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THE  
**Free Presbyterian Magazine**  
AND MONTHLY RECORD

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Vol. LXVIII

May, 1963

No. 1

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SIN

It is an obvious and accepted fact that in our nation, for instance, there has been signal and widespread advancement educationally, socially and economically and the advantages thereof have been and are made available, more or less, to all and sundry. Albeit sin continues to abound conspicuously in the actual conduct and practice of all classes as in Isaiah's day, when Israel was from the sole of the foot even unto the head without moral soundness. The disregard of the doctrine of the Word of God by the most civilised brings forth its inevitable and disastrous consequences. Not only does sin abound inordinately, but also it ceases to be recognised and known as to its real nature and character. Good is called evil and evil good.

We deem it no exaggeration to aver that a great measure of responsibility for such a state of affairs lies upon hundreds, if not thousands, of professed ministers of the gospel throughout our land. The plain, solemn, stern facts regarding sin as set forth in the Holy Scriptures have been withheld from the people or "watered down" in the preaching and teaching in churches. On one occasion, which remained in our memory, we heard a minister who professed to be an out and out evangelical pray in the open air at a funeral. The prayer was by any standards quite a long one. Yet there was not one expression in it which even hinted at the fact of man's sin. Then again the ungodly and the profane are buried with much ceremonial and the generality of the people hear from clergymen continually that such persons are God's servants and that they are laid in the grave with the hope of a glorious resurrection, which statements many a time must be nauseating and absurd even to some worldly persons. But this conduct and these false statements work like an evil leaven in the minds of young and old and powerfully and subtly deaden the consciences of such to the reality and nature of sin and God's mind in regard to it. And so there had disappeared largely in these times any proper understanding of, or interest in,

the truth regarding sin. This is indeed a moral calamity and a heavy judgment upon people in general. Truly, the wicked walk on every side.

Sin has to do with the great God of heaven, our Creator, Sustainer and Lawgiver and is committed against Him. As David confessed, "Against thee, thee only, have I sinned." But this tremendous fact is relegated to the background when sin itself is minimised and trifled with in Church and State and throughout the nation. Low and base views of God and His majesty and glory are engendered in the minds of men, and atheism and paganism are encouraged when men can sin with a complete absence of any sense of having done that which is morally and basically wrong. We refer here not merely to the unconverted sinner as such and his natural ignorance, but to such being uninformed or deceived by lack of teaching or example from those in authority in Church and State and in the homes of our nation. Erroneous doctrine and teaching, to which we referred already, has always been and is now a mighty instrument in the hand of Satan to lead young and old to practice all ungodliness and sin without fear of God or man as is the case today.

The holy, just and good law of God, the moral law, expresses the righteous claims of God upon the children of men, and that we love Him with all our heart and our neighbour as ourselves. But man is at heart totally ruined by sin and under the power of sin so that he cannot fulfil the law of God but breaks and violates it daily in thought, word and deed. Man lives in a manner which the divine law prohibits, and on the other hand fails utterly to live as the law requires. In cases there may be a measure of outward and superficial compliance with the requirements of the law of God by unconverted persons which, when general, is for the external benefit of society. But bold and open violations of the divine law are rife and widespread in these times, and "sin is the transgression of the law," the law being God's law. Thus for men to treat lightly and fail to face adequately the fact of sin involves them in a trifling with the truth regarding God and the revealed character of God with whom we have to do. He says: "The soul that sinneth, it shall die."

Men cannot preach consistently with the Word of God regarding the redeeming work of the Son of God by the sacrifice of Himself, without clear views of the fact of man's sin. To preach Christ to a people flattered and deceived and left in ignorance regarding the terrible reality of their sin is unspeakably greater folly than bringing a physician to such as are in perfect health.

“ They that are whole have no need of a physician.” And again, the remarkable declaration of Jesus, “ Ye must be born again,” cannot but call for the consideration of the sinful and morally corrupt nature of man, under the reigning power of which no man of our race can see or enter the Kingdom of God in this world or ultimately in heaven. Men must be born of water and of the Spirit, must be regenerated, must be made living believers upon Christ crucified, lifted up in the gospel, must be made holy and must be delivered from sin, to enter the holy habitation of glory in the eternal world.

Thus the scriptural teaching regarding sin must have its own and proper place in the preaching and doctrine of all who will preach the whole counsel of God and the gospel of salvation to their fellow men. For men ignorant of their personal sins will never turn to the precious Saviour; but will continue down the Broadway to everlasting destruction in hell. Surely the Holy Spirit is He who convinces men of sin; but it is by means of the truth of God setting forth the reality and nature of man's sin that He does so; as it is also through and by the truth that the Spirit reveals Christ savingly to souls as the precious Redeemer of lost sinners.

The apostle Paul declared that he kept back nothing that was profitable to his hearers. The Church of Christ has a great and constant responsibility lying upon her to follow in the footsteps of Paul in the above aspect of the discharge of her duty and the declaration of her testimony, as before the Lord Jesus Christ, the alone Head of the Church, and toward sinners and saints. “ Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins ” (Isaiah lviii: 1).

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### ABIDE THOU WITH ME

(Notes of a Sermon, preached by Rev. Alexander MacAskill, Lochinver, at the Communion in Ness, on Monday, the 11th March, 1963)

*“ Abide thou with me, fear not : for he that seeketh my life seeketh thy life : but with me thou shalt be in safeguard ”*

—1st Samuel, Chapter xxii: verse 23.

These words were spoken by David to Abiathar at a very critical moment in the history of both Abiathar and David. Now, it is clear from the history of David that he is a type of Christ in many respects. First of all David was pre-eminently God's choice. He was chosen of God to be raised to great dignity and honour, and he was the man after God's own heart. In that respect then,

he was an eminent type of Christ, the chosen of God. Following upon that, David was anointed by the will of God, when Samuel anointed him and set him apart to be king over Israel. Again, in his trials and tribulations, David was a type of the Man of Sorrows. How easy it was for the Lord to place David on the throne of Israel, when he was anointed, but we see from the history that he had to undergo great and bitter trials, ere he was raised to such an exalted position. These trials were undoubtedly for David's profit; God was better to David than David was to himself. God is indeed good to His people, even in their trials and tribulations. Again, David must be taught and prepared if he is to feed God's people. This is no easy task, but because God has a care for His flock, He raises up from time to time those who have in like manner a tender regard and care for the sheep of His pasture. Further, we notice that David was relatively despised. His followers were few in number, when compared with those who followed Saul. How few are the followers of Christ compared with the masses who are the devoted followers of the prince of darkness. That of course was what Saul wanted, and the chapter brings to our notice that Saul was doing all in his power to make David insignificant and despicable in the eyes of the people. We find Saul emphasising to the best of his ability David's poverty. He cannot give you fields and vine-yards, he cannot make you captains of thousands and captains of hundreds. In other words Saul is just saying—you need not expect anything from David, but from me, you can expect much—I will give you possessions, I will enrich you, and promote you to great honour. Now, these words of Saul proceeded, not from any real love to his followers, but rather from enmity against David. Saul knew much about David that he does not make known to the people; much that would go far to enhance David's prestige in their eyes. David had a glorious history; was it not David who slew Goliath and saved Israel out of the hands of the Philistines? But Saul does not mention that. No—rather he hides that, in an endeavour to blacken David in the eyes of the people. O how like the work and activity of Satan with regard to Christ. Satan has never anything good to say about the Redeemer, no more than Saul had anything good to say about David. The fact is that Saul was afraid that men would see the true character of David. So it is with Satan, and Christ. Do we not read that the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ who is the image of God, should shine unto them. Satan blinds men's eyes lest they will see the glory of Christ and the glory of what He possesses. Ever since he was cast out of glory

the Devil has been doing all in his power to disturb and destroy the kingdom of God and His Christ. All this arises from his inveterate enmity to God and to all who have any regard for the things of the Lord.

Look now at Abiathar. He is one of those who has escaped the edge of the sword of Saul. Many of his brethren had fallen victims to the rage of the envious Saul, so that Abiathar, although still alive, found himself in great distress. The question is, who is he to follow in such a difficult day? The answer is that there is but one to whom he can go—even David; for none other can understand his case or sympathise with him as David can. Here is one who knows from bitter experience the cruel enmity of Saul, and so it is with the poor sinner in the day of his distress, when he has nobody to turn to: there is one door left open, there is yet One to whom he may go—even David's Son and Lord, the Lord Jesus Christ. What a welcome Abiathar received from David, but it is but a faint emblem of the welcome that the distressed sinner, fleeing from the hand of his cruel enemy, finds in Christ.

