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A GOOD NAME

As far as men are concerned "a name" is that by which a person is known or called or means their character and reputation; and when we read of "a good name" in Proverbs and the book of Ecclesiastes the expression undoubtedly refers to a good character or reputation in the highest sense spiritually and morally. The natural man of course has his own view of what constitutes "a good name" whether he be taking stock of himself or others. There is a sense in which unconverted men may have a reputation among their fellows for that which is beneficial and commendable in its application to human society. But again what some may consider to be "a good name" is nothing of the kind in the light of the doctrine and teaching of Holy Scripture, and men may commend themselves in one way or another without any true justification.

In David's day the man Ahithophel had a unique reputation in Israel as a wise counsellor and it was said of him: "And the counsel of Ahithophel, which he counselled in those days, was as if a man had enquired at the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom" (II Sam. xvi: v. 23). Yet this man came to a sad end by his own hands after he saw that his counsel was not followed by Absalom in the matter of pursuing after David. He hanged himself. His reputation for wisdom was swallowed up by the power of the inordinate pride of his evil heart and his name at the end of the day is anything but good. Then in the Lord's parable regarding the two men who went up into the temple to pray, one was a Pharisee (Luke xviii: v. 10, 11). In his own opinion the Pharisee possessed a very good name or character before God himself and in relation to other men as his words reveal: "God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." Here we have conjointly with the claim to "a good name" great ignorance of

the depravity of his own heart, a complete disregard to the divine way of salvation by the free mercy of God in Christ and a God provoking display of a self-righteous spirit. It was to such characters that Christ addressed a "woe" again and again; and how empty his good opinion of himself was in view of eternity. Then another case might be that of Herod, who made an oration and to whom the people cried: "It is the voice of a god and not of a man." He took to himself the glory and reputation of being an eminent orator on being flattered by his fellow men and gave no glory to God for the gifts he possessed and displayed on this stated occasion. He was smitten by God and died under the cloud of the divine displeasure. His fair reputation profited nothing but involved him in provoking God to his ruin. So we see that "a good name" in the estimation of men is often "a name" which has no relationship to an interest in spiritual and saving blessings, and the fear of God which is the beginning of wisdom.

Man however gifted naturally is at heart sinful and corrupt, and whatever religious veneer he may assume can never honour God or live genuinely in compliance with the holy claims of Christ Jesus and the blessed principles of the Gospel. "Sinner" is his name with all the implications of that for evil.

But to possess "a good name" as derived from God in His sovereign grace and mercy and to have this as in His sight and in the searching light of the Word of God setting forth the doctrines, experiences and practices of the Christian faith, a sinner must be made a new creature in Christ Jesus by the regenerating work of the Holy Spirit through the Word of God. It is the person who is "born again" and enabled to believe in Christ Jesus and to repent of his sins towards God, unto salvation and the setting up of the reign of abounding grace in the heart, who comes to possess "a good name." That name may simply be to begin with "a sinner saved by grace." Yet the saved sinner who has tasted that the Lord is gracious may have little or no good to relate concerning himself.

The prophet said of himself, "I am a man of unclean lips." The Centurion declared he was not worthy that Jesus should come under his roof. Paul wrote of Christ and himself, ". . . Jesus Christ came into the world to save sinners; of whom I am chief"; and further he refers to himself thus, "For I know that in me (that is in my flesh) dwelleth no good thing." Then another aspect of the matter is the opinion of the World with respect to the Lord's people—sinners saved by grace. Their Lord declares: "Marvel not if the world hate you," and down

through the ages some of the Lord's people have experienced that they had anything but a good reputation or name in the opinion of a wicked, ignorant world. Jeremiah in Jerusalem, while speaking the truth to the backsliding Jews was considered a traitor in the realm by the princes and in their view deserving of death. The Apostles were likewise hated and were had in ill-repute among men during their gospel activities. Many had no good thing to say of them. They had turned the world upside down and were the offscouring of all things.

But throughout the record of the Bible it is made plain that they who were sinners saved by grace and lived by faith and brought forth the fruits thereof, possessed in heavenly grace "a good name" which is asserted in varied ways in the case of different believers.

Among the more eminent of God's children in the Bible record we find that Abraham was called the friend of God, that Moses is referred to as the man of God, David is said to be a man after God's own heart, and Daniel had the divine message through an angel that he was a man greatly beloved. Then in the New Testament the Redeemer declares that Peter was a blessed man after Peter testified: "Thou art the Christ, the Son of the living God." Christ addressed Peter thus: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee but my Father which is in heaven" (Matt. xvi: v. 17). And did not the Lord Jesus give "a good name" to the woman of Canaan who came to Him concerning her daughter? Ultimately he commended her in these words: "O woman, great is thy faith: be it unto thee even as thou wilt" (Matt. xv: v. 28). And again the woman who anointed the Lord with the ointment of spikenard was said to have done what she could, that is, toward Christ and to His honour. And what "a good name" Phebe receives in the last chapter of the Epistle to the Romans, viz., "I commend unto you Phebe our sister which is a servant of the church . . . for she hath been a succourer of many, and of myself also." Paul by the Spirit of God gives Phebe a high place for her practical Christianity as a godly woman. Then Paul, writing of Titus and other ministers of the Gospel, describes them as ". . . the messengers of the churches and the glory of Christ."

Now the sinner saved by the grace of God may have "a good name," more or less, in this or that respect as by the blessing of God upon him; but every true, exercised and Spirit taught saint has, in the inward parts secretly as before the eye of God whose throne is heaven, "a good name" indeed as follows—God

says: ". . . but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." And at last the poor, contrite, trembling believer, here in this world, shall be addressed by Christ as the Judge of all in these words: "Come ye blessed of my Father: inherit the Kingdom prepared for you. . . ." What "a good name" finally they shall receive from their Redeemer and Judge! Who can describe how much it will mean to them eternally?

THE VALUE OF GOOD BOOKS

*By the late Rev. James S. Sinclair (Reprinted from
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It is hardly necessary to say, by way of preface, that when we use the phrase "good books" without further qualification, we mean books that are good in the highest sense, such as are religious, and not secular, in character. It is to the salutary influence of these upon the human mind and conduct that we desire to direct attention for a little.

The value of good books is not to be estimated by their commercial price. In the present age the best of them may be obtained exceedingly cheap, while many literary productions that are not worth buying cannot be had except for a considerable sum. The value of good books is to be reckoned according to the amount of moral and spiritual benefit they are fitted to convey to the understanding, heart and life of men. To affirm that they are in this respect extremely valuable is to make a statement that everyone who has any respect for religion will at once agree with. At the same time, if the doctrine on this point, as on others, is to be judged by the practice, we shall have difficulty in concluding whether many who profess a reverence for divine things really attach any value to good books at all. If they have them, they seldom read them; if they have them not, they are at little pains or expense to procure them. This state of matters is to be deplored, for a good book is a more valuable possession than most are aware of. By the blessing of God, the priceless treasure of eternal life may be found in it.

As there is no end of religious books in the world which are far from good, it may be useful to show how a good book may be known, and what tests can be applied to decide the matter. The grand fundamental test is, of course, Does the book agree in its statements with the teaching of Holy Scripture? The Bible is the Book of books, the divine, infallible standard of truth. The

best books are therefore those which are in closest harmony with this unerring standard. On the other hand, no book, however intellectual in conception, or however finished in literary form, is truly good if its teachings are contrary to, or not in harmony with God's Word. All the skill lavished on it only makes it a more powerful instrument for the propagation of error. Intellectual cleverness and literary grace do not in any way prove a book to be good in the noblest sense. Every religious book must, therefore, be brought to the touchstone of the Bible and tried by it. This is an infallible test, and every piece of religious literature must stand or fall by its decision. Seeing, however, there are many erroneous authors who claim that they find their views in the Bible, we would submit a further test that is quite in harmony with the former one. It is as follows:—Is the book in agreement with the Calvinistic Reformed Faith? If it is, you may be confident that it is good in the main. The Creeds of the Reformation, we believe, are the nearest approaches we have got to infallible expositions of God's truth. We do not affirm, however, that all Calvinistic books are free from error, or all Arminian ones entirely devoid of truth. But we do undertake to assert that truth largely preponderates in the former, while error is rampant in the latter. The vast majority of the best writers, ancient and modern, belong to the class of which John Calvin may be regarded as the central figure. The great Calvinistic writers are of world-wide celebrity among lovers of truth; and while we do not claim perfection for any one of them, yet we hold that, taking them all in all in their various fields, we can find no Arminians that are to be named in the same day with them. It may, therefore, be laid down as a handy general rule that that book merits the title good which is in harmony with the faith of which those eminent men have been the defenders and expositors, and which is so accurately set forth in the Creeds of the Reformation.

