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Pilgrims on the Earth.

In the wide and generally accepted sense, a pilgrim is one who travels a distance from his own home and land to visit what men describe as a sacred place. Many pagans became pilgrims in this manner and are anything but pilgrims in the spiritual and Scriptural sense. But Enoch, Noah, Abraham, Sara and others of whom we read in the 11th chapter of Hebrews and elsewhere, confessed that they were pilgrims on the earth. In a word, every Christian in every generation is a pilgrim on the earth.

Such *began their pilgrimage* when, as sinners in the Kingdom of Satan, they were called effectually through the truth of the gospel and by the power of the Holy Spirit to believe in the Son of God unto their salvation, and to abandon the kingdom of Satan and a life of sin, and to live a life of faith upon their Saviour and His fullness of grace and truth.

Their final objective and destination is "a better country even an heavenly" and an eternal residence in this country according to the promise of God given to each one of them. This country is heaven and glory in the eternal World; and as we read in the Word of God, believers have peace with God and are enjoined to "rejoice in hope of the glory of God" (Romans, ch. 5, v. 2). And so as pilgrims they are called to take their journey heaven ward in the hope and expectation of arriving there one day, to see Christ Jesus as He is, to be like Him there and to dwell with Him for ever. This is an inexpressibly glorious prospect held out to every true pilgrim in the Scriptures of truth, and in regard to which the Lord Jesus prayed when in the World; "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given . . ." (John chap. 17, vr. 24). Truly we have here an infinitely sacred place where Christ's glory is to be beheld and admired one day by all them that believe.

An *indispensable help on the way is of course Prayer*. No pilgrim can travel progressively in the life of grace on the earth without constant, earnest and secret prayer to the Most High whose ear is

open to their cry. And although they discover during their sojourn that they are afflicted with many infirmities and weaknesses in their soul's experience, yet: "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered:" (Romans, chap. 8, vr. 26). They have indeed great need to hearken to the counsel of the Lord that, "men ought always to pray and not to faint" as they may be liable to faint time and again in their faith, their strength and in their expectation of ever arriving at the better Country. But in answer to their cries they will obtain grace to help them in their times of need, spiritually and providentially, and have reason to declare, "I love the Lord because my voice and prayers He did hear:" (Ps. 116, v. 1). The pilgrim must watch and pray, lest he enter into temptation, because an evil heart of unbelief can cause much trouble and discouragement and Satan is watching to hinder him on the way. Paul himself experienced this from Satan: "Satan hindered us," he writes. But prayer will obtain assistance from the Lord.

And the traveller to heaven *must be deeply concerned regarding his character* before the World. God's honour, their own sanctification and the outward fruits of the same, and a good profession before men, requires much grace to abstain from fleshly lusts, which war against the soul; and that they might have their conversation honest among men: "That whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation:" (1st Peter, chap. 2, verses 11 and 12). These directives the Apostle Peter addresses to the beloved people of God whom he describes as "strangers and pilgrims." For those who profess to be on the way to heaven must needs bear some clear likeness even to Him who hath called them to undertake this pilgrimage. "But as He which hath called you is holy, so be ye holy in all manner of conversation:" (1st Peter, chap. 1, v. 15). Further let pilgrims pause and consider in this connection the following requirement—"wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings. As newborn babes, desire the sincere milk of the word, that ye may grow thereby." (1st Peter, chap. 2, v. 1 and 2). Now these serious words are not addressed to the travellers on the broadway to destruction, but to Christian pilgrims. And so they have need to examine themselves as to their spirits and conduct that what is seriously inconsistent with their profession may be laid aside in the strength of the Lord. A Christian who reveals a jealous or envious spirit and is given to evil speakings, for example, cannot command respect even from worldlings, but brings the rod of God upon himself and thus makes his journey difficult and trying. There is plenty to try the pilgrim without his bringing trouble upon himself after this manner.

Another outstanding particular is that *the pilgrim will be fed on the way* by the good hand of God. They will undoubtedly feel themselves poor and needy, hungry and thirsty in their spiritual experiences many a time. But the Lord has a loving, covenant care for all His people passing through the wilderness of this world and will supply all their needs according to His wisdom and will, out of the fullness of the atoning sacrifice of Christ Jesus, the riches of His grace in Christ and the sincere milk of His precious Word. They must needs come hungry and thirsty and with the open mouth of faith to God through Jesus Christ to be fed and satisfied and strengthened for every stage of their journey. "Open thy mouth wide and I will fill it," is the divine counsel and promise, and when there is a humble, heart exercise accordingly, the Most High gives spiritual food convenient and suitable for the pilgrim as He sees and considers their case, need and circumstances. Whatever else may be withheld from them for long periods, such as special and precious promises, the Lord Jesus as the bread which came down from heaven and as to His broken body and shed blood, is the food and drink they cannot do without. As Jesus declared of Himself: "My flesh is meat indeed, and my blood is drink indeed:" (John, chap. 6, ver. 55). When enabled as poor, hungry and thirsty believers to feed on Christ they are satisfied as with marrow and fatness and are cheered and uplifted in heart and mind so that they are constrained to thank and bless the Father of mercies again and again, throughout their pilgrimage, for the feast that they find Christ to be. By feeding also upon the sincere milk of the Word and the pure, substantial and divine doctrines of the Gospel they grow and are strengthened in the inner man of the soul to persevere on their way.

Such are *warned by the Lord that they will have tribulation* on the way to the better country. He says: "In the World ye shall have tribulation." And this has been the lot of pilgrims who have gone before and are now at their desired destination with Christ and have thus entered into rest. David had his afflictions and Paul had many also. So it shall be more or less with all who are followers of them who through faith and patience inherit the promises. Whatever the nature of the trials, these shall work for good and along with other effects will tend to wean the pilgrim from the world and to enliven their desire for the promised land and the rest to be attained therein. Although in cases and at times under certain trials, the pilgrim will be liable to say like David, "I am ready to halt." But the Lord will not leave or forsake those that are His redeemed people. He will come to them, help them and comfort them in His own time and way, so that they will discover that it was indeed good for them that they were afflicted. It may be that out of such experiences some pilgrims may be instrumental in comforting other pilgrims. ". . . With the comfort wherewith they themselves were comforted of God:" (2nd Corinth. chap. 1), and so encouraging them to trust

in the Lord the more and to continue in faith and hope and by prayer on their journey heavenward.

The *greatest Friend of the pilgrim is Jesus*. However few or many desirable companions the Christian has on his journey, and however pleasant their fellowship, they can never take the place of the Lord Jesus Christ as the Friend that sticketh closer than a brother. The pilgrim can lean upon Jesus when he cannot lean upon a companion believer; he can tell to Jesus his needs and troubles which he cannot disclose to a fellow-pilgrim; he can expect infallible counsel and advice from Jesus which he cannot look for from the wisest of pilgrims. Jesus is the "all" of the pilgrim right to the very end of the journey on the earth. This journey could never be undertaken without Christ Jesus. As He reminded His disciples: "Without me ye can do nothing."

The *end of the pilgrim's journey* comes in God's appointed time. The journey of some is short and the pilgrimage of others is longer according to the purpose of God, and then the Christian pilgrim comes to the close of his travels when he enters "the valley of the shadow of death." Beyond this valley he enters the promised land of heaven to sing the praises of God and of the Lamb: "Salvation to our God which sitteth upon the throne, and unto the Lamb," (Revelation, chap. 7, ver. 10). And their banner throughout their pilgrimage might well be: "Wherefore God is not ashamed to be called their God; for He hath prepared for them a city:" (Hebrews, chap. xi, ver. 16).

Finally, if we are not gracious pilgrims on the journey to Eternity, then we are travelling with many companions upon the Broadway which leadeth to destruction in hell. Time is short, man's days are few upon earth, and the beginning of another year ought to remind us of the solemn fact that we are drawing nearer to Eternity. Let sinners cry to God, in the name of Jesus Christ to bring their hearts and their feet into the "right way" which leads to eternal glory.

Ordination Sermon.

Sermon preached by the Rev. J. A. Tallach, at Stornoway
on Tuesday, 22nd July, 1959, at the Ordination of the
Rev. Alfred MacDonald, M.A.

"For the love of Christ constraineth us." 2nd Cor: 5:4.

(Continued from page 231.)

(b) "The love of Christ constraineth us." If we try to analyse this constraint and see what it is made up of, I think we must give the first and chief place to love—the love of Christ constrains the soul *to love Him*. "We love Him because He first loved us." Having been loved by Him, and having become aware that He loves us,

we are constrained to love Him, we cannot do otherwise. Love as an affection is essentially personal, and Christ is loved as a living Person. Faith apprehends the glory of the Redeemer as revealed in the Word by the Spirit, "The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth." This is the Saviour made known in the gospel, and freely offered to sinners while they are yet sinners, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." The soul then having been constrained to cast out its idols, is further constrained to close in willingly with Christ in the gospel and to claim Him as its very own, "My Beloved is mine, and I am His," "He is chiefest among ten thousand and altogether lovely." "Whom having not seen ye love."

(2) Another ingredient in this constraint is, no doubt, a sense of *indebtedness* to Christ for what He is, and for all that He has done, and continues to do as Redeemer and Mediator. "I love the Lord because He hath heard my voice . . ." Who would not be constrained to thankfulness who has in any measure looked upon redeeming love in the revealing light of Gethsemane and Calvary? Who that has been brought up out of the horrible pit and the miry clay of sin, death and wrath, by sufferings so great and endured with such love and patience would not be constrained to deep and humble thankfulness to his Saviour? "What shall I render to the Lord for all His gifts to me?" "Thanks be unto God for His unspeakable gift." The Scriptures abound with such expressions. Wherever the love of Christ finds a place in the heart of a sinner, it constrains to love in which gratitude and thankfulness find no small place, "unto Him that loved us, and washed us from our sins in His own blood . . . be glory and dominion for ever and ever." This is true not only on account of the many blessings directly connected with Christ's loving the church and giving Himself for it, but also for those other gifts in providence, which the Holy Spirit makes use of to bring the soul into union with Christ and His salvation—such blessings as the minister through whom deliverance may have come, and the gospel he preached; the time, place and text; the godly mother praying, it may be for years for an ungodly child (as in the case of Augustine); the father who mingles his prayers with tears for a careless son; the illness which brings a man face to face with eternity; and all the other ways, of a secondary kind, too numerous and various for us to mention, which the Lord in His infinite wisdom makes use of in the fulfilling of His eternal purposes of love and mercy; "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." As countless rays of light spreading themselves throughout space, give light to worlds millions of miles apart, are all traceable to the one sun, so divine love enthroned on high in the glorious Person of the Redeemer is alone responsible for all the means by which sinners in

every quarter and in all ages are effectually called; "All things working together for good to them that love God, who are the called according to His purpose." To the soul concerned, surely this is cause for thanksgiving and praise; surely the love of Christ constrains to humble and lasting gratitude as well as to love.

