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THE LATE REV. JAMES MACLEOD, GREENOCK

Between July, 1962, and March, 1963, three of the ministers of the Free Presbyterian Church of Scotland were removed from the church militant to the church triumphant. One was the subject of this obituary notice. The others were the Rev. D. J. Matheson and the Rev. D. R. Macdonald. An appropriate obituary notice of the Rev. D. J. Matheson has appeared in the *Free Presbyterian Magazine* from the pen of the Rev. Angus F. Mackay and we, in accordance with the wishes of our brethren, have undertaken to collect and publish a few facts about the life and ministry of the Rev. James Macleod. In doing so, we would record our sense of gratitude to the most High for the privilege of an intimate friendship, over a period of years, with those servants of the Lord, now at their everlasting rest.

James Macleod was born on the Island of Raasay on 18th December, 1883. His parents were natives of the Island and his father died when James was only four years old. His grandfather, a pious man, who would have helped the widow in her need, died two years later. Nevertheless, God, according to His own promise, made adequate provision for them. The family was blessed with good health except James, who from infancy suffered from asthma. This condition, however, was cured by an attack of measles, which, in his case, almost proved fatal. Consequently what seemed to be the messenger of death proved to be a blessing. He recovered from the infection, the asthma disappeared and he grew up to be a healthy young man. When he did start school at eight years of age he showed an aptitude for learning and in a short time was able to read and write. Like most of his generation, especially in the Highlands, he left school at the age of fifteen with the elementary education which the village school, in those days, could give. At the age of seventeen he left home for Glasgow in search of work. The journey, by steamer, took three days, and it was on a Saturday he reached his destination. On the following day he attended church and was so horrified at the Sabbath desecration he saw

that he feared God would destroy the city of Glasgow that very day. Sad to say this reverence for the Sabbath soon wore off and in a very short time he found himself on the Lord's Day enjoying sinful pleasures. He attended church when he had occasion to meet friends, and began to regard church going and religion as a farce. He himself confessed that he considered the Bible a book of Jewish fables and found himself entertaining positive animosity to it. His resolve was to shed his religious upbringing and become a practical atheist. At that time controversy was rife between the different bodies of opinion in the Church in Scotland. The German school of Higher Criticism had its teachers in the churches and he found himself inclined to discredit the truth of the Bible. The glorious doctrines of the Word of God were not precious to him then. Therefore, the efforts of those who sought to defend them against the onslaughts of the enemy he did not appreciate. He was so alienated in his mind from the true religion that he made mock of every kind of religion. Ministers, irrespective of their denominational connections were the chief targets of his scorn. At that time the gospel was hid from James Macleod and consequently he identified himself with its enemies and, according to what we have from his own pen, his was not an isolated case. Many of his acquaintances were likeminded, and sad to say not all were recovered from the power of darkness. During the period 1860-92 rapid declension characterised the spiritual life and witness of the Presbyterian Church in Scotland. It was a time when heresy was rife and particularly in the Free Church. This heresy was conspicuous by the determination of its authors to discredit the authenticity of the Bible, and this trend in theological thinking continued until it produced the infamous Declaratory Act in 1892 with its baneful influence on the spiritual life of Scotland. The urge to bring the true religion into disrepute drove James Macleod and many more of his generation from the fold of the church into the ungodly world, where they pursued hard after the pleasures of sin. We do not wonder, though he, in the most vehement language denounced the behaviour of those who would have deprived him of his only hope, the Word of God.

Notwithstanding his hostile outlook on religion, his moral character was good. He was not addicted to strong drink, and dutifully supported his widowed mother. A narrow escape from death in an accident at his work in Glasgow seemed to have had a sobering effect on his mind. Some time after, he changed his employer as the prospects of promotion were better, but when the desired promotion was offered he declined it because Sabbath work was involved. James Macleod was now beginning to realise

that he was accountable to God for his actions. The following, in his own words, is an account of the beginning of the work of the Holy Spirit in his soul: "On a Saturday evening I went with another young person to a dance. The hall was at the lower end of Sauchiehall Street. As I went in I saw several of my acquaintances in the hall. I decided I would not dance, and to avoid offending my friends I walked out. As I was standing on the pavement with my young friend . . . I heard as if it were a voice from the firmament above me saying 'Adam where art thou?'" Stunned with fear, he walked away without telling his friend where he was going, and he must have wandered about the streets for hours as it was early in the evening when he left Sauchiehall Street and he should in twenty minutes time have reached his lodgings, but instead it was 1 a.m. the following day when he arrived. The words, "Adam where art thou," wounded his conscience, and a sense of his own lostness drove him to the brink of despair. During the days that followed, Satan tempted him to indulge his carnal passions and thus save himself from his mental agony. He, however, resisted the temptation for he now realised that he was in the presence of an holy and just God from Whom he could not hide himself. At the time he compared himself to a man under the sentence of death waiting for the day of his execution. The terrors of the Divine Law which he had transgressed pursued him day and night and nothing that he could do would appease his conscience or please God. He prayed, he read his Bible and attended church in order that he might lighten the burden of his guilt on his soul, but all in vain, for in spite of his tears and groans his misery continued month after month until the strain imposed in body and mind became evident. He stopped attending the Free Church of which he was an adherent, but continued to read his Bible, though he found little comfort in it. The first ray of light to penetrate his darkness he found in the words "All refuge failed me, no man cared for my soul" (Ps. 142: 4). He found his own case there, though the passage did not bring deliverance from his terrible bondage. It, however, encouraged him to continue reading his Bible and in doing so he discovered that his own case was not an isolated one. He saw that when the commandment came to Saul of Tarsus sin revived and he died. Yea, he realised that all men were sinners. That knowledge of the Bible, though it had a stabilising effect on his spirit, did not bring the peace of God into his soul. He had to wait the Lord's time for this, and it was on a Sabbath evening that that time came. As he was sitting in his room, mourning over his sins, the thought passed through his mind that he should read his Bible once more. When he

opened it his eyes alighted on the ninth chapter of the epistle to the Hebrews. He came to the eleventh verse, paused, and then continued to the fourteenth verse. At this point light entered and the peace of God pervaded his spirit. James Macleod was born again. By the blood of Christ his conscience was purged from dead works to serve the living God. His own description of that experience was, "There I lay, there I drank peace with God through the blood of Christ." With childlike faith he fed on the sincere milk of the word and Satan dared not tempt him. The doctrines of salvation became most precious to him as he placed himself at the feet of Jesus. He would sit night and day with eyes wet with tears beholding as in a glass the glory of Christ, crucified for him, and the language of his soul was, Christ, "who loved me and gave himself for me."

The peace he had with God continued for some considerable time before doubts and fears appeared. His ignorance of the letter of the Bible gave Satan the advantage over him. The adversary often made him question the existence of some passages of scripture, which formerly afforded him comfort. Once more, darkness, evil thoughts and grave doubts about the salvation of his soul took possession of his mind. He was troubled and in perplexity, while unbelief goaded him with the question, "Where is thy God now gone?" The enemy's temptations, however, could not restrain him from frequenting the throne of grace and searching his Bible. He had the conviction that these alone could give the help he direly needed. Satan's onslaughts made him search the scriptures in order that he might find there the truths that were made precious to him, and in his search he found Satan a liar.

His association with his former companions in sin became a source of great concern to him and he was afraid of meeting them lest he should be tempted to sin with them. This fear, however, was removed, as his former friends no longer regarded him a suitable companion for them. He was also at that time sorely oppressed with the temptation that the gospel, which was made precious to him was no longer preached in the world, because he could not find it in his own church. When labouring under this temptation, a friend suggested he should go with him to hear the Rev. Neil Cameron, St. Jude's, Glasgow. We gather, from Mr Macleod's own reference to this suggestion, that at the time he did not like Mr Cameron or his preaching. Nevertheless, after some persuasion, he agreed to go with his friend. They arrived in good time and Mr Cameron duly appeared, looking stern, serious and grave. The congregation was mainly composed of young people, and Mr Cameron preached law and gospel

to his hearers. Mr Macleod himself used to describe that sermon as powerful and having damnation and salvation running through it from start to finish. He thanked God for the preacher and sermon, in which he found his own case clearly stated. His temptation was broken and an affection in the gospel was formed between himself and Mr Cameron, which proved to be the work of the Holy Spirit. From that day Mr Cameron became his minister, and the friendship formed became more and more intimate as those faithful servants of the Lord contended together for the faith of the gospel.