Let us now proceed to notice some of the benefits that may be derived from good books.

1. The first benefit to be mentioned is this: they supply a *profitable way of employing spare time*. Most persons have seasons of relaxation from the ordinary duties of life. At such times the mind needs something to direct its thoughts into a profitable channel, for it is apt to wander away to things that are foolish and hurtful. There is, then, no better way of profitably occupying one's thoughts than to take up some good book or other. This can be done by the reader whether at home or on a journey. Things may thus be learnt that may prove useful on other occasions. In summer, the time of freedom, the bee lays up stores of honey for

the winter. Reading good books is an excellent way of spending periods of relaxation.

2. *They extend knowledge.* Man is an intelligent creature, and his understanding was given him not for waste, but for use. The world of books opens up a great field for the exercise of his mental powers. Diligent readers acquire an extensive knowledge of truth and error, of men and things, of God and His works. They become familiar with the Divine scheme of redemption, and can detect departures from it; they are capable of taking an enlarged view of the character and experience of men; and in respect of the Church's history they become acquainted with the Lord's doings throughout the world. Thus their minds are expanded beyond limited and local views of things that may pertain to their own special corner of the vineyard; and they become large-minded and large-hearted, in the best sense, if the things they read are attended with a Divine blessing. Knowledge is an attribute of God; in knowledge as part of His image, He created man at the beginning, so that ignorance in any form — except that of evil doing — is unworthy of a creature possessing such a high origin. Let knowledge of truth and righteousness be then cultivated to the full.

3. *They elevate character.* We refer not as yet to conversion, but to the ennobling influence which wholesome literature has even on natural men. It is possible, we know, to over-estimate moral attainments; many substitute them for vital godliness, but it is possible, on the other hand, to undervalue them. It is most desirable not to be guilty of this, for it is a great boon to a community when its members are strictly chaste, upright, and honourable in their lives, strong in all the natural virtues. We would consider our country a semi-paradise if all its inhabitants bore this character. Now, the reading of good books tends to the formation of lofty principles. We know that natural men cannot have any real liking for books of a purely spiritual cast, and may find it very difficult to read them; but there are good books in history and biography that they should find it comparatively easy to read and study. Young people should very specially be exhorted and encouraged to read such books. Parents should not give too much place to their children's tastes in this matter. There is no doubt a wise discretion to be observed. Extreme coercive measures may only end in disastrous results. But, on the other hand, a lax compliance with carnal preferences is also injurious. It has been observed that a little gentle firmness may lead young people into the reading of books that they would at first recoil from. Besides, it should be remembered that it is those

thoughts and ideas — such as are associated with the law in its holiness and the Gospel in its spirituality — which the carnal mind most disrelishes, that are most fitted to exert a powerful influence for good. We believe the people of this country have derived incalculable moral benefit from the reading of literature which in their heart of hearts they had no real love for. The very thoughts of God and Eternity, that did not kindle any loving response in their souls, exerted a restraining and directing influence on their life and conduct. A famous worthy in the North, Alexander Gair, when asking for the Bible at family worship, used sometimes to say — “ Give us the Book we don't like.” The divine Book and other books “ we don't like ” have done many people more good than they will ever realise. But for such literature we would have been in the darkness of the grossest heathenism today.

4. By the blessing of God they sometimes *produce conversion*. This circumstance has been noted in the spiritual history of godly men. Books have been used by God for the awakening and conversion of souls. The biographies of eminent Christians have been much blessed. We cannot commend too highly the reading of these books. There is something in them that is fitted to attract even the most careless and unconcerned, and that something may prove the bait whereby the Divine Fisher effectually hooks the fish and brings it to land. The reader is led on from one stage to another in his reading the biography by its peculiar attractiveness, the less spiritual part carrying him into the more spiritual; and he is thus constrained to reflect upon what he otherwise might never consider. The hook of divine truth, at the most unexpected moment, penetrates his soul, and he is brought to put the question, “ What must I do to be saved? ” In a good book he also may get the deliverance that he requires, and find himself safely landed by the Spirit of God on the Rock, Christ. In these remarks we are not to be understood as implying that it is the sentiments of men in any book that produce these marvellous results, but rather the word of God, the truth as it is in Jesus. How useful have proved such books as Boston's *Fourfold State*, Bunyan's *Grace Abounding*, Fraser of Brea's *Memoirs*, and Scott's *Force of Truth*, among many others, in connection with the production of spiritual experience in the souls of sinners!

5. Lastly, *they promote spiritual edification*. This statement is a mere commonplace of Christian experience. The Bible is the divine book which is the very seed and sustenance of the life of God in the gracious soul. But God has been pleased to use other books also for the comfort and edification of His people, books that have derived their origin and vitality from His own Word as

the grand repository of divine truth. He has been pleased in all ages to make use of human instruments in the advancement of His kingdom in the souls of men. He sent apostles and prophets to declare and record His truth; and He makes use of the writings of His ambassadors and preachers still for the instruction and encouragement of His children. The latter are not of equal authority or value with The inspired Word, but they are useful as expositions of it in doctrine and experience. No one can tell how often distressed and afflicted souls have been enlightened and comforted by reading the words of some godly divine. They have got light for the path of duty; they have obtained comfort in trouble; they have tasted divine pardon in their consciences through the blood of Christ; and they have enjoyed some sweet moments of fellowship with God the Father, through the Son and by the Holy Ghost.

Let us be diligent readers and students of all that is sound and good in religious literature, and let us seek, above all, the divine blessing that can make our reading profitable, not only for time, but for eternity.

COME AND WELCOME TO JESUS CHRIST

By John Bunyan

1. *Jesus Christ has His eye upon, and takes notice of, the first moving of the heart of a sinner after Himself.* Coming sinner, thou canst not move with desires after Christ, but He sees the working of those desires in thy heart. "All my desire," said David, "is before Thee; and my groaning is not hid from Thee" (Psalm xxxviii: v. 9). This he spake, as he was coming, after he had backslidden, to the Lord Jesus Christ. It is said of the prodigal, that while he was yet a great way off, his father saw him, had his eye upon him, and upon the going out of his heart after him (Luke xv: v. 20).

When Nathanael was come to Jesus Christ, the Lord said to them that stood before Him, "Behold an Israelite indeed, in whom is no guile." But Nathanael answered Him, "Whence knowest Thou me?" Jesus answered, "Before that Philip called thee, when thou wast under the fig-tree I saw thee" (John iv: 47, 48). There, I suppose, Nathanael was pouring out of his soul to God for mercy, or that He would give him good understanding about the Messiah to come; and Jesus saw all the workings of his honest heart at that time.

Zaccheus also had some secret movings of heart, such as they were, towards Jesus Christ, when he ran before, and climbed up the tree to see Him; and the Lord Jesus Christ had His eye upon

him; therefore, when He was come to the place, He looked up to him, bids him come down, "For to-day," said He, "I must abide at thy house;" to wit, in order to the further completing the work of grace in his soul (Luke xix: v. 1-9). Remember this, coming sinner.

2. As Jesus Christ hath His eye upon, *so He hath His heart open to receive, the coming sinner.* This is verified by the text: "And him that cometh to Me I will in no wise cast out." This is also discovered by His preparing of the way, in His making of it easy (as may be) to the coming sinner, which preparation is manifest by those blessed words, "I will in no wise cast out," of which more when we come to the place. And while "he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him" (Luke xv: v. 20). All these expressions do strongly prove that the heart of Christ is open to receive the coming sinner.