(3) There is just a step from thankfulness to a sense of *obligation*. To glorify God is the chief end of man. Sin has lost to us both the will and the ability to meet this obligation; grace restores both the will and the power, and redeeming love provides the incentive; the love of Christ constrains to the glory of God. "Ye are bought with a price, ye are not your own, therefore glorify God in your bodies and in your spirits, which are His." Ye are not your own! body, soul, life, gifts, talents, blessings, privileges and opportunities all are Christ's, the purchase of his love, the price of His precious blood marks them all as His own. The love of Christ constrains us, lays us under willing and loving obligation to be His and for Him. In this the parable of the talents is our instructor, as the man given five talents went and traded with the same and gained five talents more; not as the man who buried his talent in the earth. There is a vast difference between, "Well done, thou good and faithful servant," and "Thou wicked and slothful servant;" it is surely a solemn reflection that the reward of each was earned in earth. How much the love of Christ constrains to do, how short the time is in which to do it, and how much each day puts into our hands with which to do it; and yet even when we have done all things, the sense of loving obligation is such that we cannot but say, "we are but unprofitable servants." "Lord when saw we thee an hungered, and fed thee."

(4) One final word on this point. There is much in this heart constraint which *looks beyond time*; something that catches a glimmer of the final glory of Christ on the Great Day. There is certainly a future in the gospel, a glorious future. However dark and discouraging present appearances may be, the constraint in the heart of a believer, generated by the love of Christ and fed from its streams, partakes itself, in some measure, of the sense of joy and triumph anticipated by Christ even in the midst of His sorrows on earth, "Who for the joy set before Him endured the cross, despising the shame, and is set down on the right hand of the throne of God." Thereby faith is constrained to look unto Jesus enthroned on high, and in Him to see the final triumph of the gospel. This constraint is no mere vain impulse, a dream never to be realised, a vain beating against the bars of a prison, nay rather is it, "while we look not at the things which are seen but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal," and thereby "Our light affliction which is but for a moment worketh out for us a far more exceeding and eternal weight of glory." It appears as if the Apostle never allowed himself to lose

sight of this view; notwithstanding his perils by land and sea, and all his many afflictions, his eye was on eternity, and his heart constrained to participate in the final triumph of the gospel. "I have fought a good fight, I have finished my course, henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, will give me on that day; and not to me only but unto all who love His appearing." The constraining power of the love of Christ carried him to the end of the course, nerved his heart and hand for the fight and kept his eye on the crown. Paul died, but his sense of triumph did not die. He bequeathed it to all future generations, and there were those coming after him who took it up and carried it on; they in their turn also died, and left this heritage to those coming after them. And so it goes on, and will go on to the end of the world. We too must soon depart; what heritage are we to leave to those who succeed us. Oh, how much is this spirit of constraint needed in the service of the gospel today!

III. I must be brief as our time has almost passed. Not only does the love of Christ constrain a man in his heart, but this constraint works itself out in his life and conduct. The Apostle was not ashamed of the gospel of Christ. It mattered not whether he stood before Felix, the Roman Governor, or in Athens among the philosophers, or in Rome facing his persecutors; he still gloried in the cross, the love of Christ constraining him to take up his cross daily and to deny himself in the service of the gospel. Although in a peculiar sense this constraint applies to the ministry of the gospel, it is by no means confined to ministers. It is a love which binds the whole of the true church of Christ together into one powerful instrument by means of which the Lord fulfils His purposes of mercy. Although the visible church on earth; to try us, and prove us, and humble us, is divided up into so many separate branches, yet there is but one supreme and glorious Head, but one Holy Spirit of power and grace, but one bond of love which constrains the hearts of all who are truly on the Lord's side, and the charter in force today is the same as that given to the disciples, "Go ye into all the world and preach the gospel to every creature. He that believeth shall be saved, he that believeth not shall be damned." The love which constrained Paul in Jerusalem, Athens and Rome is still the same. This is the love powerfully constraining the hearts and lives of men, which accounts for and explains the patient endurance of Confessors and Martyrs of the early christian church, the self denying labours of Reformers and Puritans in the 16th century, the courage and heroism of the Covenanters in Scotland. As in His mercy and wisdom the Lord saw fit He raised up men like Paul, Luther, Calvin, Knox and many others, whose chief concern and glory it was to devote themselves in heart and life to the interests of the Redeemer and His Cause, constrained to it by His love. As already noted the love which constrains to active service is in greater or less degree the common heritage of the whole

body of the true church of Christ on earth and of each believing member of it. We cannot all be ministers or missionaries or office-bearers, but the saving experience of the love of Christ becomes a constraining power embracing men and women, old and young, at home and abroad in its desire, prayer and endeavour for the glory of Christ and the prosperity of His Kingdom. Thereby, by the blessing of the Holy Spirit, the church becomes a mighty force at home and abroad for the ingathering of all the elect of God—a great number which no man can number.

We are gathered here tonight to ordain one of our brethren who expects in a short time to go out and preach the gospel to a heathen people in the depths of the African forest. We would like him and all those, European and African, already devoted to the work of our Mission in Rhodesia, to remember they are not alone. In certain circumstances, I suspect, a sense of loneliness will be their greatest trial. In such circumstances let them ever remember that they are not alone. There is a bond of union binding together every truly gracious member of the body of Christ on earth into one mighty and effectual instrument of salvation reaching ultimately to the ends of the earth. In an account of gospel work in Tibet I recently read, I was impressed by a remark made by a missionary left alone in a remote part of the country. Darkness was just approaching as he looked out over the valley. He became very conscious of a great loneliness taking possession of his soul; yet as he looked he gradually became more conscious that he would "not change his pathway for all the world could give. Four simple words in the Song of Solomon had fixed his soul in Christ—"Thy love is better : Thy love is better." The love of Christ begets a compassionate love for sinners everywhere, whatever the colour of their skin. It brings home to the heart which has itself been touched by it, a sense of the preciousness of every soul of man. This sense of importance is deepened when it is related, as it must be, to the great and solemn realities of an unseen world—death, judgment and an eternity of heaven or hell. Added to this we must face the fact that every day we live, hundreds of souls are called out of time to face these dread realities. To meet the problems arising out of these considerations there is but one answer—not politics, not armaments, not worldly prosperity or social uplift—but the gospel of redeeming grace, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." For the encouragement of all those constrained by the love of Christ and urgently concerned for the salvation of lost sinners we have the infallible Word of Eternal Truth assuring us that "men shall be blessed in Him. All nations shall call Him blessed." How great the privilege and the honour of being even remotely associated with such work and of contributing in a measure ever so small, toward the accomplishment of it.

Here tonight our present concern is connected with the Foreign Mission Stations of our Church in Rhodesia. As has often happened in the case of service in the Foreign Field, we have recently been sadly reminded of the very heavy demands which such service often makes upon those constrained and devoted to it, by the early death of our beloved missionary the Rev. James Fraser. How willingly and lovingly he gave his all for the cause to which he had devoted himself with such self-forgetfulness during these years past. Certainly the love of Christ constrains to self-denial, "if any man will come after me let him deny himself, and take up his cross daily and follow Me." The particular form which that self-denial is to take must be the concern of each individual—a matter between himself and his Saviour. It may be affectionate parents giving up son or daughter at the call of the gospel; it may be a person highly qualified, giving up all prospects of what the world calls success and prosperity in favour of hard and exacting labour in primitive conditions; or to take a more general view, it may be the call to contribute as liberally as possible to the financial upkeep of the work; or finally, but by no means of least importance, the fervent, patient, urgent, constraint of prayer for the blessing of the Lord—the prayer to raise up and equip labourers for the fields white unto harvest; to keep them who have already gone out and to provide them with every necessity to promote the work; and the prayer for the Lord's blessing upon the gospel preached and the work done, to the salvation of souls; until the wilderness blossom as the rose, and until Ethiopia stretch out her hands to God. Surely the love of Christ is infinitely worthy of all that, and much much more.

Shame upon that man; shame upon that woman; who having heard the gospel, has never felt the constraining power of it, surely their hearts are hearts of stone!

Those who can truly say the love of Christ constraineth us, how thankful they have reason to be to the God of all grace. May our young friend here be richly blessed with much of that love, thereby Christ's yoke shall be made easy for him, and His burden light. That is our heart-felt desire.

"The Christian's Great Interest" and its Author.

By late REV. D. BEATON.

This famous little book by Rev. William Guthrie is by no means a work of common merit. It drew from Dr. Owen, the greatest of the Puritans, the highly laudatory appreciation,—*"I have written several folios, but there is more divinity in it than in them all."* Dr. Chalmers regarded it as the best book he ever read; the saintly Mac-Cheyne traces the first hope that he had believed on the Lord Jesus Christ to the *"Christian's Great Interest."* Perhaps no more fitting

description of this famous book has ever been given than that of John Wilson, who was executed on 9th May 1681, for the part he had taken on the Covenanters' side at Bothwell. In his last speech from the scaffold ere he received the martyr's crown he tells of three books that had been blessed to his soul. There was, first, Robert Fleming's "Fulfilling of the Scriptures"; secondly, Andrew Gray's "Directions and Instigations to the Duty of Prayer"; and, lastly, Guthrie's "Trial of a Saving Interest in Christ," of which he says—"Meeting with Guthrie's 'Trial,' I found sensibly that it swallowed up a law-work in love." No more happy description of the book could be given than the words that fell from martyr lips; it swallowed up a law-work in love.