We now come to consider David's advice to Abiathar, in which is revealed the king's loving kindness to the distressed Abiathar. First of all he bids Abiathar abide with him—"abide thou with me." This reminds us of the words of Christ in John, Chapter xv; words that bear a striking resemblance to the words of David, but have an even deeper meaning and significance to the believer. What the Saviour says to His disciples is "Abide in Me," and that certainly includes—abiding with Him—or abide in FELLOWSHIP with Me. We quote the words of Christ, "Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine: no more can ye except ye abide in me." Again He says, "He that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing." Now we think, that abiding in Christ involves abiding in His teaching; in His Word, and in the fundamental doctrines of the truth. Otherwise we will be unfruitful branches. We cannot bear fruit apart from abiding in His Word, but if we abide in His Word we shall not be carried away with the pride of our own hearts, because, according to the doctrines of God's Word, we shall be kept by the power of God through faith unto salvation. That means that God has all the praise for the keeping of believers. In addition to fruitfulness, we have in connection with this advice the safety of the believer brought before us. "None perish that trust in Him." In a sense this is not the man who is in danger. Look at Noah, saved because of his regard for the Word of God. O how minute is God's gracious care for those who abide with,

and in Christ, it may mean trouble but it means fruitfulness and safety here, and everlasting glory hereafter. Those who follow Christ, like Moses have, by faith, respect unto the recompense of the reward. We should, however, remember, that God is under no obligation to protect those who abandon His Word. David says in Psalm cxiv: "I have gone astray like a lost sheep: seek thy servant; for I do not forget thy commandments." Now this is the desire of grace, to remember and observe the commandments of God, and the mind of grace is but the mind of God. We would also observe that whatever others do we must not be moved by that. We must not look to any, but to God and His Word. How true this was of the late Mr MacFarlane, when he stood alone in the Assembly of 1893. There may have been men in that Assembly who were regarded as much superior to him, but Mr MacFarlane did not look to them. He looked to God, and right nobly was he enabled by grace to defend the Word of God. After all, when the last comes to the last, it is every man for himself. Each one must seek and find for himself.

The next thing that David says to Abiathar is "fear not." Think of what Saul had done to the house of Abiathar, because of the kindness that house had shown to David; when Abiathar would look round, what would he see—the weakness of David, and the power of Saul. Was that not calculated to make him fear? Even so, when one looks abroad today at the Cause of Christ, one is in danger of being cast down through unbelief. The powers and forces of the kingdom of darkness are so strong, while the Cause of Christ is apparently so weak, that the natural tendency is to be afraid. Yet, we have really no cause to fear, because there is One who can take away this fear. There is One who is greater by far than all the hosts of darkness, and to get an insight into this by faith, is to obey the injunction "fear not." The Rock of Israel will not lie, there is no fear to those who abide with Him. Indeed if our own nation would only trust in God, she too would have no cause to fear, but when she fights against God, that indeed should make us afraid. David's advice to Abiathar is no empty sound, but is reinforced by these wonderful words, "for he that seeketh my life seeketh thy life." David puts himself between Abiathar and every danger. In other words, he that seeketh thee, seeketh me. Now is not this what Christ did as the great Captain of Salvation? Does He not say to the Church in so many words he that seeketh thy life seeketh My life. Does that not mean that the enemy must overcome God if he is to overcome the believer. As long as we look to Him, the victory is ours. That was so in Peter's case. However difficult the situation, as long as the eye is kept on Christ, all is

well. Who can overcome Christ? Who can conquer Him who swallowed up death in victory?

Further, the passage brings before us that David is sure of victory. Where did he get this assurance? Where, but in the promise and purpose of God. Can the purpose and promise of God be rendered null and void? Surely never. Why did He come forth from the Father, was it not altogether for the sake of His own poor people? It was God's purpose from all Eternity to save the Church, and to present it at last, perfect, without spot or blemish before the Father. If anything goes wrong, it is Christ who will lose, but there is no such risk. The Father will fulfil every pledge to the Son as Mediator, and the Son every pledge to the Father, in connection with the final salvation of the Church. We would once again emphasise that all this cannot be separated from obedience and loyalty to the Word of God. Think of Daniel in the den of lions: and of the three young men in the fiery furnace. How gloriously they conquered and resisted their enemies because of their devotion to the Truth. Those who were commanded to make the furnace as hot as possible and to cast Shadrach, Meshech and Abednego into the fire, were only working towards their own destruction. In their case that solemn truth was fulfilled "He that sitteth in the heavens shall laugh, the Lord shall have them in derision."

In conclusion then, how much we ought to be afraid of forsaking God and His Word. Even the promise of chastisement should serve by grace to prevent us from going astray, lest we be visited with the rod and with stripes. Keep then, my dear friends, near to the Word of God, to His law and to His Testimony, and for your encouragement, remember these words of David to Abiathar, "Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard."

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## POINTS FROM THEOLOGY

### No. 10—Justification by Faith Alone

The root question at the time of the Reformation between the Reformers and the Romanists was over whether the justification of a sinner was by faith alone. The Romanists maintained that this was not the case while the Reformers maintained that it was. Dr. William Cunningham in his book *Historical Theology* comments as follows:—

"Whether faith alone justifies; or whether there be anything else in men themselves that is represented in Scripture as the cause, in any sense, why men individually receive forgiveness and acceptance at the hand of God? It was the unanimous doctrine of the Reformers, and one to which they attached very great

importance, that men are justified by faith alone; not meaning that the faith which justified them existed alone, or solitarily; but, on the contrary, maintaining that this faith 'is ever accompanied with all other saving graces': not meaning that nothing else was required of men in order to their being forgiven; for they believed that, in order that we may escape the wrath and curse of God due to us for sin God requireth of us repentance unto life as well as faith in Jesus Christ; but meaning this, that there is nothing else in men themselves to which their justification is in Scripture ascribed—nothing else required of them and existing in them, which stands in the same relation to justification as their faith does, or exerts any casualty, or efficiency, or instrumentality in producing the result of their being justified.

“ The Council of Trent openly denied this fundamental doctrine of the Reformers, and maintained that there were six other virtues, as they call them, which all concurred with faith in obtaining for men the grace of justification. They did not indeed assign to these virtues, or even to faith itself, any power of justifying, properly so called, but only that of preparing or disposing men to justification. They did, however—and that is the only point with which we have at present to do—deny the Protestant doctrine, that faith is the only thing in men themselves by which they are justified; and they denied this, in the way of ascribing to these six other virtues the very same relation to justification, and the very same kind of influence in producing or procuring it, which they ascribe to faith. These six virtues are: fear, hope, love, penitence, a purpose of receiving the sacrament, and a purpose of leading a life of obedience; and Bellarmine, and other defenders of the doctrine of the Church of Rome, labour to prove from Scripture that these qualities, or states of mind and feeling, are represented there as procuring or obtaining for men the forgiveness of their sins, and the enjoyment of God's favour. It is certain that there is not one of them which is ever, in express terms, said in Scripture to justify men, or by which men are said to be justified, while men are frequently and most explicitly said to be justified by faith; and this single consideration may be fairly regarded as by itself a proof that at least they do not stand in the same relation to justification as faith does—that it holds a place, and exerts an influence, in the justification of sinners, which do not belong to any of them. All that can be proved from Scripture about these things, speaking of them generally, is, first, that they all exist in, and are wrought upon by God upon, those men whom He justifies; and, secondly, that they are all duties which He requires of men; and that, of course, upon both these grounds

they are in some sense pleasing and acceptable to Him. These positions can be proved; but the proof of them affords no ground whatever for the conclusion that men are justified by these graces, or that they exert any influence in procuring or obtaining for men the forgiveness of their sins and the enjoyment of God's favour; for it is a matter of grace, what may exert no influence, and have no real efficient bearing upon other gifts which He also bestows."

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### THE NECESSITY OF CONVERSION

It may be you are ready to say, "What does this stir mean?" and are apt to wonder why I follow you with such earnestness, still ringing the same lesson in your ears, that you should repent and be converted. But I must say to you, as Ruth to Naomi, "Entreat me not to leave thee, or to return from following after thee."

Were it a matter of indifference, might you be saved as you are, I would gladly let you alone; but would you not have me concerned for you, when I see you ready to perish? As the Lord liveth, before I am, I have not the least hope of seeing your face in heaven, except you be converted. I utterly despair of your salvation, except you will be prevailed with to thoroughly turn and give up yourself to God in holiness and newness of life. Has God said, "Except a man be born again he cannot see the kingdom of God," and yet do you wonder why your ministers labour so earnestly for you? Do you think it strange that I am earnest with you to follow after holiness, and long to see the image of God upon you. Never did any, nor shall any, enter into heaven by any other way but this. The conversion described is not a high attainment of some advanced Christians, but every soul that is saved undergoes this change.

It was a saying of the noble Roman when he was hasting with corn to the city in the famine and the mariners were loath to set sail in foul weather, "It is necessary for us to sail—it is not necessary for us to live." What is it that you count necessary? Is your bread necessary? Is your breath necessary? Then your conversion is much more necessary. Indeed, this is the one thing necessary.

—From "*An Alarm to the Unconverted*" by Joseph Alleine.

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### OBITUARIES

#### **The late Mr Donald MacKenzie, Elder, Diabaig**

Mr MacKenzie was born in Arrot, Diabaig, in the year 1888. The late Rev. Donald MacDonald was exercising his ministry in a day of departure from the "old paths" of the Gospel. Both

his parents (his mother was a member) were diligent in attending the public means of grace. Several of his relations were followers of the Lord. The preaching of the truth, the example and teaching of a godly mother, what he knew of his friends, were insufficient to awake him from the sleep of death.

This state of affairs continued till he was over twenty years of age. Then a very serious trouble made it necessary for him to go to Glasgow to undergo a major operation: Like another of whom we read "he came to himself" with the result that spiritually he was very low in his mind. The other man, the prodigal son, in the parable saw his sad plight and in the light of heaven Mr MacKenzie saw his sad condition and solemn prospect—that he was going to a lost eternity. Relief came in due course with these words in Psalm 68, verse 20—"He that is our God is the God of salvation: and unto God the Lord belong the issues from death." In this psalm the Lord appears in His glory and our friend in his misery found in it the Lord Himself and salvation for his needy soul.