3. As Jesus Christ has His eye upon, and His heart open to receive, *so He hath resolved already that nothing shall alienate His heart from receiving the coming sinner.* No sins of the coming sinner, nor the length of the time that he hath abode in them, shall by any means prevail with Jesus Christ to reject him. Coming sinner, thou art coming to a loving Lord Jesus!

4. These words therefore are dropped from His blessed mouth, *on purpose that the coming sinner might take encouragement to continue on his journey, until he be come indeed to Jesus Christ.* It was doubtless a great encouragement to blind Bartimeus, that Jesus Christ stood still and called him, when he was crying, "Jesus, Thou Son of David, have mercy on me;" therefore, it is said, he cast away his garment, "rose, and came to Jesus" (Mark x: v. 46-52).

Now, if a call to come hath such encouragement in it, what is a promise of receiving such, but an encouragement much more? And observe it, though he had a call to come, yet not having a promise, his faith was forced to work upon a mere consequence, saying, He calls me; and surely since He calls me, He will grant me my desire. Ah! but coming sinner, thou hast no need to go so far about as to draw (in this matter) consequences, because thou hast plain promises: "And him that cometh to Me I will in no wise cast out." Here is as full and plain an encouragement as anyone can desire; for, suppose thou wast permitted to make a promise thyself, and Christ should attest that He would fulfil it upon the sinner that cometh to Him, couldst thou make a better promise? Couldst thou invent a more full, free or larger promise? a promise that looks at the first

moving of the heart after Jesus Christ? a promise that declares, yea, that engageth Christ Jesus to open His heart to receive the coming sinner? yea, further, a promise that demonstrateth that the Lord Jesus is resolved freely to receive, and will in no wise cast out, nor means to reject, the soul of the coming sinner! For all this lieth fully in this promise, and doth naturally flow therefrom. Here thou needest not make use of far-fetched consequences, nor strain thy wits, to force encouraging arguments from the text.

Coming sinner, the words are plain: "And him that cometh to Me I will in no wise cast out" (John vi: v. 37).

—Extracted from "Come and Welcome to Jesus Christ,"
by John Bunyan.

THE STORY OF THE GAELIC BIBLE

By Rev. John Colquhoun, Glendale, Skye

While the translation of the Bible into English proved the means of evangelising England and the south of Scotland, the Highlands of Scotland were destitute of the Word of God in the language of the people for many generations after the Reformation. It is only one hundred and sixty years ago since the Scottish Highlanders had a complete version of the Scriptures in their own language, while the English-speaking part of the nation had several translations of the Bible from 1380, when the whole of the New Testament was published in English, until 1611, when the Authorised Version of the Bible was published, giving the nation the most perfect translation of the Scriptures that it has yet received, or probably will ever receive. The first translation of the New Testament into Irish Gaelic was published in 1663, and was the work of Bishop William O'Donnell, who afterwards became Archbishop of Tuam. Before then the Old Testament was translated into Irish Gaelic by Bishop William Beddel but was not published till seven years after his death in 1686. This was done under the patronage of the Honourable Robert Boyle who contributed £700 to the cost of printing it. Two hundred copies of this translation were sent to the Highlands, and it was stipulated that the ministers read some chapters to the people every Sabbath. The Irish script in which this Bible was printed had its difficulties for the Scottish Highlanders, and it is very probable that the Irish dialect had also its difficulties. In 1674 O'Donnell's New Testament was transliterated into Roman characters, and this made it easier for Scottish Highlanders to read. This was the work of Rev. James Kirke, an Episcopalian clergyman, and for

nearly a hundred years his work was the only Bible known to the Scottish Highlanders.

Very often the view is met with that the Gaelic Bible is only a translation of the English Authorised Version, but nothing could be further from the truth. On the title page of the Gaelic Bible, as we know it today, it is clearly stated that it is "translated from the original languages into Scottish Gaelic." In all the endeavours by the Protestant Church to translate the Scriptures into Gaelic of which we have any record, the aim was to translate from the Hebrew and Greek. In the Minutes of the Synod of Argyll for 27th October, 1658, Rev. Dugald Campbell, minister of Knapdale, is spoken of as one eminently suitable for translating the Scriptures into Gaelic," because of his skill both in Irish (Gaelic) and in the original languages." At this time various parts of the Old Testament were allotted to the different ministers of the Synod, especially in Argyll-shire, who were stated to be "skilled in Gaelic and the original tongues," but owing to the troubles which arose after the restoration of Charles II, the work was brought to an end as several of these ministers were imprisoned for their adherence to the Covenants. Rev. Dugald Campbell of Knapdale was, however, allowed to remain in his parish, and he carried on the work of translating. At his death in 1673 he left behind a complete version of the Old Testament in Gaelic. After the Revolution of 1688 Campbell's translation was brought to the notice of the Synod of Argyll and a Committee was appointed with instructions to compare it with Bishop Beddel's translation of the Old Testament in Irish. Owing to lack of funds the Synod was not able to do anything with the translation.

The first Scottish Gaelic New Testament was published in 1767. This translation was the work of Rev. James Stuart, Killin, assisted by the Rev. James Fraser, Alness, the author of the well-known *Treatise on Sanctification*. Both of them were eminent Gaelic scholars and also well-versed in Hebrew and Greek. In this work they were assisted by the well-known Dugald Buchanan of Rannoch, who saw it through the press in Edinburgh. Of this edition of the New Testament in Gaelic, Professor Magnus MacLean says, "In common with the subsequent renderings of the other parts of Scripture revised and published entire in 1826, it has been the standard Gaelic classic for Gaelic orthography ever since, and the credit for the superior excellence of Stuart's version when it appeared has been shared with the Rannoch hymnist." *Literature of the Highlands*, p. 125. In 1796 an improved edition was published under the care of Dr. Stuart of Luss, a son of the minister of Killin. Other editions

appeared in 1813, 1819 and 1821. Translating the Old Testament from Genesis to the Song of Solomon was the work of Dr. Stuart of Luss with the help of other Gaelic scholars, and was printed in 1801, the remaining part of the Old Testament translation, which was the work of Dr. Smith of Cambeltown, was included in this edition. Never till this year had the Highlanders of Scotland a complete version of the Scriptures in their own language. In 1807 a new revised edition was published by the Society for the Propagation of Christian Knowledge at a cost, to the Society, of £2,284. Owing to objections to Dr. Smith's translation in the 1801 edition, a translation by Dr. Stuart of Luss was substituted for it in this edition.

As a result of a Memorial presented to the General Assembly of 1815 urging a revision of the Gaelic Scriptures, this was entrusted, after considerable delays, to Dr. Stuart of Luss, and Rev. Alexander Stewart of Dingwall, but, while they did a considerable amount of work on this project, neither of them lived to finish it. The sponsors of the Memorial met with considerable difficulties in the General Assembly owing to the indifference of a section of its members to the spiritual destitution in the Highlands. When Dr. Norman MacLeod of St. Columba, Glasgow, who himself was of the Moderate party in the Church, was pressing the need of a quarto edition of the Gaelic Scriptures on the plea that the only edition available was a 12mo., the print of which was so small that no one advanced in years could read it, he was met with the retort, from one of the leaders of that party, "Just advise your Highland friends to get spectacles." When the matter was discussed in the Assembly, it ended, says Dr. MacLeod, "in the Society for the Promotion of Christian Knowledge most generously coming forward and offering to give us the long-wished-for quarto volume, to our great joy, and somewhat to the annoyance of our opponents." This is the edition which was printed in 1826, and which is the only pulpit Bible of the Gaelic congregations of Scotland. Through constant use over a long period of years very few copies are in a good state of preservation. An 8vo. edition of this Bible was printed in 1843 by the Bible Society of Edinburgh and bears the statement on the title page that it was printed from the quarto edition by permission of the Society for the Propagation of Christian Knowledge.