By that time Mr Macleod's health was badly impaired and gave cause for alarm. He contracted whooping-cough, which seemed to have affected his chest. His doctor ordered him home to Raasay for a complete rest and, after some time there, he completely recovered but he had no desire to return to Glasgow. Instead, he decided to take a share in a fishing boat for his livelihood. This venture, however, proved unsuccessful, and it was becoming more and more evident to him that the Lord had something better for him. At the time the spiritual needs of the people gave him great concern, and though he had as yet no thought of the ministry, he felt a strong desire to proclaim the word of God to his kith and kin. His brothers encouraged him to study for any profession he chose but he could not decide on any definite course. Eventually he decided to emigrate to Canada with his brothers but he soon discovered that this was contrary to the will of God and therefore he could not do it. The matter of preaching the gospel continued to occupy his mind and, having prayed for light on what his duty was, he was led to leave himself at the disposal of Him, Who doeth all things well. He felt that if he were destined to preach Christ to sinners, the Lord would open up the way for him. As he pondered these thoughts in his mind, a letter from the Rev. Alexander MacRae, Portree, reached him, suggesting they should meet on a certain date. Mr MacRae did not disclose in his letter the reason for asking for the interview, but Mr Macleod regarded the request as another step towards the way prepared for him by the Lord. When they met, Mr MacRae told his reason for sending for him. He told Mr Macleod that he wanted him to hold services at the south end of Raasay. After some hesitation he agreed, believing that that was the will of God. It was a decisive moment in his life. The path of duty was made clear to him and, like Paul, necessity was laid upon him to preach the gospel.

After serving as a lay preacher for some time in Raasay, he resolved to study for the ministry in the Free Presbyterian Church. He took his arts course in Glasgow University and

studied theology under the tutorship of the late Rev. J. R. MacKay, M.A., Inverness. After completing his theological course, he was licensed to preach the gospel by the Western Presbytery of the Free Presbyterian Church of Scotland at Portree on the 16th of April, 1919, and he was ordained by the same court at Kyle of Lochalsh on 17th June of the same year. Immediately after his ordination he was sent as the church deputy to Canada. There he laboured among the church people until the following year, when he returned to be inducted on 7th September, 1920, to the pastoral charge of the Glendale congregation. There he remained until January, 1932, when he was translated to the charge of the Greenock congregation. In both congregations he had seals of his ministry, and though he often complained of lack of fruit, he was not left without evidences of the blessing of God on his ministry. Although he was often approached to accept a call to other congregations, he remained to the end in Greenock. During his long pastorate of the Greenock congregation the recorded testimony of the Kirk Session was that he endeavoured by Divine grace to faithfully warn sinners of their sins and of the certainty of perishing eternally if they did not repent. It is also recorded that the gospel preached by him became the power of God unto salvation to many souls. Mr Macleod's labours were not by any means confined to his own congregations. He assisted his brethren at communions, where his services were in great demand and highly prized by the Lord's people. The unconverted listened with attention and interest to his powerful sermons. Few of the ministers of the church were better known not only to the church people but to those of other denominations also. He travelled widely at home and on various occasions visited the congregations of the church in Canada and the U.S.A. During those visits he met many types who enlarged his vision of the spiritual needs of mankind. His interests were world-wide because he fervently desired the coming of God's kingdom in the earth. Anything suggestive of opposition to this kingdom Mr Macleod could not tolerate. He was as convinced as John Calvin (Calvin, Knox and Boston were his favourite authors) that the Papal system was the devil's masterpiece whereby he ruined souls. Consequently with pen and word he exposed its machinations. This necessitated a close study of Roman Catholicism, and Mr Macleod could be regarded as an authority on the subject. Other forms of Satan's kingdom came under his scrutiny and exposure. He was on several occasions Moderator of Synod, he was for a time Convener of the Foreign Mission Committee, and he served on many of the Synod Committees.

During his long ministry he saw many changes in his own

country and throughout the world. He lived through two world wars and saw their momentous effects on the lives and behaviour of men everywhere. He welcomed the improvement in the social and material conditions of his own people and others, but over against that he saw a moral and spiritual pattern developing, which caused him deep concern. He lived to see a materialistic spirit abroad, which set at naught spiritual values, and he was not silent in warning the nation of the danger. This contrasted unfavourably with the moral and spiritual conditions in his early life. While there was much ungodliness then, the witness for the claims of the Divine law was clear and uncompromising. Mr Macleod saw the tail end of a season when vital godliness characterised the life of the Highlands, and he mourned to see the spiritual desolation which had already covered the south of Scotland and was moving northward. He did what he could to warn his fellow countrymen of the danger, but apathy too often was the response to his clarion call.

Readers of the magazine will be familiar with Mr Macleod's discourses which have appeared in these pages. As an example of his preaching we may quote from a sermon he preached in St. Jude's, Glasgow, on 18th May, 1937:

"Let us now briefly consider the ministry of the everlasting gospel. We can never understand the gospel nor be able to preach it unless we are born again. Every preacher of the everlasting gospel, before he can preach in accordance with the mind of God as set forth in His own Word, must be born again. It is no proof at all that you are born again to be a mere minister, an elder, or church member. That is not the new-birth; church membership is not a qualification for heaven. It is essential to be in Christ by faith otherwise you can not be a servant of Jesus Christ in the gospel ministry. There are thousands of men out today who prove by their conduct, and public statements, that they are not in Christ because they do not believe the Word of God. If they do not believe the inspired Word how can they accept the Word incarnate. They are hirelings, not servants of Jesus Christ."

However, as Dr. Chalmers has said, "Many of the constituents of spoken eloquence cannot be embodied in a volume or offered to the public eye through the medium of authorship. There are the tones of earnestness, which may be heard; the manner of sincerity, which may be witnessed; the eye of intelligent sensibility, which may be seen; the vehemence of an impassioned delivery, which may be made to stimulate and to warn the spectator; that significance of gesture and action, which carries in it a real conveyance, both of meaning into the understanding and

of affection into the heart of those who are listening. Every one of these may tell most eloquently and powerfully upon an audience and yet none of these can be introduced by any artifice of human skill within the limits of a written composition."

The spoken eloquence of the Rev. James Macleod with its tone of earnestness and impassioned delivery cannot be embodied in an obituary notice. One had to hear him to be able to appreciate his stature as a public speaker. He had the innate art of holding the attention of his audience, even when they were secretly roused to no ordinary indignation against his doctrine. Those of us who heard him must confess that he was a born orator. This native talent became most evident when he spoke in Gaelic—his native tongue. Of a very striking appearance and endowed with a strong personality, a powerful intellect, a wide interest in people, a love for justice, a capacity for acquiring knowledge as well as a determination to impress his hearers with the importance of his subject, he was well fitted to take his place among public speakers. These gifts, however, in the natural man were only the water in the pots of stone. It was when this water was turned into wine that the Rev. James Macleod became a true herald of the cross—a Jeremiah in his own generation. He was one who never minced his words when denouncing sin, nor spared his tears over a back sliding people. He loved his nation and did his best to persuade it to return to the "old paths." At the throne of grace he embraced within the compass of his petitions all nations, and it is our conviction that these will one day be answered. He was often misunderstood and was regarded by his adversaries as a sectarian whose interest in others was purely selfish. The truth is that he earnestly desired the salvation of souls whether these were Jews or Gentiles. His contacts outside his own denomination were frequent and wide and, with few exceptions, profitable.