The author of this precious classic was born at Brechin in 1620. He had as his contemporaries—Samuel Rutherford, George Gillespie, Robert Baillie, David Dickson, James Durham, and Hugh Binning—men who left their mark on the religious and ecclesiastical history of Scotland. It was a time of noble contending, when a spirit of resolute courage, born of heaven, inspired men to dare and to do deeds that have called forth the admiration of thousands. James Guthrie, "the short man that would not bow," and who ended his days by laying down his life for the truths he held so dear, was his cousin. Three of his brothers were covenanting ministers. He studied at St. Andrews, where he displayed no uncommon ability as a classical scholar. Here he had the companionship of his cousin James, who was assistant professor of moral philosophy. "It was the beginning," says one, "of a comradeship which no suspicions or misconceptions interrupted in the years that followed. To the end—on to the sad and triumphant June day of 1661, when at the Cross of Edinburgh the minister of Stirling fought his last and best fight—William Guthrie cherished an enthusiastic love for his cousin. From the first he had his shrewd premonitions of the goal to which his friend was travelling, and he was disposed to envy him the iron crown of martyrdom he saw waiting for his brow. 'You will have the better of me,' he said, 'for you will die honourably before many witnesses, with a rope about your neck, and I will die whining on a pickle straw.'"

When a student of divinity, he had the truly enviable privilege of coming under the teaching of Samuel Rutherford—one of the saintliest in Scotland's great cloud of witnesses. It was under Rutherford that he first received spiritual blessing, and as one proof of the genuineness of the change he willingly renounced his rights as heir to the Pitforth estate in favour of a brother who did not intend becoming a preacher. His studies now completed, he went as tutor to Lord Mauchline, the eldest son of the Earl of Loudon, a trusty friend of the Reformation cause. It was while carrying out the duties of tutor that he was called to preach on a fast day at Galston—among his hearers were some of the parishioners of Fenwick. The preaching

of the young licentiate won the hearts of the people, and in November 1644, William Guthrie was ordained as the minister of the parish.

The state of Fenwick when Guthrie went to it was deplorable, but instead of being discouraged, the zealous minister set to work. Some shut their doors in his face. Others told him that they did not wish him to visit them. The Sabbath day was spent in amusement. Nothing daunted, however, he nourished them tenderly and well as a faithful pastor, and ere many years had passed the Lord owned the labours of His servant. Wherever he went the blessed effects of his preaching were felt. Woodrow tells of a Glasgow merchant who, coming from Ireland, was compelled by the storm to lay to in Arran. It so happened that it was Guthrie who was preaching, and never in his lifetime had the merchant witnessed so much concern in a congregation. There was scarce a hearer without tears, and many old people, in particular, weeping.

Time thus passed away at Fenwick, and the years that were to bring sorrow to Scotland were hurrying on with their woeful message. The hateful Act Rescissory was passed, repealing all that had been done on behalf of Presbytery since 1638. The scaffold again witnessed unswerving devotion to Christ, and tenantless homes bore testimony alike to the persecutor's rage and the loyal devotion of the faithful few. For a time the minister of Fenwick escaped, but his turn came at last. In July, 1664, he preached his farewell sermon to his attached congregation from the words, "But in me is thy help." At twelve o'clock the same day the curate arrived to preach the church vacant. He was accompanied by twelve soldiers. "As for you, gentlemen," said Guthrie, addressing them, "I wish the Lord may pardon you for countenancing this man in this business." "I trust we may never do a greater fault," said one of them. "Well," was the searching rejoinder, "a little sin may damn a man's soul." Guthrie then asked a blessing, and served his persecutors with refreshments.

The following year his old malady returned in an aggravated form. He suffered agonising pain, so intense that at times he was quite delirious, but his assurance was strong in the midst of it all—"Though I should die mad, I know I shall die in the Lord." He entered his rest in 1665, in the 45th year of his age.

So much, then, for the man; a word now concerning the book that has proved such a blessing to many.

It consists of two parts. The first part is entitled "The Trial of a Saving Interest in Christ," and deals with such subjects as—How some are drawn to Christ without a sensible preparatory work of the law—The work of the law by which God prepares His way more violent or more calm—The difference between this work when it has a gracious issue and the convictions of hypocrites—The distinction between a false faith and a true—The difference between the true Christian and the hypocrite.

The second part is entitled—"How to obtain a Saving Interest in Christ." In this part he tells us that he intends giving advice to those who neither can nor dare lay claim to the marks formerly mentioned. Here are some of the titles of chapters and sections in this part—What is previously required of those who would believe in Christ—Of the properties and the consequences of true believing—Objections answered that spring from a sense of unworthiness—The sin against the Holy Ghost.

It is one of the safest books that can be put into the hands of a person truly concerned for his or her soul's salvation.

(The above is extracted from an article by the late Rev. Donald Beaton in "*The Free Presbyterian Magazine*" 1903.)

The Trinitarian Bible Society.

"The Word of God grew and multiplied." (Acts 12. 24).

The present year has been a period of encouragement and blessing in the work of the Society. The Annual Report recently published indicates a considerable increase in the volume of the Society's work in many parts of the world. Many readers of the *Free Presbyterian Magazine* have taken a prayerful and practical interest in the work and have contributed generously towards its extension. They will be encouraged to know that they have been instrumental in placing the Holy Scriptures in the hands of men, women, and children in many lands where spiritual darkness prevails.

INCREASED EXPENDITURE.

During the year increased production and circulation of the Scriptures absorbed an extra £10,000 compared with expenditure in the previous year. This was partly owing to increased costs of paper, print and binding, but more largely the result of greatly increased circulation.

INCREASED INCOME.

It was most encouraging to find that this great increase in expenditure was more than covered by increased income, the total for the year being about £12,000 more than in 1958. The Society makes provision for distributing the Scriptures by sales, free grants and part grants. The increased income not only indicated considerably increased sales throughout the world, but also an encouraging increase in subscriptions and donations.

INCREASED CIRCULATION.

During the year covered by the Report the number of Scriptures distributed rose most encouragingly in the following proportions—Bibles 60%; New Testaments 25%; Portions 300%.

There have been numerous new opportunities for the dissemination of the Scriptures in many lands. In Spain, France, Austria,

Italy, Brazil and the Argentine, where the Church of Rome dominates the scene, our Scriptures have entered in copious quantity. In the Far East, in Malaya, Indonesia, Formosa, Hong Kong and Kowloon, Gospels have been made available to tens of thousands of Chinese families. Missions to the Jewish communities scattered throughout the world have made good use of Hebrew Bibles and New Testaments supplied by our Society.

Scriptures in English, Tamil and Telugu have reached many homes in India, where we trust the entrance of God's Word will give light. In North Africa and the Middle East many Christian workers have been well supplied with Scriptures in Arabic, Turkish, Hebrew, Spanish, French and Italian.

In the West Indies, British Honduras, British Guiana and throughout the Caribbean, Scriptures supplied below cost price by the Society have reached the hands and homes of many thousands of people, where living standards and incomes are much lower than in England.

There is a growing volume of work in progress, and we are encouraged to believe that the Society will be enabled to increase the flow of Scriptures in the months that lie ahead.

This great endeavour has been helped forward by many thousand of subscribers and friends, whose generous gifts, with God's blessing become the means of sending the Scriptures to the ends of the earth.

THE YEAR ENDS, but the WORK CONTINUES. "The Word of the Lord endureth for ever." The circulation of the Scriptures in the first 8 months of the financial year ending next March has already exceeded that of the whole of last year, but there is still much to be accomplished and our contribution is too small. The world needs the Word of God, but the vast majority of the world's population are in ignorance of its gracious message.

WHERE WE STAND.

The Society's doctrinal basis requires that "Members of the Society shall be Protestants, who acknowledge their beliefs in the Godhead of the Father, of the Son, and of the Holy Ghost, three co-equal and co-eternal Persons in one living and true God . . ., in the WHOLE BIBLE as the INSPIRED WORD OF GOD, the sole, supreme and infallible rule of faith and practice and who unite to support the Society by contributing half a guinea annually.

STAFF NEEDED.

The increase in the work of the Society has placed exacting burdens upon a small staff which now needs to be augmented. Among the readers of this article there may be one moved to enquire whether knowledge of typing and general clerical work gained in the world of commerce might be more profitably used in such a work as this. A letter to the Secretary, 7, Bury Place, W.C.1. would secure fuller information.

The late Mrs. Jessie Scott, Grafton, Australia.

Notwithstanding the fact that she reached the venerable age of ninety years the April previously, there are still many, in Scotland and Canada, who will remember the worthy Mrs. Jessie Scott, who passed away in her native Australia, at "Glenelg," 29 Queen Street, Grafton, New South Wales, on the 9th June, 1959. Mrs. Scott was the widow of the worthy and faithful Rev. Walter Scott, our minister in Chesley, Ontario, Canada till the time of his much-lamented death there on January 18th, 1916. Mrs. Scott was the youngest of a family of eleven, two sons and nine daughters, and had the greatest and most blessed of all privileges, next to being in the kingdom of grace oneself, the precious privilege of being brought up by godly parents, her father especially being an outstanding Christian. An obituary sketch of her father, Hugh MacDonald, by the pen of Rev. Walter Scott appeared in our magazine, in 1906. Mr. Scott describes Mr. Hugh MacDonald as "a worthy representative of a generation in Australia now almost extinct. He hailed from the West Highlands of Scotland, and was one of the early settlers, or pioneers of the new country, but along with the sterling piety, which he exemplified, it marked him as one of a different race. He was a man upright in his generation, 'one who feared God, and eschewed evil.' He was only a lad of about fifteen, at the time of the Highland evictions, when his widowed mother, with her two sons, Hugh and John, like so many others in the Western Islands at that time, left their native shores never to return." Notwithstanding his youth, when leaving Scotland, Mr. MacDonald retained to the last vivid impressions of the scenes and companions left behind. Like his youngest daughter, Mrs. Scott, Mr. MacDonald was not ignorant of Satan's devices, nor of the inbred corruption of fallen human nature, but, like her also, he prudently reserved his references to these soul-grieving groans to his closest and most intimate spiritually-minded friends, Mr. MacDonald's mother's maiden name was Ann Cameron, a singularly devout Christian. They sailed on the emigrant ship, "Brilliant," and after many months of exciting experiences, and a considerably lengthened voyage, they landed safely in Sydney, settling first on the Hunter River, before going north to the Clarence River. His only brother, John, died on the Hunter River, leaving a widow, and two children, a daughter and son. This daughter afterwards became the wife of our late worthy elder, Mr. Hugh Grant, of the Brushgrove-Grafton congregation. Though the present writer heard these narratives from Mrs. Scott, he is indebted to Miss Margaret Grant, who has been with Mrs. Scott for the last eighteen years, for refreshing his memory.