For a number of years he did not make a public profession of faith in Christ. It was when the late Rev. Donald MacLeod was minister in Shieldaig that he came forward and witnessed on the side of Christ about thirty years ago; and for more than twenty years he was an elder in the Shieldaig Congregation. He spared neither himself nor his money in promoting the cause of Christ and left some of his money to help the congregation to promote the same cause.

After being taken to hospital ill some time ago hopes were entertained of his recovery: it was not to be; for he died last Spring and now serves the Lord with an unsinning heart.

His wife predeceased him by a year. She was a follower of the Lord. As a young girl in her father's house she had a fearful experience. She told the writer of it several times, revealing the lasting impression it made on her mind, which was the fearful hatred she felt in her heart to the worship of God in the home. The Lord being merciful to her, she enjoyed another state of mind after she was grown up.

Another sister of Mr D. MacKenzie was the late Mrs Cameron who died last Autumn. She also witnessed on the Lord's side. She ended her days in Fort William. May the Lord bless her witness to her son and all other friends.

We hope the Lord will bless past experiences to Mr Duncan MacKenzie in the old home and that the friendship to the Lord will be continued.—D. R. M.

Footnote: Donald himself and the late Mr John MacLennan, Diabaig, his fellow Christian, neighbour, and fellow elder in Shieldaig Kirk-Session, were both bright and shining lights by the grace of the Lord Jesus Christ. Donald was a beautiful leader of the praise in the house of God, and his brother in the Lord, John MacLennan, was in his day a most sweet leader of the praise. They were both frequently representative elders at Synod meetings and we always felt they were men of discernment who had regard to the honour of the Lord and the need for holding fast to the Word of God and the Cause of Christ which was so dear to the late Rev. D. Macfarlane and the late Rev. Donald MacDonald, Shieldaig; and to themselves also. They were godly men, friendly men and good soldiers of Jesus Christ in their day. One always felt the better of meeting them. They are now away for ever from Diabaig and Shieldaig to the pleasant land of heaven where Christ is all the glory, and thus they have entered into rest. And the Rev. D. R. MacDonald, their minister, who wrote the foregoing obituary of Donald MacKenzie, is now himself no more here but with Christ which is far better. "Help, Lord; for the godly man ceaseth." (Ps. 12, v. i).—Editor.

#### **The late Mrs Fraser, Ashlynn, Dingwall**

On the 10th day of September, 1962, the late Mrs Elizabeth Fraser passed to her eternal rest. Her mortal remains were, on the following Wednesday, laid beside those of her late husband, and of Mrs Christina Fraser, in the Fodderty Cemetery. The grave of the late Rev. James Samuel Fraser, our Church Missionary in Rhodesia, and, it may be added, an educationist who was increasingly making his influence felt, is at our Ingwenya Mission, beside the graves of the late Rev. John B. Radasi and of Mrs Nicolson. And all these kept the faith. The late Mr Samuel Fraser and his beloved partner were joined in the bonds of marriage in 1910. For a period they lived in Glasgow, but after two years or so, Mr Fraser—with his brother Angus—set up business in Strathpeffer, in the drapery trade, where the firm of Messrs A. & S. Fraser was well-known. The business is still conducted under the same name, although Mr Fraser retired from it in 1947, and came to live in "Ashlynn," Dingwall, where he passed away in 1949. He, with brother-elders, gave ungrudging loving service to the cause of Christ, over a long period of years, both in the Dingwall congregation and elsewhere.

As regards the late Mrs Fraser, it is to be understood that this tribute is not an obituary notice with any detailed account of experiences which the Lord graciously granted her. She did not

desire such to be put on record. All therefore that is attempted is to pay a brief tribute to the memory of this consistent, devoted member of the spiritual body of her Lord and Saviour. She was saved by omnipotent grace, through faith—which is the gift of God. That she was a living epistle of Christ was evident over a long period of years. The late Mr and Mrs Fraser brought up their family in an exemplary way. By the blessing of the Lord, the members of their family followed in their footsteps. The late Mrs Fraser was a real heart-student of the Word of God, and of books worthy of perusal—really edifying for the soul. The writer recalls visiting her many years ago, when she was laid aside through unwellness. She was perusing one of Charnock's volumes at the time, and spoke of the subject dealt with by him, although I cannot now recall it. By her remarks made from time to time, she certainly was at one with Robert Traill in what he wrote on the blood of sprinkling. "What case, then, should I desire to stand in before Him?" "Only in this blood of sprinkling; as if the poor believer should say, 'Let God never cast his eye upon me, but that He may always see the sprinkled blood of Christ upon me!'" And Traill adds, "The sprinkling of the blood of Jesus is our only guard against justice and ruin; and it is our only ornament to commend us to the acceptance of God." I recall referring to a portion of a sermon by Dr. Colquhoun of Leith. This occasion was a considerable time before the prolonged closing period of frailty. She was evidently satisfied to know that he left such remarks on record, and was much encouraged and refreshed by them. I may give the quotation here, which bears on the closing part of the seventh chapter of the Epistle to the Romans. The quotation may possibly be of benefit to others: "At one time the Christian experiences a longing after more of the knowledge of Christ; and, at another, he feels not only indifference, but even a degree of reluctance at seeking it . . . on them, love and enmity, spirituality and carnality, order and disorder, hope and fear, desire and aversion, constantly oppose and war against each other. . . . In proportion as the work of sanctification advances, remaining depravity, though weakened, will exert itself the more violently, and vex the believer the more keenly; nay, in some cases prevail against him the more frequently: the struggle will become more vehement, and more harassing; but grace will finally overcome. Spiritual death will be swallowed up in victory." Mrs Fraser was greatly comforted by the promises of the everlasting covenant. She remarked to me how precious the promises were to her as set forth in the Epistle to the Hebrews, chap. 8: 10-12. These imply all the

promises which are yea, and amen, in Christ-Jesus. The Saviour was the portion of her inheritance and cup. What a number of palm-trees the Lord had in the Dingwall congregation during these years! They were watered by His grace, and transplanted to the house above. "In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go, I will come again, and receive you unto myself: that where I am, there ye may be also."—D. A. Macf.

### **The late Mr Peter Beaton, Elder, Totardor, Struan**

Our day is a dark and cloudy one—it is a day of small things. When the Lord calls His own to their eternal rest one cannot but feel that the wilderness is much more a wilderness. From time to time breaches are made on our ranks and this is felt more when others are not raised up. Concerning those who died in the faith the Word of Truth says, "Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them." We feel that whatever tribute we may write to this worthy man our words will certainly not give to our readers an adequate view or description of Peter Beaton.

Peter was born in the Parish of Snizort, Isle of Skye, and was the second eldest son of Mr and Mrs Malcolm Beaton. He came to work in the Parish of Bracadale during the early part of the century. Here he lived all his life except for war service years during the First World War.

Peter lived for years "without God and without hope in the world." The Lord who purposed to save from all Eternity has His own ways of instructing those whom He decreed to save. So it was with Peter Beaton. Our departed friend told us of his experience.

It was in the Spring-time that Peter came under conviction of sin. He was without any concern up to this time. This Sabbath evening on his way to Church with a friend their conversation was on the things of this world and their wordly employments. It seems that both men were admiring the straight furrows in the field where Peter ploughed on Saturday. This we write to show how wonderfully clear and marked Peter's conversion was. Indeed we cannot but quote, "I was found of them that sought me not; I was made manifest unto them that asked not after Me." Like the whole race of the just, Peter Beaton could never forget what he was, neither would he forgive himself. The inspired writer describes their experience thus: "And then shall ye remember your ways, and all your doings, wherein ye have been

defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed." and "That thou mayest remember and be confounded, and never open thy mouth any more because of the shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." Often our esteemed friend would refer to the passage of Scripture—"Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." He knew from heart-felt experience what this meant.