His general health continued good almost to the end, which came rather unexpectedly. He arrived at Edinburgh on Wednesday, 14th November, 1962, to assist at the communion. He seemed to be in his usual health and was very happy in his mind. That evening he preached with his customary zest and very acceptably. On Thursday evening he preached a most impressive sermon on the words "I live by the faith of the Son of God, who loved me and gave Himself for me" (Gal. ii: 20). He proclaimed the gospel with liberty and unction. At night he retired feeling well and very happy as he spoke about the love of Christ. Early on Friday morning, however, he took a stroke, which paralysed his right side, and the end seemed near. It was his own desire to depart this life then, and that desire he

expressed in those words, "I want to go to be with my dear Saviour for I am tired of sin and of sinning." Nevertheless, the hour of his departure had not yet come and he lived until 8th January, 1963. During his short illness he endured considerable bodily distress but his end was peaceful. The news of his death was received with great sorrow everywhere. A prince and great man had fallen in Israel; another praying voice was silenced and another breach made in the ranks of the watchmen on the walls of Zion. The Rev. James Macleod had entered into the joy of his Lord while his admirers and friends mourned the loss.

His mortal remains were taken to Skye from his son-in-law's house in Larbert to be buried in Dunvegan cemetery beside the grave of his daughter, Daisy, who passed away in 1954. She also feared the Lord and her end was peace. The large attendance of people of all denominations at his funeral bespoke how highly respected he was.

To his sorrowing widow, his family and brother we extend our sincere sympathy in their sore bereavement. We also express our sympathy with his congregation in the great loss they have sustained. May the God whom their friend served be their God. "The just shall be had in everlasting remembrance."

D. C. and J. M.

POLITICAL AND SPIRITUAL DANGERS OF ROMANISM

*By the Rev. Dr. Hugh Farrell, formerly a Carmelite Friar **

A thing I always do in the United States before I start speaking to any group is to present my credentials. After all, you do not know me and I do not know you. I am sure that most of us have a common bond here of belonging to the Lord, of being Evangelical Christians, and believing in and upholding the Gospel of our blessed Lord and Saviour Jesus Christ. But had I been here seven or eight years ago that would not have been true of me. Not that I did not uphold our Lord and Saviour Jesus Christ, but I was very much an Anglo-Catholic and a Modernist.

Twenty years ago when I left the Roman Catholic Church where I had been for many years a monk in the Carmelite Order, I became an Anglican minister or an Episcopalian minister as we call such a person in the United States of America. For 15 years I served in various parishes and several chaplaincies. I felt that being an Anglo-Catholic was the most satisfactory thing and I also prided myself on my Modernism.

* This article appeared in "The English Churchman," 29th September, 1961, and is published here by permission of the Editor of the said paper. It is of interest in view of the present Vatican Council in Rome.—Editor.

Then six years ago, by the grace of God, He who foreknew me and predestined me to be made in the image and likeness of His Son, called me to grace. From that moment on, I set out in the work that I am doing now.

What am I doing? I am not here as a rabble-rouser. I am not here to incite you against your Roman Catholic relatives, friends or neighbours. You may come up to me afterwards and say, "I have very fine Roman Catholic neighbours." Well, I can go one better. I have very fine Roman Catholic brothers and sisters, and I know there are many good Roman Catholics. But on the other hand, because of my long years of education, and my long years in the monastery, I also know the insidious way in which the Roman Catholic Church goes about to achieve its end. This may seem very improbable to you, because knowing these neighbours, you are judging the entire Roman Catholic Church by them. I would ask you to do this, if you really wish to understand the Roman Catholic Church: *go to Spain*. Spain is the bulwark of the Roman Catholic Church. The Roman Catholic Church prides itself on the fact that Spain is the most Catholic of all nations. Therefore go to Spain, as I do every two years, and live there for a while. Go into South America, into Colombia and some of the dominantly Roman Catholic countries. Go also into parts of Europe that are not entirely Roman Catholic countries, such as South Germany, Austria, parts of Switzerland, the Roman Catholic cantons of Switzerland, and then you will see the Roman Catholic Church at its work. If you still disbelieve what I am saying here to-day, come to America.

U.S.A. Roman Catholic

Now you may well say that the United States of America is a Protestant country. There are about 200,000 Protestant ministers in the United States who are suffering from the same delusion. They still think it is a Protestant country, yet if they are to face up to the facts politically and spiritually, they will see that beginning with 1960, United States of America ceased to be a Protestant nation and became Roman Catholic. To-day in the United States we number 180 million people (our latest census is not in), and out of that 180 million people, there are 40 or 42 million Roman Catholics. I know some of the young minds are working right now and telling me that I do not know my mathematics, because 40 million is certainly not the majority as far as 180 million is concerned, *but it is the majority because that 40 million is a consolidated, a concentric group. It is a working group, and it knows what it is doing.* Also remember this, those of you who know anything about Irish Roman Catholicism, that the hierarchy

in the United States is 90 per cent. Irish, either born in Ireland, or at the most second generation Irish. They are determined to see that the United States of America is under the authority of the Pope, and have done very well up to this date.

If I paint you a picture of what happened in the United States of America in the past 30 years, you can see what is happening now in Britain, and will have been accomplished, unless God prevents it happening by a miracle, by the year 1975. That is the date, back in the "thirties," that the Roman Catholic Church set as the time for the "Dowry of Mary" to be returned to the Bishop of Rome. They decided that 1975 was the time to aim for when England would become Roman Catholic. And they are doing very well despite the fact that there are only about five million Roman Catholics in the British Isles.

Now what happened in the United States? Back when I was in the Seminary, that is studying for the priesthood before I entered the monastery, a plan was established, beginning with the defeat of Alfred E. Smith for the Presidency of the United States in 1928. This plan came into effect in approximately 1930-31. I do not remember the exact date, because the exact date was not important to me. The date that was important to me was the year 1960 because they declared at that time, if their plan went well, if all Roman Catholics co-operated, then by 1960 the United States of America would be dominated by Roman Catholic influence. This did not seem possible back in 1930. Actually there were 17 million Roman Catholics in the United States and a great majority of them were to be found among the immigrants—Italians, Poles, Irish and what have you from Europe. We in America discounted their influence. I did not, because I was one of them. The American Protestants themselves discounted their influence because they said, "After all they are foreigners and what can they hope to accomplish?" So very benignly they looked upon them as having certain ambitions, but felt it was impossible for them to achieve those ambitions because Protestantism was alive and alert—at least they thought so! The Roman Catholic Church very nicely allowed them to suffer under that illusion. As a matter of fact, they encouraged it, and they kept very much underground. What they did was organise on a local basis. Whenever there was an assembly man or a council man or a local government representative to be elected, the Roman Catholics would pull for one of their members, saying, "Well, after all, there are two or three Protestant members on the council and why should there not be a Roman Catholic member?" This seemed to the Protestants to be very just, and so in most cases

the Protestants supported the election. Then when the Roman Catholic member was elected, whether it was on the council or borough council, they would never permit any kind of legislation that was detrimental to the Roman Catholic Church to be enacted. If an attempt were made to do so they would immediately cry out "This is bigotry. This is not Americanism. We must not allow this thing to happen in this country because all of us have freedom." But on the other hand, if anything was necessary for the good and growth of the R.C. Church, they would always get up and say, "Now this is a thing we should do to show that we are not prejudiced—that we are not bigots, and that we love our brethren and we want to share all things equally with them." Of course this is the great Jesuitical plan. It has been carried on, historically speaking, since the foundation of the Jesuits. Possibly you may not know the Jesuits are regarded as the vanguard of the Pope, the vanguard of the Roman Catholic Church—the Papacy. They go in ahead, they lay plans, they infiltrate, and whatever they do is all right because their motto is, *Ad maiorem gloriam Dei* ("To the greater glory of God"). They feel that since the end, the terminus, determines the sin, whatever they are doing is morally right because the end is good. They are trying to add to the glory of God, which in their mind is the glory of the Roman Catholic Church.