Mrs. Scott was married to Rev. Walter Scott on the 21st September, 1897, and they lived in the manse at Brushgrove, where Mr. Scott preached, as well as at Woodford Dale, and Grafton. In 1900 they paid a visit of six months to Scotland, and again in 1909. In 1912, Mr. Scott was sent as our church's Synod deputy to Canada,

and during the voyage across the Atlantic they had an eventful experience with icebergs, at the very time the giant liner "Titanic," on its maiden voyage, struck an iceberg, and sank, with the loss of hundreds of lives. Later, Mr. Scott received "a call" to Chesley, Ontario, Canada, which he accepted, and where he ministered till the time of his death in 1916. Mrs. Scott resided there till some time afterwards, then sailed home to Australia from Vancouver in May, 1921, reaching Grafton on the 22nd June, 1921, where she resided, a tower of strength to our small congregation there, for 38 years, till the time of her death. Thus, after varied experiences she came to the end of life's journey in this world, the last surviving member of her family. She was a liberal giver to the various funds of the church.

It would be very interesting to give details of Rev. Walter Scott's ecclesiastical history in Australia, but the exigences of space in our magazine forbids. Suffice it here to say that Mr. Scott, in many aspects of his ministerial career in Australia, closely resembled that of the late worthy Rev. Donald MacFarlane, Dingwall. They never were physically robust, nor characterised by physical prowess, but what they lacked in this connection they more than made up for in moral and spiritual courage, firmness, and uncompromising fidelity to principle. Mr. Scott stood, in Australia, for the same Calvinistic principles of the Free Church of 1843 that Mr. MacFarlane upheld in Scotland. As Mr. MacFarlane found the so called Constitutionalists in Scotland, men of fair speeches and brave words, till testing and trials proved their hollowness, so Mr. Scott found his corresponding ministerial friends in Australia. In the day of trial they made a sudden ecclesiastical somersault, leaving Mr. Scott alone in his uncompromising loyalty to ordination vows, while his former friends became his most unrelenting antagonists, spending the rest of their days using sophistry in self-justification, under the disguise of a monopoly of tenderness of conscience, while cordially abusing Rev. Walter Scott because he would not join them in a treacherous betrayal of the distinctive Scriptural testimony of the Free Church of 1843.

In all his contendings, however, for "the faith once delivered to the saint," he found in his life-partner one like-minded with himself, supporting him in his convictions and principles not only while he lived, but till she breathed her last in time. If the present writer were asked to name Mrs. Scott's outstanding gracious virtues, he would have no hesitation in stating that firm uncompromising loyalty to the principles, convictions, and memory of her worthy saintly husband, stood conspicuous in the life of one who was truly "a virtuous woman." When her nephew took the present writer in his car from South Grafton Railway Station, and introduced him to Mrs. Scott and her three sisters at "Glenelg," 29 Queen Street, Grafton, he assured me he was now leaving me with ladies who, by their generosity, liberality, and hospitality, would spoil me for the rest of my

days. Eight months under their hospitable roof afforded ample opportunity of proving the unsurpassed lavish hospitality of this warm Christian home.

Mrs. Scott was a well-educated, refined, and gentle lady, with ready wit and an entertaining sense of humour, but firm and uncompromising where the principles of eternal, immutable, infallible truth were concerned. While she frowned unhesitatingly and candidly on any sign of light-hearted flippant frivolity, she was an excellent hostess, with her characteristically edifying conversation. She was as uncompromising and convinced a Free Presbyterian as the present writer ever had the privilege of meeting. In her last letter written shortly before the end, to the present writer, in which she ended with the words: "Farewell, my very dear friend," she remarked: "We are few and feeble here, yet there is still a remnant left who love the old paths, and the walls of Zion." She attended all the services at the Communion, dispensed by Rev. William MacLean, M.A., before leaving Grafton. She deeply appreciated the privilege of this her last Communion on earth, as she took ill the following Tuesday, realizing it was the messenger of death. She retained her faculties intact to the end, and passed peacefully away to her everlasting rest and glorious reward. We take advantage of this opportunity to express our deep sympathy with her many relatives and friends, especially to Miss Margaret Grant, who had been her companion in the home for the last eighteen years, and with our dear Grafton congregation, who have lost a true praying friend and a faithful conscientious witness-bearer. May they be blessed too with similar uncompromising fidelity to principle, and thus be followers of them who, through faith and patience, now inherit the promises.—J. P. MacQueen.

The late Mrs. Jane MacKenzie, Inverness.

This godly woman was born at a small hamlet in Dundonald in Wester Ross called Badluarach in February 1878. Of a family of 7 she was the third-child. Her parents gave her sound instruction in the doctrines of the Bible, but even more impressive was the example of godliness which they saw in their parents' personal lives. They were both godfearing people, though slow to make public profession of their faith, her father alone doing so in the latter years of his life. Lochbroom at this time was a favoured spot where the gospel began to flourish about the time of the Disruption of 1843. Like many other parts of the countryside in the Northern and Western Highlands, the people of Lochbroom were beginning to stir out of the deadly sleep of Moderatism and were thirsting for the word of life. They welcomed the great Disruption preachers who came among them. Rev. George MacLeod was sent to Lochbroom in the year following the Disruption by the General Assembly of the Free Church. A call from Lochbroom, signed by more than 2,500 was put into his hands

by the Dingwall Presbytery, and although strenuously resisted by his devoted people at Maryburgh, the Assembly decided in favour of the wider and more isolated region as having the greater claim, and confirmed the translation. The labours of this faithful servant of Christ bore lasting fruit. A godly aunt with whom Jane MacKenzie often stayed was a close friend and great admirer of her minister. She related to her that Mr. MacLeod called on her in Ullapool on one occasion, and having little of this world's goods, all she could lay before him was potatoes with a little salt. With no thought of excusing the meagreness of the food she said: "Nach mor tha againn, Mr. MacLeod?" (Have we not been given much, Mr. MacLeod?); upon which when asked to ask a blessing he said: "Thuirt thu fhein an t'altachadh, Elasaid" ("You have yourself asked the blessing, Elizabeth"). So great was the affection her parents had for Mr. MacLeod that they named one of their sons after him—George MacKenzie, who afterwards became a worthy elder of our Inverness congregation.

When the Free Church departed from the Word of God and her own scriptural Constitution and Standards, the whole district of Scorraig and Dundonald forsook that church in 1893. On the Scorraig side the two outstanding men for godliness to whom the people looked were John MacIver, Scorraig and John MacKenzie, Achmore, and when these men joined the Free Presbyterian Church, the people in a body followed them and built a meeting-house to worship in. On the other side of the loch, however, there was none to lead them with the result that most of the people drifted back into the Free Church. Not so with John MacKenzie and his family, who continued steadfast at Badluarach in their support of the Church and in their home services were held by ministers who came the way which the most of the people attended.

As far as we can ascertain the work of grace began in Jane MacKenzie early, but with characteristic reserve she seldom made mention of the Lord's dealings with her in convincing her of sin and delivering her through His dear son. She loved to read the "Pilgrim's Progress" as a girl when herding the cattle at her home. When she came to Inverness to work when still in her teens, she showed her regard for the Sabbath by refusing to do unnecessary work at the bidding of her employers. She had solemn impressions at this time of the Day of Judgment which terrified her. She became a member of the Church when home on a visit at the time of the Coigach communion and this step she took after much self examination and trembling. Rev. Neil MacIntyre was at the communion and she derived great help and encouragement from a sermon which he preached on the words: "As far as the east is from the west, so far hath he removed our transgressions from us"—Ps. ciii, verse 1p. On the way home across the arm of the sea separating Badluarach from Lochbroom a storm arose which almost swamped the boat with everyone in it,

and she feared that the Lord was in this way expressing His displeasure at the step she had taken. She felt that she had brought disaster upon her father whom she deeply loved, but this temptation of the evil one the Lord dispelled by bringing the boat safely to land.

Mrs. MacKenzie was married shortly after this to Roderick MacKenzie, a native of Scorraig to whom she was attracted by what she discerned of the grace of God in him. They came some time later to stay at Inverness. He had a few years earlier been spared death by drowning in a remarkable way. His father followed the herring fishing and for some reason when the season came round was unable to go with the fishing skiff. As Roderick was the eldest son he was called upon to take his father's place, but he refused and was adamant in resisting all persuasion. The boat set off and at some part of the coast near Kylesku she went down carrying all aboard with her. The members of the crew were nearly all god-fearing men, and this was particularly true of the man who took the vacant place for all regarded him as a changed man, nevertheless in the inscrutable ways of the Most High everyone aboard perished. Watchers on the shore reported afterwards that they could hear the sound of a psalm being sung drifting across the sea from the sinking boat. Roderick MacKenzie was not a professing man at the time and could give no explanation why he had refused to go, but the Lord's hand is clearly discernable in this event, as he was sparing his servant for some useful purpose in the vineyard. Mrs. MacKenzie's married life was short, for she lost her husband in 1918 at the early age of 47. He became a deacon in our Inverness congregation, and was highly regarded for his saintly life. She tenderly nursed him in his illness and for some time hoped that he might be spared because of the words which were laid on her mind: "Still trust in God; for him to praise good cause I yet shall have"—Ps. xliii, verse 5. She was to learn by hard things in righteousness that such was not the Lord's will. Her husband never believed that he would recover. Afterwards when she experienced much kindness from friends and being cast more directly upon the Lord's providence for help found that He was to be trusted to preserve alive the fatherless children and be the widow's stay, she discovered the true meaning of the words.

Mrs. MacKenzie was a woman who feared God rather than man and was bold and uncompromising in rebuking sin and worldliness. She loved the house of God and even failing health could not detain her from waiting on the public ordinances of the gospel. She did not readily communicate her spiritual experiences even to friends, although she was ready to open her mind to those whom she trusted. She had a strong attachment to the word of God and the doctrines of the gospel, which showed itself in her unswerving support of the Free Presbyterian Church. Those ministers whom she loved in the Lord earned her affectionate regard because of their faithfulness in

upholding the cause of Christ, but when some whom she esteemed as true servants of Christ did forsake the church of their first love, she felt the disappointment keenly, but never herself weakened in her adherence to the path of duty. She ruled well her family after losing her husband, and her home was always open to the Lord's people. We miss her prayers for she could always be relied upon as an unchanging friend of the gospel and a steady supporter of all who wished well to Sion. May her example be blessed to her family, for we believe that her memory will be blessed.