In 1860, Dr. Clerk, Kilmallie, and Dr. MacLauchlan, Edinburgh, published a revised edition, which was reprinted in 1863, and again in 1868, under the auspices of the National Bible Society of Scotland. The 1868 edition is the one most commonly

used today. In 1880 they published a Gaelic reference Bible. Both editions were severely criticised by another eminent Gaelic scholar, Dr. Cameron of Brodick. These were but revisions of the 1826 edition, and "consisted of changes of Gaelic orthography, diction and idiom, and did not attempt any change of rendering to speak of." *Life of Dr. MacLauchlan*, p. 277.

In 1902 a revised Gaelic Bible was issued in quarto size for pulpit use by the National Bible Society of Scotland. Dr. Clerk and Dr. MacLauchlan were members of the Committee appointed to carry out the revision, but both left this earthly scene in the early stages of the work. It received a very poor reception, which we ought not to wonder at, for the revisers, like those who issued the 1881 English Revised Version, departed from the Textus Receptus of the New Testament, and used the corrupt Text of Westcott and Hort. It would have been better for all concerned if, instead of this corrupt revision, the National Bible Society had issued a reprint of the 1826 quarto edition, or a quarto edition of the 1868 revision, either of which, to this day, would have met the need for a Gaelic Pulpit Bible, and at a much lower cost than what would be necessary today. The Gaelic Bible, as we have it today, is a direct translation from the original Hebrew and Greek, and differs from the Roman Catholic version of the New Testament, which was published in 1875, and is a translation from the Vulgate.

This short sketch of the history of the Gaelic Bible is a sad commentary on how the spiritual needs of the Highlands had been ignored. The Reformation had been established in Scotland in 1560 and more than half the area of the country was populated by a race, very few of which could understand English. The Church lands and endowments, which ought to have been used for the education of the people, were confiscated by rapacious land-holders, and the poor Highlanders who, if otherwise dealt with, would have proved the backbone of the nation, as they did on many a subsequent occasion on the bloody field of battle, were left without a complete version of the Scriptures in their own language for nearly three hundred years after Protestantism became the official religion of the country. The Church was not to blame for this but the State certainly was, in that it permitted the Church to be robbed of the means of advancing religion throughout the country. As noted already, the translation of the Old Testament by the Rev. Dugald Campbell of Knapdale was brought to the notice of the Synod of Argyll after the Revolution of 1688 but *owing to lack of funds* they were not able to do anything with it. The result was that the unwearied labours

of this man, skilled in both Hebrew and Gaelic, has proved of no use to his fellow-countrymen, and, according to report, is relegated to the status of a museum piece in a foreign land. Had the Bible been given to the Highlanders in their own language within a few years after the establishment of the Reformation, and schools set up to teach them to read, instead of being used to harass the Covenanters, they would have supplied their own rich quota of the noble army of martyrs of Covenanting times; the Rebellion of 1745 would never have been heard of, and the fair escutcheon of Britain would never have been sullied by the savage butcheries which followed the battle of Culloden. The Bible, wherever it comes, and in whatever language it is given, brings with it a knowledge of salvation, and, consequently, blesses all to whom it comes with temporal and spiritual blessings.

PROFITABLE AND UNPROFITABLE HEARING

“ So in hearing a minister (I do not say that you are to go as some who are watching to make a man an offender for a word; God is utterly against that) this is what you should do; you should ask—‘ Is it to my profit? ’ What feeling, what impressions does it leave upon my spirit? When I go from chapel, can I plunge into the first carnal conversation which comes across my path? Can I go home and be as carnal and as worldly as I was before? Or is there some solid, solemn, spiritual impression left upon my heart? Does it lead me to prayer? Does it make God’s word valued? Do I go home and spend the day more or less in divine things? Do I feel my heart drawn more from the earth to Heaven? Am I shown more and more of my own sinfulness and misery, and more of the beauty, blessedness, and suitability of the Lord Jesus Christ? Do I feel a solid, abiding, spiritual impression left upon my soul, so that the things of God lie with weight and power upon my soul and mind? When I lie awake upon my bed on the Lord’s day evening, is my mind more drawn up to the Lord than it was before? On the Monday, when I go about my business, do I still carry with me what I heard on the Lord’s day? Does it separate me from the persons with whom I have to work and the business I have to do? And am I, from time to time, during the day, lifting up my heart to God, and asking Him to visit and bless my soul? Can I trace these things to what I heard on the Lord’s day before? And do I feel that what I heard was made really profitable to my soul?”

“ Now this is how we are to weigh sermons and ministers: whether they are made profitable to us; by this we know what is the teaching of God the Holy Spirit.”—The late J. C. Philpot.

DELIVERANCE FROM DEFILEMENTS

Unless you are washed by the Spirit of God and in the blood of Christ from the pollutions of your natures, you shall not inherit the kingdom of God (I Cor. vi: 9-11). Yea, you will be a horrid spectacle unto saints and angels, yea, to yourselves, unto one another, when the shame of your nakedness shall be made to appear (Isa. lxvi: 24). If, therefore, you would not perish, and that eternally; if you would not perish as base, defiled creatures, an abhorring unto all flesh, then when your pride, and your wealth, and your beauty, and your ornaments, and your duties, will stand you in no stead—look out betimes after that only way of purifying and cleansing your souls which God hath ordained. But if you love your defilements; if you are proud of your pollutions; if you satisfy yourselves with your outward ornaments, whether *moral*, of gifts, duties, profession, conversation, or *natural*, of body, wealth, apparel, gold, and silver—there is no remedy, you must perish for ever, and that under the consideration of the basest and vilest part of the creation.—Dr. John Owen.

THE BOOK OF PSALMS

By Jonathan Edwards

Another thing God did towards this work, at that time, was his inspiring David to show forth Christ and his redemption, in divine songs, which should be for the use of the church, in public worship, throughout all ages. David was himself endued with the spirit of prophecy. He is called a prophet, Acts ii: 29, 30. “Let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day; therefore being a prophet, and knowing that God had sworn with an oath, etc.” So that herein he was a type of Christ, that he was both a prophet and a king. We have no certain account of the time when David was first endued with the spirit of prophecy; but it is manifest, that it either was at the time that Samuel anointed him, or very soon after; for he appears soon after actuated by this spirit, in the affair of Goliath; and then great part of the psalms were penned in the time of his troubles, before he came to the crown; as might be made manifest by an induction of particulars.

The oil that was used in anointing David was a type of the Spirit of God; and the type and the antitype were given both together; as we are told, I Sam. xvi: 13. “Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and

the Spirit of the Lord came upon David from that day forward "; and it is probable that it now came upon him in its prophetic influences.

The way that this Spirit influenced him was to inspire him to show forth Christ, and the glorious things of his redemption, in divine songs, sweetly expressing the breathings of a pious soul, full of admiration of the glorious things of the Redeemer, inflamed with divine love, and lifted up with praise; and therefore he is called the sweet psalmist of Israel. II Sam. xxiii: 1. "Now these be the last words of David: David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel." The main subjects of these sweet songs were the glorious things of the gospel; as is evident by the interpretation that is often put upon them, and the use that is made of them in the New Testament; for there is no one book of the Old Testament that is so often quoted in the New as the book of Psalms. Joyfully did this holy man sing of those great things of Christ's redemption, that had been the hope and expectation of God's church and people from the beginning of the church of God on earth; and joyfully did others follow him in it, as Asaph, Heman, Ethan and others; for the book of Psalms was not all penned by David, though the greater part of it was. Hereby the canon of scripture was further added to; and an excellent portion of divine writ was it that was added.

This was a great advancement that God made in this building; and the light of the gospel, which had been gradually growing from the fall, was exceedingly increased by it; for whereas before there was but here and there a prophecy given of Christ in a great many ages, now here Christ is spoken of by his ancestor David abundantly, in multitudes of songs, speaking of his incarnation, life, death, resurrection, ascension into heaven, his satisfaction, intercession; his prophetic, kingly, and priestly office; his glorious benefits in this life and that which is to come; his union with the church, and the blessedness of the church in him; the calling of the Gentiles, the future glory of the church near the end of the world, and Christ's coming to the final judgment. All these things, and many more, concerning Christ and his redemption, are abundantly spoken of in the book of Psalms.