In Church that Sabbath evening the service was conducted by Peter's brother, Alexander. The text given out was Proverbs ch. 8, v. 34-36—emphasis was laid on the Words: "But he that sinneth against Me wrongeth his own soul; all they that hate Me love death." In considering what happened that evening we can say, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth, so is every one that is born of the Spirit." How sovereign are the ways of God—when He works, where He works, how He works, and the subject of this wonderful work and change are matters which belong to His secret will. What happened could not pass unnoticed, "They have seen Thy goings, O God, even the goings of my God, my king in the sanctuary." So it was. An adherent in Struan who witnessed told us. A credible witness he is but he could only relate what could be noticed outwardly, as in the case of another who said, "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of Him that spake to me." The Words of the text that evening went as an arrow to Peter Beaton's heart and in this way he was brought under conviction of sin. Peter was not emotional but that night he became restless in his seat and wept bitterly. At this we are not surprised. The preacher was so overcome that he could not continue and the service was brought to an end. The Lord was present and His Word was with power. Of Andrew it is written, "He first findeth his own brother Simon and saith unto him, We have found the Messiah, which is being interpreted—the Christ." How different were Peter's feelings leaving the place of worship that evening from what they were going there. His temporal concerns and his ploughing were no longer an interest nor a concern. Instead the fallow ground of his heart was broken and with him "it is time to seek the Lord, till He come and rain righteousness upon you." The next few days were days of concern and anxiety—like Ephraim he bemoaned himself. On the Monday Peter was not able to attend to his lawfull calling. He goes away from the eyes of man—among the rocks by the sea-shore he earnestly pleads for mercy. The rocks,

however, could not hide him from the justice of an offended God. This he learns and the great question before him was, "What must I do to be saved?" We give one instance of his state of mind during this time. The village to which he belonged did their work in common. There was a day appointed to attend to some work in the township—Peter set out to do his share. Being so obsessed with the reality of Eternity and his great need he completely forgot the object of his journey and when he came to his senses he was a good distance past where he ought to have gone. Undoubtedly he was in search of what this world could not give. In this state of mind each day was a burden and each night a concern for he could not sleep. His grieved soul shunned consolation and when he sought comforters he found none. Soon the Lord's time came for deliverance. This happened during the silent watches of the night. The Words which spoke to give Gospel deliverance were—"Depart from evil, and do good, seek peace and pursue it."—Ps. 34, v. 14. That night Peter could say, "God my maker who giveth songs in the night." Thus Gospel peace entered his soul. So—

"He out of darkness did them bring,  
and from death's shade them take;  
These bands wherewith they had been bound,  
asunder quite He brake." and  
"He sends His Word, them heals and them  
from their destruction frees."

Thus Peter Beaton came to be a new man in Christ Jesus. Concerning him we have no fear in saying, "An Isaelite indeed in whom is no guile!" It certainly was a Spring morning with him now—the Winter was over and gone and the Word of Truth which was made so precious to him was the voice of his Beloved. The whole of Scripture was precious to him but he continued having a very special interest in the part of the Word which caused him to hope. He would quote from Psalm 34—often the Words—

"This poor man cried God heard, and sav'd  
him from all his distresses."

This was his own experience, and then—

"The angel of the Lord encamps,  
and round encompasseth  
all those about that do him fear  
and them delivereth."

How near the blessed Angel of the Covenant was to him on the night of his spiritual deliverance. Redeeming love is the most

wonderful of subjects and through Divine Grace it came to be wonderful to our late friend. The Truth says "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." Christ—the Angel of the Covenant—taking the place of the elect chosen—is a subject which means nothing to man until man is brought into the Kingdom of Grace through the door of the New Birth. It was so with Peter—in his own eyes he was altogether undeserving—salvation was of Grace—there was no room for boasting—he took a low and humble place and kept it.

As a man Mr Beaton could be described as a gentleman—a most amiable person, attractive in his ways and always peace-loving. Even the young children took readily to him—his gentle and affectionate manner along with his kind words appealed so much to the young mind. As a Christian we would place him among those who are most cheerful of believers. He was serious and diligent but certainly never morose. We believe that the most outstanding feature in his character was his patience which enabled him to carry with him at all times an atmosphere of calm serenity.

When Peter came before the Kirk-Session to be received as a member in full communion the Session gladly received him. The change was evident. At the same Session meeting Allan Beaton, Gesto was also received as a member. Thus the Cause of Christ was strengthened in Bracadale and God's praying people greatly encouraged. Both men proved to be most useful.

In 1935 Peter Beaton was elected to the office of the Deaconship and in 1949 he was elected to the office of the eldership. For many years he acted as Treasurer of the congregation and for a few years was Clerk to the Kirk Session and the Deacon's Court. All these duties he quietly and faithfully discharged—he delighted to do what he could. His many commitments in connection with Zion's cause were never a burden to him. In the Courts of God's house he led the praise with acceptance. Being a gifted speaker he was called to supply many of our congregations. Under Rev. D. M. MacDonald he laboured in Glenmore, Glenhinisdale, Kensaleyre and Braes districts. When there was a change of pastorate in the Portree congregation, Rev. Donald MacLean had Mr Beaton's assistance first as a part-time missionary and in 1954 he was appointed full-time missionary for Braes and Kensaleyre. All the ministers would speak highly of Peter as a most willing worker. In speaking in public Peter was simple and often applied his message by telling appropriate stories and anecdotes. His

prayers in public were short but always his exercises were refreshing. Often he would quote such passages as—

“ In our low state who on us thought,  
for He hath mercy ever.

And from our foes our freedom wrought,  
for His Grace faileth never.” and

“ Not everyone that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven: but He that doeth the will of My Father which is in Heaven.” Peter loved the doctrines of Grace and had no sympathy with those who made the way to Heaven easy through their unscriptural liberalism. He knew otherwise, the warfare of believers he was engaged in: he had his troubles in this vale of tears. Although he was friendly to all yet he was cautious whom he chose as a friend and so they are few in number who know anything of his troubles. But troubles outwardly and soul conflicts he had and this we know—but wisely he kept this mostly to himself and the world saw only his pleasant smiling face. On days of self-examination when the men gave marks of Grace—Peter spoke with a clear voice—his marks were useful to the weak and fainting. He, himself, was not a stranger to the evils of the human heart and the subtilities of a tempting Devil. On one occasion he hardly had a word to say, he repeated Psalm 13 and sat. This was enough and it showed much. He mourned over the sinful indifference of this generation to the things that matter—and especially their disregard to the Sabbath and the Sanctuary.

In April, 1961, Peter Beaton took ill with abdominal trouble. He was removed to Raigmore Hospital, Inverness, where he had an operation. On his return home he recovered for a time. Soon it was apparent that his recovery was not what his many friends desired. His health was not improving, concern was felt—prayers for his recovery, we believe, were offered. The Lord had purposed otherwise. Peter was being ripened by Divine Grace for the garner of Heaven. In this frail condition our friend was as calm as ever before—he never complained—and he continued almost to the end to attend the Means of Grace in public. His brethren were glad of his presence and without a doubt Peter was a brother beloved by them all. On the 11th September, 1962, Peter passed away at the age of 73 years. That afternoon we were privileged to see him for the last time. He rose to the fire-side every day and that day he tried to do likewise, but his strength was gone. When we started worship at his bed-side he did not take much notice. During the singing of the last three verses in Psalm 16 he seemed to take notice—a smile appeared on his dying lips.

Psalm 45 was read and after a short word of prayer Peter opened his eyes and spoke and thanked us. For a few moments he spoke of the preciousness of abiding Gospel peace—verses from Psalm 34 were quoted—he would nod and show that he was encouraged. These were solemn moments for us—his wife, brother-in-law and his brother Alexander were present to witness the last spoken words of a man loved and respected. That evening the end came and we believe he joined the spirits of just men made perfect in the church triumphant.

“ Mark thou the perfect, and behold the man of uprightness, because that surely of this man the latter end is peace.”

To his widow, left in very lonely circumstances, we extend our sympathy; also to a very large circle of relatives.—D. A. MacL.

### **The Late John Macleod, Elder, Raasay**

The subject of this obituary notice was an elder here. He passed to the better country, Immanuel's Land at the age of 81. He was brought up at Balmeanach, Raasay. His mother was looked on as an excellent person although she did not profess the Lord publicly. From her it seems he inherited the gift of writing poetry and one of his Gaelic poems was published in our magazine some years ago. He refers there to one of his experiences, how the enemy Satan was tempting him to be a drunkard and to go to the public house.

He did not yield, however, and that was good for him in the mercy of God. Before I came to Raasay he had become very frail, and was not able to be present in the public means of grace; but he was a man of prayer and would never refuse to engage when asked, although he felt his own unworthiness.

In his prayer on one occasion he said he was only exposing himself to a curse instead of a blessing. He was most willing to help the Cause of Christ. May the Lord bless the nephews and nieces whom he left to mourn his loss.—D. J. MacAskill.

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### **GLEIDHEADH A CHRIDHE**

*Leis an Urr. Iain Flavel.*

(Air a leantuinn bho t.d. 374)

Annas an dara h-àite. Bheir mi dhuibh cùntas reusanta air c'ar son a bu chòir do Chrìosduidhean so a dheanamh na ghnothuch mòr am beatha—a bhi gleidheadh an cridheachan.

Tha cudthrom a bhi deanamh so 'n a phrìomh ghnothuch mòr dhuinn air fhoillseachadh anns gu'm bheil: I. Urram Dhé; II. Treibhidheireas ar 'n aideachaidh; III. Maise ar caithe-beatha;

IV. Comhfhurtachd ar 'n anamaibh; V. Cur gu buil ar Gràsan; agus VI. Ar seasmhachd ann an uair a bhuaireadh:—uile air am filleadh suas ann, agus a crochadh air ar treibhidheireas agus ar cùram ann a bhi dol an ceann na h-obair so.