After returning from the Beaulieu communion in July 1955, Mrs. MacKenzie fell in her own home and broke her leg. Thereafter, her health began visibly to decline, and though physically strong and healthy, she was never the same again. On her release from Raigmore Hospital where she spent 14 months, she seemed for a time to recover, and went north to the communion at Halkirk in 1957 and stayed on with her daughter at the Halkirk Manse. She took a heavy stroke and became practically helpless, depending on the careful nursing of her daughter, the wife of our esteemed minister at Halkirk, till the end came peacefully on the morning of Sabbath, 8th June 1958. She now rests among the dust of the godly in Kiltarn Graveyard, the burying place of the great Rev. Thos. Hogg whose fame still survives in the parish and beyond it, awaiting the trumpet call of the Great Day when the dead in Christ shall rise first and go to be for ever with the Lord.

We offer our sincere sympathy to her family, her son and three daughters, one of whom still resides in the old home at Kenneth Street and is walking in the steps and after the conversation of her beloved mother, and to her son-in-law, Rev. Wm. Grant who lovingly tended her in her last months. May the Lord comfort them, and be their God as He was their parents' God, and endow them with the like grace which made them pleasant in their lives and worthy of being held in everlasting remembrance.—A. F. M.

Searmonan.

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

Searmon xx.

"Leanabh . . . naomhachd, ni as eugmhais nach faic neach air bith an Tighearna." Eabh. xii. 14.

Ann a bhi tarraig bhur 'n aire a dh'ionnsuidh na'm briathran mòr so, feoraichidh mi'n toiseach, a thaobh nàdur naomhachd; 's an dara àite, beachdaichidh mi air an earail, "Leanaibh naomhachd;" agus anns an treas àite, an t-aobhar sòlaimte leis am bheil i air a daingneachadh.

I. Ann a bhi'g amharc ris an Tighearna air son a theagaisg, feoraicheadh-mid an toiseach a thaobh nàdur na naomhachd so a tha

sinn ri a bhi leantuinn, na an tòir oirre. Ciod i? Ann a bhi freagairt na ceisd so, tha mi beachdachadh—

1. Gur e th'ann a bhi naomh a bhi coltach ri Dia. " Bithhibh-sa naomh, oir tha mise naomh." Is e glòir shònraichte Dhe gu'm bheil E naomh. Tha e air a ràdh gu'm bheil E " ghlòrmhor ann a' naomhachd." Tha sinn a leughadh mu na seraphaim agus mu'n an Eaglais shuas a bhi toirt glòir Dhà gu sònraicht' air son a naomhachd. Is naomh, naomh, naomh, Tighearna nan sluagh." Agus tha'm Fear-saoraidh 'n a ùrnuigh, anns am bheil E 'g eadar-ghuidh, ga ghairm, " Athair naomh " agus " Athair chothromaich." Uime sin, 's e th'ann a bhi naomh ach a bhi nochdadh a mach iomhaigh mhoralta Dhé. 'S e th'ann ach a bhi coltach Ris anns cho fad 's a tha'n creutair comasach air a bhi coltach ris a Chruithear, a bhi (mar a tha Peadar ga chur) 'n ar luchd co-phàirt do nàdur na Diadhachd, agus, uime sin, a bhi dhe'n aon inntinn ri Dia; a bhi faicinn maise spioradail far am bheil Dia ga fhaicinn, a bhi gràdhachadh a' ni a tha Dia a gràdhachadh, a bhi'g iarraidh a' ni a tha Esan ag iarraidh. B'e glòir an duine gu'n robh e air a chruthachadh a reir iomhaigh Dhé. Tha e sònraicht' a bhi gabhail beachd air an rathad anns am bheil cruthachadh an duine air a thoirt a stigh. Tha'n Truir shiorraidh, mar gu'm b'eadh, a cumail comhairle r'a cheile agus tha iad ag ràdh, " Deanadh-mid an duine, 'n ar dealbh fein." Dheilbh an Tighearna an duine 'n a leithid de bhith agus nach e mhàin gu'n robh e uile gu leir maith (oir tha gach ni a thig bho laimh Dhé maith) ach gu'n robh ni-eigin dhe' ni sin ann anns am bheil gu sònraichte maise agus glòir Dhé a co-sheasamh, ri fhaicinn ann. Mar anns na h-ainglean naomh, mar sin anns an duine ann an staid a' neo-chiontais, chitheadh an t-sùil spioradail lorgachadh iomhaigh mhoralta Iehobhah neo-chriochnach. Is e truaigh an duine—is e ar truaigh-ne gu'n do chaill sinn an iomhaigh so. Is e òirdheirceas obair an Spioraid Naomh gu'm bheil E 'g aiseag so air ais air an anam.

'S e'n sealladh so air naomhachd, mar a co-sheasamh ann a bhi coltach ri Dia a tha naomh, an sealladh is àirde is urrain sinn a ghabhail, agus bithidh e air fhaireachadh a bhi ro-dhealrach leo-san a bheir an ìntinnean gu bhi gu suidhichte a beachdachadh air. Cia cho neo-iomlan agus a tha beachdan air naomhachd Dhé eadhon aig na naomh anns an t-saoghal so; agus cia cho duilich 's a tha eadhon sin a chur an cainnte?

2. 'S e th'ann a bhi naomh ach a *bhi co-chùmta ri lagh Dhé*, an lagh sin a tha, ann a bhi deanamh aithnichte dhuinn toil Dhé, a tha foillseachadh dhuinn iomhaigh agus ìntinn-san, " Gràdhaichidh tu an Tighearna do Dhia le t'uile chridhe, agus le t'uile anam, agus le t-uile ìntinn, agus le t-uile neart; is i so a cheud àithne: agus is cosmhuil an dara àithne rithe so, Gràdhaichidh tu do chomhearsnach mar thu fein." 'S e th'ann a bhi naomh, iomlan naomh, ach uile nàdur neach a bhi co-chùmta ris an riaghailt so; an ìntinn a bhi air a lionadh le eolas òirdheirceas Dhé agus air a luach neo-

chriochnach a chùm a bhi air a ghràdhachadh agus aoradh a thoirt Dhà; an toil a bhi ann an iochdaranachd iomlan agus bheannaicht' dha thoil-san, mar an ni sin a tha riaghladh a chruinne-ché; agus sealbh a bhi air a ghabhail air a chridhe le gràdh barraichte agus dian Dhà-san, agus gràdh gun cheilg dha ar coimhearsnach, a chùm agus gu'm bitheadh ar briathran agus ar gnìomharan uile nan cur an ceill air a ghràdh sin. 'S e so an lagh ris am bheil iadsan uile ann an neamh air an co-chumadh, agus ni, a tha mar lagh na saorsa, ga'n ceangal r'a cheile ann an gràdh do Dhia agus do aon a cheile. Agus tha'n Spiorad Naomh ga sgriobhadh anns a chridhe—anns a chridhe nuadh. 'S e so, uime sin, sealladh cudthromach eile air naomhachd, agus sealladh do neach a ghabh eolas air spioradalachd agus farsuingeachd lagh Dhé, Ach.

3. 'S e th'ann a bhi naomh ach a bhi *coltach ri leanabh naomh Dhé Iosa*, a bhi coltach Ris-san, mar Dhia, is e "dealradh glòir an Athar, agus fìor iomhaigh a phearsa," agus mar dhuine, is aon E air am bheil fìor-ghloine neo-chriochnach a gabhail còmhnuidh le tlachd. Oir bha lagh Dhé 'n a chridhe; bha gach uile smuainte agus rùn anns a chridhe sin a ghnàth a mhàin maith, agus bha gach focal agus gnìomh uile gu leir a reir agartasan. Bha obair Aige ri dheanamh air thalamh—obair a chriochnaich E—dhe leithid de ghné agus nach b'urrair aon nach robh ach na chreutair a mhàin a dheanamh; eadhon a bhi riarachadh Dia air an robh campar air a chur agus a bhi'g àrdachadh lagh a bha air a bhriseadh. Agus Ann-san, mar dhuine, bha maise na naomhachd a dealrachadh a mach mar nach d'rinn i riamh ann am pàrras, na ann an aon air bith nach robh ach 'n a chreutair a mhàin; oir ghabh "Spiorad an Tighearna còmhnuidh air, spiorad gliocais agus tuigse, spiorad comhairle agus cumhachd, spiorad eolais agus eagail an Tighearna." Bha thlachd ann an toil an Athar, 'n uair a b'e cuid de'n toil sin E bhi air a threigsinn le Athair. Bha gràdh Aige dha naimhdean 'n uair a bha iad ga thàirngadh ris a chrann. Mar am Fear-urrais bha Aige mar sin obair r'a dheanamh, agus fulungais r'a dhol troimhe, anns an robh E'n a aonar; agus, mar dhuine, chleachd E gràs ann an suidhichidhean anns nach urrain a shluagh gu bràth a bhi air an cur, agus ann an tomhas air nach ruig neach eile. Agus gidheadh bha E dhoibh-san 'n a eiseimpleir air an naomhachd a dh'fheumas iad iarraidh os a dheigh, 'n a eiseimpleir ann am fìor nàdur na daonnachd ann an suidheachadh iosal, 'n a eiseimpleir anns na suidhichidhean is caochlaidich ann an deuchain, 'n a eiseimpleir air a chreidimh agus a ghràdh, an ioraslachd agus am fein-àicheadh, a' macantas agus an fhoghaidean agus an t-eud agus an ùmhlachd a tha a shluagh air an gairm gu bhi cleachdadh. "Bitheadh an ìntinn cheudna annaibh-se, a bha ann an Iosa Criosd." Uime sin cha'n e mhàin gu'n d' rinn Iosa reite air son peacaidh agus gu'n do cheannaich E naomhachd dha shluagh, ach bhuilich E orra 'n a cheatha-beatha naomh, eiseimpleir na naomhachd a tha iad gu bhi leantuinn, mar a tha e sgriobhta. "Oir an

dream a roimh-aithnich e, roimh-orduich e mar an ceudna chùm a bhi co-chosmhuil ri iomhaigh a Mhic, chùm gu'm bitheadh esan 'n a cheud-ghin am measg mòran bhraithrean." "A fagail eiseimpleir agaibh, chùm gu'n leanadh sibh a cheumaibh." 'S e th'ann a bhi naomh, uime sin, ach a bhi cosmhuil Ris-san a dh'fhoillsich co-chùm tachd iomlan ri lagh Dhé.