This was also a glorious advancement of the affair of redemption, as God hereby gave his church a book of divine songs for their use in that part of their public worship, viz., singing his praises, throughout all ages to the end of the world. It is manifest the book of Psalms was given of God for this end. It was used in the church of Israel by God's appointment; this is

manifest by the title of many of the psalms, in which they are inscribed to the chief musician, i.e. to the man that was appointed to be the leader of divine songs in the temple, in the public worship of Israel. So David is called the sweet psalmist of Israel, because he penned psalms for the use of the church of Israel; and accordingly we have an account that they were actually made use of in the church of Israel for that end, even ages after David was dead; as II Chron. xxix: 30. "Moreover, Hezekiah the king, and the princes, commanded the Levites to sing praises unto the Lord, with the words of David, and of Asaph the seer." And we find that the same are appointed in the New Testament to be made use of in the Christian church, in their worship; Eph. v: 19. "Speaking to yourselves in psalms, hymns and spiritual songs." Col iii: 16. "Admonishing one another in psalms, hymns and spiritual songs." And so they have been, and will to the end of the world be made use of in the church to celebrate the praises of God. The people of God were wont sometimes to worship God by singing songs to his praise before; as they did at the Red Sea; and they had Moses's prophetic song, in the xxxii chapter of Deuteronomy, committed to them for that end; and Deborah and Barak and Hannah sung praises to God; but now first did God commit to his church a book of divine songs for their constant use.

—From "The History of Redemption"
by Jonathan Edwards (1773).

OBITUARIES

The late Donald John MacSween, Elder, Portree

Donald John MacSween was born at Roag, near Dunvegan, in the Parish of Duirinish, on 5th March, 1892. His father, Ronald MacSween, was a missionary in the Free Presbyterian Church for many years and, together with his like-minded wife, set a good example both by precept and life before his family. Donald John left home when 19 years of age and took up employment in Dundee with the Post Office. He joined the Prison Service when 22 years old, in Glasgow, and from there he was sent to Ayr when the First World War broke out. He joined the Army and served for four years with the Lovat Scouts, Cameron Highlanders and Connaught Rangers. On his discharge from the Army on 8th March, 1919, he returned to the Prison Service and was sent to Saughton Prison, Edinburgh.

The godly example set before him in his home, the views of the depravity of man's nature seen in the Prison Service, and the terrors, anxieties and dangers of war, were not sufficient to

bring Donald John to a sense of his sinnership before God. Nothing short of the revelation of the arm of omnipotent power can perform this great work. Donald John came to experience this power at the baptism of his first child, for the sermon and address in connection with this baptism were blessed to his soul by the Holy Spirit, the preacher on this occasion being the late Rev. Neil Cameron, Glasgow. For some time he continued under a sense of his sin, and realised his great need of deliverance through the Lord and Saviour, Jesus Christ. Speaking to the Question one time, he told of an experience while engaged in prayer and feeling concern on behalf of his sin-laden soul. He had an impression on his mind of the glory of the shining of a bright light like the sun, and the Scripture occurred to his mind at the same time—"But unto you that fear My Name shall the Son of Righteousness arise with healing in His wings" (Malachi iv: v. 2). He did not believe, however, that this was the liberty of the everlasting gospel, but rather a delusion of Satan endeavouring to make him rest short of the one foundation laid in Zion, in which the poor of God's people trust. We mention this fact to show that Donald John MacSween was a man deeply taught by the Holy Spirit to feel the absolute necessity of having Christ as his portion for time and for eternity, and one who clearly understood that Christ was to be found in the Word of God and not in visions or dreams which may occur to the imagination.

When the time of his deliverance came, he was working in the fields at Saughton Prison and, noticing a piece of paper on the ground, he lifted it up and found it was a page from the Bible containing the 8th chapter of the Gospel according to John. As he read over the chapter, the words in verse 46, 'Which of you convinceth Me of sin? And if I say the truth, why do ye not believe Me?' gave him great exercise of mind. The latter part especially, "And if I say the truth why do ye not believe Me?" spoke with particular power to his heart and mind, and as he meditated in the field on this portion of the Word of God, Christ made Himself known to him as the One who was both able and willing to save him to the very uttermost. At a later date, he became a member in full communion in our Edinburgh congregation.

After a period of service in Dundee, he came to Glasgow, where he stayed until his retiral in 1947. During his time in Glasgow, he became a deacon in the St. Jude's congregation, being inducted to that office on 5th March, 1951. At a later date, he was elected an elder in this congregation and then spent the last years of his life as an elder in Portree.

Donald John MacSween was a man who had very clear views of his own needs as a sinner and of the ability and fulness of the Lord Jesus Christ to meet all these needs. He was deeply attached to the testimony on the side of truth in the Free Presbyterian Church of Scotland, and was a close and loyal friend to the Church and to all who desired its real welfare. He was not gifted as a speaker, but his exercises in public revealed the mind of one who delighted in the things of God. A favourite phrase in his prayers indicated the heartfelt desire of his soul: "May we be granted to love the things which Thou lovest and to hate the things which Thou hatest."

Like all who live godly in Christ Jesus, Donald John MacSween suffered persecution. His intense love to the Sabbath day, which is characteristic of all God's people, meant that he could not always see his way to comply with the requirements of his superiors in the Prison Service with regard to imposed duties upon that sacred day. The Lord's kindness to him was shown in preparing him for this trial. This preparation was contained in a sermon preached by the Rev. Neil Cameron on an occasion at Edinburgh communion on a Fast Day. The text was Mark, Chapter viii: verses 36 and 37. Mr MacSween felt that the sermon was a very powerful one, but the words which made a tremendous impression on his mind at the time were those of the 38th verse: "Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when He cometh in the glory of His Father with the holy angels." When telling of the incident, he wrote to us saying, "I felt at the time that it was the most solemn truth in the whole Bible." When his time of trial came he was strengthened by the words which this verse contained, and sought grace that he would never be ashamed of Christ or of His Words in the midst of an adulterous and sinful generation. As he had been prepared for the trial by the Word of God, so he was upheld during the trial by the Word of the Lord which endureth for ever. The particular portion helpful to him on this occasion was in Isaiah, Chapter xli: verses 10 to 13, which commences as follows: "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."

We have had the privilege of reading the letters sent by him at this time to the Governor of the Prison and to Sir Godfrey Collins, Secretary of State for Scotland, concerning the trouble he felt in his conscience in being asked to do unnecessary duties

on God's day. The letters are models setting forth clearly the claims of the Lord's Day upon his own conscience, and making it abundantly plain that, while he was prepared to carry out to the best of his ability every legitimate duty laid upon him, he was not prepared to carry out duties contrary to the law of the Sabbath. As at this time he had four children going to school and the prospect of losing his employment, Satan took advantage to make the most of his predicament. It turned out that Satan was not allowed to get what he wished. On each occasion he felt it necessary to refuse to carry out these unnecessary duties he was reinstated, but a special report had to be made upon him once a year until he left the service. During the last years of his Prison Service, the Governor offered him promotion if he would consent to come into line with others of the staff who were quite willing to do these duties, but this he refused. Writing to us on this point he concluded by saying this: "I was more or less left alone at that, and the Lord has been very kind and good to me. 'Then Peter began to say to Him, Lo, we have left all and have followed Thee. Jesus answered and said, 'Verily I say unto you, there is no man that has left house or brethren or sisters, or father or mother or wife or children, or lands, for My sake and the gospel's, but he shall receive an hundredfold now in this time, houses and brethren and sisters, mothers and children and lands, with persecutions, and in the world to come eternal life. But many that are first shall be last and the last first.' Oh, the blessed truth, what can be compared to it."

The prosperous circumstances in which he ended his days prove that this Scripture was fulfilled to Donald John MacSween even in this life, and we have no doubt but that he is now enjoying "in the world to come, eternal life." He passed away to his everlasting rest on Tuesday, 31st May, 1960.

To his sorrowing widow and mourning family we extend our heartfelt sympathy, and our prayer for them is that they too "may taste and see that God is good, who trusts in Him is blessed."—D. Maclean.

