul's experience and activity.

#### An Unwanted Holiday.

This Letter to the Editor of "The Bulwark," Edinburgh, speaks for itself.

25 Paton's Lane  
Dundee.

26th March 1959.

DEAR SIR,

You may be interested to have the following information regarding the way in which Roman Catholic influence is being felt in Dundee.

The Spring Holiday for the schools here is from 3rd to 20th April, but tomorrow, Good Friday, another day is being given to pupils of all schools. The reason for this is that the R.C.'s have complained bitterly that their school children would not be able to attend their Church three times on that day (this is apparently compulsory for them), if the schools were open. These R.C.'s made their influence felt so much that now our Protestant children are off school for one day without any reason. Except, of course, that it is a Roman Catholic holiday and must, if necessary, be imposed on other people irrespective of their feelings in the matter.

R.C. schools are in the minority in Dundee. What would it be if they had a majority? We should leave them to their dead works, and not to be partakers of their sins. After this victory, what next? It seems that no one cares very much one way or the other.

Yours faithfully,

(Mrs.) JOY OLDWALL.

**Communions.****Church Notes.**

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

**The late issue of Magazines.**

As our readers at home will know, this issue of the Magazine—July—has been held up by the printers' strike throughout the Nation. It is also likely that August Magazines and Synod Proceedings will be late in coming out. We regret these delays.

**Mr. Alfred E. MacDonald, Student, to be ordained.**

At the recent meeting of Synod, the Outer Isles Presbytery petitioned the Synod to take into consideration the question of ordaining Mr. Alfred MacDonald, M.A., Divinity Student, prior to his proposed departure to Rhodesia to labour in the Mission field there for a period. The Synod granted the crave of the Petition and gave permission to the Presbytery to take the necessary steps to ordain Mr. MacDonald before going abroad.

This new arrangement has, of necessity, altered the original proposal of the Committee and, accordingly, the date of Mr. MacDonald's sailing has been altered. Mr. MacDonald is at present completing the following subjects in Divinity with Rev. M. MacSween, M.A., Tutor in Oban:—Pastoral Theology; Church Law; and the Confession of Faith. It is expected (DV) that Mr. MacDonald will be ready to sail about the beginning of August and he will remain in Rhodesia until the end of 1961.

The Committee are very much indebted to Mr. MacDonald for his willingness to step in and help in the difficult circumstances which have arisen due to the lamented death of the late Rev. J. S. Fraser.

Mr. MacDonald, himself, is a fully-trained and experienced teacher and his going out to the Mission will be a great encouragement to our staff there who are being very much over-worked as they do their utmost to serve the needs of the Africans. We would ask the Lord's people to remember Mr. MacDonald at the Throne of Grace so that he would not only complete his journey in safety but that his going to the Mission would prove a blessing to all concerned.—

Donald MacLean, *Clerk to the Jewish and Foreign Mission Committee.*

### Outer Isles Presbytery and Collecting Cards.

The Outer Isles Presbytery met in Stornoway on Tuesday 21st April 1959, and passed the following motion:—

It has become a practice with some congregations in need of funds to send collecting cards to private individuals belonging to other congregations, for the purpose of obtaining help, while the generosity of all who contribute in this way is greatly appreciated, yet the Outer Isles Presbytery wish to point out that this practice is not strictly in order. No collection should be made in any congregation, without the prior knowledge of the Deacons Court of that congregation, and with the consent of this court. The Court desired that this notice should be inserted in the columns of the magazine.

—Fraser Macdonald, *Clerk.*

### Day of Prayer.

Will Ministers and Missionaries at home, and congregations abroad take note of the following Notice from the Synod of MAY, 1959, *viz*:—

"That a day of Humiliation and Prayer be observed on the 14th or 15th October, 1959, because of the serious state of affairs internationally and the widespread moral and religious backsliding within our nation."—Robert R. Sinclair, *Clerk of Synod.*

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### Acknowledgment of Donations.

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

*Sustentation Fund.*—Mr. D. McIntyre, Bangour Hospital, 13/-.

*Home Mission Fund.*—Anon. Glasgow postmark, £2; Mrs. E. Kirkham, Fenham, Newcastle, £1.

*Foreign Missions.*—Elgin Meetings, per Rev. A. F. Mackay, £5; Interest Free Loan of £100 for as long as it may be required for South African Mission from "Grateful," Argyll; Mrs. E. Kirkham, Fenham Newcastle £1.