Tha e 'n a ni ro-àraidh gu'm bitheadh beachdan ceart againn air ciod a tha air a chiallachadh le naomhachd, air eagal 's gu'n cuir sinn 'n a àite moraltachd, na fireantachd bho'n leth a muigh, na nì air bith eile nach e mhàinn a tha nì's lugha na naomhachd ann an tomhas, ach a tha eadar-dhealaichte ris ann an nàdur. Oir is e firinn a tha'g ioraslachadh a th'ann gu'm bheil sinn a thaobh nàdur, cha'n e mhàinn neo-iomlan ann an naomhachd, ach uile gu leir falamh dhith. Uime sin, thòisich Iosa, 'n a chòmhradh ris an fhear-theagaisg Iudhach, air a theagasg le bhi'g innse dha gu'm feumadh e bhi air a bhreith a rithisd. Feumaidh fein-fhiosrachadh a bhi againn air a leithid so de atharrachadh mòr—gu'm bitheadh beatha nuadh air a toirt dhuinn tre chumhachd beothachaidh Dhé an Spiorad Naomh; a leithid de bheatha agus gu'm bitheadh an tuigse 'n a solus 's an Tighearna, na h-aignidhean a gabhail an cùrsa gu neamh, an toil a ruith anns an aon chladhan ri toil Dhé; a leithid de bheatha agus a chuireas i fein an ceill ann a bhi air ball a gabhail ri Crìosd an Slànuighear a tha air a thairgse, a chùm agus gu'm bitheadh-mid air ar fireanachadh agus air ar naomhachadh. Tha nàmhaid mhòr anamaibh agus ar cridheachan cealgach fein a dol an co-bhuinn gu bhi folach bh'uainn firinn agus meudachd an atharrachaidh so. Agus do bhrìgh sin tha mòran ga'n cur fein le'n aideachadh a' measg na muinntir naomhaichte a tha'n an coigrich do naomhachd. Cha'n eil teagamh nach eil iomadh dòigh anns am bheil an Spiorad Naomh a deiligeadh, agus iomadh tomhas ann am fein-fhiosrachadh am measg clann na nuadh-bhreith. Ach 's e atharrachadh fìor agus mòr a th'ann. Agus tha ar Crìosdalachd a tionndadh air an deachaidh sinn tre'n atharrachadh so. "Ma tha neach sam bith ann an Crìosd, is creutair nuadh e: chaidh na seann nithean seachad, feuch, rinneadh na h-uile nithean nuadh."

(R'a leantuinn.)

Notes and Comments.

The Betting and Gaming Bill.

The Betting and Gaming Bill introduced by the Government last November is said to have swept away all previous gaming laws. Mr. Butler, the Home Secretary, defending the Bill said it was intended to liberalise a branch of the law which had become ineffective. As we understand the matter, what before was illegal is now to be made legal with what are called safeguards to prevent excess. This is to legalise what serious Christians consider to be evil, sinful and

corrupting. Betting in any form is anti-Christian and degrading. And when we know that at least £560 million was expended on Betting in 1958, the lust for gambling in our Nation is indeed an evil cancer. Mr. Butler, conceded that the function of the law should be to prohibit what was injurious to society; yet this Bill will legalise the opening of Betting shops and make it easier for people to throw away their money in gambling. In the most of cases the money can be ill afforded. Society will certainly be still further injured. The argument for the introduction of such a Bill is that the law as it stood could not be enforced properly. The gambler appears to be a person then who had no respect for the law as it stood. Will gamblers have respect for any restrictions imposed in this new Bill? We are largely a generation of rebels against the laws of God and man, but it seems the Government are making concessions to rebels.

Madonna and Child Window in Parish Church.

Recently an elder of Westminster Presbyterian Church, Oklahoma, flew to Aberdeenshire to unveil a window depicting the Child Jesus and His mother in Money Musk Church of Scotland, Aberdeenshire. It was a gift from the elder's congregation. Such idolatrous ornamentation of churches is surely foreign to the religion of the Westminster divines and to the Presbyterianism of the Scottish Reformed Church. But even mature people in Churches today, in many cases, do not understand the underlying Church history when the terms "Westminster" and "Presbyterian" are used.

Jesuits' Plan for Scotland.

In October last, Rev. John Coventry, a Jesuit, stated that Scotland may soon become a separate Province of the Roman Catholic Society of Jesus. He said that at present the Province included England, Wales and Scotland, but in a few years it was hoped that Scotland would become a separate unit. Thus anyone who joined the Society, from Scotland would work for Scotland. Our readers may already know that the abolition of this Jesuit Order was required by Pope Clement XIV., in 1773. They were at one time expelled from Portugal, Spain and France. In the year 1767, Ferdinand IV., King of Naples and Sicily, determined to do away with the Society of Jesus throughout his dominion, and simply on this account, that the peace, security and well-being of his subjects had been completely undermined by them. This Society came back to power within the Roman Catholic Church. It is a danger to the World and certainly to Scotland.

Youth not only ones to blame.

The heading of this Note is the heading given to a report of speeches by Sir David Eccles and Sir John Wolfenden to the Public Morality Council, in London, at the end of last year. Among other things, Sir David said: "If we are disturbed by what is commonly

called the decline in religion, we cannot hold the children responsible . . . Over the last twenty years or so they have seen that their elder brothers and sisters looked for guidance and too often found grown-up people either cynical or silent." Sir John Said: "The generation which first abandoned the formerly accepted standards was not the generation of young people of today—it was my generation and yours . . . We ought to remember that it was not they who invented staying away from Church . . . it was a generation earlier than theirs." With these statements we fully agree; and previous generations to the present one have a heavy responsibility and a solemn account to render to God for failing to instruct and guide their offspring.

Rev. Alan Hasson and the Pope.

In our November, 1959, issue, we wrote a Note under the heading: "Approach to the Pope," in which we stated: "In the Church of Scotland Synod of Clydesdale recently, Rev. Alan G. Hasson, of Bonhill, Dumbartonshire, proposed that a 'friendly, direct approach' be made to the Pope to end the persecution of Protestant minorities in Columbia and Spain. Mr. Hasson remarked that the present Pope is a humane, gracious man capable of hearing a case of this kind. Mr. Hasson said this on the basis of newspaper reports on the Pope. We did not think Mr. Hasson . . . was so gullible . . . We are amazed at Mr. Hasson saying at the Synod 'There is a different spirit abroad in Rome today. The new Pope will be ready to hear evidence.' " Mr. Hasson read this Comment of ours and has written us to express his amazement at our words and to say how blind we are in his opinion. Mr. Hasson's explanation is; "The only way to bring pressure to bear on this diabolical system of persecution, with its cunning leader the Pope, is to appear to be gulled by Romanist propaganda." This is exactly what we thought from reports in a reputable paper, that Mr. Hasson was gulled. He must be an efficient actor. As to our being blind in writing what we did, even if we had up-to-date X-ray apparatus we could not see into the back of Mr. Hasson's mind which was working at a tangent from his reported words. He further states in his letter: "The newspapers are afraid to publish the facts about Roman persecution, yet they will publish details of discussion that takes place in the higher Courts of the Church, and it was for this reason that I quoted newspaper reports tending to show that this Pope is a different man. Not for one minute do I believe these reports." Yes, this is all very well, but Mr. Hasson appeared at his Synod to be a man who did believe these reports; and we consider that he had no warrant to write to us: "What a blind individual you are." In our witness against Rome we do not adopt methods of the aforesaid nature. Nevertheless we quote Mr. Hasson as asserting: "For me the Pope and his Church represent, and will always represent, the anti-Christ." Finally we would answer a question which Mr. Hasson put to us in his letter

viz., "Have you any idea of the difficulties which confront anybody in a Synod of the Church of Scotland trying to raise criticism of Rome?" Of course we have.

South African Immorality Act.

It was reported last month that the South African Government were introducing an Act called the "Immorality Act" which forbids white people and non-whites to marry. Archbishop Dr. Jost de Blank of Cape Town, of the Anglican Church, described this Act as "a monstrous piece of legislation," and rightly said: "The only apartheid the Church recognises in marriage is the warning that Christians are not to be unequally yoked with unbelievers." It is indeed a terrible state of affairs when such as are of a different colour of skin are prohibited by a man-made law to enter into marriage with one another, although that which is lawful according to Scripture may not always be expedient. Yet in the case of Moses: "Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married . . . and the anger of the Lord was kindled against them" (see Numbers, chap. 12). Those in power today in the Union of South Africa are being carried into future trouble by their extreme and unscripturable racial laws.

Archbishop supports Betting Bill.

The archbishop of Canterbury, Dr. Fisher told a Church Conference that the new Betting Bill should be supported in general in the hope that it might be improved in detail before it became law. But then he added that people should understand that thus the Church is not saying that betting and gaming are good things. He said: "They are not. They are part of a grave social evil." Later he declared: "The Church has never declared that betting and gambling are ecclesiastical crimes." What confusion and uncertainty in the pronouncements of the head of such a large Church as the Church of England! Gambling is a grave social evil, but members in the Church of England who indulge in this evil are not disciplined or deprived of Church privileges. Blind leaders of the blind!

Church Notes.

Communions.

January—Fifth Sabbath, Inverness. *February*—First Sabbath, Dingwall, third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay and Lochinver; fourth, Kinlochbervie; fifth, North Tolsta. *April*—First Sabbath, Stoer, Breasclete, Portnalong and Fort William; third, Greenock and London; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shildaig; 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, Thurso and 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; fifth, 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 1960, should be sent AT ONCE to the Editor, that the above List may be corrected. This will save inconvenience later on.—Editor.

Ordination of Rev. Alexander Morrison at North Uist.

On Wednesday evening of 4th November 1959, the Outer Isles Presbytery met, in the Free Presbyterian Church in North Uist, to ordain and induct Alexander Morrison (of Ness, Lewis) to the pastoral charge of the North Uist congregation. Most of the members of Presbytery were present, together with others who travelled far, to witness the event. Rev. D. A. Maclean, Portnalong was associated with the Presbytery.