I. Tha glòir Dhé gu mòr air a ghabhail a stigh ann. Tha peacaidhean cridhe 'n am peacaidhean a tha gu mò a brosnachadh an Tighearn. Bha 'n luchd-sgoil gu firinneach ag ràdh gu'n robh peacaidhean bho'n leth a muigh 'n am peacaidhean anns an robh masladh mhòr; ach gu'n robh peacaidhean cridhe 'n am peacaidhean anns an robh cionta ni's doimhne. Cia cho geur 's a tha'n Dia mòr a cur an ceill a chorruch bho neamh an aghaidh aingidheachd cridhe; 's e'm peacadh mòr sin air son am bheil an saoghal air a chasaid, aingidheachd cridhe; chunnaic Dia gu'n robh uile smuaintean, na deilbheadh, " an cridhe olc a mhàin, agus do ghnàth; " air son an do chuir E na breitheanasaidh a b'uamhasaidh a bha air an cur an gnìomh bho'n a thòisich an saoghal. " Agus chunnaic an Tighearna gu'm bu mhòr aingidheachd an duine air an talamh, agus gu'n robh uile bhreithneachadh smuaintean a chridhe a mhàin olc gach aon latha. Agus b'aithreach leis an Tighearna gu'n d'rinn e an duine air an talamh, agus thug e doilgheas dha 'n a chridhe. Agus thubhairt an Tighearna, Sgriosaidh mi an duine, a chruthaich mi, bharr aghaidh na talmhainn, araon duine agus ainmhidh, agus an creutair a shnàigeas, agus eunlaith nan speur; oir is aithreach leam gu'n d'rinn mi iad " Gen. vi: 5-7. Cha'n fhaigh sinn am mortan, an adhaltranais, an toibheuman (ged a bha iad air an truailleadh leo sin) gu sònraichte air an cur as an leth, ach olcas an cridheachan: seadh, 's e so a'ni leis an robh Dia chò mòr air a bhrosnachadh leis, agus gu'n d'thug E oighreachd shònraichte Fein thairis do laimh an nàmhaid: " Glan do chridhe o aingidheachd, O Ierusalem, a chùm gu'n tearnair thù. Cia fhad a ghabhas do smuaintean aingidh còmhnuidh an taobh a stigh dhiot? " Ier. iv: 14. Ghabh Dia beachd sònraichte air aingidheachd agus diomhanas an smuaintean; agus do bhrìgh so thainig na Caldeich a nuas orra mar leomhan as a choillidh, rann 7, agus reub e iad 'n am bloighdean. 'S ann air son dealbh pheacadh smuaintean a thilg Dia na h'ainglean a thuit, bho neamh, agus a tha E fathasd ga'n cumail ann an slabhruidhibh siorruidh fa chomhair breitheanas an là mhòir; leis na briathran so cha'n eil gu dorch air a chur an ceill breitheanas neo-àbhaisteach air chor-eigin a dh'ionnsuidh am bheil iad air an toirt thairis, mar a dh'fheumas e bhi air a smuainteachadh gur e na prìosanaich is motha air am bheil de dh'iarruin air an cur, na ciontaich is motha: agus ciod e am peacadh? 'S e mhàin aingidheachd spioradail. Oir, do bhrìgh 's nach robh buill cuirp aca, cha b'urrain iad

ni air bith a dheanamh bho'n leth a muigh an aghaidh Dhé. Seadh, tha peacaidhean cridhe a brosnachadh cho mòr, agus gu'm bheil air an son sin E diultadh le corruich gach dleasdanas a tha cuid de dhaoine a deanamh Dhà: "Tha esan a mharbhas damh, mar gu'm mortadh e duine; esan a dh'ìobras uan, mar gu'n cuireadh e'n ceann de mhadadh; esan a bheir seachad tabhartas, mar gu'n tugadh e seachad fuil mhuc; esan a loisgeas tùis, mar gu'm beannaicheadh e iodhal; seadh ròghnaich iad an slighean fein, agus 'n an gràineileachdaibh fein tha an anam a' gabhail tlachd" Isaiah lxvi: 3. Ciod iad na briathran anns am b'urrain gràin do ghniomharan creutair a bhi air an cur le Dia naomh ni's uamhasaich na anns na briathran so? Cha'n eil mort na iodhal-aoraidh ni's salaiche 'n a shealladh na an iobairtean-san, ged is E Fein a dh'òrduich iad: agus a rinn mar sin iad? Tha na briathran a leanas ag innse dhuinn, "Agus 'n an gràineileachdaibh fein tha an anam a' gabhail tlachd."

Ann a bhi co-dhùnadh: tha peacaidhean cridhe cho gràineil agus gu'm bheil na Sgriobturan aig amaibh a cur an ceill cho duilich 's a tha iad a bhi air a' maitheadh. Mar sin ann an cùis Shimoin Mhagus (Gnoimh. viii: 24) cha robh a chridhe ceart, bha smuaintean truailidh aige thaobh Dhé, agus nithean Dhé, agus mar sin tha'n t-abstol ag àithne dhà aithreachas a ghabhail agus a bhi'g ùrnuigh, ma dh'fhaod-te gu'm biodh smuaintean a chridhe air a mhaitheadh dhà. O, uime sin, na measaibh aig am air bith aotrom olcas cridhe; oir leis a sin tha Dia gu ro-mhòr air eucoir a dheanamh Air agus air a bhrosnachadh; agus air son an aobhair sin deanadh gach Criosduidh obair dhe bhi gleidheadh a chridhe leis an uile dhìchioll.

II. Tha treibhidheireas ar 'n aideachaidh gu mòr a crochadh air a chùram agus a choguis a th'againn ann a bhi gleidheadh ar cridheachan; oir tha e ro-chinnteach nach eil ann an duine ach an cealgair 'n a aideachadh, a dh'aindeoin cho cùramach 's a dh'fhaodas e bhi ann an diadhachd bho'n leth a muigh, a tha gun suim agus mi-chùramach a thaobh fonn a chridhe. Tha eiseimpleir shoilleir agaibh ann an so a thaobh Iehu nach d'thug "an aire air imeachd ann an lagh an Tighearna Dia Israeil le uile chridhe" II. Rìgh x: 31. Tha'n co-theagasg a toirt dhuinn cùntas air an t-seirbhis mhòr a rinn Iehu an aghaidh tigh Ahaib agus Bhàil, mar a tha mar an ceudna an duais mhòr aimseireil a thug Dia dha air son na seirbhis, eadhon gu'n suidheadh a shliochd a dh'ionnsuidh an ceathramh ginealach air rìgh-chathair Israeil. Agus, gidheadh, anns na briathran sin, tha Iehu air a chronachadh mar chealgair. Ged a bha e a reir toil Dhé agus a thug E duais air son na h-oibre, gidheadh bha a' neach a rinn i mi-thlachdmhor 'n a shealladh agus air a dhiùltadh Leis mar

chealgair. Agus c'ait an robh a chealgaireachd a co-sheasamh, ach ann an so, nach do ghabh e suim air bith gu bhi 'g imeachd ann an slighibh an Tighearna le a chridhe; 's e sin, rinn e na h-uile ni gu neo-threibhidhearach, agus air son crìochaibh dha fein; agus ged a bha 'n obair a rinn e, innte fein, gu maith, gidheadh, air dha gun a chridhe a ghlanadh bho'n a fein-iarratasan mi-thlachdmhor sin ann a bhi 'g a deanamh, bha e 'n a chealgair. Agus Simon, mu'n do labhair sinn a cheana, ged a bha coslas a leithid de neach air agus nach b' urrain na h-abstoil a dhiultadh, gidheadh bha a chealgaireachd gu luath air a foillseachadh: agus ciod a dh'fhoillsich i ach so, ged a bha e'g aideachadh agus ga cheangal fein ris na naoimh gidheadh bha e'n a choigreach do cheusadh peacaidhean cridhe? "Cha'n eil do chridhe dìreach ann am fianuis Dhé" Gníomh. viii: 21. Tha e fìor a thaobh Chrìosduidhean 'n am measg fein, gu'm bheil eadar-dhealachadh mòr a thaobh an dìchioll agus an eolas a thaobh obair cridhe; tha cuid ni's eolaich agus ni's soirbheachail anns an obair so na cuid eile; ach esan nach eil a gabhail suim air bith da chridhe, nach eil cùramach gu òrduchadh gu ceart am fianuis Dhé, cha'n eil ann ach cealgair: "Agus tha iad a teachd a t-ionnsuidh mar chruinneachadh sluaigh, agus tha iad a suidhe ann ad làthair mar mo phobull-sa, agus tha iad ag eisdeachd do bhriathran, ach cha'n eil iad ga'n deanamh: oir tha iad a taisbeanadh mòran gràidh le am beul, ach tha an cridhe a dol an deigh an sannt. Agus feuch tha thusa dhoibh mar òran ro thaitneach duine aig am bheil guth binn, agus a chluicheas gu maith air inneal-ciùil: oir tha iad ag eisdeachd do bhriathran, ach cha'n eil iad ga'n deanamh" Esec. xxxiii: 31, 32. Ann an so tha cuideachd de chealgairean foirmeil, mar a tha soilleir bho'n a briathran, "mar mo shluagh-sa;" mar iadsan, ach gun a bhi dhiubh. Agus ciod a rinn mar so iad? Bha iad maiseach bho'n leth a muigh; ann an so bha seasamh a bha taisbeanadh urram, aideachadh àrd, mòran de choslas aobhnis agus tlachd ann an òrduighean, "Tha thusa dhoibh mar òran ro thaitneach duine aig am bheil guth binn;" gidheadh, ach air son so uile, cha do chum iad an cridheachan maille ri Dia 'n an dleasdanasan, bha uachdaranachd aig an ana-miannaibh thairis air an cridheachan, chaidh iad an deigh an sannt. 'N an robh iad air an cridheachaibh a chumail maille ri Dia bhiodh gach ni gu maith; ach gu'n a bhi toirt an aire ciod an rathad a bha'n cridheachan a dol ann an dleasdanasan, ann an sin bha'n a luidhe suim an cealgaireachd.

