

THE
Free Presbyterian Magazine
AND MONTHLY RECORD

VOL. LXIV.

February, 1960

No. 10

Sorrows of Believers.

As we read through the Bible the varied experiences of those who truly feared the Lord are unfolded before us and how frequently their sorrows are left on record as well as their comforting blessings from the hand of their Covenant God. Even the intimate disciples of the Lord Jesus Christ who were His constant companions during His ministry in the World knew what sorrow was; and it is not surprising that others of God's people before them and since have taste of "Marah waters."

Some sorrowing saints eminent in the Church of God in its history, revealed in the Scriptures, come to mind such as David in relation to Absalom, Hannah and her particular trial, Naomi and the loss of her husband and sons, Job of course is outstanding; and then Martha and Mary with respect to their brother Lazurus, the disciples when told by their Lord and Master that He was to go away, and Paul when affected with weeping while telling of many who were the enemies of the Cross of Christ. The list could be enlarged. And there are sorrowing believers now in the midst of the Church for one reason or another.

God in His *sovereignty* rules over and in all such experiences of His people which occasion them sorrow of heart and they will not taste one drop more or less than He ordains for them.

However *severe* and sharp the reason for their sorrow may be, they are not to think it strange concerning the fiery trial which may try them as though some strange thing had happened unto them. Others of God's people had similar trials and sorrows.

The sorrowing Christian has a divine *source* of comfort to resort to at all times, and this is none other than God Himself as revealed in His Son Jesus Christ. God is the Father of mercies and the God of all comfort and His comforts are available to His children in Christ Jesus and through Him. Christ is able to succour them that are tempted and there dwelleth in Him a fullness of grace and truth.

To *sustain* the believer in sorrow is thus the blessed work of God. Many a sorrow-laden heart has been upheld by the almighty and tender hand of Christ, the Friend that sticketh closer than a brother. He declares, "My grace is sufficient for you, and my strength is made perfect in weakness."

The Most High can *sweeten* sorrows, even the bitterest, by manifestations of His amazing love in Christ Jesus to His people and by causing them to taste of and sensibly experience anew and afresh the reality of redeeming and unchanging love. We may reflect back to the three Hebrew children in the burning fiery furnace and a fourth there with them like unto the Son of God. What a precious event in their history!

Sorrows are what the Lord can and does *sanctify* to His people. He does not do this apart from His truth, as the Redeemer prayed for His people to the Father: "Sanctify them through Thy truth: Thy Word is truth." In their sorrows He may through His Word and by His Holy Spirit lift their minds and hearts above the World to things that are above where Christ sitteth at the right hand, and to look beyond the trials and griefs of this present time to a better country even an heavenly. He may bring His people thus to loathe sin the more and to desire inward, gracious fitness for Eternity more earnestly and humbly. And as the nature of the sorrow may be so can the Lord bless and sanctify it accordingly to His people.

Those who have all their hope and confidence placed in God's mercy in Christ Jesus as to their salvation will have their sorrows here, but the solace of glory hereafter and for evermore. In face of all their sorrows it is written: "Happy art thou O Israel, who is like unto thee? O people saved by the Lord."

Before writing this brief article we and others in the Church were deeply grieved at the news of the removal by death of our dear brother minister, the Rev. Archibald Beaton, minister of Gairloch. And on completion of the article we heard of the equally sad news of the unexpected death of our dear friend Rev. James A. Tallach, minister of our Stornoway congregation. In these solemn providences from the hand and according to the will of Him who reigneth over His Church, we on our part are affected with deep sorrow. Little did we think when we began to write these few considerations upon the sorrows of believers, that two of our beloved and able ministers would be removed from the Church on earth to serve the Lord in His temple above, within the period of one week. Mr. Beaton died on the 6th of January, 1960, and Mr. Tallach on the 12th of the month. We take this opportunity to convey to the respective widows and their families, of our departed brethren, sincere sympathy in their sore affliction and sorrow. "Make us glad according to the days wherein Thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children": (Psalm 90, verses 15-16).

Of The Seventh Commandment.

Exod. xx. 14.—Thou shalt not commit adultery.

(By Reverend Thomas Boston, of Ettrick.)*

THE scope of this command is the preservation of our own and our neighbour's chastity and purity. God is a holy God, and the devil is an unclean spirit: we must therefore study purity in all manner of conversation. Our Lord puts this command before the sixth, Mark x. 19. because our chastity should be as dear to us as our life, and we should be as much afraid of that which defiles the body as that which destroys it.

This command is a negative precept, and expressly forbids adultery: but under that is comprehended all manner of uncleanness whatsoever, with all the causes and occasions leading thereunto. And the positive part of this command is, that we must preserve our own and our neighbour's chastity by all due means.

In discoursing further, I shall consider,

- I. The duties required in this command.
- II. The sins forbidden therein.
- III. Make some practical improvement.

I. Our first business is to consider what is required in this command; and the Catechism, agreeably to holy scripture, tells us, that it requires "the preservation of our own and our neighbour's chastity in heart, speech, and behaviour."

The duties of this command may therefore be reduced to two general heads. 1. The preservation of our own chastity. 2. The preservation of that of our neighbour.

FIRST, This command requires us to preserve our own chastity and purity. There is a twofold chastity. 1. In single life; when it is led in purity, it is like the angelical; when in impurity, it is devilish. 2. There is conjugal chastity, when married persons keep themselves within the bounds of the law of that state. This lies in two things. (1.) With respect to all others, keeping themselves pure and uncorrupted. (2.) With respect to another, keeping themselves within the bounds of Christian sobriety and moderation. In whatsoever state we are, "this is the will of God, even our sanctification, that we should abstain from fornication; that every one of us should know how to possess his vessel in sanctification and honour, not in the lust of concupiscence," I Thess. iv. 3, 4, 5.

Now, there is a threefold chastity required of us, and to be preserved by us.

First, Chastity in heart, I Thess. iv. 5. forecited. God knows the heart, and therefore his laws reach the heart, and he will judge for heart-sins. We must keep our minds pure, that the thoughts be not

* Submitted from Boston's Works, by Ed. Green.—Editor

led astray and corrupted. Hence Job "made a covenant with his eyes," chap. xxxi. 1. And we must keep our affections pure, that they be not vitiated. Job saw this when he appeals to God, "If mine heart have been deceived by a woman," ver. 9. This is to be pure before God, who seeth in secret, and searcheth the hidden things of darkness. The least glance over this hedge is a crime.

Secondly, Chastity of speech, Col. iv. 6. "Let your speech be always with grace, seasoned with salt." As there is tongue-murder, there is tongue-adultery. But our speeches must savour of sobriety and purity: and so they will, if the heart be pure; for out of the abundance of the heart the mouth speaketh. The Holy Ghost, in the scriptures, gives us a pattern to be imitated in our speeches concerning those things that have a natural turpitude with them, vailing the same in modest expressions.

Thirdly, Chastity in behaviour, which comprehends both the keeping of the body undefiled by any gross act, and a modest carriage every way, I Pet. iii. 2. Modesty must appear in the whole of our behaviour, that the purity of the heart may shine forth there-by, as the candle gives light through the lanthorn.

Now, as this threefold chastity is required here, so the proper means for preserving it are also required.

1. Watching over our senses. These are the ports at which Satan breaks in, and ruins people's purity. The heart and the senses are like a candle-wick, at the end of which lies a heap of powder. Objects set fire to the senses at the wick, and these carry it along to the heart where the corruption lies as a heap of powder. Particularly,

(1.) The eyes, Job xxxi. 1. These were the gates at which sin first entered into the world; and these have been the gates of destruction to many, whereby their fame, body, and souls, have been destroyed together. It is remarkable that the Sodomites were smitten with blindness, who took so little care to watch their eyes while they had the use of them. Curious glances of the eye have been fatal to many, as to David, 2 Sam. xi. 2. and to Joseph's mistress, Gen. xxxix. 7.

(2.) The ears. The corruption of the heart makes people liable to be chained with Satan's fetters by the ears as well as the eyes; as appears from Prov. vii. 21, 22. "With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks." And curious listening to rotten speeches, or whatsoever has a tendency to corrupt the heart is to open a door to let out our purity.

2. Temperance, a sober use of meat, drink, sleep, and recreations. Hence our Lord warns his disciples, Luke xxi. 34. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness." Temperance is a necessary hedge for chastity, and the breaking over that hedge is a near way to sacrifice the other.

See Acts xxiv. 24, 25. "And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.—And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled." Why did the apostle choose that subject before these great persons? Why, truly it was very fit. Historians tell us, that this Drusilla was a most libidinous woman, and had left her husband, Aziz king of Emenessa; and while he was yet living, she married to Felix, who was taken with her beauty; and so they lived together in adultery. The body being pampered becomes a luxuriant beast; and those that cram their bellies with meat and drink, are but one remove from, and in near disposition to filthiness; for one sensuality makes way for another.

On this account it is that fasting and prayer may be to people a duty of this command; for, as some devils are not cast out, so some are not held out but by fasting and prayer. They that would keep themselves pure, must have their bodies in subjection, and that may require, in some cases, a holy violence, I Cor. ix. 27.

3. Keeping of chaste and modest company. Hence Solomon exhorts, Prov. v. 8, 9. "Remove thy way far from her, and come not nigh the door of her house: lest thou give thine honour unto others, and thy years unto the cruel." How many have been ruined by the company they have fallen into, worse than they had fallen into a den of lions and wolves! Ill company wears off insensibly the impressions of virtue on people's spirits; and if they be not at war with them, the maintaining of peace and converse will make people like them.

4. Being busied in some honest employment. Those that would be virtuous indeed, must not eat the bread of idleness. Honest labour and business cuts off many temptations that idle persons are liable to. Had David been in the field with his army, when he was rising from off his bed in the evening-tide, 2 Sam. xi. 2. he had preserved his chastity when he lost it, and so had Dinah, if she had been at her business in her father's house, when she went out to see the daughters of the land, Gen. xxxiv. 1.

5. Marriage, by those that have not the gift of continency. Hence says the apostle, I Cor. vii. 2, 9. "To avoid fornication, let every man have his own wife, and let every woman have her own husband. But if they cannot contain, let them marry: for it is better to marry than to burn."—Neither marriage nor single life are in themselves morally good or evil, but indifferent. But that state of life is to be chosen by every one, that will most conduce to their leading a holy life. So every particular person ought by themselves to ponder their gift, and other circumstances, which will let them see what is sin and what is duty in this case.

6. Cohabitation and conjugal love and affection betwix married persons, without which that state will be no fence to purity, but a snare. Hence Solomon says, Prov. v. 19, 20. "Let her be as the

loving hind, and pleasant roe; let her breasts satisfy thee at all times, and be thou ravished always with her love. And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?"