Rome and Communism

So from this, a local basis, they then have stepped up into our state government. As you know, our country is divided into 50 states. Each state is fairly independent from the other, and also from the Federal Government, although that freedom is gradually being taken away. On the state level, they elected their assembly men, their legislative members, their State Senators and their governors, so that to-day out of the 50 governors recently elected in United States, there are 22 Roman Catholic governors—far out of proportion to their number. Also every large city, north of the Mason Dixon line (this is the surveyors' line that separates the North from the South and is the line of demarcation in the Civil War), and that includes among others Boston, New York, Pittsburgh, Philadelphia, Washington D.C., Chicago, Detroit, San Francisco, Los Angeles, is Roman Catholic. I could go through many of the other cities and name them—and all of them have a Roman Catholic Mayor, and they are entirely dominated by the Roman Catholic Church. This is simply because the Protestants sit back and say, "Now if we stand up for what we believe is right, our priceless heritage, this Protestant heritage, we shall be counted as bigots by the Roman Catholic Church, and we do not

want to be called bigots. Therefore we shall compromise and we shall win them because they will see that we are charitable." The Roman Catholics laughed at them. I used to laugh at them. I used to think, "How stupid can you get?" And remember this is the very policy that the Communists pursue. They have taken many hints from the Roman Church and have developed them. They cry out, for instance, "We must not go to war" and at the same time they are the first ones who start again making their bombs and finding out how good their bombs are. You must not look at their actions, you must not look at what they are doing. You must look at what they are saying. And so with the Roman Catholic Church.

Now you may say, "Do they realise that they are being insidious?" No, because they believe so firmly in what the Roman Catholic Church teaches that they can see nothing else. Therein lies the spiritual danger, and why? Because Roman Catholics are taught that anything that the Church does not teach or profess is evil, and because they claim that if it were good, the Roman Catholic Church would believe it. Now Roman Catholics believe in the Scriptures, but, on the other hand, they are not permitted to interpret the Scriptures. They claim that the Roman Catholic Church has always interpreted and taught the Scriptures according to the unanimous consent of the Holy Fathers, that is Jerome, Cyril, Athanasius and others. Yet if you know the writings of the early Fathers, if you have made a study of them (Roman Catholic priests study them so they should know better), you will find that the early Fathers did not interpret the Scriptures as the Popes interpret them to-day. Also the Roman Catholic Church claims that it alone is the one, holy, catholic, and apostolic church. That they are the true church, and no one outside of that church has a chance for salvation unless they are ignorant of the teachings of the Roman Catholic Church. That it is possible for Protestants to be saved, but only if they are ignorant of the teachings of the Roman Catholic Church. If they refuse to profess a belief in the teachings of the Roman Catholic Church, although they know about them, then they are in danger of eternal damnation. If you doubt this, I refer you to "Fundamentals of Catholic Dogma" by Ludwig Ott, an outstanding Roman Catholic theologian. This book is published by the Roman Catholic Church. Turn to page 312 and you have your reference right there. *Extra ecclesia non est salus* ("Outside the Church there is no salvation") and down in the second paragraph it states, "By faith it is to be firmly held that outside the apostolic Roman Church none can achieve salvation." This was enunciated

by Pope Pius IX, who lived in the last century. Wherever any article in the Roman Church begins "De Fide," that is "By faith," you have to hold and profess it under the pain of eternal damnation.

Great Danger

This is the great spiritual danger we face to-day in our evangelical Christianity. Due to the dissemination of their doctrine, due to the fact that they have this great scheme which they are carrying out, and due to their great publicity and propaganda, we are beginning to accept the fact that possibly the Roman Catholic Church may be half right. Whenever we accept the proposition that the Roman Catholic Church may be half right, we say then, "Would it not be logical to go ahead and join with them because then we can help reform the Roman Catholic Church? We can reform the Roman Catholic Church from within." Now this error has been committed by many a young lover. They have known a person who was addicted to alcohol and have said, "If I only marry this person, I will reform this person, because my love will be great enough to teach him that he is doing wrong, or that he is hurting himself or hurting his family." But if you look at the cases of alcoholics that have been reformed by marrying them, you will find there are very few.

The Roman Catholic Church can never abdicate her position, can never change her doctrine because otherwise she will cease to be the Roman Catholic Church.

Now what is the major difference between ourselves and the Roman Catholic Church? Well, briefly it is this. First of all there is only one infallible teacher in all Christendom and that is the Pope. Only he may make an infallible pronouncement and whatever he declares to be a faith, you have to believe. For instance in 1950 he declared that the body of Mary, the Mother of Jesus Christ, is now in heaven at the right hand of God; the physical, corporate body of Mary is present there, and any Roman Catholic who denies this truth will go to hell. That is if they persist in their denial. Up to 1950 Roman Catholics could believe it or not. Many Roman Catholics possibly will tell you, not thinking, that he has not made an infallible pronouncement, but that is ridiculous. As a matter of fact, in 1854, the Pope declared that Mary was Immaculately Conceived—that is that Mary was ever without sin, was ever without a stain of sin, that she was born without sin. Then in 1870 he declared that Roman Catholics must believe this doctrine because from now on he was to be held as infallible.

Another difference is that of the question of the hierarchy. The

power comes from the Holy Ghost to the Papacy, the Pope. He in turn, and he alone, can appoint the bishops throughout the world, so the bishops are dependent on him for their appointment, and whatever power they enjoy is enjoyed in his status because he is the universal bishop of the world, and they merely participate in his bishopric. He has the right to consecrate them, he has the right to depose them, he has the right to appoint them, he has the right even to take over their diocese. Then since he is the one infallible teacher in Christendom as far as the Holy Scriptures, and all the doctrine concerning the Holy Scriptures is concerned, you have to believe if you are a Roman Catholic that he alone can tell you what the Scriptures teach. You may argue with me that Roman Catholics are allowed to read the Scriptures, and therefore, it is logical that they may see the truth as revealed in the Scriptures. But whenever Roman Catholics come to a point in the Scripture which differs from the teaching of the church, or seems to differ from the church, immediately they think "I do not understand this correctly because it is not the teaching of the church" and so they close their mind. When you are dealing with a Roman Catholic you will soon recognise that they separate their mind into departments, and when they open one department to you they will close the other. They have to do this because if they ever come to the point where they recognise the validity of the teaching of the Scriptures, where they recognise the authority of God's Word, then of course they will doubt many things their church teaches.

Another major doctrinal difference is the doctrine of Mary. Mary is gradually taking the place of our blessed Lord and Saviour Jesus Christ. There is no one here who honours Mary more than I do. I love Mary as the Mother of my Saviour. I love Mary as the one chosen by Almighty God that she might give flesh and blood to His only begotten Son, who has existed from all eternity. Who is co-equal with the Father. Because remember Jesus Christ is eternal. It is only as Man that He had His beginning. God chose this vessel. God gave her a purpose and she fulfilled that purpose. But God did not raise her to the dignity of a deity. You can see this very well if you read the Gospel. You will not see any mention of her divinity there. Obviously she has fulfilled a purpose. She was honoured for this, but there was no idea of elevating her to a status, which, if it continues, will destroy the Trinity itself. At the next Ecumenical Council, which the Pope is now planning, and I know some of the plans because I spent the winter in Rome, you will find that they will declare that no grace comes to men except through Mary; they say,

Ab Jesu per Mariam ("From Jesus through Mary"). She is called "the channel of all graces." If you look in their Missal for the optional Mass, you will find ascribed to her there the title "Mary, Mediatrix of all graces," the "co-redemptrix of the human race." This is very dangerous because as you elevate Mary you take away from the Son. The only commandment we have from Mary is the one she gave concerning her Son at the wedding feast of Cana: "Do what he tells you to do." Therefore we have it from her own lips that she wants us to follow her Son and do His Will in regard to our spiritual life, and to our whole life.

(To be continued)

THE CHRISTIAN IN COMPLETE ARMOUR

By Wm. Gurnall, A.M.

(Continued from page 200)

Secondly: Our obedience and comfort are strong or weak, as our faith is on this principle.