The late Mrs Mary Morrison, Lingerbay, Harris

The writer has two memories of the subject of this obituary notice, which stand out among the years. One is of her at services at Northton on the Sabbath. The other is of the singing at family worship in her house at Lingerbay at the Communion time, when the ministers stayed with Mrs Morrison at Lingerbay. She was "of a meek and quiet spirit which is in the sight of God of great price," as becomes a woman professing godliness she was "clothed with good works." Her memory is still

fragrant in her native island, although years have elapsed since her death. The memory of the wicked shall rot, but the righteous shall be had in everlasting remembrance.

She was born in 1871 and died in 1952. She got her share of the sorrows of this world. She had a family of 11 children, six of whom were taken away in infancy, and another son was drowned at sea in the first World War. How the Lord dealt with her in bringing her to a knowledge of Himself is not known to us.

She was very attached to the late godly Mr Fraser, who was missionary at Stockinish, and we believe it was under his preaching that the liberty of the Gospel reached her immortal soul. But that her treasure was in Heaven is quite clear to us, for it was her chiefest joy to be conversing about these things that are not seen, but that are eternal. The Bible was her constant companion. She was often heard correcting some when reading the Bible who might miss out a word by mistake, showing clearly how well acquainted she was with the Scriptures. Her many sayings and advices are of much value to some.

She was often heard complaining of her own corruptions and sinful nature, which is not very common today. Most people complain about the corruptions of others but see none in themselves, having a beam in their own eye, as the Saviour said. She was one given much to prayer, being often heard praying to the Lord, when others in the house were slumbering. May the Lord be with those she left behind, and bless her godly example to many souls.—D. J. Macaskill.

LEABHAR CHEISD MU SHUPEIR AN TIGHEARN

Leis an Urr. Iain Mac a Chòmbaich, D.D., Lte

(Air a leantuinn bho t.d. 275)

C. Cia mar a tha creidmhigh air an deanamh 'n an luchd co-phàirt do chùmhnannt nan gràs? F. Le creidimh agus muinghin shlàinteil ann an Crìosd mar Cheann agus Urras a chùmhnannt. Tre fhìor chreidimh tha iad a ruighinn air aonadh agus comunn maille ri Crìosd Ceann a chùmhnannt; agus ann a bhi gabhail greim do Chrìosd maille r'a fhìreantachd agus r'a shlàinte, tha iad a gabhail greim do'n chùmhnannt.

C. Nach biodh e 'n an-dànadas mòr ann am peacach air bith do'n chinne-daoine earbsa ann an Crìosd air son slàinte, mur a tugadh Dia barranntas, agus ùghdarras dhà chùm sin a dheanamh? F. Bhiodh e; 'n a an-dànadas cho mòr earbsa ann an Crìosd gun bharranntas agus a bhiodh e earbsa ann an aon do na h-ainglean a thuit.

C. Nach tigeadh dhuinn, ma tà, làn fhios a bhi againn air a' bharranntas agus oidheirp a dheanamh gu bhi ga ghnàthachadh ann a bhi beathachadh air Crìosd tre chreidimh? F. Thigeadh; a chùm nach bi ar muinghin ann an Crìosd air son slàinte 'n a an-dànadas.

C. Ciod iad na nithean anns an t-soisgeul anns am bheil barranntas Dhé gu h-àraidh a co-sheasamh tre am feud gach peacach a chluinneas e, làn earbsa a chur ann an Crìosd air son slàinte? F. Tha làn bharranntas ann an *tairgseachan*, ann an *gairmean*, agus ann an *geallaidhibh* an t-soisgeil, maille ris an *ùithne* sin do'n lagh leis am bheil Dia a sparradh air gach neach a tha'g eisdeachd an t-soiseil, creidsinn ann an Crìosd.

C. Cia mar a dh'fheudas fios a bhi againn gu bheil sealbh againn anns a chùmhnannt so? F. Mur urrainn sinn fantuinn fodh chùmhnannt nan oibre; ma theich sinn air son didean bho'n chùmhnannt sin, gu Crìosd, Urras a chùmhnannt is fearr; ma tha tlachd ar cridhe againn ann an cùmhnannt nan gràs air a dheagh òrduchadh anns gach ni agus cinnteach; ma tha muinghin againn ann an Crìosd air son na slàinte a gheall Dia 's a chùmhnannt, agus ma tha ar n-earbsa ri a fhìreantachd iomlan a mhàin air son ar còir air an t-slàinte sin, ma tha geallaidhibh an t-soisgeil 'n an làn chuibhrionn do ar n-anamaibh, agus ma tha 'n lagh mar riaghailt do ar caithe-beatha air a sgriobhadh air ar cridheachaibh; an sin feudaidh sinn a cho-dhùnadh gu'm bheil seilbh againn air cùmhnannt nan gràs.

C. Nach eil ùmhlachd spioradail do lagh nan deich àitheantean mar riaghailt do ar caithe-beatha, ann an l'aimh Chrìosd, feumail do chreidimhich? F. Tha; oir ged a tha iad marbh do'n lagh mar chùmhnannt nan oibre tre chorp Chrìosd, tha iad fodh fhiachan neo-chrìochnach dha mar riaghailt do'n caithe-beatha, ged tha iad air an naomhachadh le Spiorad Chrìosd, *cha'n eil* iad, agus *cha'n iarr* iad, agus *cha'n urrainn* iad, a bhi gun lagh do Dhia, ach tha iad fodh'n lagh do Chrìosd.

C. Ciod e àrd oifig Chrìosd a thaobh cùmhnannt nan gràs? F. Tha E 'n a Eadar-mheadhonair air.

C. Ciod iad 'n a h-oifigean àraidh a th'air am filleadh anns an àrd oifig sin? F. Iomadh oifig a thaobh *suidheachadh*, agus a thaobh *frithealadh* a chùmhnannt.

EARRANN III

Oifigean Chrìosd a thaobh deanamh a Chùmhnannt

C. Ciod iad na dàimhean anns an do sheas Crìosd a thaobh deanamh a chùmhnannt? F. Tha E 'n a *Sheirbhiseach* aig an Athair; 'n a *Fhear-saoraidh* do'n t-sluagh thaghta, 'n a *Urras* agus 'n a *Shagart-iobraidh* a reir a chùmhnannt.

C. Nach robh E 'n a *Oglach* aig Dia an t-Athair? F. Bhà; 'n a ioraslachd do-labhairt, chuir Se E Fein fodh dhaorsa, 'n uair a dh' fheudadh E bhi saor. Le tlachd neo-chrìochnach ghabh Se air Fein cruth Seirbhisich.

C. Ciod i 'n t-seirbhis a gheall E dheanamh do'n Athair 's a chùmhnannt? F. Gheall E, cha'n e mhàin ùmhlachd iomlan do'n lagh mar chùmhnannt 'n an oibre, air an d'fhàinig an ceud Adhamh gearr, ach mar an ceudna gu'n tugadh E dioladh neo-chrìochnach do cheartas Dhé air son peacaidhean a shluaigh, le bàs a chroinne-cheusaidh fhulung, am peanas a bha air òrduchadh do sheirbhisich.

C. An do chrìochnaich E an obair mhòr so? F. Chrìochnaich; chrìochnaich E an obair a thug t-Athair Dhà r'a dheanamh, thug E tuilleadh ùmhlachd do'n lagh 'n a bheatha, na bheireadh Adhamh ged nach tuiteadh e gu bràth.

C. An d'thug an t-Athair duais do Chrìosd air son a mhòr ioraslachd, ann a bhi gabhail air Fein cruth seirbhiseach? F. Thug; do bhrìgh gu'n d'ioraslaich Se E Fein, dh'àrdaich Dia e gu ro àrd, le bhi ga dheanamh 'n a *Sheirbhiseach Urramach*, gu bhi frithealadh a mach gràs agus glòir a' chùmhnannt.

C. Car son a theireir ri Crìosd *Fear-saoraidh* dhaoine taghta Dhé? F. Do bhrìgh gur E tha ga'n *saoradh* o'n daorsa 's a bheil iad do pheacadh, do Shatan, do'n t-saoghal, agus do'n lagh mar chùmhnannt a chaidh a bhriseadh.