7. *Lastly*, Shunning all occasions, and resisting all temptations, to the contrary, Prov. v. 8. forecited. So did Joseph, Gen. xxxix. 8. It is a dangerous business to parley with them. The town that is content to capitulate with the enemy, is next door to surrendering. There are two sins that the scripture bids us flee from. 1. Idolatry, I Cor. x. 14. 2. Uncleaness, I Cor. vi. 18. Why? Because they are bewitching evils. It is safer to flee, than to stand to fight them.

SECONDLY, This command requires us to preserve the chastity of others, and that so far as we can, in their hearts, lips, and lives. For so far as we might prevent the sin of others, and do it not, and much more when we occasion it, it becomes ours. Besides, that in preserving our own chastity, we preserve that of others, and so the means conducing to the one do also conduce to the other. Our duty in this point may be reduced to these two heads.

1. That we may do nothing which may ensnare others. For whosoever lays the snare is partner in the sin that comes by it. A lamentable instance of this we have in Judah and his daughter-in-law: they were neither of them careful to preserve the other's chastity, and so they fell each by another's snare, Gen. xxxviii. 14, 15, 16. For this cause modest apparel is here required, I Tim. ii. 9: and a careful avoiding of all unseemly behaviour, which may have a tendency to defile the minds of others, though we ourselves have no ill intention. Thus, Bathsheba's washing herself in a place where she might be seen of others, was the sad occasion of the sin that David and she were plunged into, 2 Sam. xi. 2. And truly where both grace and good manners are wanting, it is little wonder that people break their necks over one another.

2. That we do every thing incumbent on us to preserve the chastity of others, in heart, speech, and behaviour. Let married persons live together in due love and affection to one another. Let each one be an example of purity to others. Let those whom ye see in danger be rescued by all means, whether by force or persuasion, as the circumstances require. And let none bring others' guilt on their own heads, by being silent when they see the smoke, till the flame rise and discover itself. Let parents and masters do what they can to prevent the ruin of their children and servants, by rebuking any lightness about them, exhorting them, and praying for them; keeping them out of ill company, not suffering them to be idle or vague, and seasonably disposing of children in marriage. Our bodies are the Lord's; we are or ought to be the temples of God; the heart is the most holy place of the temple, and our speech and behaviour the holy place. Let us take heed we bring in no unclean thing there, but keep

his temple pure; for if any defile the temple of God, him will God destroy.

II. I come now to shew, what is forbidden in this command. It forbids "all unchaste thoughts, words, and actions."

In nothing more quickly did the corrupt nature of man vent itself, than in inordinate concupiscence, which brought shame along with it, as its just punishment; which makes it hard to speak of it, and so much the rather that corrupt nature is apt, through Satan's influence, to turn the very commandment against it into an occasion of sin. Therefore, though there is a necessity of speaking something on it, we cannot enlarge with that freedom upon it that we can do on other commands. Sift your hearts, then, as in the presence of a holy God, who will call us to an account in this matter before his tremendous judgment-seat, and hear his holy law, *Thou shalt not commit adultery.*

In this short abbeviat of the law of God, where one sin is expressly condemned, under it are forbidden all sins of the same kind. So here the whole dunghill of filthiness is set before us for our abhorrence, and detestation of our souls, as we would not bring down the wrath of God on us. Here then all gross acts are forbidden. As.

1. All unnatural lusts, not to be mentioned without horror; filthy fellowship with devils, as the guilty do suppose; Sodomy, persons abusing themselves with those of their own sex, Rom. i. 24, 27; bestiality, Lev. xviii. 22; And to these we may add incest, which is betwixt persons within the forbidden degrees of consanguinity or affinity, Lev. xviii. 6. Concerning which this is to be observed, that a man must hold at the same distance from the relations of his wife as his own, and contrariwise, Lev. xx. 14; and such unnatural mixtures can never be sanctified by marriage.

2. Adultery, where one of the parties, or both are married. In this case the aggravations of the sin of the married party will be justly charged upon the single person; and for both, "whoremongers and adulterers God will judge," Heb. xiii. 14. And bigamy and polygamy are adultery; for the vile fact cannot be sanctified, but made worse, by marriage with the adulterer or adulteress, Hos. iv. 10; "They shall commit whoredom, and shall increase."

3. Fornication, which is betwixt single persons, Col. iii, 5, 6. "Mortify your members which are upon the earth; fornication, uncleanness, &c. For which thing's sake the wrath of God cometh upon the children of disobedience." Whoredom is a sin that without repentance is a sad badge of a subject of Satan, Eph. v. 5. "No whoremonger nor unclean person—hath any inheritance in the kingdom of God and Christ." And a vast inconsistency there is betwixt being a member of Christ, and that of a harlot, 1 Cor. vi. 15.

4. Rape, or forcing a person to filthiness, Deut. xxii. 25. This is a capital crime by the laws of God and men.

5. Secret uncleanness in a person by themselves alone, whether they be waking, Eph. v. 12; or sleeping, at least so far as they have occasioned it to themselves by their own corrupt imaginations.

6. *Lastly*, Immoderate and unseasonable use even of the marriage-bed, and much more of the bed of whoredom. Mark these passages, I Thess. iv. 3, 4. I Cor. vii. 5. Isa. lviii. 13. Ezek. xxii. 10, and xviii. 6.

These are the several kinds of vileness here forbidden. But this command goes further, and forbids three sort of uncleanness besides.

1. Uncleanness in heart, all speculative filthiness, unclean imaginations, thoughts, purposes, and affections, though people do not intend to pursue them to the gross act, Matt. v. 28; "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Chap. xv. 19; "Out of the heart proceed—adulteries, fornications." These fall not under the eye of men, but are open to the eye of God, who will judge accordingly. A voluntary thought of these things is dangerous, a delightful rolling of them in the heart is uncleanness before God, and a vitiated habit, whereby on every light occasion these filthy sparks are kindled in the heart, is worst of all, and most abominable.

2. Uncleanness in words, all filthy communications and obscene language, Eph. iv. 29; "Let no corrupt communications proceed out of your mouth." They are the discoveries of a filthy heart; for "out of the abundance of the heart the mouth speaketh," contrary to nature, propaling those things which nature teaches to keep secret. They are snares to the hearers; and to speak of them for delight is to act the filthiness in words, when they cannot do it otherwise. Neither will the art some have in dressing up their filthy notions in figurative terms excuse; but these in some sort are most dangerous, because the devilish wit displayed in them makes them more sticking; and so by means of the like phrases occurring in holy exercises, they are the readier even to defile these. Of this sort are filthy songs and ballad singing; and the delightful listening to such things, as the simple youth did to the speeches of the adulterous whore, Prov. vii. 18-21.

3. Uncleanness in actions. Besides the gross acts, there are others leading thereunto, which are there also forbidden. As,

(1.) Wanton looks: there are "eyes full of adultery," 2 Pet. ii. 14; "wanton eyes," Isa. iii. 16; even a look for unlawful carnal delight is the venting of the impunity of the heart; and though it be only from levity and curiosity, it is sinful, as a mean leading to evil.

(2.) Impudent and light behaviour, and immodest gestures, Isa. iii. 16; indecent postures, contrary to religion and good manners. These are hellish matters of sport, that defile the actors, and those that are witnesses to them without abhorrence. And on this ground stage-plays and filthy pictures are amongst the things forbidden in this command, Ezek. xxiii. 14-16.

(3.) Luxurious embraces and dalliances. These are as smoke going before the flame, and were practised by the adulterous whore, Prov. vii. 13.

Now, as all these are here forbidden, so all occasions and incentives to lust are forbidden, all that has a tendency to corrupt our own or neighbour's chastity.

(1.) Immodest apparel, Prov. vii. 10. God appointed apparel; 1. For necessity, to cover our shame and nakedness; 2. To distinguish sexes; 3. To distinguish callings, the more noble from the meaner sort. The devil has found out the fourth to be enticements to lust.

(2.) Keeping ill company. This has been the ruin of many: therefore Solomon advises, Prov. v. 8. "Remove thy way far from her," a strange woman or whore; "and come not nigh the door of her house." It was Joseph's commendation that he fled from his mistress. Whatever the company be, people should beware that they cast not themselves into snares.

(3.) Idleness, the nursery of all filthiness, Ezek. xvi. 49. This exposeth to many temptations; for Satan will be ready to find idle people work. Gadding and vaguing abroad can hardly miss to have an unsavoury end.

(4.) Intemperance, gluttony, and drunkenness. These have a tendency to murder, which is forbidden in the sixth command, and to uncleanness, forbidden in the one under consideration, Prov. xxiii. 30, 31, 33. Notable to this purpose is that scripture, Jer. v. 8; "They were as fed horses in the morning: every one neighed after his neighbour's wife."

(5.) Promiscuous dancing, or dancing of men and women together. This entertainment, however reckoned innocent among many, is evidently an incentive to lust, Isa. xxiii. 15, 16, 17. It is supposed, that it was to a dancing match among the daughters of the land that Dinah went forth, when she was dealt with as an harlot. This practice seems to be struck at by these scriptures, Rom. xiii. 13; "Let us walk—not in chambering and wantonness," I Pet. iv. 3. where mention is made of "walking in revelling." It is offensive to the grave and pious, is condemned by our church, yea, and has been condemned by some sober heathens.

(6.) Undue delay of marriage, I Cor. vii. 7, 8, 9; for they that refuse the remedy, strengthen the disease.

(7.) Unjust divorce, Matth. v. 33; wilful desertion, I Cor. vii. 12, 13; want of conjugal affection, and all harshness and unkindness betwixt married persons. These are to be avoided as incitements to uncleanness.

(8.) *Lastly*, The popish doctrine and practice of forbidding lawful marriages, I Tim. iv. 3; dispensing with unlawful marriages, Mark vi. 18; tolerating of stews or bawdy houses, Deut. xxiii. 17; and entangling vows of single life, Mark xix. 10, 11.

I shall next make some improvement of this subject.

1. Let those that have fallen into the sin of uncleanness, repent, and walk humbly all the days of their life under the sense of it. There are, alas! not a few amongst us to whom this exhortation belongs. And perhaps, if their eyes were opened, they would see something in their lot that God has sent to go along with them, as a mark of his displeasure against that their sin; wherein they might with no great difficulty read their old sin in a continued punishment. That sin may be forgotten with us, that is not so with the Lord.