(1) Our obedience; that being a child of faith, partakes of its parent's strength or weakness. What an heroic act of obedience did Abraham perform in offering up his son! His faith being well set on the power of God, he carries that without staggering which would have laid a weak faith on the ground. No act of faith more strengthens for duty than that which eyes God's almighty power engaged for its assistance. "Go in this thy might," said God to Gideon, "have not I called thee?" As if He had said, "Can I not, will I not, carry thee through thy work?" Away goes Gideon in the faith of this, and doth wonders. This brought the righteous man from the east to God's foot; though he knew not whither he went, yet he knew with whom he went, God Almighty. But take a soul not persuaded of this, how uneven and unstable is he in his obediencial course! Every threat from man, if mighty, dismays him, because his faith is not fixed on the Almighty; and therefore he will sometimes shift off a duty, to comply with man, and betray his trust into the hands of a creature, because he hath fleshly eyes to behold the power of man, but wants a spiritual eye to see God at his back, to protect him with His almighty power: which, were his eyes open to see, he would not be so routed in his thoughts at the approach of a weak creature: "Should such a man as I flee?" saith good Nehemiah, chapter vi. 11. He was newly come from the throne of grace, where he had called in the help of the Almighty: verse 9. "O God, strengthen my hands." And truly now he will rather die upon the place than disparage his God with a dishonourable retreat.

(2) The Christian's comfort increaseth or declines as the aspect of his faith is to the power of God. Let the soul question that, or his interest in it, and his joy gusheth out, even as blood out of a broken vein. It is true, a soul may scramble to Heaven with much ado by a faith of recumbency, relying on God as able to save, without this persuasion of its interest in God: but such a soul goes with a scant side-wind, or like a ship whose masts are laid by the board, exposed to wind and weather, if others better appointed did not tow it along with them. Many fears like waves ever cover such a soul, that it is more under water than above; whereas one that sees itself folded in the arms of almighty power, O how such a soul goes mounting before the wind, with his sails filled with joy and peace! Let afflictions come, storms arise, this blessed soul knows where it shall land and be welcome. The name of God is his harbour, where he puts in as boldly as a man steps into his own house, when taken in a shower. He hears God calling him into this and other of His attributes, as chambers taken up for him: Isa. xxvi. 20, "Come, My people, enter thou into thy chambers." God calls them His, and it were foolish modesty not to own what God gives. Isa., xlv. 24, "Surely, shall one say, In the Lord have I righteousness and strength;" that is, I have righteousness in God's righteousness, strength in His strength; so that in this respect Christ can no more say that His strength is His own, and not the believer's, than the husband can say, "My body is my own, and not my wife's." A soul persuaded of this may sing cheerfully with the sharpest thorn at his breast; so David, Ps. lvii. 7, "My heart is fixed, O God, my heart is fixed: I will sing and give praise." What makes him so merry in so sad a place as the cave where he now was, he will tell in verse 1, where you have him nestling himself under the shadow of God's wings; and now well may he sing care and fear away. A soul thus provided, may lie at ease on a hard bed. Do you not think they sleep as soundly who dwell on London Bridge, as they who live at Whitehall or Cheapside, knowing the waves that roll under them cannot hurt them? Even so may the saints rest quietly over the floods of death itself, and fear no ill. . .

Use 3. This speaks to you that are saints indeed. Be strong in the faith of this truth, make it an article of your creed: with the same faith that you believe there is a God, believe also this God's almighty power is thy sure friend, and then improve it to thy best advantage.

As, First. In agonies of conscience that arise from the greatness of thy sins, fly for refuge to the almighty power of God. Truly, sirs, when a man's sins are displayed in all their bloody

colours, and spread forth in their killing aggravations, and the eye of conscience awakened to behold them through the magnifying glass of temptation, they must needs surprise the creature with horror and amazement, till the soul can say with the prophet, for all this huge host, "There is yet more with me than against me." One Almighty is more than many mighties. All these mighty sins and devils make not any almighty sin, or an almighty devil. Oppose to all the hideous charges brought against thee by them, this only attribute, as the French ambassador once silenced the Spaniard's pride in repeating his master's many titles, with one that drowned them all. God Himself, Hosea xi. 9, when He had aggravated His people's sins to the height, then to show what a God can do, breaks out into a sweet promise: "I will not execute the fierceness of My anger." And why not? "I am God, and not man." I will show the almightiness of My mercy. Something like our usual phrase, when a child or a woman strikes us, "I am a man, and not a child or woman, therefore I will not strike again." The very considering God to be God, supposeth Him to be almighty to pardon, as well as to avenge, and this is some relief; but then to consider it is almighty power in covenant to pardon, this is more: as none can bind God but Himself, so none can break the bond Himself makes; and are they not His own words, that He will abundantly pardon, Is. lv? He will multiply to pardon; as if He had said, "I will drop mercy with your sin, and spend all I have, rather than let it be said My good is overcome of your evil."

Secondly. Improve this almighty power of God, and thy interest therein, in temptations to sin, when thou art overpowered, and fleest before the face of thy strong corruption, or fearest thou shalt one day fall by it. Make bold to take hold of this attribute, and reinforce thyself from it again to resist, and in resisting, to believe a timely victory over it. The Almighty God stands in sight of thee while thou art in the valley fighting, and stays but for a call from thee when distressed in battle, and then He will come to thy rescue: Jehoshaphat cried when in the throng of his enemies, and the Lord helped him; much more mayest thou promise thyself His succour in thy soul-combats. Betake thyself to the throne of grace with that promise, "Sin shall not have dominion over you;" and before you urge it (the more to help thy faith), comfort thyself with this, that though the word "almighty" is not expressed, yet it is implied in this and every promise, and thou mayest without adding a kittle to the Word of God, read it in thy soul: "Sin shall not have dominion over you, saith the Almighty God;" for this and all His attributes are the constant seal to all His promises. Now soul, put the

bond in suit, fear not the recovery: it is debt, and so due. He is able whom thou suest, and so there is no fear of losing the charge of the suit; and He that was so gracious to bind Himself when He was free, will be so faithful (being able) to perform now He is bound; only while thou expectest the performance of the promise, and the assistance of this almighty power against thy corruptions, take heed that thou keep under the shadow of this attribute, and condition of this promise, Ps. xci. 1. The shadow will not cool, except in it; what good to have the shadow, though of a mighty rock, when we sit in the open sun? to have almighty power engaged for us, and we to throw ourselves out of the protection thereof by bold sallies into the mouth of temptation? The saints' falls have been when they run out of their trench and hold; for, like the conies, they are a weak people in themselves, and their strength lies in the rock of God's almightiness, which is their habitation.

Thirdly. Christian, improve this when oppressed with the weight of any duty or service, which in thy place and calling lies upon thee. Perhaps thou findest the duty of thy calling too heavy for thy weak shoulders; make bold by faith to lay the heaviest end of thy burden on God's shoulder, which is thine (if a believer as sure as God can make it by promise, when at any time thou art sick of thy work, and ready to think with Jonas to run from it; encourage thyself with that of God to Gideon, whom He called from the flail to thresh the mountains. "Go in this thy might; hath not God called thee?" Fall to the work God sets thee about, and thou engagest His strength for thee. "The way of the Lord is strength." Run from thy work, and thou engagest God's strength against thee; He will send some storm or other after thee to bring home His runaway servant. . . .

In a word, Christian, rely upon thy God, and make thy daily applications to the throne of grace for continual supplies of strength. You little think how kindly He takes it, that you will make use of Him; the oftener the better, and the more you come for, the more welcome; else why would Christ have told His disciples, "Hitherto ye have asked nothing," but to express His large heart in giving? loth to put His hand to His purse for a little, and therefore by a familiar kind of rhetoric induces them to rise higher in asking. As Naaman when Gehazi asked one talent, entreats him to take two: such a bountiful heart thy God hath, while thou art asking a little peace and joy, He bids thee open thy mouth wide, and He will fill it. Go and ransack thy heart, Christian, from one end to the other, find out thy wants, acquaint thyself with all thy weakness, and set them before the Almighty, as the widow her empty vessel before the prophet;

hadst thou more than thou canst bring, thou mightest have them all filled. God hath strength enough to give, but He hath no strength to deny: where the Almighty Himself (with reverence be it spoken) is weak; even a child, the weakest in grace of His family, that can but say Father, is able to overcome Him; and therefore let not the weakness of thy faith discourage thee. No greater motive to the bowels of mercy to stir up almighty power to relieve thee, than thy weakness, when pleaded in the sense of it. The pale face and thin cheeks (I hope) move more with us, than the canting language of a stout, sturdy beggar. Thus the soul that comes laden in the sense of his weak faith, love, patience, the very weakness of them carries an argument along with them for succour.