Ma thuigeadh treibhidheireach air bith bh'uaihte so, "Tha mise am chealgair mar an ceudna, oir is iomadh uair a tha mo chridhe a dealachadh bho Dhia ann an dleasdanas; deanam na

dh'fhaodas mi, gidheadh cha'n urrain mi mo chridhe a chumail dluth ri Dia.

Dha so tha mi freagairt, Tha'n dearbh cheisd so a giulain innte a freagairt fein. Tha thu'g ràdh, deanam na dh'fhaodas mi, gidheadh cha'n urrain mi mo chridhe a chumail dluth ri Dia. Anam, ma tha thu deanamh na dh'fhaodas thu, tha beannachd cridhe treibhidheireach agad, ged a dh'fhaodas Dia fhaicinn gu maith cleachdadh a thoirt dhuit fodh amhghair cridhe mi-rianail. Tha fathasd a fantuinn ni-eigin de dh' fhiadhantas ann an smuaintean agus ann am beachdan a chuid is fearr gu bhi ga'n ioraslachadh; ach ma tha thu faotainn cùram gu bhi cur bacadh orra roimh laimh, agus seasamh 'n an aghaidh 'n uair a thig iad, bròn agus mulad an deigh laimhe, tha thu faotainn gu leir gus do shaoradh bho chasaid cealgaireachd a bhi riaghladh.

1. Tha'n cùram so air fhaicinn roimh laimh ann an tomhas anna bhi lionadh suas an fhocail ann 'n do chridhe gu bacadh a chuir orra: " A'm' chridhe dh'fholuich mi t-fhocal, chùm nach peacaichinn a' t-aghaidh " Salm cxix: 11; ann an tomhas, ann a bhi'g oidheirpeachadh a bhi coicheangal ar cridheachan ri Dia; Ier. xxx: 21; agus ann an tomhas ann a bhi'g asluchadh gràs bacadh bho Dhia 'n uair a theid sinn an ceann dleasdanas. Salm cxix: 36. 'S e comharradh maith a th'ann 'n uair a tha'n cùram so a dol air thoiseach air dleasdanas.

2. 'S e comharradh milis air treibhidheireas a th'ann a bhi cur 'n an aghaidh aig an ceud ghluasad: " Is fuath leam smuaintean faoin: ach is toigh leam do lagh." Salm cxix: 113. " Tha'n fheoil a miannachadh an aghaidh an Spioraid, agus an Spiorad an aghaidh na feola." Gal. v: 17.

3 Tha dobròn an deigh laimhe a nochdadh do chridhe treibhidheireach. Ma tha thu, maille ri Hesechia, air t-ioraslachadh air son olcas do chridhe, cha'n eil aobhar agad idir, bho'n a mi-riaghailtean sin, a bhi cur an amhrus treibhidheireas do chridhe; ach a bhi fulung do pheacadh luidhe gu sàmhach ann a'd' chridhe, a bhi leigeadh do d' chridhe a bhi gu h-àbhaisteach agus gun bhacadh a dol air seacharan bho Dhia, 's e tha'n sin ach comharradh duillich agus cunnartach da-rireadh.

(R'a leantuinn)

## NOTES AND COMMENTS

### A Brutal Sport

Professional boxing, in this country and in the United States as elsewhere, is a brutal and low, debasing form of sport. But

increasing numbers are being given a taste for brutality as a form of entertainment through the press, radio and television. And as to boxing, thousands pay high prices to witness two men endeavouring to batter one another into an unconscious, helpless condition physically. During last March in Los Angeles, a professional boxer, Davey Moore, was so severely injured in a contest that he died a few days later; another man named Lavorante is still in a coma in Los Angeles after being knocked out in a fight six months ago. This is the kind of brutal, low-down conduct on the part of drunken toughs in the streets of our towns which brings the police on the scene and lands men in prison according to the law of the land. But in the boxing ring practically anything can happen and it's within the law. Professional boxing should be banned by a professing Christian nation.

### **Scottish Judge Puts Crime in its Proper Place**

We were indeed glad recently to read the wise and forthright observations of an eminent Scottish Judge on crime and the attitude of a psychiatrist thereto. Lord Wheatley in the High Court, Edinburgh, in sending a hardened criminal to four years imprisonment said that so long as people like the accused were determined to carry on with a career of crime, they would be treated as criminals and not as psychiatric patients. He said further: "Now a psychiatrist informs the Court that such a person is not a hardened criminal. Instead of calling you a criminal he says you are a psychopathic personality and says a probation order with a condition of treatment in a mental hospital is the proper way of dealing with a case such as yours. But so long as judges and not psychiatrists are entrusted with the task of deciding appropriate sentences, people like you . . . will be treated as criminals and not as psychiatric patients." The Judge also stated that the public were entitled to be protected from criminals. We should be thankful that the Bench is occupied by men of Lord Wheatley's mind and outlook. The psychiatrist will have moral wickedness to be merely the manifestation of mental disorder and thus sin is not really sin in their view.

### **Men Hateful and Hating One Another**

The Bible reveals many features of man's sinfulness. One feature is that men are hateful and hating one another. We know that this is manifested and proved on every hand and throughout the world. A proof and striking illustration of this appeared in an article in "The Scotsman" on the colony of Fiji in the Pacific. The Indian population of 212,000 outnumbered the Fijians by

35,000, and want control of the island group. The Fijians own virtually all the land. The Indians rent most of it. Three years ago people were talking of a blood bath in Fiji and the possibility is still there, the article said. The Indians and the Fijians completely fail to get on with one another. The Indians say the Fijians are lazy. The Fijians say the Indian is a rascal and hold him in a sort of threatening contempt. These are some of the points in the article which brought vividly to mind the words in the Epistle to Titus, chapter 3, verse 3, “. . . living in malice and envy, hateful, and hating one another.” How true and exact the inspired Word of God is!

### **Punishment and Not Merely Reformation**

The Earl of Mansfield addressed a conference of the Prison Officers' Association, at Perth, last March. He said that every effort should be made to reform offenders, particularly first offenders in cases where experts considered it possible. Further he said: “But I totally disagree with the modern theory which states that all treatment must be of a reforming nature, and that in no circumstances must actual punishment be considered. Persons who commit outrageous crimes deserved to be punished, quite apart from reformed.” With these sentiments we fully agree. The Scripture states: “Spare the rod and spoil the child”: A rod for the fool's back.” And God corrects even His own people with rods. And the bold and wicked criminal should be punished in a manner to fit his crime.

### **Mormon Headquarters in Edinburgh**

The press have made known that the Mormons have taken over a 15-roomed mansion at Colinton Road, Edinburgh, as headquarters of a “North Scottish” mission. From here so called missionaries are being directed in their evil and menacing operations all over the Eastern part of Scotland from Thurso to the Border. We have written before in our pages of the Mormon menace in Scotland, and herewith state that they should be exposed and opposed in every legitimate way with the greatest vigour. Missionaries from Salt Lake City and the followers of the wicked Joseph Smith for Scotland! Poor Scotland!

### **The Young and Strong Drink**

It is now apparently an established practice for youths under 18 years of age, in quite considerable numbers, in the towns and villages of Scotland, to take intoxicating liquor and to excess on occasions. The Aberdeen daily paper, “The Press and Journal,”

for February 27th, carried a heading—"Growing concern at under-age drinking in Elgin." In the news columns that follow a seventeen year old girl whose name and address were given said: "I know a number of girls, some of them only fifteen years old and still at school, who go into pubs regularly." And we know that this state of affairs exists elsewhere in the North. Of course we think that this has been and is linked up with the terrible craze for dancing. Young girls are being allowed to remain out all night quite frequently to attend dances in town, village and countryside with little concern and less supervision on the part of parents. They and young lads, in our opinion, have learned to drink at these dances from certain older persons who make the practice of carrying with them to dances bottles of strong drink. And as a consequence immorality is raging. Drink licences are granted in increasing numbers; betting shops are opening on every hand where such an obnoxious thing never existed before; and with all this increasing unemployment at the time of writing. What is not being purchased or paid for when there is plenty of money being spent on drink and gambling even by the young? David said: "It is time for Thee Lord, to work: for men have made void Thy law."

### A Murder Case Which Calls For Consideration

Recently a case of murder came before a judge and jury at Carmarthenshire Assizes. A man shot his lodger after finding a love letter to his wife. He was found not guilty of capital murder, but guilty of manslaughter on the grounds of provocation and diminished responsibility. He was sentenced to four years imprisonment. We see here that a man's life is taken away for writing a love letter and what was improper in that conduct. And we see in this case that the man who commits murder is punished merely with four years imprisonment. Can it now be that a man can take the law into his own hands, if under provocation, and administer the "death penalty" to one who undermines his marriage relationship, and he himself for murder expect no more than four years imprisonment as punishment. Provocation or no provocation, there seems to be something wrong somewhere in the administration of the law in such cases as this one. It does seem that quite a number of murderers, under the existing law, are escaping the death penalty. Wicked and violent men can take away life, but the Criminal Courts are restricted as to administering the death penalty. The jury in the aforesaid case, of course, had the responsibility of bringing in a verdict of manslaughter. "Provocation and diminished

responsibility" now appear to clear a man from the guilt of the terrible sin of murder. But although sinners escape judgment from man, they have still to meet with God.