Rev. A. Mackay, presided, and preached a stirring and appropriate sermon, from Isaiah 52 verse 7. Public worship being ended the Moderator gave a brief narrative of the steps that had been taken in connection with the Call to Rev. A. Morrison, Probationer, and his acceptance of the same. Thereafter Rev. W. Maclean, Moderator pro. tem. addressed to Mr. Morrison the usual questions. He answered these satisfactorily, and signed the formula in presence of the congregation. The Moderator then with solemn prayer, and the laying on of the hands of the Presbytery, did ordain Rev. Alexander Morrison to the office of the holy ministry, and after prayer, did also, in the name of the Presbytery, and by authority of the Divine Head of the Church, induct him to the pastoral charge of the North Uist congregation. The Moderator and members of Presbytery, then gave him the right hand of fellowship.

Thereafter Rev. W. Maclean addressed the newly ordained and inducted minister, and Rev. F. Macdonald suitably exhorted the congregation. After the last Psalm was sung and the Benediction pronounced, the congregation were given an opportunity of shaking hands with their minister at the door of the church.

It is our fervent desire that the Lord may bless abundantly the ministry of Mr. Morrison, in the ingathering of sinners, and the up-building of His church.—Fraser MacDonald, *Clerk of Presbytery*.

Bracadale Congregation—Manse Extension Fund Appeal.

For a long time the Manse which is situated at Portnalong has been felt to be very inadequate and the congregation feels that steps should be taken to increase its size. Plans have been drawn up for this purpose and it is estimated that the addition of bedrooms, study

etc. will cost, at the very least, the sum of £2,000. A fund has been opened to collect money to meet this cost and it is hoped that an early start can be made to the work. (DV.)

As the Congregation is small in size, it has been decided to make an appeal to friends outside the congregation to help in the carrying out of this project. An earnest appeal is, therefore, made to all who are able and willing to help to contribute to the Fund and, from past evidences of the generosity of our people, we are sure our appeal will not be in vain.

Contributions will be acknowledged in the *Free Presbyterian Magazine* and should be sent to the minister or to either of the Treasurers in the two sections of the congregation. Their names are as follows:—Donald Morrison, 4 Satran, Carbost, Isle of Skye. Duncan Y. Mackinnon, Struan, Dunvegan, Isle of Skye.—

D. A. Maclean, *Minister*.

This Appeal is cordially endorsed by the Western Presbytery.
Donald MacLean, *Moderator*. John Colquhoun, *Clerk*.

Southern Rhodesian Mission—Renewed Appeal for Teachers.

Miss K. M. MacAulay, M.A., is due to sail from Capetown for a well-earned furlough on 1st January, 1960, (DV). She will be greatly missed on the Mission where she has been doing praiseworthy work in the Teacher's Training Centre. Miss Nicolson is also due for leave at the end of 1960 and the need for teachers to undertake work in the Mission is as acute as ever it was.

The Committee call upon qualified teachers (male or female) belonging to the Church to give earnest consideration to going out to teach the native children for a spell. The Committee is sure they would find it a most rewarding experience as well as relieving our staff who are overburdened with work in their labour of love.

All who have a desire to engage in this work should get in touch with the Clerk of the Committee immediately.

Transport Fund. The need for supporting this fund is as great as ever. Mr. Van Woerden's letter in this Magazine shows the kind of Country through which he travels to bring the gospel and medicine to some who never saw a white man before. For this work he is in great need of adequate transport and the Committee are sorry to say that he has not got this at present. The Committee hope in the near future to be in a position to publish maps showing the various stations and our readers will be better able to appreciate the distances. In the meantime, Mr. Van Woerden and the others have to continue their journeys and need the necessary vehicles to do so.

Donations to this fund should be marked **TRANSPORT FUND** and sent to the General Treasurer, 4 Millburn Road, Inverness.—John Colquhoun, *Convener*. Donald MacLean, *Clerk*.

Northern Presbytery Protests to Inverness Town Council.

The following resolution of the Northern Presbytery of the Free Presbyterian Church of Scotland has been forwarded by the Clerk, the Rev. A. F. Mackay, M.A., Inverness, to the Town Clerk, Inverness, to be presented to the Inverness Town Council in due time:—

"The Northern Presbytery of the Free Presbyterian Church of Scotland at its meeting on Tuesday, 8th December, 1959, considered the motion submitted by Major A. F. Macgillivray at the meeting of the Inverness Town Council on 7th December, 1959, as reported in the 'Inverness Courier' of 8th December's date, which motion calls for:—

- " 1 The opening of tennis courts and putting greens at Bellfield Park on the Lord's Day;
- " 2 That throughout the year the Bught Park be made available for football and other forms of sport on the Lord's Day;
- " 3 That a cinema be opened on the Lord's Day to exhibit films;
- " 4 That the Town Council form a committee to open a social club on the Lord's Day for organised entertainment of young people.

"The Court state that the fact that golf and tennis are played on the Lord's Day by members of private clubs (which the Presbytery considers a flagrant desecration of the Sabbath) provides no warrant whatsoever for further encroachments upon the sanctity of the Lord's Day.

"The Court would also observe that although Major Macgillivray stated as a Roman Catholic he respected the views of those who believed in Sabbath Observance, yet in his 4 proposals he gave abundant evidence of the fact that on the contrary Major Macgillivray has no respect whatsoever for those who love the Sabbath Day. And further, in stating that he felt that his motion might be anathema to such people, he nevertheless appears prepared to ride rough-shod over the religious convictions of a large number of the citizens of Inverness.

"If these proposals are carried in whole or in part, the result will constitute a further serious and conspicuous violation of the Divine Law, and will, we believe, contribute to provoking the Most High to manifest His displeasure.

"The Presbytery call upon all members of the Inverness Town Council to resist this fresh attack upon the Lord's Day, and uphold the binding obligation of the Sabbath by dismissing out of hand these iniquitous proposals."

Letter from Rhodesian Mission.

Mbumba Mission,

Dear Mr. MacLean,

27th October, 1959.

Just a few lines to let you know how I am faring.

I shall be going to Ngwenya this weekend (D.V.). We can then discuss any matters Mr. MacDonald would like to bring before the home committee.

I have just come back from a trip across the Shangani river, holding services and treating patients. I went alone with only my boy with me. Makwateni is one of the most depressing places as regards the landscape. Barren soil without any grass. The few trees are without a single green leaf. Soil erosion has washed away any bit of topsoil that could support the life of a tuft of grass. Above this dreary, waste land shines the merciless, African sun. Scattered around the little school are a dozen kraals, exposed to the scourging heat of the sun.

No one comes to greet us. The whole scene is a picture of desolation. But from one of the nearby kraals comes the sound of drum-beating and the hoarse shouting and singing of drunken people. We settle down and wait for a little while, praying for Wisdom and guidance. The time is one hour after noon. The sun is almost right overhead. Through the quivering heat of the day comes wave after wave of drunken laughter and singing. After a while a few black children in rags peep round the corner of the schoolbuilding and watch me from a safe distance. At long last they overcome their shyness, so that we can ask them some questions. They tell me that there is a feast today to worship the amadhlozi, the ancestor spirits. Did they not know that I was coming. Yes, they did, but had not this feast lasted for four days already, and had not the diviners told them that the spirits of their departed relatives had to be honoured. I then asked the children about getting some water for us as the only container I had, was a 2 Gall. can. All the wells nearby had dried up in the drought. There was only one pool about two miles away. Many cattle were dying for lack of food and water. We went over to that distant pool and found it to be a muddy waterhole about fifty feet across. The dirty feet of man and beast had fouled the water in a terrible way. This was the only drinking and washing water for all the kraals miles around. This was to be my drinking water for the next day as well! Boiling would certainly not improve its taste. When we came back to the school, the headteacher was there. A pleasant young man, who finished his training at Mbuma last year. We talked about the heathen feast at that nearby kraal, and the possibilities of addressing the people. He agreed to go and speak to the head of the kraal. He came back with the news that we were welcome and that we should come over straight away as the beer was finished and the people would soon be going home. I counted over one hundred people at that poor miserable kraal. Several diviners stared at me with a hostile, distant look. Four days of drunkenness had certainly put a stamp on most of them. Again I wondered whether it is wise to speak to people whose mind is dulled with beer. However, the Most High made it possible to let them hear the Word of God. I asked all those who had been at mission schools to put up their hands. Quite a number of hands went up. O, for a true love for their immortal souls. I reminded them of Paul's address to

the Athenians. "I perceive that in all things you are too superstitious." We came away unharmed, although some would liked to have vented their hatred.

That evening about a dozen people came to the school where we had a short Bible study together. One woman is a member with us. (One of the teachers seemed to be interested in the Truth in a more than the usual way. May fruit yet be seen.) These teachers ought to be continually on our spirits. If there can be so many inconsistencies in my life in spite of my privileged and sheltered environment, how much more difficult must their lives be, where everything is bent on dragging them down. They have to live in kraals with the worst of heathen, often far away from their own homes. In many places the teacher is the only representative of the Gospel. This applies to both our male and female teachers.

We are trying to get all schoolchildren to read through the 4 Gospels in 1960. Here are some figures for Shangani only.

800 pupils in Sub. B.	Gospel of Mark. 3d. each.
777 pupils in Std. I	Gospel of Matthew.
500 pupils in Std. II	Gospel of Luke.
438 pupils in Std. III	Gospel of John.
Std. III	3rd term New Testament. 2/6 each.

2515 pupils below Std. IV.

As soon as the psalmbooks are printed (D.V.) they will be able to buy those as well. Printing will take about two months in Bulawayo. 5,000 copies at approx. 1/9 ea. Three of our men are still busy with translating. Mr. Tallach, Mthethwa and Ndebele.—Van Woerden.

Congregational Financial Statements.

Congregational Treasurers are reminded to forward their financial Statements for year ended 31st December, 1959, to their respective Clerks of Presbytery for examination by the Presbytery.

Kirk-Session and Deacon's Court Records.

Congregational Records are now to be forwarded to Clerks of Presbyteries for examination by respective Presbyteries.—Robert R. Sinclair, *Clerk of Synod*.

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs. Smith and family, Golspie, £8; Mrs. MacKellar, Tarbert, Argyll, £5; D. Mackenzie, Corrary, Glenelg, £3; M. S., Dunoon, £2; "A. M." o/a Beaully Congregation, £5; Miss J. M. Shaw, Ardrishaig, 10/-; Mrs. W. Murray, Dalhalvaig, £1.