LETTER FROM REV. P. MZAMO

Mbumba Mission,
P. B. T. 206,
Bulawayo.
16/7/63.

Dear Mr Maclean,

We had a pleasant and restful voyage, although the sea was rough for the last four days. Mr Mpofu felt sea sick. He got over it after two days.

We found our wives and families well and anxious to see us back. Mission friends and church people are all well and enjoy a measure of peace. It is all of the Lord's goodness.

Psalm Books. Surcharge was £11 13s 9d which I paid on the boat. I left the cases at Cape Town dock sheds to be railed to Bulawayo in a goods train which is cheaper than railing them in a passenger train. I expect them to be in Bulawayo this week.

Mr MacDonald and I would very much appreciate if the surcharge and railage be paid from our end. I hope you will be agreeable to this suggestion.

Mission News. Mr Campbell and Miss Fraser, Mr Tallach and Miss Mackenzie have announced their engagements to marry on the 30th of August, 1963. Marriage service and reception will be conducted at Zenka, D.V. They have asked me to marry them. This will be quite an appreciated change in the life of our mission staff.

Mr Van Woerden appears to be back to his normal health. We have reason to be thankful to the Lord of Life.

I wish to thank you very much for making our visits in Scotland and Holland successful. It has been a wonderful experience and we enjoyed every day of our short stay.

May the presence of the Lord be with you.

Best regards to your wife and family and to all church friends in Glasgow.

Yours very sincerely,

P. Mzamo

LETTERS FROM THE LATE MR ALEX. MPOFU

Nkai School,
P.O. Nkai,
Bulawayo,
S. Rhodesia.

Rev. D. Maclean,

It gives me a pleasure to write to you. The Lord brought us safely to our places. We had a good voyage, although the sea was rough for the last four days, nevertheless we were kept. We found all well. We were met by Rev. A. Macdonald. We were at Ingwenya for the week-end. We passed to our places on Monday. The Zenka people were all well. My wife and family were all well, the congregation too. I hope the Lord will help me in remembering my visit to Scotland and Sermon I listened to, and many of the Lord's people and their prayers, and to be the means of keeping my soul closer to the Lord.

My wife joins me in sending wishes to you, Mrs Maclean and family.

Yours sincerely,

A. B. Mpofo.

Nkai School,
P.O. Nkai,
Bulawayo,
S. Rhodesia.

Rev. R. R. Sinclair,

We had a good voyage and we got home alright. My wife and children were all well. We have started our visiting the schools with Rev. Campbell last Sabbath. We were in one of our schools started this year away up in the north. As we were going to church we met a man who was going somewhere. We stopped and had a talk with him, warning him and again trying to show him that this was the day of the Lord, a day of rest and worship, not a day for visiting friends. The poor man gave a simple answer and said "yes, I know, but it is God who permitted me to go. God knows all my troubles." But we showed him that the great trouble lies beyond the grave for breaking God's law. You can see what sort of people we meet.

We pray that the Lord may send his Holy Spirit to come and open the eyes of the poor sinners that they may hear the true gospel.

I hope you might have heard that Rev. Campbell and Mr J. Tallach, if God Will, are getting married on the 30th August.

My wife joins me in sending best wishes.

Remember me to your daughter and friends.

Yours sincerely,

A. B. Mpofu.

GLEANINGS

Extract From Samuel Rutherford

Neither all the devils in Hell, nor all the temptations of the world, can hurt that man that is kept humble and depending on Christ.

If good men are sad, it is not because they are good, but because they are not better.

All God's children have received God's Spirit, whereby they are made humble, believing, and holy; humble in regard of their sins, believing in regard of Christ, and holy in regard of their conscience and care to keep all God's commandments.

When Paul was a Pharisee, he thought he was blameless; when he was a Christian, the chief of sinners: before, anything but Christ; now, none but Christ. Possibly a Christian's enemies may spoil him of his common mercies; but they shall never rob him of his covenant mercies. A Christian shall be here as long as he hath any work to do for Christ, or as long as Christ hath any work to accomplish in him: Christ will fit him for Himself, and then take him to Himself.

God over-reaches the devil, and makes him instrumental for good, when he designs hurt and mischief.

If there had not been such a thing as the grace of Jesus I should have long since given up Heaven, with the expectation to see God. But grace, grace, free grace, the merits of Christ for nothing, white and fair, and large Saviour mercy, have been, and must be the rock that we drowned souls must swim to.—Rutherford.



The Robe and The Blanket

An Indian and a white man were both struck under conviction by the same sermon. The Indian was shortly after brought to rejoice in pardoning mercy. The white man was for a long time under distress of mind, and at times almost ready to despair; but at length he was also brought to a comfortable experience of forgiving love. Some time afterwards meeting his red brother, he thus addressed him: "How is it that I should be so long under

conviction, when you found comfort so soon?" "O brother," replied the Indian, "me tell you. There come along a rich prince; he promised to give you a new coat, you look at your coat and say, 'I don't know, my coat pretty good, I believe it will do a little longer.' He then give me a new coat. I look on my old blanket; I say 'this good for nothing. I fling it right away and take my new coat. Just so, brother, you try to make your old righteousness do for some time, you loth to give it up; but I glad to receive at once the righteousness of the Lord Jesus Christ.'"—Extracted.

* * * *

Bird of Providence

"In February, 1788, soon after the first colonisation of Eastern Australia, an outpost was established on Norfolk Island," said Mr A. J. Marshal, D.Phil., D.Sc., speaking in a BBC programme.

"Early in 1790, the officers and men suffered famine after their supply ship was wrecked. Then, just when things looked worst, the Pacific air rained flesh in the form of a then unknown shearwater or mutton-bird.

"These long-winged petrels came from the sea a little after sunset 'like a shower of hail.'

"They burrowed in thousands into the island until it became 'as full of holes as any rabbit warren.' The starving settlers feasted on the birds and salted hundreds of carcasses. They called this tube-nosed Shearwater 'The Bird of Providence' and it is still so-called in Australia to-day."—Examiner 26/2/58.

SYNOD TRIBUTE

The Late Rev. D. R. MacDonald, Shildaig

The Synod of the Free Presbyterian Church of Scotland convened at Inverness, this twenty-third day of May, 1963, would place on record its sense of loss at the death of Rev. D. R. MacDonald, for many years an honoured member of this court.

Mr Macdonald was a native of Shildaig, Ross-shire, in which place he also departed this life on the 7th March, 1963, at the age of 75 years. Prior to the outbreak of World War I he lived in Canada for a number of years and it was with the armed forces of this country that he served during that great conflict. After the usual studies in Arts and Divinity he was ordained and inducted at Tarbert, Harris on the 20th March, 1927. In this congregation he was to spend the whole of his ministry apart from the last twelve years when he had returned to Shildaig.

As a Minister of the Church Mr Macdonald showed much tactfulness as perplexing situations did from time to time arise and it

was evident that he was much concerned at heart for the advancement of Christ's Kingdom among poor sinners in the world. He was respected not only in his own congregation but throughout the communities in which he served as a man of God. His hospitality to strangers was unfeigned.

In both Harris and Shielraig Mr Macdonald was in his day acquainted with many of the excellent of the earth, although in his closing years he was left to mourn the spiritual desolation of parts which had been at one time as the garden of the Lord. As a preacher he had an original style and possessing a fund of useful anecdotes, he could command the attention of his hearers, alike in Gaelic and English. His attendance on Church Courts was punctual and for a period he acted as Clerk to the Outer Isles Presbytery.