### **Religious Public Processions Coming Back**

At what is called Easter there was much activity even in Scotland in the holding of services in Churches on the days of the week which the Anglicans and Roman Catholics call "Holy Week." And the Friday which is called "Good" Friday brings this Romish festival near to its climax. In Aberdeen on this Friday it was reported that people from various denominations made what was called a united witness by marching together through the centre of the city of Aberdeen. In Cheltenham, England, young people of the Church of England marched through the streets in procession carrying wooden crosses. There was no suggestion of wooden crosses in the Aberdeen procession organised by the Church of Scotland congregation of Beechgrove. But the crosses may come at a later date. We discern the trend in Aberdeen to aim at the practices of Roman Catholics and High Anglicans in the observance of such religious festivals which were removed by John Knox and other Reformers in Scotland as remnants of Popery. We wonder how much the doctrine and gospel of Jesus Christ and Him crucified is preached according to the Word of God in the pulpits of the Church of Scotland today. And multitudes who fuss about Easter keep as far as possible away from those who preach to men as ruined sinners the gospel of Jesus Christ and Him crucified. But let there be a public hue and cry about religious festivals not enjoined in Scripture and they are interested for as long as the festival lasts. Probably many taking part in the procession in Aberdeen, as elsewhere, after "Easter," "Lent" and "Holy Week," went back to the dance, the theatre and the whole round of worldly living as before, but deceived into thinking that they had made great progress in the Christian life. "Except a man be born again, he cannot see the kingdom of God," declared the Saviour who died on the Cross and rose again.

### **The Loss of a Nuclear Submarine**

On the 11th April last it was announced by the Americans that their nuclear submarine Thresher, which cost £20 million, was lost at the bottom of the ocean east of Cape Cod, with the loss of 129 lives. Everyone with any feeling, was deeply affected on hearing this extremely sad news which brought so much grief and sorrow to many families in America. We are of the mind with others that Britain and the U.S.A. require to look

wisely to matters of National Defence. But this disaster is a voice from God in providence in our humble opinion—and a loud, solemn voice to Britain as well as America. In recent times the Houses of Parliament, the press, Radio, political speeches, etc., have resounded again and again with debate, discussion and argument about submarines as weapons of defence and retaliation. Without an act of war this modern and costly vessel, and especially precious lives on it, were suddenly lost at the bottom of the ocean. Is there not a message from God in this grievous disaster to those who have ears to hear? There are undoubtedly many messages. There is one we would suggest for meditation: "The Lord is our defence; and the Holy One of Israel is our King" (Ps. 89: v. 18). When such Nations as America and Britain talk at large about their reliance upon their weapons of defence or of war and obviously and consistently ignore the God of all grace and of providence, then we suggest with the utmost caution that God may well permit what has happened as a tremendous reproof.

## 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 and Lochinver; fourth, Kinlochbervie; fifth, North Tolsta. *April*—First Sabbath, Breasclete, Portnalong and Fort-William; second, London; third, Greenock; fourth, Glasgow, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Applecross; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch; fifth, 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; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten, Stornoway, Thurso. *September*—First Sabbath, Ullapool, Breasclete; second, Strathy; third, Tarbert, Stoer and Vancouver (Canada); fourth, Applecross. *October*—First Sabbath, Tolsta, Lochcarron, Fort-William; second, Gairloch and Ness; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch, Staffin and Uig. *December*—First Sabbath, London.

### Annual Meeting of Synod

The Synod will meet (D.V.) in the Church, Inverness, on Tuesday, the 21st May, 1963, at 6.30 p.m., when the retiring Moderator, Rev. John Colquhoun, Glendale, will conduct public worship and preach.

ROBERT R. SINCLAIR. *Clerk of Synod.*

### London Congregation—Appeal

As will be known to many in the Church, the Congregation in London has been meeting since its inception in 1907 in different halls in the Victoria area of the city.

Over the years rents have risen considerably and it would be of great advantage to the Congregation if they could obtain a building of their own in a suitable location. For this purpose a Church Building Fund was started a number of years ago and the Deacon's Court would renew their appeal to the Church at large for support as the Lord enables them.

Besides the provision of a Church, the Congregation is also faced with the need of a Manse as the lease for the present rented flat expires at the end of the year. It is felt advisable to purchase a house, conveniently situated, and use it as a Manse.

While the Congregation is prepared to do all in its power to meet these commitments, yet it will involve a considerable financial burden, the combined estimated cost for Church and Manse being approximately £15,000. We believe there are many in the Church who would like to do all they could to help to maintain the witness for Truth in connection with our Church in this great city. The Deacon's Court would therefore appeal to the people of the Church for financial help as they may be led.

“Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.” (2 Cor. 9: 7).

Contributions to the Church and Manse Fund will be gratefully received by the Treasurer, Mr John Campbell, 93 Oaks Avenue, Worcester Park, Surrey, England.

DONALD B. MACLEOD, *Moderator.*  
M. MACLEAN, *Clerk.*

The Southern Presbytery cordially approve this appeal.

J. A. MACDONALD, *Moderator.*  
MALCOLM MACSWEEN, *Clerk.*

2/4/63.

### Tribute to Rev. D. R. MacDonald, Shieldaig

It is with profound regret that the Presbytery learned of the passing away of the Rev. Donald Roderick MacDonald, minister of our congregation at Shieldaig, Ross-shire, which event took place on the 7th day of March, 1963. Mr MacDonald was received as a student by the Southern Presbytery on 23rd November, 1921, after completing a period of war service with the Canadian Forces during the First World War. Previous to his joining the

Canadian Forces he studied at Ripley (Ontario) Continuation School, and Chesley High School (Ontario). After studying at Glasgow University and the Churches Divinity Classes he was licensed and ordained at Tarbert, Harris, on 20th March, 1927, where he spent the greater part of his ministerial life. On 29th October, 1951, he was inducted in our congregation at Shieldaig where he continued to the end. Mr MacDonald was punctual in his attendance at the various Church Courts until a few years ago, when failing health caused him to curtail his activities. He also for a considerable time acted as Convener of the Synod's Sabbath Observance Committee, carrying out his duties with laudable efficiency.

He had a large share of the afflictions of this life, which, we believe, were sanctified to him, and he was enabled to bear them in the strength of grace. Such as were privileged to be intimate with him knew him as one of the humblest of men, who had a kindly nature, and who was a man of prayer. In his intercourse with his brethren in the church courts he was always ready to consider that there might be another motive behind a certain line of conduct than what might appear at first on the surface. This caused him to act with caution, and when the true motive appeared, he often had reason for thankfulness that he did not act according to the first construction that both himself and others might be ready to put on conduct coming to his notice.

The Presbytery hereby place on record their deep sense of the loss sustained by his removal, which they believe to be his great gain. We commit Mrs MacDonald to the care of Him Who has proved Himself as the widow's stay, and his now pastorless congregation to His care as the Great Shepherd of the sheep, praying that in His own time He would provide a pastor after His own heart, who would feed them with knowledge and understanding.

On behalf of the Presbytery,

JOHN COLQUHOUN, *Clerk.*

### **Appeal for Glendale Manse**

The Glendale Free Presbyterian Manse has recently been extensively repaired. The whole roof had to be reslated and all the windows renewed, which, in view of the present-day cost of material and labour has been very expensive. The congregation, though getting numerically smaller, is nobly facing this burden, and have already responded handsomely towards the payment of this debt, but would appreciate help from friends throughout the Church. This appeal is made specially to those who were brought up in the congregation and who are now scattered throughout the

world. Contributions will be gratefully acknowledged by Rev. John Colquhoun, F.P. Manse, Glendale, Skye, and Mr Alex. MacLean, 2 Fasach, Glendale.

The Western Presbytery cordially endorse this appeal.

D. J. MACASKILL, *Moderator.*  
JOHN COLQUHOUN, *Clerk.*

### The Common Market

The Western Presbytery of the Free Presbyterian Church of Scotland, convened at Kyle of Lochalsh, Ross-shire, on the 12th day of March, 1963, hereby testify our unfeigned pleasure that the negotiations for the entrance of Britain into the European Common Market have collapsed. In this they humbly recognise the good hand of the Lord in overturning the plans of our leading politicians in their mad race to bring our Nation into a situation where we would be in a helpless minority among Popish States. We have reason to see in this unexpected turn of affairs an answer to the prayers of the Lord's people, and an encouragement to hope that the Lord yet purposes to show favour to our guilty nation. Moreover, we see in it the sovereignty of God in using, as an instrument, a man who, not only showed base ingratitude to us as a nation for past favours to himself and his nation, but who, whatever good qualities he may have, shows that the fear of God is not before his eyes. It is but another instance of how the Lord who "sitteth upon the circle of the earth" overturns the counsels of men in such a way that the inhabitants of the earth are as grasshoppers in His sight. By the most unlikely and unexpected means "He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way." For this manifestation of the Lord's goodness we ought to be unceasing, in public and private, in rendering thanks to Him, and in pleading for His continued condescension in showing us His loving-kindness which is better than life.