2. Let those that stand take heed lest they fall. Labour to get your hearts possessed with a dread of this sin, and watch against it, especially ye that are young people, seeing it is a sin most incident to youth when the passions are most vigorous; which yet may stick fast with the blue marks of God's displeasure upon you when you come to age. For motives, consider,

(1.) It is not only a sin, but ordinarily, if not always a plague and punishment for other sins. It is a mark of God's anger against the person that is permitted to fall into it, Prov. 14. "The mouth of a strange woman is a deep pit: he that is abhorred of the Lord, shall fall therein." This is a heavy mark of God's indignation, which is worse than to fall into a fever, or some lingering distemper; for a person may recover of these in a short time, but it is not so easy to recover the other.

(2.) It is a sin that very few ever get grace to repent of. It stupifies the conscience, and wastes all sense of sin from it, Hos. iv. 11. I have seen, alas! too many that have made public satisfaction for that sin; but allow me to say, I have seen very few by whose repentance I was much edified. Hear what the Spirit of God says of these unhappy people, Prov. ii. 19. "None that go unto her, return again, neither take they hold of the paths of life." *None*, that is, very few; but some indeed do, as among the Corinthians, I Cor. vi. 9, 11. And be not offended, but cautioned, if I say, that few women particularly ever get grace to repent of it. Solomon said it before me, Eccl. vii. 28. "A woman among all those have I not found." And observe what is said, Acts xxiv. 25. that Felix trembled when Paul preached, though he repented not; but there is not a word of Drusilla's being moved.

(3.) It dishonours and debases the body, I Cor. vi. 18. Our bodies are the members of Christ or should be; but how are they debased, being made members of an harlot? And how low and contemptible a thing is such a wretched creature, even in the eyes of those that join with them?

(4.) It leaves an indelible stain upon their reputation; their honour is sunk, and there is no recovering of it, Prov. vi. 33. Though the sin may be pardoned before God, yet the blot lies on their name, while they have a name on the earth. Yea, and when they are dead

and gone, there bastard posterity still lie under the stain, whereof they could be no cause.

(5.) Poverty and want oft-times follow it. It natively tends to poverty, Prov. v. 10. and there is a secret curse of that nature that often accompanies it, Prov. vi. 26. "By means of a whorish woman a man is brought to a piece of bread." How many have been made miserable by it, who have had occasion as long as they lived to remember they had ruined themselves?

(6.) *Lastly*, It is ruining to the soul, Prov. vi. 32. "He that doth it," commit adultery with a woman, "destroyeth his own soul." It ruins it here, in so far as it defiles the conscience, fetters the affections, blinds the mind, utterly unfits for communion with God, till the guilt be washed off by the application of Christ's blood, after a frightful awakening of the conscience. And if they do not repent of this sin, it will destroy the soul for ever. Let these scriptures imprint a horror of it on the minds of all, Heb. xiii. 4. I Cor. vi. 9. Gal. v. 19, 21. Rev. xxi. 8.

I close with a few directions in so many words.

1. Give yourselves away soul and body to Jesus Christ, and learn to live by faith, sensible of your own weakness, and relying on his promised strength; for without him ye can resist no sin, nor temptation to sin.

2. Beware of a carnal frame of sloth and laziness. Labour to be spiritual and heavenly in the frame of heart, Gal. v. 16. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

3. Watch over your heart and senses. Make a covenant with your eyes, as Job did, that ye may avoid unlawful looks; and never venture on the devil's ground, otherwise ye will fall into the snare.

4. Study mortification of all your unruly lusts and passions, and beware of all occasions and incentives to this wickedness.

5. Keep at a distance from immodest company, and be not too frolicsome and foolish, light and airy in your discourse.

6. *Lastly*, Pray fervently and importunately, that the Lord may save you from this foul sin, and all temptations to it; saying with David, Psal. cxix. 37. "Turn away mine eyes from beholding vanity."

The Cause of Christ in Australia.

By REV. WM. MACLEAN, M.A., Ness.

A brief outline of the history of our Grafton Congregation in New South Wales was given in an article—*The Law and the Testimony in Australia*, which appeared in the April issue 1959 of the *Free Presbyterian Magazine*. The separate existence of the Brushgrove-Grafton Congregation was a result, as noted, of the Expulsion Act of 1884. This Act was passed by the Synod of the Presbyterian Church

of Eastern Australia. Dr. George Sutherland, a former minister of St. George's, Sydney, and an unscrupulous unionist, was mainly responsible for the passing of this notorious Act. The Rev. Arthur Paul, minister of St. Kilda in the State of Victoria, and editor of *The Presbyterian*, describes "The Expulsion Act" in one of his leading articles as "ecclesiastical lynch law." "He (Dr. Sutherland) concocts a charge against three of his brethren," writes Mr. Paul, "in a secret conclave of his own minions; and after no more than the form of reading it out in a Synod meeting, amidst deafening tumult, and having it seconded to order by a slipshod minister of his own making, he calls the accusation proved: and without more ado, hurls three ministers of the Free Church out of the Synod, of which they are the most consistent members, and with which *he* never has had any other connection but that of a 'false brother' unawares brought in." (*The Presbyterian*, May, 1884).

The three expelled ministers set up the Reconstituted Synod of Eastern Australia. In 1891 the Brushgrove-Grafton Congregation united with the Reconstituted Synod. The Rev. Walter Scott became the minister of this Congregation in 1895, and laboured there for fourteen years.

"In course of time the Expulsion Act of 1884 was deleted, without any acknowledgment being made of its character or any expression of regret for the wrong that had been done. This paved the way for the union of the Synod of Eastern Australia with the Free Presbyterian Church of Victoria and the Free Presbyterian Church of Southern Australia forming the present Free Presbyterian Church of Australia. The Free Presbyterian Church of Australia is connected with the Free Church of Scotland, and is to be distinguished from the Free Presbyterian Church of Scotland" (*History of the Free Presbyterian Church of Scotland*, p. 221).

After the repeal of the Expulsion Act the testimony of the Reconstituted Synod was in a large measure abandoned. Mr. Scott and the Brushgrove-Grafton Congregation alone stood their ground in maintaining an unequivocal testimony on the side of purity of doctrine and purity of worship.

In 1909 Mr. Scott attended the half-yearly meeting of the Synod of the Free Presbyterian Church of Scotland, which was held in Glasgow in November. It was moved by the Clerk—the Rev. James S. Sinclair, and seconded by the Rev. Neil MacIntyre that Mr. Scott be associated with the Synod, and this was agreed to. During the Synod Mr. Scott gave an account of his work on the Clarence River, and the difficulties that attended it. He spoke of the isolation that he experienced, and said that the only minister that he found a stay and a comfort to him was the Rev. Arthur Paul of St. Kilda, Victoria, who was a venerable divine, the author of several publications in defence of the truth, and a man well read in the history of the Church.

Mr. Scott's address is given in full in Vol. XIV. of the *F.P. Magazine* (pp. 335-337). The following paragraph may be quoted from it:

"His (Mr. Scott's) only ministerial fellowship in Australia for the past few years had been the Rev. A. Paul, St. Kilda, Victoria. To the Synod or the friends present, Mr. Paul was no stranger. He had to occupy a position in Victoria similar to his own in New South Wales, in his isolation from the prevailing party, with whose methods he was not in sympathy. Mr. Paul's fellowship had been a strength to himself, as had also been that of Mr. S. Porter, elder, East Maitland, who had represented their cause in Presbytery or Synod for over thirty years, and who, for some years now, had been in the position of having to hold a meeting in his own house on the Sabbaths for all who came to him. (Acts xxviii:30)."

"The Rev. Neil Cameron moved to the effect that the Synod thank Mr. Walter Scott for his excellent and touching address, and offer Mr. Scott and the Congregation over which he had been placed in Australia their deepest sympathy in the trying and isolated position in which they were placed in the providence of God. He said that since Mr. Scott was in this country on his former visit, he was sure the members of this Synod had been following, with real interest, the struggles of their friend and his congregation in their efforts to maintain God's truth and worship in that far distant land. He could not conceive of any greater loss that could befall their friends there and their families than that they should lose God's Word, and its saving doctrines, and the Scriptural forms of worship, government, and discipline, as these were set forth in the *Westminster Confession of Faith*. He hoped the Lord would strengthen them by His grace to hold fast that which they had lest another take their crown. The motion was unanimously agreed to. The Moderator, then, in the name of the Synod, thanked Mr. Scott for his address." (*F.P. Magazine*, Vol. XIV. p. 288).

Mr. Scott was admitted into the Free Presbyterian Church at a meeting of the Southern Presbytery, held in St. Jude's Hall, Glasgow, on the 2nd January 1911.

In an article—*The Australian Churches* which appears in the *F.P. Magazine*, Vol. XV, (pp. 163-169) there is a letter from Mr. Scott, dated 22nd September 1911 and written in Edinburgh. The post-script is as follows: "A later mail from Australia brings the information that, having forcibly occupied Woodford Dale Church against the faithful remnant there congregating, the party of your correspondent (the present Free Presbyterian Church of Australia) are proceeding further to take the Brushgrove-Church also—their only remaining place of worship. The party led by Dr. Rainy at home never acted with a higher hand or with greater injustice to the suffering minority, than this small prevailing party in Australia is doing at this moment. The object, too, is the same—to extinguish the impracticable elements—the phrase used by Dr. Rainy in 1893.

In this case your correspondent's friends are endeavouring to simply appropriate what they have no shadow of claim to . . . And on this occasion, the delegate of the present Free Church in Scotland, the Rev. James Henry, now in Australia, is, it seems, mixed up with such unscrupulous actions.

"The late Rev. A. Paul, wrote to me that he had warned the present Free Church against entering into relations with the party so acting. It seems they are not particular. It will be seen from the following letters of Mr. Paul that my own experience is nothing singular at the hand of that party. Other ministers have fared similarly . . . W.S."

Two of Mr. Paul's letters to Mr. Scott are given in full (on pp. 268 and 269 of Vol. XV.). The following is an extract from Mr. Paul's first letter, dated 13th February 1909, from St. Kilda, Melbourne: "My dear Sir,—Your last letter greatly distresses me. I do not wonder that the pressures around you have become intolerable. Experience of the men you have to contend with renders it quite easy for me to understand what methods they are capable of pursuing. It is not easy, and for one's own peace of mind, it is hardly advisable, to speak of them as they deserve. For you as well as me, it will be best to leave them, and their religious professions, in the hands of Him Who judgeth righteously. I have no doubt but that your refusal to 'join' with the Sutherland party stung them and accounts for much—perhaps most, if not all—that you have endured at their hands. They have their fraternisers in this colony also, as you know, and these would willingly have driven me out of Australia, as they have meantime driven you. But I am heartily sorry for your leaving, although far from blaming it. With your departure, as I think, departs the last shred of Alexander McIntyre's good work on the Clarence River, I have ceased to feel surprised at the sudden changes which come over our professing Free Church people. A too general decay of spiritual life among them accounts for it. . . . There are sad situations in the old country also, and fears for Britain in the near future may not be out of place; but there is still a remnant and an organisation, and a banner appearing for the truth. You will be seeing Mr. Cameron. Will you please tell him how greatly I appreciated the long and very kind letter he sent me? And if you see my old friend, Mr. Robertson colleague to Mr. Cameron, will you please convey my very kindest remembrances?