As a Synod and a Church we have much reason to mourn his removal from our midst but it is our conviction and consolation that the day of his death was better for our friend than the day of his birth as his eye was set upon the Crucified but now risen and exalted Saviour.

To his sorrowing widow and congregation the Court would tender its heartfelt sympathy and pray that the Covenant God may be their help. "Mark thou the perfect, and behold the man of uprightness; because that surely of this man the latter end is peace." Ps. 37: 37.

GLEIDHEADH A CHRIDHE

Leis an Urr. Iain Flavel

(Air a leantuinn bho t.d. 218)

(7) Faodaidh e do chridhe a shuidheachadh, ma bheir thu fa'n ear, anns na trioblaidean so gu'm bheil Dia an ceann na h-obair sin agus na'm faiceadh tu a crìoch, dheanadh t-anam gairdeachas. Tha sinne, na creutairean bochd a tha sinn ann, ann an ceo le mòran aineolais, agus gu'n sinn comasach air a bhi faicinn mar a tha freasdal an sònraicht' ag oibreachadh a chùim crìoch Dhé; agus, uime sin, coltach ri Israel anns an fhàsach, tha sinn tric a gearain, a chionn gu'm bheil Freasdal ga'r treorachadh ann am fasach làn ulthartaich, far am bheil sinn fosgailt' do iomadh teandachd; gidheadh ged a bha E 's an am sin ga'n treoirachadh, agus a tha E nis ga'r treorachadh-ne, 's an t-shlighe cheart, gu baile taimh. Na'm b'urrain dhuit ach fhaicinn mar a bha Dia, 'n a ohomhairle dhiomhair, gu mionaideach a leagadh sios uile innleachd do shlàinte, eadhon a dh'ionnsuidh a mheadhon agus an suidheachadh is lugha—Leis an dòigh so, agus leis na meadhonan so, bithidh a leithid so do neach air a thearnadh, agus

cha'n ann le meadhon eile; a leithid so do dh'aireamh àmhghairean tha mi suidheachadh air son an duine so, aig a leithid so a dh'àm, agus 'n a leithid so a dh'òrdugh; tachraidh iad dha 's an dòigh so, agus mar so oibrichidh iad air a shon:—na'm b'urrair dhuit, tha mi'g ràdh, ach a bhi faicinn an co-chòrdugh cliùtaich a th'ann am fiosrachaidhean Dhé, an daimh anns am bheil iad a seasamh do aon a cheile, maille ris an spéis choitchionn agus a bhuaidh a th'aca uile a chùim na criche dheireannaich; dhe'n a h-uile suidheachadh anns an t-saoghal, ròghnaicheadh tu an suidheachadh anns am bheil thu nis, n'am biodh saorsa agad gu bhi deanamh do roghainn fein. Tha Freasdal Dhé, coltach ri mìr innleachdach, air a deanamh suas de mhìle snàthainn, 'n uair a tha iad air leth bho cheile cha'n aithne dhuinn ciod a dheanadh-maid dheth, ach, air an cur r'a cheile, agus air am fuaigheal r'a cheile gu h-òrdail, tha iad do'n t-sùil mar eachdraidh mhaiseach. Tha Dia ag oibreachadh na h-uile ni a reir comhairle a thoil Fein, air chor agus gu'n d'òrduich comhairle Dhé so mar an rathad is fearr gu bhi toirt mu'n cuairt do shlàinte-sa. Tha aig a leithid so do neach cridhe uaimbreach, shuidhich mi'n uibhir so de fhreasdalan ioraslachidh dhà: tha aig a leithid so de neach cridhe talamhaidh, shuidhich mi dhà an uibhir so de fhreasdalan a tha'g oibreachadh gu bochdainn. Na'm faiceadh tu so, cha leiginn a leas an còr a ràdh gu bhi cumail taic ris a chridhe is lugha misneach.

(8) Dheanadh e mòran gu bhi socrachadh bhur cridheachan, a bhi toirt fa'n ear, le bhi ri gearain agus mì-thoilliche gu'm bheil sibh a deanamh barrachd croin dhuibh fein na' b'urrair na h-àmhghairean fodh'm bheil sibh 'n ar luidh a dheanamh. 'S e 'ur mì-thoileachas fein a tha cur gath 'n 'ur trioblaidean, 's e sibh fein a tha deanamh bhur 'n uallach tròm, le bhi gleachd fodha. N'am b'urrair sibh luidh gu samhach fodh laimh Dhé, bhitheadh bhur suidheachadh gu mòr na b'fhurasda agus na bu mhillse 'n a tha e: is e cion foghaidean a tha toirt air Dia an tuilleadh bhuilean a leagadh, mar a nì athair air leanamh eas-umhail nach gabh ri smachdachadh.

A bhàrr air so, tha e deanamh an anama mì-fhreagarach gu bhi'g ùrnuigh thairis air a thrioblaidean, na bhi gabhail a stigh mothachadh a mhaith a tha Dia a ciallachadh leo. 'S e th'ann an àmhghairean ach achdmhuinn-leighis, a tha furasda a shlugadh 'n uair a thà i air a pasgadh suas ann am foghaidean agus strìochdadh seimh; ach 's ann a bhitheas mì-fhoghaidean a cagnadh na h-achdmhuinn-leigis, agus mar sin a nì e'n t-anam searbh. Tilgidh Dia air falbh cuid de chomhfhurtachdan a chunnaic E a dheanadh cron dhuit, agus tilgidh tusa air falbh do shìth as a dheigh. Tilgidh E saighead a dh'fhanas 'n 'ur 'n

aodach, nach robh riamh air a chiallachadh chùm cron dhuibh, ach a chùm eagal a chur oirbh roimb'n pheacadh: agus cuiridh sibhse air adhart i a chùm lotadh bhur dearbh chridheachan le cion misnich agus mì-thoileachas.

(9) 'S an àite mu dheireadh, mar a dean so a chùis, ach a bhitheas do chridhe, cosmhail ri Ràchail, fathasd a diùltadh comhfhurtachd, na bhi air a chiùnachadh, an sin thoir fa'n ear aon nì eile, nì, ma bhitheas e air a thoirt fa'n ear gu suidhichte, gu'n teagamh a nì an obair; coimeas an suidheachadh anns am bheil thù nis, agus a thà thù cho mi-riaraichte leis, ris an t-suidheachadh anns am bheil cuid eile, agus anns am bheil thù fein a toillinn a bhi, Tha cuid eile a beucadh ann an lasraichean, a sgiamhail fodh shlait an dioghaltais, agus 'n am measg thoill mise a bhi. O m'anam. an e so ifrinn? Am bheil mo shuidheachadh cho olc ri suidheachadh na muinntir dhamnaichte? O ciod a bheireadh milltean a tha nis ann an ifrinn a chùm iomlaid a dheanamh rium? 'S e'n eiseimpleir shònraichte a tha'n t-Ollamh Taylor a toirt dhuinn mu Dhiuc Conde: "Leugh mi," tha e'g radh, "mu Dhiuc Conde, 'n uair a chaidh e stigh gu saor-thoileach ann an cruaidh-chàs bochdainn air son a chreidimh, gu'm facas e aon latha le aon de thighearnan na h-Eadailt, a ghuidh air ann an truas dhà, a bhi nì bu chùramaich a thaobh a phearsa, Fhreagair an Diuc còir, Urramaich, na bi fodh thrioblaid, agus na bi smuainteachadh gu'm bheil mi air dhroch càradh, oir tha mi cur teachdaire air thoiseach orm, a tha'g ullachadh m'àite fuirich, agus a ghabhas cùram gu'm bi mi faotainn uidheachd rioghail. Dh'fheoirich an tighearna dheth co'n teachdaire a bha'n sin; fhreagaire e, Eolas orm fein, agus a bhi toirt fa'n ear ciod a tha mi toilltinn air son mo pheacaidhean, nì is e pianntaibh siorruidh; agus leis an eolas so, 'n uair a ruigeas mi m'àite fuirich, a dh'aindeoin cho beag ullachaidh 's a gheibh mi ann, tha mi ghnàth smuainteachadh gu'm bheil e nì's fearr na thà mi toilltinn." "C'ar son a dheanadh duine beo gearain?" Agus mar so faodaidh an cridhe a bhi air a ghleidheadh bho mhi-mhisneach, agus fannachadh fodh thrioblaid.