On behalf of the Presbytery,

JOHN COLQUHOUN, *Clerk.*

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### ACKNOWLEDGMENT OF DONATIONS

The General Treasurer, Mr Wm. D. Fraser, 20 Daleview Avenue, Kelvindale, Glasgow, W.2. acknowledges with sincere thanks:—

**Sustentation Fund.**—Psalm 72, v. 17, £16; W. Sutherland, Skelpick, £3; Miss Brown, Hamilton, 8/6; Mrs I. MacKinnon, Luib, £3; Mr P. Robertson, Luib, £2; Mrs E. and J. MacKay, Bettyhill, £2; A Friend, £15.

**Home Mission Fund.**—Psalm 72, v. 17, £4; "In loving memory," £5; A Friend, £5.

**Foreign Mission Fund.**—Psalm 72, v. 17, £10; K. V. Kralingen, Otahuhu, £5; A. MacD., per Rev. D. MacL., £10; Wm. Sutherland, Skelpick, £1; R. H. Conway, £5; A Friend, Edinburgh, per P. A., £5; Friend, Shieldaig, for Clothing Fund, 10/-; A Friend, £10; A Friend, in loving memory of a sister, £20.

The following for Mbuma Hospital: Mrs A. MacLeod, Elphin, £2; Well-wisher, Ullapool, £1.

**Aged and Infirm Ministers', etc., Fund.**—Psalm 72, v. 17, £2; Free Presbyterians of Farr, Bettyhill, £2.

**College Fund.**—Well-wisher, Ullapool, £1; Friend, Shieldaig, 10/-; Psalm 72, v. 17, £2. The following for the New Church Library: A. MacD., per Rev. D. MacL., £10; Applecross Friends, £2.

**Organisation Fund.**—Psalm 72, v. 17, £2; Anon. Edinburgh post-mark, £5.

**General Building Fund.**—Psalm 72, v. 17, £2.

**Mission to the Jews Fund.**—Well-wisher, Ullapool, £1.

**Legacy.**—From the estate of the late Miss Alexandrina MacLennan, Muirbank, Greenhill, Dingwall, the sum of £1,510 11/- for the General Funds of the Church, per Messrs Middleton, Ross & Arnot, Solicitors, Dingwall.

Mr J. Grant, Publications Treasurer, 4 Millburn Road, Inverness, acknowledges with many thanks:—

**Publications Fund.**—Mr M. McL., Glenhinisdale, 7/10; Mrs Turnbull, Dundee, per Mr D. C-M., 8/6; the following for sending books to hospitals, libraries, etc.: Mr C. W. R. Clifton, U.S.A., 12/5; Mr I. McD., Easter Clunes, £3 12/-; Mr N. McD., Mallaig, 7/6; Mr T. McD., Eston, Sask., Canada, £3.

**On behalf of the Trinitarian Bible Society.**—Anon, £1 2s 6d; Lairg Congregation, £10 2/-; Millburn Collecting Boxes, £7 11s 6d.

**Welfare of Youth Fund.**—Friend, Shieldaig, 10/-; Mrs A. McL., Elphin, £1.

**Free Distribution and Magazine Fund.**—Friend, Shieldaig, 10/-; A. McL., Cannich, 2/6; Mr D. B., Niho Niho, New Zealand, £2 2/-; Mr D. McL., Dechmont, 2/6; Mr A. McL., Collam, 12/6; Mr D. A. McA., Stornoway, 2/6; Mr M. McL., Uppen Glenhinisdale, 17/6; In Loving Memory, 18/-; Mr D. M., Tarbert, £1 2s 6d; Friend, 7/6; Mrs A. McG., Ullapool, 2/6; Mrs N. McL., Dundonnell, 2/6; Mr T. McD., Eston, Canada, £3 5s 4d; Mr D. McL., Culnacraig, 7/6; M. S. K. D., £3.

The following lists sent in for publication:—

**Bayhead, North Uist, Congregation.**—Mr A. Macdonald, Treasurer, acknowledges with sincere thanks: Tarbert Friend, £2 for Church decorating expenses; C. Macdonald, Malaglate, 10/- for Manse Repairs, both per Rev. A. M.; Mrs C. Macleod, Baymore, Grimsay, £2; Sollas Friend, per Rev. A. M., £1; Mrs Robertson, Vancouver, £5, all three for Sustentation Fund; Mrs C. Macleod, £1, and Claddach Friends, £2, both for Communion expenses.

**Bonar-Bridge Congregation.**—Mr W. B. Lobban, Bonarbridge, acknowledges with most grateful thanks: £50 from a sincere Friend, "Well-wisher," John 21, v. 5, 6, for Home Mission Fund, and £50 from a sincere Friend, "Well-wisher," Isaiah 38, v. 19, for Home of Rest Fund.

**St. Jude's Congregation.**—Mr D. MacPhail, Treasurer, acknowledges with grateful thanks, £2 from Mrs Wallace, Bearsden, for Trinitarian Bible Society.

**Halkirk Congregation.**—Rev. Wm. Grant gratefully acknowledges £5 from "Harrogate Friend," for Congregational purposes.

**London Church Building Fund.**—Mr John Campbell, Treasurer, acknowledges with sincere thanks: Mr and Mrs MacDonald, Northolt, £1; Anon, London S.W.1 postmark, £2; I. M., in memory of Rev. J. P. MacQueen, £2.

**Wick Congregation.**—Rev. R. R. Sinclair acknowledges with sincere thanks, £1 10/- for Wick Manse Repairs, from Friend, Strathy.

**North Harris Congregation.**—Mr D. Morrison, Treasurer, acknowledges with sincere thanks, £5 in envelope in prayer-meeting collection plate from Well-wisher, Harris, to help missionaries' hires.

**Fort-William Church Building Fund.**—Mr I. Matheson, Treasurer, acknowledges with sincere thanks: Skye Friend, 10/-; Anon, £1; Friend, £5; Mr and Mrs MacKay, Fort-Augustus, £5; Raasay Congregation, £62 10/-; Friend, Glenloy, 5/-, all per Rev. J. A. Macdonald; J. Nicolson, Ardour, £1.

**Kinlochbervie and Scourie Manse Building Fund.**—Mr D. A. MacLeod, Treasurer, Tigh-na-mara, Tarbert, Lairg, acknowledges with sincere thanks: Mr A. Forgie, Redding, second donation, £5; Mrs J. Morrison, Achnairn House, Lairg, "in memory of beloved parents," £5; Friends, Glendale, £4; Lairg Friend, £2.

**Fearn Church Building Fund.**—Mr Wm. Macdonald, 3 Shore Street, Balintore, Fearn, Treasurer, acknowledges with grateful thanks, all per Mrs W. MacKenzie, Inverness: Duncan Chisholm, Inverness, £1; Major Pollock-McColl, £1; "A Friend," Inverness, £5; "M. M.," Stornoway, £5; Miss K. Macdonald, Inverness, £2; Nurse Turner, Lairg, £1; "Kenneth," Inverness, £1; Surrey Family, £3; Anon, £2.

**Lairg Church Renovation Fund.**—Mr Wm. Sim, Treasurer, acknowledges with sincere thanks: "Anon," per Mr John MacKay, Bridgend House, Lairg, £50; I. T., £2.

**Oban Congregation.**—Mr J. Martin, Treasurer, acknowledges with sincere thanks: £100 from A. M., Tobermory postmark, per Rev. M. MacSween, for Foreign Mission Fund; £2 from M. M., Aberfeldy, per Rev. M. MacSween, for Congregational Funds.

**Lochinver Congregation.**—Rev. A. Macaskill acknowledges with sincere thanks: £2 from Well-wisher, Ullapool, per Mr J. Grant; £1 from Friend, Shieldaig, for Sustentation Fund, and 2/6 for door collection; also £40 sent to Trinitarian Bible Society, from Lochinver, Stoer and Drumbeg Congregations.

**Applecross Congregation.**—Mr C. Gillies, Treasurer, acknowledges with sincere thanks, £20 for Mboma Hospital, in loving memory of the late Rev. and Mrs Jas. Fraser, from Mr D. J. Gillanders. This intimation corrects that in March issue, under Shieldaig Congregation.

**Raasay Congregation.**—Mr N. MacLeod, Treasurer, acknowledges with sincere thanks: M. Nicolson, Attadale, per Mr J. Gillies, Elder, £1 for Sustentation Fund; Lewis Friend, per Rev. D. J. MacAskill, £5, and £1 from M. Macleod, Arnish, Raasay, both for Car Maintenance Fund.

**Lochbroom Congregation.**—Mr A. Corbett, Treasurer, acknowledges with grateful thanks: Mr and Mrs D. MacLeod, Culnacraig, Achiltibuie, £6, and Roderick Graham, Greenhill, Achiltibuie, both for Sustentation Fund; Mr Graham, 10/- for Aged and Infirm Ministers', etc., Fund and £1 10/- for T.B.S.; Miss Graham, £2 for Sustentation Fund and £1 for T.B.S.; also £41 sent by Lochbroom Congregation to Trinitarian Bible Society.

**Stornoway Congregation.**—Mr D. J. MacLeod, Treasurer, acknowledges with thanks: £5 from "a Friend," Glasgow postmark, for Congregational Funds; from "a Friend," £3 for Communion expenses and £2 for Mboma Hospital, all per Rev. D. M. MacLeod.

**Ingwenya Mission.**—Mr Jas. Tallach acknowledges with sincere thanks, £5 from Mr Hardy, Toronto, per Rev. A. Macdonald.