"It will be a trial to Mrs. Scott to break up the home in which you have lived together for so many years. But I feel sure she will be content with even that rather than you should compromise your public consistency.—Yours very truly, (signed) Arthur Paul."

A footnote on p. 268 from the Editor—the Rev. J. S. Sinclair runs: "This is the highly honoured Rev. Alexander McIntyre of Strontian, Argyllshire, who spent his last years in Australia. See *Memoir* of Rev. D. MacDonald, Shildaig, pp. 6-8,—Ed."

At the half-yearly meeting of Synod which was held in the Hall of St. Jude's Church, Glasgow, in November 1911, a petition from the Brushgrove-Grafton Congregation for admission in the Church was read. The account appears as follows in the *F.P. Magazine*, Vol. XVI, pp. 295-296: "The Rev. Neil Cameron, as Convener of Foreign Missions Committee, read a letter which he had received from Mr. J. D. Kidd, Lawrence, Clarence River, New South Wales. Mr. Cameron said that Mr. Kidd was an elder in the Brushgrove-Grafton Congregation, where their worthy friend, Rev. Walter Scott had laboured. The following is an extract: 'I received your letter of 16th August, and wish to thank you for the encouragement given. The elders have decided to send a petition to the Synod, asking for ministerial aid and closer relationship. We thought it advisable to send it without delay, that it might be in your hands by the time the Synod met. Owing to this, we are unable to obtain all the signatures of sympathising friends. Messrs. D. Maclachlan, John Maclachlan, and J. H. MacDonald our best supporters are unavoidably absent from home. I have no further particulars to give you since my last, save that the majority are putting forth their utmost endeavours to crush our position. The Free Church minister, Rev. Mr. Henry and Mr. Herbert Ramsay student, are both on the River, and are doing all they can to turn away the people. The majority have elected trustees for our Brushgrove Church and manse and we may lose these.' Mr. Cameron then read the petition, and moved that the Synod grant the petition for closer relationship by receiving into Church fellowship the members and adherents of the Brushgrove-Grafton Congregation who have forwarded this petition. The Rev. D. Beaton seconded the motion which was agreed to."

In spite of the cruel and unscrupulous measures of the Free Presbyterian Church of Australia to crush the testimony maintained by Mr. Scott and his Congregation, they did not succeed. They deprived them of the Woodford Dale Church, and of the Brushgrove property, but still they continued to worship until they erected a church of their own in Grafton, which was opened by the late Rev. Donald Beaton when out in Australia as the Church's deputy in 1941. "No compromise, no surrender" has been their motto hitherto. They have the full sympathy of the Church at home in their isolation, and from events in New Zealand they should draw encouragement, where the Lord is raising witnesses who uphold and defend the principles and practices for which Mr. Scott so faithfully stood, and who resolutely refuse to condone or countenance bodies or organisations labelled "Evangelical," which, no matter how they may trumpet their belief in the inspiration of Scripture, are nevertheless riddled with the cancer of Arminianism. "Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. xv:58).

Mrs. Scott who passed to her eternal rest in June 1959, at the advanced age of 91, was a true help-meet to her eminent husband, the late Rev. Walter Scott. In his contendings for the faith, in his reproaches and persecutions for the same, she shared his convictions and upheld his hands. Throughout her long widowhood she faithfully followed in his footsteps without wavering, fully persuaded that the standard raised in 1893, and with which the Brushgrove-Grafton Congregation identified itself in 1911, was of the Lord. In the strength of His grace she handed on pure and entire, the testimony and the law which He placed in Israel:

"That so the race which was to come
Might well them learn and know;
And sons unborn, who should arise,
Might to their sons them show." Psalm lxxviii:6.

The late Donald MacKay, Elder, Ness.

This worthy man passed to his eternal rest on the Friday of the Ness Communion, the 6th March 1959, at the age of 78 years. He was well on in life before he was called by grace. In his early manhood he was laid low with sickness which brought him to the gates of death, so that his life was despaired of. Although the Lord has oftentimes blessed His voice in the afflictive dispensations of His providence to sinners, it was not so in the case of Donald MacKay, familiarly known as DANY. His recovery to health was not accompanied with signs of spiritual life. He lived an honest, respectful life, observed family worship in his home, and attended the means of grace, but was still a stranger to grace and to God. "To everything there is a season, and a time to every purpose under the heaven" (Eccles. iii:1). That is true of the eternal purpose of His grace respecting the elect. "Who hath saved us" said the Apostle, "and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. i:9); for "whom He did predestinate, them He also called, and whom He called, them He also justified: and whom He justified them He also glorified" (Rom. viii:30).

Dany could give a reason for the hope that was in him. In speaking to the "Question" he invariably told that when convinced of his sinnership before God and his accountability to Him, he endeavoured to lay a foundation for his hope of mercy in time, and glory in eternity in the works of the Law. He appeared for a time, in his own estimation, to be getting on well with building the house of his legal hope, having its foundation in the sand of human endeavour. The Truth says, "Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him" (Prov. xxvii:22), for "the natural man receiveth not

the things of the spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (I Cor. ii:14). God the Holy Spirit alone can remove the folly of seeking salvation by the works of the Law. The Lord, however, he would say in referring to his experience, put the crowbar of the spirituality of the law under the foundation, and brought down his house in ruins. Dany knew experimentally what the Apostle says concerning himself—"when the commandment came, sin revived and I died" (Rom. vii:9). He died to the Law as a covenant, that he might be married to Him who is the end of the law for righteousness to everyone that believeth. In the day of his distress, the Lord revealed Himself to his soul, as the God of salvation unto whom alone belongs the issues from death, in the promise, "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." (Isa. xli:10). By the blood of the everlasting covenant he was taken out of the pit wherein there is no water, and numbered among the Lord's prisoners of hope. He now rejoiced in the God of his salvation. The word of God dwelt richly in his soul. It was quite a common experience for him at this time to awaken with a portion of the Truth. One Sabbath morning he awoke quoting the words:

" Bless, O my soul, the Lord thy God,
And not forgetful be
Of all His gracious benefits
He hath bestowed on thee."

On arriving at the church for the morning service that was the psalm given out to be sung, and to his joy the text for the day was the verse in which he had been enabled to cast the anchor of his hope—"Fear thou not; for I am with thee: be not dismayed for I am thy God, etc." William Huntington used to say that he liked to see the sunshine in the faces of his hearers. There were times when under the preaching of the Word, a smile radiated Dany's face. In some small measure like Moses, his face shone and he wist it not.

It was at the March Communion in the year 1944 that he was received into full membership in the congregation, and in October, 1946 he was elected and ordained to the eldership. He was a man endowed with superior mental gifts. What he read he retained, and he could draw with ease on the stores of his knowledge, not ostentatiously, but in a way natural to him which enlightened and enlivened the matters discussed.

He whole-heartedly believed in the Scripturalness of the free offer of Christ to sinners, and of their responsibility as creatures accountable to their Creator, to believe and repent, for man's total inability through the Fall has not diminished by one iota his accountability, which still and shall remain whole and entire in time and throughout eternity. And while man's total inability does not

absolve him from his responsibility, neither is it an extenuation of his guilt, but proof of it and the just cause of his condemnation, his will and all the faculties of his soul being under the satanic bondage of original sin and actual transgression. For the religious jargon of Arminian free-willers he had no place—he had not so learned Christ—nor for the Antinomian heresy which impiously denies the Moral Law as a rule of life for believers, and thereby opens a door to laxity of conduct especially with respect to the reverence and honour due to the Fourth Commandment, the binding obligation of which Antinomians deny, turning the grace of God into lasciviousness by their erroneous interpretation of the Scripture which says, "Ye are not under the law, but under grace." The believer is not under the law as a covenant of works. To the law as a covenant, he is dead, having learned in the school of the Holy Ghost that by the works of the law no flesh can be justified in God's sight. "Do we then make void the law through faith?" asks the Apostle. "God forbid: yea, we establish the law" (Rom. iii:31). Saving faith worketh by love—"and this is the love of God that we keep His commandments." The believer as the Word of God declares is under law to Christ, his keeping of it an expression and proof of His love to Christ "If ye love Me, keep My commandments" (John xiv:15). All who deny the Moral Law as a rule of life are astray from the Truth. When Antinomianism is countenanced, license is not only given in connection with the Sabbath, but also with that purity of worship which God requires in His House. "O my soul, come thou not into their secret: unto their assembly, mine honour, be not thou united" (Gen. xlix:6).

For years he acted as Treasurer and Session Clerk in the congregation, and discharged his duty in these offices with efficiency. He had his own share of the troubles of this life. His youngest son, Norman, was lost at sea in the Second World War; his wife also predeceased him a few years ago. These dispensations were means to wean him from this world, and to set his heart on pressing toward the Celestial City. When literally tottering with frailty of body, he would endeavour to be in the public means of grace. The language of grace is: "A day in Thy courts is better than a thousand: I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (Psalm lxxxiv:10). He is now enjoying the "ocean fulness" of spiritual pleasures which are at God's right hand, the streams of which he sought and tasted in the means of God's appointment on earth.

To the sorrowing family, one of whom is the Rev. Angus MacKay, Tarbert, we extend our heartfelt sympathy, and may it be their portion to say with Moses of old: "The Lord is my strength and song, and He is become my salvation. He is my God, and I will prepare Him an habitation, my father's God, and I will exalt Him" (Ex. xv:2).

—Wm. MacLean.

The late Kenneth MacKenzie, Drumine, Inverness.

Some of the Lord's people are like plants which flower in secret places till in the Lord's time they are brought out of obscurity into public notice. To this class belongs Kenneth MacKenzie who after a brief profession of the Gospel passed to his eternal rest in the Summer of last year. His growth in grace was rapid, and he quickly ripened in the last few months of his life "like as a shock of corn cometh in his season." When he came before the Inverness Kirk Session in January 1951 it was evident that the work had been developing over a long period till at last against his natural inclinations, for he loved to retire out of sight, he was constrained to make public profession of Christ. He was always highly respected in the farming community in which he moved as a man of integrity and honour. When the Lord began the work of grace in his soul, he was made to feel his own vileness and desired continually to be in the dust. His exercises in public were greatly enjoyed by discerning people, and his removal from our midst has left an empty place which in this dark and backsliding age will not easily be filled. "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men"—Ps. xii, verse 1.