Am 3. 'S e'n treas àm a tha gairm air son barrachd agus dìohioll àbhaisteach gu bhi gleidheadh a chridhe, àm trioblaidean Shion. 'N uair a tha'n eaglais, mar an long 's an robh Criosd agus a dheisciobuil, air a geur-leanmhuinn, agus ullamh gu dhol fodha ann an tuinn na geur-leanmhuinn; an sin tha anamaibh sluagh Dhé ullamh gu dhol fodha, agus a bhi air an long-bhriseadh mar an ceudna, air stuadhaibh an eagalan fein. Tha mi'g aideachadh gu'm bheil a chuid is motha de dhaoineibh a cur nì's motha de dh'fheum, anns an t-suidheachadh so, air an spor na air an t-srian, agus, gidheadh, suidhidh cuid sios gu ro-mhòr

fodh chudthrom le mothachadh air trioblaidean na h-eaglais. Chosg call na h-airc do sheann Eli a bheath; thug an suidheachadh duilich 's an robh Ierusalem air gnùis Nehemiah chòir atharraich ann am measg uile shòlasan agus chomhfhurtachdan na cùirt. Neh. ii. 2. Ah! tha so a tighinn dlùth air cridheachan treibhidheireach.

Ach ged a tha Dia a ceadachadh, seadh, ag àithne na mothachidhean is caithrisicheadh air na truaighean sin, agus 'n a leithid sin de latha a gairm gu bròn, gul, agus crioslachadh le eudach-saic, Isaiah xxii. 12, agus a bagradh gu geur air a mhuinntir neo-mhothachail, Amos vi. 1, gidheadh ciod e cho toileach 's a tha E a bhi ga'r faicinn 'n ar suidhe, mar Eliah muladach, fodh chraoibh aiteil, a glaothaich, Ah! Thighearna Dhé. is leoir e, thoir air falbh mo mheatha mar an ceudna. I. Rìgh xix. 4. Ni-h-eadh a luchd-caoinidh Shìon faodaidh sibh a bhi; ach a bhi 'n 'ur luchd pianaidh oirbh fein cha'n fhaod sibh a bhi; a bhi gearain ri Dia faodaidh sibh a bhi, ach a bhi gearain air Dia, ged a b'ann a mhàin le giùlain neo-iomchuidh, agus le cainnte bhuir gnìomharan, cha'n fhaod sibh a bhi.

(R'a leantuinn)

NOTES AND COMMENTS

Edinburgh International Festival Criticised

The Edinburgh International Festival of drama, music, etc., held as usual last Autumn, has been severely attacked by a number of people interested in the Festival. This surely indicates that something was far wrong with some of its activities. For example a nude girl appeared by deliberate arrangement at the end of a Drama Conference; and later Lord Harewood, the Director of the Festival, in a speech, attacked John Knox, the Scottish Reformer, in the following terms: "My greatest enemy is still that old Presbyterian, John Knox." The critics declared in a letter: "As for Lord Harewood, we are entitled to call in question the judgment of a man who derides the faith of John Knox and attacks the people of Edinburgh . . . These gentlemen need to know that the people of Scotland do not want their godlessness and dirt imported across our border. They cannot use our Festival to foist this upon us in the name of culture." When people who are interested in such worldly activities are disgusted and angry at some of the things permitted at this Festival, then matters must have been bad indeed. And what an impertinence on the part of Lord Harewood to raise his voice in public against John Knox! The enemies of truth and righteousness are bold and busy.

Dancing at Elgin on Sabbath

Elgin Town Council recently approved by eleven votes to four to let their Town Hall for dancing on Sabbath evenings, on a trial basis, whatever is really meant by "a trial basis." Are the questions to be put to trial—Will it pay? Will the young people refrain from rowdyism? The standards of the law of God and Christian practice do not seem to enter into such decisions today. But Councillor B. Davidson rightly remarked: "It was a sad reflection on the young people of Elgin that they had nothing better to do than go dancing on a Sunday night." It was very grievous also to read that one Church of Scotland minister remarked (on this deplorable decision) that he had really no objection to the dancing if young people attended Church beforehand. The true Christian religion just does not exist in such an outlook.

Indecision by Vatican Council

Readers of the press would think at one stage that the Vatican Council were prepared to permit the use of other languages other than Latin to be used in certain of their services. But then reports appeared of lack of agreement on this and other issues, such as the receipt of Communion in the form of both bread *and* wine, instead of the 'wafer' alone. Do the deceived Protestants of today in our land know that Roman Catholics do not receive the wine in the Sacrament of the Supper? Such blatant rejection of the Word of God is of course characteristic of Rome; and yet the trend Romeward continues. Our present view of these Vatican discussions is that Rome is affecting the appearance of being willing for change to throw dust in the eyes of the outside world to break down prejudices against her.

The Church of Scotland and Rome

Last October clergymen and laymen representing the Church of Scotland, the Roman Catholic Church and the Episcopal Church in Scotland, met in Edinburgh to discuss "The Christian Concern for Young People." They set up a Committee about this matter. Public meetings are to be held to explain the aims of the inter-denominational discussions and what has been achieved. The phase of the secret meetings in Convents is apparently over. The Rev. Roderick Smith, of the Church of Scotland, Edinburgh, and a Lewis man, said he did not think that it was time yet to approach the doctrines that separated the Churches. Now it would interest us to know what doctrines Rev. Mr Smith had in mind. There are the doctrines of *The Confession of Faith*, including a

clear condemnation of the Papacy; and there are the doctrines of the Mass, Purgatory, the Assumption of Mary, etc., on the Romish side. Is Rev. Mr Smith so simple as to even dream that Rome will compromise or change? Unless Mr Smith is completely fascinated and deceived by Rome, he should know as well as we do, that he is on the way to submission to Rome. And again we state, that there does not seem to be even one leader in the Church of Scotland capable of raising a true Christian, Protestant witness and opposition to the Romeward trend in that National Church.

Protestants Advised to Submit to Rome

If Rev. Roderick Smith, to whom we referred in the previous Note, reads *The Scotsman*, he would learn from Priest John McKee, of Edinburgh, what Rome requires of him and others who are "playing" at Conferences with representatives of the Roman Catholic Church. This priest writing in the *Scottish Catholic Herald*, declared, *inter alia* "... that there are no longer Churches left in Britain to unite with, only Christloving individuals to be received back into the Church of their forefathers on their submission to Rome's doctrines and disciplines." This priest also stated: "No one can be doctrinally representative of the Church of Scotland . . . Each man is an island in the Protestant Churches . . . it is pointless to speak of reunion with Protestant Churches." This priest likened the separation to a mountain range, the peaks of which represented the doctrines of Infallibility, the Mass, the Assumption, the seven Sacraments, etc. And he added: "These are the Alps which the Protestant Hannibals must scale before they ever march to Rome." And whatever lies and propaganda are used to deceive Protestants who are ignorant of Romish methods, priest John McKee has cleared the air with arrogant boldness.

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

Articles for Magazine

We will be pleased to receive sermons for the Magazine from those ministers to whom we have written, and from any of our ministers to whom we intend to write in turn. We will also welcome suitable articles in the form of extracts from the divines, interesting Christian biography or Church history, etc.

Financial Statements and Congregational Records

Congregational Financial Statements for year ending 31st December, 1963, are to be sent to respective Presbyteries at the beginning of 1964, for examination. Deacons' Court and Kirk Session Records are also to be sent to Presbyteries at the beginning of 1964, for examination.

Home of Rest

The Home of Rest Committee consider it necessary to make a further appeal to the liberality of friends to help in this worthy cause. Sincere thanks are tendered to those who have subscribed. Progress is being made by the Inverness Sub-Committee in dealing with the initial requirements of Ballifeary House.

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

W. GRANT, *Convener*.

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