C. Cia mar a thuair Esan *còir* air a bhi saoradh sluagh taghta Dhé? F. Do bhrìgh gu'm b'Esan ar Fear-cinnidh dìleas, cnàimh do ar cnàmhaibh, agus feoil do ar feoil.

C. Ciod a bha mar fhiachaibh air fear-cinnidh saoraidh fodh lagh 'n an Iudhach? F. Gu'm pòsadh e bantrach an fhir nach maireann, gu'n tugadh e'n oighreachd air a h-ais, gu'n tugadh e eiric air son fhir-cinnidh bhochd, agus gu'n deanadh e dioghaltas air mortair fhir-cinnidh a chaidh a mharbhadh.

C. Am bheil Crìosd, ar Fear-cinnidh saoraidh, a co-lìonadh a shamhail so do dhreuchdan air son a shluaigh? F. Thà; ghabh E nàdur an duine ann an aonadh ri nàdur na Diadhachd a chum gu'm fosgladh E slighe gu aonadh a shuidheachadh eadar pearsaibh a shluaigh agus a Phearsa ghlòrmhor Fein; cheannaich E air a h-ais oighreachd na beatha maireannaich a chaill sinn; tha E ga'r saoradh bho'n pheacadh, bho'n t-saoghal, bho mhallachd an lagha; agus tha E ri dioghaltas air Satan, le bhi ga sgrios-san aig an robh cumhachd a bhàis.

C. Cia mar a tha Crìosd a saoradh a shluaigh taghta bho'n daorsa spioradail? F. Le eiric, no luach; agus le cumhachd, no buaidh.

C. Ciod e'n eiric a dhiol E? *F.* A bheatha Fein anns am bheil luachmhorachd neo-chriochnach—"Thàinig Mac an duine a thoirt a bheatha fein mar eiric air son mhòran."

C. Cia mar a tha E saoradh le cumhachd? *F.* Le bhi ga'm beothachadh, ga'n soillseachadh, agus ga'n naomhachadh le cumhachd a Spioraid bheannaichte, tha E fuasgladh ceanglaichean nam braighdean, agus ag ràdh ris na prìosanaich—"rachaibh a mach."

C. Cia mar a tha fios agad gu'n d'rinneadh Crìosd 'n a Urras ann an cùmhnant nan gràs? *F.* Gu'n d'thubhairt Pòl: "Is co mòr as sin a rinneadh Iosa 'n a urras air cùmhnant a's fearr."

C. Co a mhuinntir air son am bheil Crìosd 'n a Urras? *F.* Air son an t-sluaigh thaghta, a shliochd spioradail.

C. Ciod e'n ni air son an d'rinneadh E 'n a Urras? *F.* Gu'n dioladh E am fiachan le ùmhlachd iomlan do'n lagh mar chumha na beatha, agus le fulung a bhàis mar pheanas an eu-ceart.

C. An do cheangail Se E Fein anns a chùmhnant gu'n dioladh E na fiachan mòr so 'n an àite? *F.* Cheangail; agus a reir sin, làn dhiol E do'n lagh agus do cheartas Dhé an t-iomlan uile. Cho-lion E 'n an àite uile fhìreantachd an lagh a chaidh a bhriseadh.

C. Nach eil sin 'n a dhearbhadh gu'n robh cùmhnant nan gràs air a dheanamh ri Crìosd mar Cheann an taghaidh? *F.* Thà; oir air Dhà bhi air a dheanamh 'n a Urras air an son, bha E, a reir an lagha, mar aon riutha.

C. Car son a bha e feumail gu'm biodh Crìosd 'n a Shagart-iobraidh anns a chùmhnant? *F.* Do bhrìgh gu'm bu chùmhnant reite e eadar Dia naomh agus peacaich, agus mar sin, cha'n fheudadh an cùmhnant a bhi air a dheanamh a dh'easbhuidh Sagart-iobraidh.

C. Ciod i'n iobairt a thug an Tighearn Iosa suas? *F.* Thug E suas E Fein: "Ach a nis dh'fhoillsicheadh e aon uair ann an deireadh an t-saoghail, chum peacadh a chur air chùl tre e fein iobradh."

C. Co aca b'e nàdur mar dhuine, no a nàdur mar Dhia a bha air iobradh? *F.* A nàdur mar dhuine, araon anam agus a chorp.

C. An urrainn thu dhearbhadh gu'n d'iobair Crìosd anam suas? *F.* 'S urrainn; bha anam air a dheanamh 'n a iobairt air son peacaidh, agus bha E "ro bhrònach eadhon gus bàs."

C. Ciod i'n altair air an d'iobair Crìosd E Fein suas? *F.* A nàdur mar Dhia; B'i so an altair a choisrig an iobairt, agus a thug eifeachd neo-chriochnach dhith.

C. Ciod e chrìoch air son an d'thug Crìosd E Fein suas mar iobairt? *F.* A chum dioladh a thoirt do cheartas Dhé; agus an lorg sin gu'n deanadh E sinne reidh ri Dia.

C. Cia cho tric agus a dh'iobair Se E Fein suas? F. Aon uair a mhàin; dh'iobradh suas E aon uair a thoirt air falbh peacaidhean mhòran.

C. Car son nach d'iobair Crìosd E fein suas dà uair? F. Cha d'iarr an lagh mar pheanas ach gu'm bàsaicheadh Crìosd aon uair; agus thug bàs Chrìosd aon uair làn dioladh do cheartas Dhé.

C. Cia mar a nochdas tù gu'n tug bàs Chrìosd làn dioladh do cheartas Dhé ann an àite a shluaigh? F. Thuit E air a chrann "tha e crìochnaichte," agus 'n a dheigh sin thug E làn dearbhadh air le aiseirigh bho'n a mairbh, agus le àrduchadh gu deas làimh an Athar.

C. Ciod a thigeadh dhuinn fhoghlium bho'n eiseachd neo-chrìochnach a tha 's an iobairt a thug Crìosd suas do cheartas Dé air son peacaidh? F. Gràdh miorbhuileach Dhé do pheacaich, olcas agus toillteanas neo-chrìochnach a pheacaidh, agus cho neo-chomasach agus a tha e ruighinn air slàinte a dh'easbhuidh còir air iobairt Chrìosd.

(R'r leantuinn)

NOTES AND COMMENTS

Popish Activities

The *Ulster Protestant* of November, 1961, reports the following incident which casts a lurid light on the activities of the Romanist church in the U.S.A.

"A momentous decision has been handed down by the U.S. Courts. It compels a Roman Catholic Religious Order, the Christian Brothers in the State of California, to pay taxes on all profits which accrue to them on the operation of their enormous liquor manufacturing business. This wine and brandy making Roman Order claimed they were the property of the Pope and so could escape paying taxes, while their business competitors required to hand over 52 per cent. of their profits to the U.S. Government in taxes.

"During the Court trial, a partial lifting of the veil on one of the most secret areas in America came about. The tremendous wealth resources of the Roman Church was disclosed. The church under Papal ruling never renders any accounting of its gigantic accumulation of wealth. Several other R.C. Religious Orders, including the Jesuits, are also engaged in the liquor business and also claim exemption from payment of taxes, but can now be expected to 'cough up' part of their hoard of wealth to the Government in taxes. In addition, bread making, preserves and

jelly making, cheeses, and even radio and television broadcasting are commercial enterprises which the Roman church will no longer be able to run tax free."—*D. MacLean*.

Papal Power in U.S.A.

According to *Christianity To-day* there is considerable likelihood of their being a controversy over the appointment of a successor to the late House Speaker, Sam Raeburn. The importance of this appointment arises not merely from the powers wielded by one holding such a position, but also because the Speaker's post places him second in line of succession to the President when death causes a presidential vacancy.

Leading candidate for this post is Representative John W. MacCormack of Massachusetts, a Roman Catholic who holds the highest papal decoration awarded to any Roman Catholic layman, that of Knight Commander Order of St. Gregory, the Great, with star. MacCormack apparently is a leading advocate of the appointment of an ambassador to the Vatican, and is also keen on changing the relationship of Church and State as understood in the U.S.A. In line with this latter opinion he has been the sponsor of many Bills in Congress, conferring financial benefits upon his church. It will be interesting to see if MacCormack becomes the selected person for this post, and in view of the woolly-headed nature of Protestantism in the U.S.A. it seems likely that he will succeed. If he does, the power of Rome over the counsels of the United States of America will be considerably increase.—*D. MacLean* (MacCormack has been appointed.—Editor).