Born of god-fearing parents at Badluarach in Dundonald in 1883, Kenneth was the youngest of a family of 3 sons and 4 daughters. He enjoyed the great privilege of a strict upbringing and was carefully instructed in the word of God in his early years. We believe that this religious training in the home as well as the pious example of his parents did much not only to put a restraining influence on his life and conduct, when he went into the world, but instilled in him a respect for the pure doctrines of grace. They produced also impressions on his heart and mind which accompanied him through life, in connection with sin and its punishment and the need of salvation through the atonement which Christ wrought out on the Cross for his people. He loved the crofting life in the village on the Lochbroom seaboard where he was born, and when he married, he settled down on the farm at Culburnie in Nairnshire. Later on two of his sisters came to live with him and ended their days in his home, within a few days of each other. Some years later he moved to Drumine Farm, a few miles outside Inverness where he finished his earthly course. He was a successful farmer, labouring assiduously to improve his farm, but although he regularly attended the house of God and led an unblemished life, he later lamented what he regarded as the wasted years spent in the service of sin, and warned the young not to give their hearts to the world. His stalwart frame and strong body, inured to the rigours of his earthly life, began to break down over a year before the end came, and when he was admitted to the Royal Infirmary at Inverness he did not long survive, but after a short illness passed from this earthly life to be with Christ in the early hours of Sabbath, 25th May 1958. Exactly 2 weeks later to the day, also on Sabbath morning, his sister, Mrs. Jane MacKenzie, Inverness passed away. They were

warmly attached to one another in the ties of grace as well as of nature, and are now, we believe, re-united before the Throne.

As far as we know, the sudden death of his 2 sisters, so soon after one another, was the means used to bring him to face the question of his own state for eternity. He prayed earnestly for their recovery and the scripture which seems to have given him the hope that they might be spared were the words: "This sickness is not unto death, but for the glory of God"—John xi, verse 4. He understood the passage to mean that his sisters would recover, whereas their illness proved fatal. He was greatly disturbed, and from this time onwards his soul's salvation became the great concern of his life. He found relief in pouring out his troubles at a throne of grace, and found peace with God. It was years after this, however, before he seriously considered that it was his duty to profess Christ in public.

The outstanding thing that struck one about Kenneth MacKenzie was his unfeigned humility, for he invariably thought and spoke of himself in the spirit of meekness and fear. He loved the house of God and rejoiced when he finally retired, leaving the farm to his son, Ian, and built a small bungalow nearby, for the release from worldly cares that it brought him, so that he could give his last years to preparing for eternity. He often expressed his grief over the backsliding and religious declension in our land, the doctrines which are ruining the people and the dead, worldly ministry in the professing church. The testimony of the Free Presbyterian Church was bound up in his heart, and for such men as the late Revs. D. MacFarlane and N. Cameron, he professed the warmest love and unbounded admiration. He missed in the Church's teaching of the present day the stern warning to the ungodly of the Day of Judgment and Eternal Punishment, and quietly seized every opportunity to warn his fellow sinners to flee from soul-ruining error, and the ministry of men who did not preach the gospel. This part of our witness as a church he highly valued, and honoured the Free Presbyterian Church for her fidelity to God's word. He spoke evil of no man, and kept himself in the fear of God, looking for the mercy of our Lord Jesus Christ unto eternal life. He was given grace to preserve his garments clean in an evil day. He often spoke of his fear of death, but the last enemy did not trouble him greatly at the end.

To friends who visited him at the infirmary in his last illness, he was very thankful and wondered at their kindness in coming at all to see him. Observing some young people at his bedside, he said: "There are some young people here. I am telling them not to give their hearts too much to the world. It is all very small, when it comes to this." After a passage of the Bible was read he said: "That is His word and He alone can give the blessing. We are in his hands as clay in the hands of the potter. 'They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever.' We have here no continuing city. There is nothing like being humble.

Oh how short a time we have on this earth—very short at the longest." To his nephew and friends he expressed himself glad to see them: "We do not know if ever we shall meet again in time. May he lead and guide you all in every path in time and especially for eternity." Some time before the end he seemed depressed, but this cleared away and he sang the whole of the 23rd psalm clearly and sweetly and passed quietly into the eternal world. To his widow and his two sons and daughter, we tender our sincere sympathy in the loss of such a devoted husband and father. May they be able to say: "O Lord, I said, Thou art my refuge and my portion in the land of the living." —A.F.M.

Searmonan.

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

(Air a leantuinn bho t.d. 276)

II. Faodaidh na nithean sin ar 'n ullachadh gu bhi gabhail beachd air an earail, "Leanamh naomhachd," mar nì a tha deanamh gnothuich ris an neach a th'air ath-bhreith, na an duine ann an Crìosd.

An toiseach, tha'n earail a gabhail a stigh innte nach eil obair na naomhachaidh ach a mhàinn a tòiseachadh ann an iompachadh. 'S e obair ghlòrmhor a th'ann an obair na h-ath-ghinmhuinn; ach cha'n eil i dheth leithid de ghné agus gu'm bheil an t-anam anns an do thòisich i air a dheanamh iomlan naomh. Tha fireanachadh iomlan air ball: ach 's e th'ann an naomhachadh ach obair a tha dol air adhart. B'urrair Dia an t-anam a naomhachadh air ball; ach, air son aobharan neo-chrìochnach glic, cha'n eil E deanamh so. Tha'n t-iompachan air a choimeas ri naoidhean air ùr-bhreith; tha prionnsabal na naomhachd air a choimeas ri siol: feumaidh an toiseach am fochann a bhi ann, an sin an dias, an deigh sin an làn-arbhar anns an deis. Tha obair na naomhachaidh a dol a dh'ionnsuidh an duine gu h-iomlan, ach cha'n eil cuid air bith dheth air a naomhachadh gu h-iomlan. Tha'n seann duine air a cheusadh agus a bàsachadh, ach gidheadh tha e beo. Uime sin, is e toradh iompachaidh cogadh as ùr eadar an fheoil agus an Spiorad. "'N uair a b'ail leam am maith a dheanamh," tha'n "'t-olc a làthair agam." 'S e dearbhadh air beatha a th'anns a chath so. Tha'n cath so a bhi ghnàth a dhìth 'n a chomharadh air a bhàs spioradail. Cha'n eil naomhachd mar sin ri bhi air ruigheachd orra, tha i ri bhi air a leantuinn. Feumaidh, uime sin, adhartas a bhi air a dheanamh ann a bhi ga leantuinn, air chor agus gu'm bithear a teachd nis's dluithe agus ni's dluithe dhith. "Tha slighe an fhìrean mar an solus dealrach, a dhealraicheas na's mo agus na's mo gu ruig an là iomlan." Feumaidh peacadh a bhi ni's mo agus ni's mo air a cheusadh Tre ghràs feumaidh neach buaidhean fhaotainn thairis air peacaidhean a tha gu furasda ag iathadh uime ann an nàdur, ann an teangaidh, ann an cridhe, thairis air fearg, feinealachd, sannt, uamhar, agus fein iarruidh. Feumaidh neach fhoghlum cruaidh-chàs fhulung mar dheadh

shaighdeir Iosa Criosd. Feumaidh fàs a bhi ann an uile ghràsan an Spioraid agus ann an uile bhuill an duine nuaidh—fàs ann an tuigse, a thaobh eolais; anns na h-aignidhean, a thaobh gràdh agus spiorad-alachd inntinn; anns an toil, a thaobh ùmhlachd agus foghaidean; fàs ann an creidimh agus ann an aithreachas agus ann am fein-àicheadh, agus ann a bhi ullamh gu bhi deanamh agus a fulung air son Chriosd. Feumaidh a bhi gabhail freumh sìos ann, agus a bhi giulain toraidh suas. Cuimhnich, ma's a Criosduidh thu, gu'm feum thu bhi miannachadh a bhi fàs ann an gràs, agus aithneachadh co dhiubh tha na nach eil thu fàs. An sin feumaidh an obair so a bhi dol air adhart gun bhriseadh gun stad. 'S e so aon dhe na nithean a tha air a theagasg dhuinn 'n uair a tha beatha a Chriosduidh air a coimeas ri reis, agus ni a th'air a ghabhail a stigh anns an earail, "Uime sin na caidleamaid mar dhaoine eile, ach deanadh-mid faire agus bitheadhmaid stuama." Faodaidh an fheoil a bhi 'g iarraidh fois; faodaidh togradh làidir a bhi ann gu bhi gabhail fois anns na nithean air an d'ràinig sinn a cheana; ach feumaidh neach a bhi leantuinn fathasd an deigh naomhachd, Faodaidh neach a bhi air fhuasgladh, ann am Freasdal Dhé, le aois na ainmhuinneachd bho sheirbhis throm ann an aobhar Chriosd, na bhi air an deanamh eucomasach air son a leithid sin de sheirbhis, ach cha'n eil e idir air fhuasgladh bho dhleasdanas ann a bhi leantuinn naomhachd. 'S e se an fhior ghleidheadh an aghaidh a dhol air ais, agus fodh ghràs an Tì sin is e Fear-coimhead a shluaigh, an gleidheadh an aghaidh ionnsuidhean uile nàimhdean spioradail—miannaibh a chridhe a bhi ghnàth an deigh naomhachd. Agus tha'n earail a bhi leantuinn naomhachd dha'n a' neach is motha a rinn de adhartas cho maith ris a Chriosduidh òg; oir cha'n eil e ruigheachd comharadh naomhachd iomlan am feadh 's a tha e 's an t-saoghal so; oir cha'n eil aon, am feadh a tha e air a bhlàr chogaidh so, agus ceangailte ri corp a bhàis, saor bho bhuaireadh agus bho dheuchainn. Agus an creidmheach, mar a tha e fàs ann an gràs, cha'n eil e ga fhaicinn fein 'n a dhuine ni's naoimh cho mòr 's a tha e ga fhaicinn fein ni's motha agus ni's motha 'n pheacach; agus, uime sin, am feadh 's a tha e gabhail beachd le sàsachadh do-labhairt air an atharrachadh a dh' oibrich gràs ath-ùrachaidh ann, tha e ni's motha agus ni's motha air fhalamhachadh do na h-uile ni ann fein mar bhonn a bhi gabhail ris le Dia; agus mar is motha air am bheil e ruigheachd, is ann is motha a tha e faicinn ciod e cho mòr 's a tha aig ri ruigheachd air.