*Home of Rest Fund.*—J. H. R. Montana, £5; Anon. Glasgow postmark, £2.

*Mission to the Jews Fund.*—Friend, Diabaig, 10/-.

*Publication Fund.*—The following o/a Trinitarian Bible Scy, Anon., Argyll, £5; Mr. J. Mackenzie, Bridgend, Islay, 8/3.

*Free Distribution and Magazine Fund.*—Friend, Gairloch, £1; Mrs. E. K., Newcastle, 3/-; J. C. F., Toronto, 8/8; Friend Gairloch, 3/-; Mr. J. M., Plockton, 10/-; J. H. R., Montana, £2 1/8.

Lists sent in for publication.

*Bayhead, N. Uist Congregation.*—Mr. A. Macdonald, Treasurer, acknowledges with sincere thanks 10/- from A. Miller, Lochmaddy for Congregational purposes per Mr. N. McIsaac.

*Bracadale Congregation.*—The Treasurer acknowledges with grateful thanks £5 o/a Sustentation Fund from Mr. M. A. McLeod, Fielding, N. Zealand per Rev. D. A. McLean.

*Broadford Church Building Fund.*—Mr. J. McLean, Treasurer, acknowledges with sincere thanks, C. Card per Mrs. Stewart, Struan and Totardor £13 15/-; Portree Friend at Communion, £1; M. McL. Breakish, £5.

*Dingwall New Church Building Fund.*—Mr. D. Matheson, Treasurer, acknowledges with grateful thanks the following:—In memory of a dear brother, £5; Friend, £1 both per Mr. Angus Nicolson, North Tolsta; Anon. Collection Plate and £3 for stand; Mr. J. McLean, Ross Ave., Inverness, £1; R. R. S., £4; From Friends, £5; Mr. and Mrs. Campbell, Ballifeary Road, Inverness, £2; Opening Service Collection, £335; Miss B. Mackay, Linnie, Killearnan, £5; A Torridon Friend, £2; Anon., Evanton, £2; Mrs. Newington, Laxdale further 10/-; M. M. L., Glasgow, £5; Anonymous, £2,000, Interest Free Loan both per Mr. Alex McLennan, Elder; Friend, £20; Friend London per Rev. W. Grant, £3; Mr. K. MacKenzie, Invergordon further £1; Mr. Alex Macdonald, Forsinard, £2; M. Gillanders, Arrina, £1.

*Edinburgh Congregation.*—Mr. D. McLeod, Treasurer, gratefully acknowledges the following:—Glasgow Friend, £1 per Mr. C. M.; Mrs. C. Scott, Edinburgh, £2; Friend, £5 per A. H. P.; Miss Ferguson, Glasgow, £2; Friend, London, £1 per Rev. D. C.; Three Friends, Applecross, £3; Mrs. Matheson, c/o 18 Spring Valley Terr., Edinburgh, £1 all o/a Church Repair Fund; Mrs. Williams, (14/5/59), £5 o/a Sustentation Fund; Mr. J. McIntyre, Ullapool, £5; Mr. M. MacLeod, Ardtalnaig, Perthshire, £5.

*St. Jude's, Glasgow Manse Fund.*—Mr. D. MacPhail, Treasurer, acknowledges with thanks the following donations:—Anon., £1; Anon., (14th April), £1; A. M., £5; Misses McSwan, £5; Mr. K. McKinnon, Maxwell Drive, per J. M. McL., £5; Mr. and Mrs. MacPhie, Merrylee Rd., £5; Glasgow Friend, £5; Mr. and Mrs. McLeod and family, £5; Miss M. Murchison per Rev. D. J. M., £10.

*Glendale Church Repairs Fund.*—Mr. A. McLean, Treasurer, acknowledges with grateful thanks the following:—Applecross Cong. C. C. per Mrs. C. Gillies £26 13/-; Uig. Lewis Cong. C. C. per Mr. M. Smith, Valtos, £22 2/-; Raasay Cong. C. C. per R. McLeod, £42 10/-; Finsbay Harris C. C. per J. W. Morrison, £25 8/-; North Uist Friend per Miss C. McAskil, £1; Stornoway C. C. per Mrs. MacRae and S. Gillanders, £72.

*Greenock Congregation.*—Mr. A. Y. Cameron, Treasurer, acknowledges with grateful thanks £3 o/a Sustentation Fund; £1 o/a Home Mission and £1 o/a Foreign Mission Fund from Mr. K. McLean, Peterhead per Rev. Jas. McLeod.

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