International Anarchy

During a debate in the House of Lords at the end of December last on the international situation, the Earl of Home, Foreign Secretary, made the following statement in his speech, viz.:—"This is a melancholy end to the year 1961. I have described the world as in a state of international anarchy. . . ." These words were truly applicable to this distracted world, in view of Berlin, Katanga, the Indian invasion of Goa, and the strifes and troubles in all parts of the world today. But we as a nation, being so much involved in these world affairs, are acting with the greatest folly when we continue officially and at government level to completely ignore God, and His Son Jesus Christ, the King of Nations. If our Government were wise they would propose a day of national humiliation and prayer. And who can tell, but the Lord would in His mercy grant guidance and success to our British statesmen in dealing with varied vexatious problems at home and abroad. It is a great evil for the rulers in a pro-

fessed Christian nation to be officially indifferent to the claims of God.

An Unusual Request for Day of Humiliation and Repentance

At a meeting of Inverness Church of Scotland Presbytery last December, one minister proposed that in view of the threatened use of nuclear energy for destruction the Presbytery should call upon their congregations to observe what is called "Christmas Day" as a day of humiliation and repentance. The proposal was defeated. It would be more consistent for the above minister to propose a day of humiliation and repentance before God because ministers are not preaching the whole counsel of God and are not warning their people against Sabbath desecration and because of widespread ungodliness and so much hypocrisy among professors of the Christian religion and because of the deplorable trend towards Rome even in the Church of Scotland. These are the things which provoke God and are the occasion for threatened judgments. Let us repent of our sins and avert the wrath of God.

Portugal and Britain

For 600 years there has been an alliance between Portugal and the United Kingdom. British Governments speak of Portugal as our oldest ally. For the past thirty years this Roman Catholic country of Portugal has been governed as with a "rod of iron" by Dr. Salazar, the Prime Minister, who has stifled all opposition to his government right up to the recent election there. Like Franco's Spain, there is little or no place under Salazar for the "Freedoms" we hear of from post-war politicians. After India invaded and took over Portuguese Goa in the realm of India, Portugal revealed her displeasure at Britain for refusing to assist in keeping India out of Goa. And so Portugal decided to examine the 600-year-old alliance to see, in her view, what remains in it. Let her examine it as much as she likes and also proceed to declare the alliance at an end, as this will, in our view, do no harm to Britain. Our Government recently was in "troubled waters" over its attitude to Roman Catholic Portugal and the slaughter in Angola, as there was an endeavour to avoid any criticism of Salazar, even when Protestant missionaries were persecuted.

Protestants attend Mass in Stornoway

The first midnight Romish blasphemy of the Mass was held in Stornoway, Lewis, on the 25th December last, and press reports stated that a goodly number of (so-called) Protestants attended out of curiosity. Of course Stornoway is not the only

place where so-called Protestants have acted thus. But it reveals that in Stornoway as elsewhere on the mainland there are many who have no real religious convictions. To revert for a moment to the recent "stir" in Stornoway as to the evil effects a N.A.T.O. base there would have in the opinion of some—it did not require the establishment of a N.A.T.O. base to bring the Mass to Stornoway or Lewis people to the Mass. As we have noted on a former occasion, it is the power of godliness we need among young and old, and not necessarily the exclusion of Servicemen of Britain or U.S.A. from our districts, although we agree that military establishments can have undesirable effects with respect to the civil population.

Lord Fisher's New View of Rome

Lord Fisher, the former Archbishop of Canterbury, has been recognised as an able and entertaining public speaker. Without being really frivolous, it seems to us that when he addressed the British Council of Churches on the 24th of October, and stated that the Church of Rome has become an ally instead of an enemy, that he was attempting to entertain and strike the press headlines. Out of the realm of his imagination or extreme credulity he added to the above these words: "That is a most stupendous change, a complete new chapter in world history as well as in Christian history." Anti-Christ will never change but will be destroyed. One question will close this comment. When did the Church of Rome become an ally to those it looks upon as heretics? We have read about wolves in sheep's clothing (Matt. Chapter vii: verse 15).

CHURCH NOTES

Communions

January—Fourth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist, Kyle of Lochalsh. *March*—First Sabbath, Ullapool; second, Ness, Portree and Tarbert; third, Finsbay; fourth, Kinlochbervie, North Tolsta. *April*—First Sabbath, Achmore, Portnalong, Fort William and Stoer; third, Greenock; fourth, London, Glasgow; fifth, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Applecross; 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, Lochcarron, Fort-William; second, Gairloch and Ness; fourth, Greenock, Lochinver;

fifth, Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch, Staffin and Uig. *December*—First Sabbath, London.

Special Notice

Any changes in Communion dates to be notified to Editor.

Memorandum to the Principal Clerk of the General Assembly of the Church of Scotland

14th November, 1961.

The Principal Clerk of the
General Assembly of the Church of Scotland,
Church of Scotland Offices, Edinburgh.

Dear Sir,

We, the Western Presbytery of the Free Presbyterian Church of Scotland, take this opportunity of expressing our views on the proposed visit of the Moderator of the Assembly of the Church of Scotland to the Pope. Though we are separated from the Church of Scotland for reasons which need not be entered into at present, we are not at all uninterested in its doings, having with it a common Presbyterianism, which is a fruit of the Reformation.

We would point out that this Reformation is a reformation from Popery, and, in its progress, has been well-watered by the blood of a great army of martyrs, some of whom had been burnt in the fire, while others were strangled or drowned and their bodies left unburied. They took joyfully to the spoiling of their goods, and their sufferings and death testify to the cruelty and the arrogance of that unchanging system of which the Pope is the head.

The Westminster Confession of Faith says, "There is no other head of the Church but the Lord Jesus Christ: nor can the Pope of Rome in any sense be head thereof; but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God."—Chap. xxv, sect. 6. This statement is based on the Word of God, and is not modified by the two Declaratory Acts in the 1929 Basis of Union as these Acts do not treat of this subject. Neither is there any pronouncement of the General Assembly, known to your Memorialists, on this point, and, therefore, it is the Creed of the Church of Scotland, and ought to be honoured by a strict observance.

In view of the foregoing how can Committees of the Church give their sanction to the Moderator to visit the Pope provided he be invited? Or how can the Moderator go to visit the Pope without being guilty of a breach of his ordination vows, and of compromising our Protestant heritage?

We are not blind to the inroads of Popery in Britain with its accompanying danger to our Protestant Throne, and we are too well aware that the root cause of it is the apathy of professed Protestants. A significant symptom of that apathy is to be found in this proposed visit to the Pope, and other forms of coquetting, on the part of Church of Scotland ministers, with one whom their own Confession of Faith styles "antichrist, that man of sin, and son of perdition."

The dangers of Popery to this nation were never greater since the Reformation. Britain is regarded by Romanists as the *Dowry of Mary* of which she was deprived by the Reformers, and no effort is spared, or will be spared, to restore this prize to the Roman Catholic Church, therefore it is a very dangerous policy for the Church of Scotland to hold any communion with the See of Rome.

In the past the Lord has honoured us, as a nation, in giving us His Word, with liberty to read it and hear it expounded faithfully, and, as a direct result, we had the inestimable privileges of civil and religious liberty. By paying court to the Papacy, in the manner which has been proposed to the Church of Scotland, such as are actors in it manifest that they are unworthy of a Heaven-bestowed trust, and their posterity will write them down as betrayers of a sacred heritage.

While it is not yet too late those at the helm of affairs in the Church of Scotland would be well advised to consider seriously the dangerous shoals to which they are drifting, and return to the pure unadulterated Word of God, having as their watchword, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah viii, 20.

On behalf of the Western Presbytery of the Free Presbyterian Church of Scotland,

Yours sincerely,

John Colquhoun, *Clerk.*

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