Tha sinn a nis air tighinn, co-cheangailte ris a mheur so de'n chuspair, gu bhi beachdachadh, anns an dara àite, air cia mar is urrain sinn lùbadh a stigh ris an earail. 'S e Spiorad Dhé Ughdar naomhachd. 'S ann bh'uaithes-san a tha sluagh Dhé air am breith a ris; gidheadh tha Iosa ag ràdh ris na h-uile, "Deanamh sbàirnn chruaidh gu dhol a stigh air a gheata chumhann." Is Esan am Fear-oibreachaidh eufachdach ann an obair na naomhachaidh, ag oibreachadh 'n a shlugh araon an toil agus an gnìomh; gidheadh tha iad ri'n slàinte fein

oibreachadh a mach agus a bhi leantuinn naomhachd. Ann a bhi labhairt ribh focal na h-earail, theirinn—

1. Na'n leanadh-mid naomhachd gu'm feum sinn obair chìn-teach a dheanamh dhe bhi gu toileach a gabhail ri Crìosd tre chreidimh, air-son gu'n gabhair ruinn le Dia agus air son ar naomhachaidh. As eugmhais sin cha'n urrainn sinn ceum a thoirt anns a t-slighe mu'm bheil e air a ràdh nach teid an duine baoghalta air seacharan innte. Feumaidh sinn an costus a chùntas mu'n tòisich sinn air togail. Aig an aon am cha'n eil sinn ag ràdh gu'm bu chor do neach cumail air ais bho bhi leantuinn naomhachd agus a bhi stri an deigh co-chomunn ri Dia do-bhrìgh gu'm faod mòr eagal a bhi air nach do ghabh an t-atharrachadh mòr a tha ann an iompachadh àite dha thaobh. Ma thà thù da-rìreadh a miannachadh a bhi air t-fhaotainn ann an Crìosd agus a bhi treigsinn aingidheachd, an sin na bi ghnàth a fuireach ann an comhrag ri teagamhan agus eagalan, ach iarr air an Tighearna do naomhachadh gu h-iomlan.

2. Ma leanadh-mid naomhachd feumaidh sinn a mhiannachadh os ceann gach miann eile. Feumaidh a' nì neamhaidh so a bhi air a mheas 'n a nì nì's luachmhoire na nì air bith a bhuineas do'n talamh, ma ruigeadh-mid air da-rìreadh. Feumaidh sinn cùram a bhi againn dheth nì's motha na nithean feumail na beatha so. "Na deanamh saothair," deir Chrìosd, "air son a bhithidh a theirgeas, ach air son a bhithidh a mhaireas a chùim na beatha shiorruidh." Feumaidh daoine saothair a dheanamh air son a bhithidh a theirgeas; ach feumaidh iad saothair a dheanamh nì's durachdaich air son a bhithidh a mhaireas a chùim na beatha shiorruidh. Gheall Crìosd, agus tha fhocal firinneach, gu'n cuirear na h-uile nì eile riutha-san a dh'iarraas air tùs rioghachd Dhé; am feadh, mar a tòir iad a cheud àite dha so, nach soirbhich nì air bith eile dhoibh. 'S e so lagh beannaicht' rioghachd Chrìosd: feumaidh sinn naomhachd a leantuinn *an toiseach*, ma ruigeas sinn air.

3. Feumaidh sinn uile mheadhonan nan gràs a chleachdadh gu dìchiollach. Feumaidh sinn gu tric fheorach cia mar a tha cùisean eadar ar 'n anamaibh agus Dia. Cha'n fheum sinn a bhi dearmad obair mhòr an fhein-cheasnachaidh, na bhi riaraichte le bhi 'n a cheann aig amaibh agus air mhodh faoin. Feumaidh sinn cùntas aithghearr a chumail ri'r coguisean, a thighinn gach feasgar gu fuil Chrìosd, a chùim ar coguis a ghlanadh an sin. Feumaidh sinn a bhi bitheanta ann an ùrnuigh, ag iarraidh a bhi dòrtadh a mach ar cridheachan an làthair Dhé, Athair a shluaigh, agus a bhi sgaoladh a mach gach duilgheadas agus gach cùram 'n a làthair-san—a bhi tilgeadh ar 'n ealaichean uile Air-san. Agus feumaidh am Focal còmhnuidh a ghabhail annain, mar aoidh a tha air a fhrithealadh agus urram air a chur air. Feumaidh e bhi 'n a chompanach dhuinn gach latha, agus cha'n fheum sinn a bhi aig am air bith riaraichte as eugmhais a chumhachd a tha soillseachadh agus a naomhachadh. Mar eil fein-fhiosrachadh againn air so, cha'n ann nach eil an cumhachd so ann am Focal Dhé,

ach a chionn nach eil sinn ag amharc suas mar bu chòr dhuinn air son an Spioraid Naoimh a bhi ga fhosgladh suas dhuinn agus ga chur dhachaidh. Feumaidh sinn luach a chur air meadhonan follaiseach nan gràs; oir tha iad uile air an suidheachadh le Dia. Ma thig thu dh'ionnsuidh tigh Dhé, cha'n ann a cheann gur e cuid de do dhiadhachd e, ach gu bhi coinneachadh Ris agus ag aoradh do Dhia, agus gu bhi'g eisdeachd ri fhocal. feumaidh tu iomadh uair a bhi ga bheanachadh air son an fhocail a bha air a fhrithealadh dhuit le a sheirbhisich, agus a ràdh, "Is maith dhomh-sa teachd dlùth do Dhia."

4. Ma leanas sinn naomhachd feumaidh sinn fhoghlum a bhi strì ri bhi beo tre chreidimh air Slànuighear nach fhaca sinn, —a leithid de chreidimh agus a ni Criosd, Criosd an t-soisgeil, na Neach aig am bheil bith da-rìreadh, a làthair agus dlùth air laimh; a bhi ghnàth a taiceachadh Air 'n a aonar, cha'n e mhàinn mar ar Sìth agus ar Fìreantachd, ach mar ar Fear-coimhead agus ar Neart, ar Beatha, ar Caraid, ar 'n Ard-Shagart aig am bheil co-fhaireachadh ruinn, Feumaidh sinn a bhi strì ri bhi foghlum, ni' s fearr agus ni's fearr, ciall briathran Chrìosd, "As m'eugmhais-sa cha'n urrain sibh aon ni a dheanamh; agus an sin, ciall briathran Phòil, "Is urrain mi na h-uile ni dheanamh tre Chrìosd a neartaicheas mi;" "'N uair a tha mi lag, an sin tha mi làidir."

5. Feumaidh sinn a bhi beo fodh chumhachd co-eigneachaidh gràdh Chrìosd. Feumaidh a bheatha aig am bheil aideachadh Crìosdalachd a bhi bochd, fuar, agus neo-thorach, aig nach eil eolas air a so. Ma cho-eignich gràdh Chrìosd E gu E Fein a thoirt air 'ur son, chùm gu naomhaicheadh, agus gu'n glanadh E sibh le ionnlaid an uisge tre an fhocal, an sin air dhuibh aithne bhi agaibh air a ghràdh so— a tòiseachadh air aithne bhi agaibh air—feumaidh sibh a bhi air 'ur co-eigneachadh gu bhi beo Dhà. O chrìoch bheannaichte—glòir Chrìosd. "Air dhomhsa bhi beo is e sin Crìosd:" "A chùm gu'm bitheadh Crìosd air àrdachadh ann am chorp-sa, co-dhiubh 's ann le beatha na le bàs." O'n co-eigneachadh beannaichte—gràdh saoraidh Chrìosd.

6. Feumaidh sinn a bhi air ar faiceal a thaobh ceud-chlaonaidhean. Ma tha iad air mothachadh dhoibh anns na tòiseachaidhean agus air am bacadh le gràs Dhé, bithidh sibh air bhur saoradh bho iomadh bròn. Mur eil iad air mothachadh dhoibh, dearbhaidh iad a bhi mar leigeadh a mach uisgeachan. "Thugaibh an aire, a bhràithrean, air eagal gu'm bi ann an aon neach agaibh droch cridhe mi-chreidmheach, ann an treigsinn an Dé bheo. Ach earalaichibh a cheile gach là, am feadh a ghoirear an là 'n diugh dheth; air eagal gu'n cruadhaichear neach air bith agaibh tre mhealltaireachd a pheacaidh. Oir rinneadh sinn 'n ar luchd-comhphairt de Chrìosd, ma chumas sinn, toiseach ar muinghin gu daingean gus a chrìoch." Na gabh e mar fhìrinn, agus na cleachd thu fein mar gu'm b' fhìrinn a bh'ann, gu'm bheil cùl-sleamhnachadh 'n a nì a dh'fheudar sùil a bhi ris anns a Chrìosduidh, na nach eil focal geur aig Crìosd ri labhairt an aghaidh neach a bhi

treigsinn a cheud ghràdh; ach iarr a ghràs uile-chumhachdach gu bhi ga d' chumail bho thuiteam na bho dhol air seacharan : agus na deal-aicheadh na briathran sòlaimte so riut. " Ach cha 'n eil sinne de'n dream sin a philleas air an ais chùm sgrios." Gidheadh, buidheachas da Ainm, ma tha briathran anns am bheil rabhadh uamhasach ann, tha mar an ceudna briathran tròcair agus gràis do luchd a chùl-sleamhnachaidh; " Pillibh a chlann chùl-shleamhnach : leighisidh mise 'ur cul-sleamhnachaidh." " Pill, O Israel, ris an Tighearna do Dhia, oir thuit thu le t-aingidheachd. Leighisidh mise an cùl-sleamhnachadh, gràdhaichidh mi iad gu saor : oir phill mo chorruch air falbh uaithe. Bithidh mi mar an drùchd do Israel : fàsaidh e mar an liligh, agus cuiridh e mach a fhreumhan mar Lebanon."

(R'a leantuinn.)

Notes and Comments.

Whither the Church of England?

The year 1960 is likely to be a critical one in the history of the Church of England. The Archbishop of Canterbury has made it very plain that the revision of the Prayer-Book and the 39 Articles is to be treated as a matter of "great urgency." This means that more rapid and decisive steps will be taken to carry on with the Romanising of this once Protestant Church to the consequent detriment of religion generally, and the strengthening of Popery in Britain in particular.