Home Mission Fund.—Mr. H. Kitchen, 758 Fleet Ave., Winnipeg, £60.

Foreign Missions.—Mr. H. Kitchen, Winnipeg, £100; Mr. R. A. Kidd, Grafton, N. S. Wales, £13 2/8; J. M. L., £5; Mantlepiece Mission Box, £2; Portree Friend o/a Transport Fund, £3; D. Mackenzie, Glenelg, 10/-; D. M. L. Gress per Mr. A. Nicolson, £1; R. D. Nicolson, Penefiler, £2;

"G. B." £1; J. McNicol, Lochgilphead o/a Mission Lorry, £1; Mr. C. Wigglesworth, University College, Durham, 9/10; Mrs. W. Murray, Dalhalvaig, Forsinard, £1; Miss F. MacKinnon, Flashadder, £1; Miss F. MacKinnon for Mission Lorry, £1; Miss MacRae, London, per Rev. J. P. Macqueen, £2.

Dominions and Colonial Missions.—Mr. H. Kitchen, Winnipeg, £60.

Aged and Infirm Ministers and Widows and Orphans Fund.—Mr. H. Kitchen, Winnipeg, £75.

Publication Fund.—Mr. H. Kitchen, Winnipeg, £10; "C. F." 14/2; Mrs. McLennan, Brackloch, 13/-; Mr. F. M., Kinlochewe, 3/-; Friend, Inverness-shire, 6/8; Mr. C. Wigglesworth, University College, Durham, 9/9; "C. F." o/a Books for Hospitals, £1; Mr. Wm. McD., Lochcarron for Books for Hospitals, 3/-; The following o/a Trinitarian Bible Society—Mr. R. D. Nicolson, Penefiler, £1 3/-; From Daviol Congregation, £10; Raasay Congregation, £16 9/9; Stratherrick Congregation, £8 12/6; South Harris Congregation per Mr. A. McLennan, £20 7/6.

College Fund.—C. M. Ullapool, 10/-.

Organisation Fund.—Mr. H. Kitchen, Winnipeg, £50.

Mission to the Jews.—Mr. H. Kitchen, £10; Mantlepiece Mission Box £1.

Home of Rest Fund.—Mr. A. Mackenzie, Brackloch, £1; Collection from Tomatin Congregation, £10 5/-; A Friend per Mr. A. Nicolson, N. Tolsta, £1; Stratherrick Friend per Mr. D. M. Fraser, £1; Miss Moffat Glenelg, 10/-.

Legacy Fund.—Received from the Executors of the late Miss Elizabeth Murray, Halkirk, the sum of £1,350 for the benefit of the following Funds:—To Aged and Infirm Ministers and Widows Fund, £200; Home Mission Fund, £200; Publication Fund, £200; Organisation Fund, £200; Foreign Mission Fund, £200; Sustentation Fund, £100; Mission to the Jews Fund, £50; Home of Rest Fund, £200 per Rev. Wm. Grant.

Free Distribution and Magazine Fund.—Ness Friend, £1 6/-; Inverness Friend, 13/-; Miss M. S., Kyle, 3/-; Miss M. S., Lairg, 3/-; A. McK., Brackloch, 3/-; Mrs. J. G., Inverness, 5/-; Mrs. R. McL., Kendebig, 3/-; Mrs. J. F., Glasgow, £1; Miss M. M., Stoer, 6/-; A. McL., Clashnessie, 10/-; D. McK., Glenelg, 10/-; A. H. McK., Dundonnell, 3/-; N. M., Scaristavore, 4/-; K. M., Bonar Bridge, 7/-; Miss C. R. M., Edinburgh, 14/-; H. K., Winnipeg, £10; Miss F. McK., Flashadder, £1; Miss A. C. M., Ardrishaig, 3/-; Miss J. McL., Leckmelm, 6/-; Miss M. G., Lochcarron, 3/-; Mrs. A. L., Dunoon, £4 3/-; Miss M. R., Leckmelm, 3/-; M. G., St. Vincent St., Glasgow, £1; A. F., Redding, £1 3/-; J. A. McL., Broadford, 10/-; F. McD., Balintore, 3/-; J. McL., Muir-of-Ord, 10/6.

The following lists sent in for publication.

Bayhead (North Uist) Congregation.—Mr. A. Macdonald, Treasurer, acknowledges with sincere thanks £5 from Mrs. J. Robertson, Vancouver o/a Church and Manse Repairs Fund, and for same £2 from Glasgow Friend also £2 from Mrs. McLeod, Grimsay o/a Sustentation Fund; £3 from Mrs. Mcaskill, 2 Garden Road, Stornoway for Induction Expenses both per Neil McIsaac.

Dingwall New Church Building Fund.—Mr. D. Matheson, Treasurer, acknowledges with sincere thanks the following:—A. M. L., £5; J. Dunbar, Edinburgh, £2; Mr. Mackenzie, Mulbuie, £2; A Friend, Sandwick, Stornoway, £5.

Edinburgh Church Repairs Fund.—Mr. D. McLeod, Treasurer, gratefully acknowledges the following:—C. Card per Mrs. Johnson, Edinburgh, £50; Mr. M. MacLeod, Ardtalnaig, £4; Friend at Communion, £1 per Rev. D. C.; Miss B. McLean, per Rev. D. C. £2; Friend per Mr. A. H. P., £2; M. B. MacAulay, £3; Anon., Rogart postmark £1; Miss H. Rullis, Nurses Home, Salisbury Road, 7/6; Mrs. Matheson, c/o 18 Springvalley Terr., Edinburgh, £1.

Fort William Manse Building Fund.—Mr. Ian Matheson, Treasurer, acknowledges with sincere thanks, Friend, Diabaig, £1; Friends of the Cause, £2 16/-; Friend, Glasgow, £2; Miss McColl, Balachullish, £1; Friend, Spean Bridge, 10/- per Mr. A. Colquhoun.

Greenock Congregation.—Mr. A. J. Cameron, Treasurer, thankfully acknowledges £2 o/a Sustentation Fund from A Friend of the Cause in Greenock per Rev. J. McLeod.

Gairloch Congregation.—Mr. M. Fraser, Treasurer, thankfully acknowledges the following items:—A Legacy of £100 from the Executor of the late Miss C. Macdonald, Park Cottage, Gairloch per Messrs. J. M. and G. H. Robertson, Solicitors, Glasgow; From Mrs. M. Duncan, U.S.A., In memory of a beloved mother £5 for Sustentation Fund; Friend Lochgilphead postmark £2 for Communion Expenses.

St. Jude's Manse Fund.—Mr. D. MacPhail, Treasurer, acknowledges with thanks Mr. T. Macdonald, Sask., Canada, 150 Dollars; Friend Oban, £3; Anon., (A late mother's wish), £5; M. Livingstone per A. Nicolson £3; John Gillies, Portree (per J. C.), £3; Miss E. Campbell, £1; Friend at Communion per Miss McSwan, £1; Miss D. MacCuish, London, per T. MacRae, £5; The following per A. Tallach, Mrs. McCuish, Cumbræ Light-house, £2; Mrs. McLeod, 38 Carnarvon St., £1.

Halkirk Congregation.—Rev. Wm. Grant, gratefully acknowledges £1 o/a Trinitarian Bible Society from A Friend, Midclyth.

Lochcarron Manse Building Fund.—The Deacon's Court have to thank all friends at home and abroad who contributed to the above. The Fund is now closed as the debt has been paid:— D. J. Mcaskill, Mod.—D. MacRae, Clerk.

Lochinver Congregation.—Rev. A. MacAskill acknowledges with sincere thanks £1 from Sister P. McLeod, Corstorphine o/a Lochinver and Stoer Sustentation Fund also 5/- from Mrs. Boyd, Inchnadamph for Church Funds.

London Church Building Fund.—Rev. J. P. Macqueen, acknowledges with sincere thanks the following:—A Legacy of £200 from the Estate of the late Miss E. Murray, Halkirk, per Rev. Wm. Grant; £5 from an Edinburgh Friend per Mr. P. Anderson; A Glasgow Friend, £2; From A Friend in U.S.A., 10 dollars; A Friend, Glasgow, £2; Mr. J. Cumming, Glasgow, £2; A Friend, Raasay, £2; A Ness Friend, per Rev. Wm. McLean, £5; The following o/a Congregational Funds:—A Raasay Friend, £3; An old Friend, Ness, £1 per Rev. Wm. McLean; A skye Friend, £4; Mr. J. Campbell, Treasurer, thankfully acknowledges £2 from Mary A. MacBeth, Shieldaig postmark.

Oban Congregational Funds.—Mr. John Martin, Treasurer, acknowledges with grateful thanks from Miss Milne, £7 per Rev. M. MacSween also £3 from Lochgilphead Friend, o/a Sustentation Fund per Rev. M. M.; from Mr. Alistair Macrae, £3 o/a Sustentation Fund, £1 o/a Foreign Mission; £1 and Home Mission £1.

Portree Church Hall Fund.—The Treasurer acknowledges with sincere thanks the following per Rev. D. McLean, "In memory of Mrs. D. Matheson," £5; A Friend, £5; Friend, Inverness, £2; Friend, Diabeg, £5; K. M. K., Inverasdale, £1; Wellwisher, Harris, £1; D. McK., Portree, £1; Friend, Sleat, £2; The following per Mr. D. Matheson, Treasurer, Mrs. B., Portree, £1 and £1 from Miss F. M., Flashadder.

Raasay Congregation.—Mr. N. MacLeod, Treasurer, thankfully acknowledges 10/- from Mr. M. Nicolson, Attadale, o/a Sustentation Fund per Rev. J. A. M.

Staffin Manse Building Fund.—Mr. D. Gordon, Treasurer, acknowledges with sincere thanks the following:—A Friend, N.C. Applecross, £1; A Friend, Raasay, £1; Friend, Portree, £1.

Stratherrick Congregation.—Mr. D. M. Fraser, Treasurer, acknowledges with grateful thanks £1 for Home of Rest and 10/- o/a Sustentation Fund both from a Stratherrick Friend.

St. Jude's South African Clothing Fund.—The Committee acknowledge with thanks contributions amounting to £21 2/6.