The theological views of any Church invariably determine and influence its practice. This is only to be expected, as theology is the science of the "knowledge of God." It is obvious, therefore, that the views men have of God will be the decisive factor in their doctrine, worship and practice. In this connection, an article appeared in *Theology* from the pen of Dr. E. L. Mascall in which he gives a survey of Anglican Theology from 1939 until 1960. He acknowledges the fact that, while Anglican theologians have displayed a great deal of learning and ability in their theological treatises, they have been invariably guilty of a certain vagueness of outline which have rendered their efforts remote and dull. The reason for this he states to be, "the common Anglican appeal to the threefold authority of Scripture, reason and history." It may safely be added that a great deal of the trouble in the Anglican communion is due to the failure to treat Scripture as the sole authority.

Dr. Mascall mentions four outstanding points which have appeared during the years under review. The *first* of these is the revival of what is commonly called a concern for doctrine. This movement, which originated on the Continent, has Karl Barth as its leader and professes a great regard for the Bible. The loose views held by Barth and his followers on the inspiration and infallibility of the Scriptures make it evident, however, that its biblicalism is suspect. The influence

of the movement may be seen in the Lambeth Report. It is also claimed that there is a similar movement in the Romish Church, particularly in France.

The *second* trend which has shown itself is the Liturgical Revival. The desire to have liturgies and to use them in the churches is widespread and lies behind much of the outcry for Prayer-book revision. The *third* trend is the resurrection of interest in the studies of the early fathers, "a concrete example of which has been the assembling of nearly six hundred scholars at Oxford in September 1959 for the Third International Conference on Patristic Studies." The Anglican Church has traditionally appealed to the early fathers as the authentic interpreters of Scripture, and the present trend is far from healthy. Principal Cunningham's assessment of the early fathers is worthy of attention. "We have seen, in surveying the writings of the fathers of the first three centuries, that they were not in general judicious or accurate interpreters of Scripture; that most of them have given interpretations of important scriptural statements which no man now receives; that many of them have erred, and have contradicted themselves and each other, in stating the doctrines of the Bible . . ." (Hist. Theol. Vol. I. p. 175). The *fourth* trend is the drawing closer together of the Anglicans and the Churches of Eastern Orthodoxy.

The trends contained in this last paragraph are all towards Rome, and reveal a very dangerous state of affairs in the theological stream of the Church of England. The Evangelical party will have a tremendous task in holding their own. It is a pity that the theology of the evangelicals seems to be of the Arminian type. Arminianism fought none of the battles of the Reformation and, when it appeared, it did so only as a disturber of the peace. Certain it is that the Arminian cannot be a true foe to Popery. The two theologies are too similar. Herein lies the tragedy of the Church of England and no one can tell what will happen before 1960 closes.—D.M.

A False Prophet among the Scientists.

A brilliant array of scholars congregated at the University of Chicago, says *Christianity Today*, for its Darwin Centennial Celebrations on November 24-28. Sir Julian Huxley, grandson of the famous British scientist, T. Huxley, predicted the disappearance of religion—a product of evolution like everything else—from off the face of the earth through "competition with other, truer, and more embracing thought organisations." There were many rejoinders from those present who characterised such a statement as "naive" and "old-fashioned." It was a striking fact, however, that these voices of disagreement came chiefly from religious leaders and not from scientists, who are still unwilling to part with their evolutionary theory.

The notion that men can soon dispense with religion has become rather common, and scientists are naturally impressed by the achievements of atheistical Russia. The fact remains, however, that the study

of Comparative Religion shows that wherever men are they have and do practise a religion. The events of two world wars have also dealt a shattering blow to the notion that the human race is progressing or evolving into a better state with the passage of time and the accumulation of experience. This idea is certainly "naive," and the sooner it is relegated to the oblivion from which it should never have emerged the better for the human family. The desire to dismiss religion from the world and to leave to men the right to determine their own destinies, is just the spirit of the implacable foe of God's glory who said to eve "and ye shall be as gods."

The world, and especially the West, needs none of the false prophecies of godless and graceless men, however great their intellectual prowess, but the salvation which comes through the Saviour whose name is called Jesus for He shall save His people from their sins. At the same time, it is sad to see how criminally ignorant Western leaders are of that Glorious One and the divine remedy He possesses for individuals, nations, and generations.—D.M.

A Sad Contrast.

The evils of the tourist trade in ruining places where the gospel once flourished are evident in more places than the Scottish Highlands, as the following extract from *Christianity Today* shows:—"What a glorious ornament of the Christian religion is such a purity of morals," wrote Dr. Valentine Andreae, who visited Geneva nearly 50 years after Calvin's death. "All cursing and swearing, gambling, luxury, strife, hatred, fraud etc. are forbidden," the Lutheran leader said, "while greater sins are hardly heard of." Last month (November 1959), Protestants and Roman Catholics joined in urging the Geneva cantonal government to ban striptease shows from the city's night clubs in order to "safe-guard public morality." Geneva is the only place in Switzerland where striptease is permitted. *It has become a flourishing adjunct of the tourist trade.*—D.M.

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 Beaulay; 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.

The late Rev. Archibald Beaton, Gairloch.

As friends throughout the Church knew, the late Rev. A. Beaton had been unwell for nearly the last two years, but it was only last summer that he had to give up his pulpit duties. During the latter part of 1959 he had been receiving treatment in Glasgow, and returned to Gairloch. Recently he went again to Glasgow, but died in hospital there on Wednesday, the 6th of January, 1960. This news was heard with much sorrow by all who knew him. He was a much loved and respected minister of the gospel of Jesus Christ, who also took a prominent part in the business of the Courts of the Church. We understand he was 59 years of age. He leaves a widow and young family to whom we extend deep sympathy and commend them to the tender care of the God of all grace. An obituary will no doubt appear later.

The late Rev. James A. Tallach, Stornoway.

Within a week after the death of the late Rev. A. Beaton, we were to hear of the passing away to his eternal rest of the late Rev. James A. Tallach. This came as a surprise and caused great grief to many Church friends. Mr. Tallach had been in hospital in Stornoway for about a month with heart trouble and expected to be removed to his home as there appeared to be an improvement in his condition. But on the evening of Monday, the 11th of January, 1960, he took an unexpected turn for the worse and died early Tuesday morning, the 12th of January. He was an able minister of the New Testament, and will also be greatly missed in the Courts of the Church. He was 64 years of age, and leaves a widow and a family of five sons. Our sincere sympathy goes out to them in their sorrow. May they be graciously dealt with and comforted by the Most High. In due course an obituary will appear.

Foreign Mission News.

F.P. Ingwenya Mission,
P.O. Bembesi, Sn. Rhodesia.

My Dear Mr. Sinclair,

Monday, 2nd November, 1959.

Yesterday was communion Sabbath here at Ingwenya. On the previous days services had been held in preparation. Several of our people came from the various places to be with us so that the congregations were very large. The Ingwenya congregation itself is small, except for the school boarders who number about a hundred

and twenty; but yesterday there would be present about two hundred or more. Several of these were of the number that left us at the time of the Radasi split.

The morning began with the prayer meeting at eight o'clock conducted by Rev. Petros Mzamo. At 11.30 a.m. there was a service when Mr. Mzamo preached from Isaiah 55 verses 5 and 6. When this service concluded at 1 p.m. the session met and gave out the tokens to the communicants. At 2 p.m. Mr. Mzamo preached again from Isaiah 53 verse 10; after which he fenced the tables. There were two tables, the second being served in English and interpreted to the people. The service ended about 5 p.m. The address given at the second table was on the words from the Song of Solomon chapter 1 verses 7 and 8—"Tell me O thou . . . If thou know not . . . shepherds' tents." The interpreter (an elder with us here) said afterwards that the text took him back twenty two years to a sermon he heard when in the Cape. He himself at that time could not understand the book and thought it strange that God should have such a book about worldly things in His Book so he went to the minister the following day to enquire. The minister explained it to him as far as he could and told him to seek that the Holy Spirit would lead him into the book. This elder also informed me that his first thought at the table was that he would not hear the voice he used to hear (referring to the late Rev. James Fraser) but he comforted himself in that the Lord had given other shepherds.

In the evening there was a prayer meeting at eight o'clock which lasted until about 9 p.m.

Throughout the whole day there was a sense of solemnity while not what we can ever be satisfied with (for even the greatest awe experienced among the assemblies here on earth are far short of what they ought to be) yet it is all of the Holy Spirit for we cannot solemnize ourselves or others.

Today Monday Mr. Van Woerden spoke from Hebrews 4 verse 9 "There remaineth therefore a rest for the people of God" with a measure of freedom.

It has often been in my mind to drop you a line knowing that you have an interest in these parts. It may help you to know that Yan was saying to me last night how useful he had found that sermon you had preached the Sabbath night in N. Tolsta on James and John wanting fire to come down from heaven; so often he meets with such things as to make him of that spirit and then he remembers that night. How little we know how the Lord is using and when He is going to use what is said under the guidance of His Holy Spirit. I feel quite happy to be here if only I would be used but my own ignorance is so great.

Give my regards to all the friends. The elder I referred to earlier is Mr. Alexander Mpofu who strikes me as being a most intelligent Christian.

Your sincere friend,
Alfred Macdonald.

Additional Note to Appeal for Teachers for Mission.

We have just received word that Miss J. MacKay, M.A. is leaving Rhodesia and sailing home to Britain on the 1st January 1960. Miss MacKay's health has not been too good recently and it is with regret that she has had to give up her position to return Home. Miss MacKay's state of health will not allow her return to the Mission so the appeal for teachers assumes a still greater urgency. This additional note was too late to add to appeal for teachers for the Rhodesian Mission, printed in January Magazine—D. MacLean, *Clerk, Foreign Mission Committee.*

New Church Dingwall—Financial Position.

The Dingwall Treasurer is pleased to report on behalf of the congregation that, after paying all trades (except for balances totalling £416 odd retained for the maintenance period, to meet which the congregation have funds), there has been repaid during 1959 of £4,000 interest free loans £2,700 leaving £1,300 outstanding. There is also £1,276 actual due to be repaid to the General Church Funds in respect of cash advances. The true debt therefore is loans of £2,576 of which, even as matters stand at present, £400 (in addition to the £416 above) without outside help could be repaid by the congregation this year 1960, leaving a little over £2,000 to find, a very modest sum considering the total cost of an admirable building ideally situated in neat and tidy surroundings, and the period of time involved. Further donations would accordingly be welcome and meantime the congregation express their sincere thanks for the very considerable help afforded to this date, the Treasurer all along being able to settle demands for payments to account to trades forthwith. It is known that our Church people appreciate a complete picture of their endeavours and it is for this reason that the Treasurer gives this detailed report.—D. Matheson.

Binding of Magazines.

Attention has already been drawn to our having received a very moderate quotation of 3/- per volume for binding provided a large quantity is sent at a time.

Ministers and Missionaries are asked to explain to congregations that those wishing to take advantage of this offer should act promptly in getting their magazines in order and in notifying the General Treasurer of number of volumes to be bound *but await instructions as to address to which to be sent and date of despatch.* (Young People's Magazines will be in separate volume).—W. Grant.

Acknowledgment of Donations.

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

Sustentation Fund.—Miss J. Munro, Bettyhill, £2; Mrs. J. Grant, Luib, £2; Miss M. Mackenzie, Inverness, £1; Mr. A. Campbell, Broallan, £1; M. and J. MacKay, Bettyhill, £2; Miss I. C. Drimnin, £2; Mr. A. McLeod, Aigis House o/a Strond Congregation, £1.

Home Mission Fund.—Mrs. J. R. McL., U.S.A., £8; Mr. and Mrs. D. McL., Cedar Rapids, U.S.A., £10; Miss M. MacKenzie, Inverness, £1; Glasgow Friend, £1.

Aged and Infirm Ministers and Widows and Orphans Fund.—Mr. and Mrs. McL., Cedar Rapids, £7; A Friend, Ross-shire, £1; Mr. N. McAskill, Breakish, £3 4/-; Anon., U.S.A., £6; Mr. and Mrs. R. Bruce, Entebbe, Uganda, in memory of a beloved mother o/a Inverness Congregation £25; Glasgow Friend, £1; Miss D. McK., Innellan, 13/-.

Dominions and Colonial Missions.—Mr. and Mrs. D. McL., Cedar Rapids, £7; Mrs. C. Gibson, Salvador, £6 15/10.

Organisation Fund.—Mrs. J. R. McL., U.S.A., £5; Mr. and Mrs. D. McL., Cedar Rapids, £7.

Mission to the Jews Fund.—A Friend, Sussex, £1; Mrs. J. R. McL., U.S.A., £4 8/10; Mr. and Mrs. D. McL., Cedar Rapids, £5.

Home of Rest Fund.—Glasgow Friend, £1.

Foreign Missions.—Calgary Congregation per Mr. Allan McLeod, £18 7/11; Mrs. M. D. Reid, Sheerness, Canada o/a Transport Fund, £6 11/8; Mrs. J. R. McL., U.S.A., £10; Anon. Friend, U.S.A., £6; Mr. and Mrs. D. McL., Cedar Rapids, £10; Mr. R. Fraser, Chicago, £10; Mr. N. McA., Breakish, £5; A Friend, Ross-shire, £1; Miss M. MacKenzie, Inverness, £1; Mr. M. McLeod, Ardtalnaig, £1 3/-; Mr. D. Nicolson, Innellan, £1; Mr. M. Livingston, Arrina, o/a Re-roofing Zenka Church, £5; Mr. Ross Scourie per Mr. R. Watt, £1; Mrs. M. MacKinnon, 21 Elgol, Skye, £5; Mrs. G. Grant, Broallan, Beaul, 10/-; Mr. M. Livingstone, Ardheslaig, o/a Mbuma Church, £2 15/-; "Glasgow" o/a Mbuma Mission Hospital, £1; Mrs. C. Gibson, Salvador, Sask., £6 15/9.

Publication Fund.—A Friend, Crowborough, 14/2; The following on behalf of Trinitarian Bible Socy.—Mrs. H. Christensen, Kati, Kati, N.Z. £1; F. MacKinnon, Flashadder, £1; M. A. P., Flashadder, £1; Mrs. M. MacAskill, Uig, Skye, £1; Oban Cong. per Mr. J. Martin, £9 11/10; Water-nish Cong. per Mr. A. Campbell, £5; Sheildaig Cong. per J. Gordon, £5 3/-; Plockton Cong. per Mrs. Gollan, £6; Tain Cong. per Mr. A. Robertson, £6; Vatten Cong. per J. Mackay, £8; Greenock Cong. per A. Y. Cameron, £12 17/-.

Legacy Fund.—Received from the Executor of the late Mrs. Annie McKellar, Calgary, Alberta, the sum of one thousand dollars (£374 5/7) bequeathed in terms of her Will to the Friends of the Free Presbyterian Church of Scotland per Mr. Wm. A. Low, Barrister, Calgary. Received from the Estate of the late Miss I. M. Cameron, 46 Midmills Road, Inverness, and Farr P.O. Daviot the sum of £100 bequeathed to the South African Mission of the F.P. Church per Mr. A. G. MacKintosh, Inverness.

Free Distribution and Magazine Fund.—A Friend, Ross-shire 6/-; Mrs. H. C., Kati Kati, New Zealand, £1 13/-; Miss H. A. M. Kilwinning, 3/-; J. McL., Cairnglass, £1 3/-; In appreciation U.S.A., £4 17/8; M. McL., Brora, £1; Friend Ross-shire, £1; A. McL., Collam, 3/-; Miss C. U., Cull-cudden, 3/-; Miss C. U., Auchterarder, 3/-; A. McL., 74 N. Tolsta, £1; Friend Gairloch, 7/3; W. McD., Balintore, 18/-; I. McL., Strathcroy, 3/-; J. C. F., Toronto, 2/11; Mrs. A. S. Wick, 3/-; "Glasgow" 3/-; Mrs. H. R., Rhiconich, 3/-; Mrs. R. S. M., Strathcarron, 17/-; Mr. M. McD., Culag, 10/-; Mrs. C. Daibaig, 10/-; Mr. J. G. Lairg, 3/-; Mr. H. C. Scorraig, 6/2; Mr. D. J. McL., Stornoway, 13/-; Gairloch Friend, 5/-; Mrs. I. McL., Leckmelm, 3/-; Mrs. I. M. Dalchreichart, 3/-; Mr. M. L. Arrina, £1.

The following lists sent in for Publication:—

Bayhead, N. Uist Congregation.—Mr. A. Macdonald, Treasurer acknowledges with sincere thanks the following:—£1 from Mrs. MacNiven, Shawlands, Glasgow for Church plate per N. McIsaac.

Broadford Church Building Fund.—Mr. John Maclean, Treasurer, acknowledges with sincere thanks the following:—"A Friend," Skye per J.

Nicolson, £5; "A Friend," Elgol, £5; Mr. J. Macdonald, Tockavaig per Gen. Treasurer, £3 and £2 for Sustentation Fund.

Daviot Congregation.—Mr. W. MacQueen, acknowledges with sincere thanks £1 10/- from "Interested" Kiltarlity for Congregational purposes per Mr. A. MacPherson.

Dornoch Congregation.—Received from the estate of the late Mr. Alexander Fraser, Achvaich, Dornoch, a legacy of £100 per Messrs. MacKenzie and Cormack, Solicitors, Dornoch.

Fort William Manse Fund.—Mr. Ian Matheson, Treasurer, acknowledges with sincere thanks, Anon., £1; Anon., £1 per Murdo MacRaid; Anon., £5; Mrs. Zeigler, Texas, £8 16/6 also £8 16/3 for Church Funds.

Gairloch Congregation Car Maintenance Fund.—Mr. A. Maclean, Treasurer, begs to acknowledge with thanks, from R. MacD., Invergordon, £2; Miss M. Croft, £1; Mrs. Mack. Park Cott., Badachro, £1 10/-; A. Matheson, London, £1; Mrs. Grant, Poolewe, £1; Mrs. H. MacK. 19 Port Henderson, £1; Mr. Strachy, Shieldaig Hotel, £2; A Friend, Strath, £1; Nurse MacK. £2; R. Polson, Badachro, £2; Two Laide Friends, £1 each; Mrs. MacK. Carnmore, £1; Mrs. MacD. Sand, £2; Mr. and Mrs. C. Urquhart, Luibmore, £6; Miss I. MacK. Park Cott. Badachro, £1 10/-; Envelope in Laide Collection Plate, £1.

Glendale Church Repair Fund.—Mr. A. Maclean, Treasurer, acknowledges with grateful thanks £1 from Miss F. MacK. Flashadder per Gen. Treasurer; Rev. J. Colquhoun has much pleasure in acknowledging the following—Two Sussex Friends, £4; Friend, Glasgow, £1; Stornoway Family, £4; Friend, Lewis, £1; Passer-by, £1; M. M. Fort William, £2; late K. Matheson, (for Vestry) £5; Mrs. Corbett (for Vestry) £1.

Inverness Congregation.—Mr. W. MacKenzie, Treasurer, acknowledges with thanks from Anon.,—Sustentation Fund, £2 10/-; College Fund, 10/-; Home of Rest, £1.

Lairg Congregation.—Rev. D. M. MacLeod, acknowledges with thanks the following: From Mr. and Mrs. Macleod, Brora, £3 for Sustentation Fund and £2 for Foreign Missions; £5 from a Friend for Sustentation Fund and £5 from Mr. and Mrs. Macleod, Ardtalnaig for Sustentation Fund.

Lochcarron Congregation.—Mr. R. MacRae, Treasurer, acknowledges £1 per K. McR. from Wellwisher, Lochcarron for College Fund.

London Congregational Fund.—Rev. J. P. MacQueen, acknowledges with sincere thanks, £10 from Mr. J. Fraser, Oban.

Rogart Congregation.—The Treasurer acknowledges with thanks £3 from Anon., Rogart Postmark for Congregational purposes.

Shieldaig Congregation.—Mr. J. Gordon, Treasurer, thankfully acknowledges from Mr. and Mrs. C. Urquhart, Luibmore, £2 10/- for Shieldaig Sustentation Fund; £2 10/- for Foreign Missions.

Staffin Congregation.—Mr. D. Gordon, Treasurer, acknowledges with thanks for Staffin Manse Fund, A Passer-by, £1.

St. Jude's, Glasgow.—The Treasurer acknowledges with grateful thanks, £25 for Sustentation Fund, and £25 for Home Mission Fund from "In memory of a beloved sister" per Rev. D. J. M.

St. Jude's Manse Fund.—Mr. D. McPhail, Treasurer, acknowledges with thanks the following:—Wellwisher, Harris, £1; Friend, £1; Two Raasay Friends (per A. Gillies), £2; An old adherent in St. Jude's (per A. Nicolson) £3; Wm. MacBeath, Arrina, £10; Neil Beaton, £3; Mrs. B. Macleod, Milltown, Applecross, £3; The following per Rev. D. J. Matheson, Friend £2; Friend, £1; J. McA., £1.

Halkirk Congregation.—Rev. W. Grant, gratefully acknowledges £5 5/- for funds from Mr. Jas. Banks, Farnham.

Dingwall New Church Building Fund.—Mr. D. Matheson, Treasurer, acknowledges with sincere thanks Anon. Friend, (in church plate) £2; Mr. M. Livingston, Ardherslaig, £1; Mrs. J. R. MacL., U.S.A., £5.