

THE
Free Presbyterian Magazine
AND MONTHLY RECORD

Vol. LXIX

March, 1965

No. 11

CONFESSION

In the January issue and in these Comments, we referred to a press report which indicated that the assistant minister of Glasgow Cathedral congregation—Church of Scotland—had suggested in a sermon that provision should be made for Confession. We criticised this item thus: "If we are not mistaken, the Confession in view is to be after the Romish pattern," etc. A Church of Scotland correspondent has written to say, "There was a sermon preached in Glasgow Cathedral on 'Confession.' The said sermon made it clear that there was no agreement with R.C. practice of confession. Rather was it Calvin who was cited. The point being that, in a large city, a minister does not know everyone in the parish . . . if they are in spiritual distress or need, they must therefore sometimes take the step of approaching the minister with their troubles." The correspondent also states that this is traditional practice within the Protestant section of Christ's Church. Having herewith recorded this rejoinder to our previous comments, we would add some observations.

The term "Confession," when used by ministers of the Protestant Church in the context of people of the Church coming to consult ministers regarding their spiritual or moral troubles, is in our opinion misleading, if and when, it does not refer to confession of sin to the minister, after the Romish practice. He refers to the fact that Calvin was cited in the sermon concerned. A few years ago Rev. Dr. George MacLeod made the following statement in a speech in the General Assembly: "Many sin sick persons in Scotland have no way of confessing," or words to that effect. We criticised this statement in a similar manner to our note and comment in January issue. Dr. MacLeod wrote us, finding fault with our observations and also referred us to Calvin. Later we dealt with Calvin's statements on "Confession" and quoted the relevant parts from his Institutes. In looking up these again we find in the Index at the end of the Institutes the reference: "Confession must be directed to God alone . . . Popish errors concerning," etc. In consulting

Book Third, Chapter IV, “. . . of confession and satisfaction,” we find Calvin dealing with several aspects of “Confession.”

In his dissertation upon “Confession,” Calvin quotes Chrysostom as saying, among other things, “Now, however, it is not necessary to confess before witnesses; let the examination of your faults be made in your own thought . . . let the judgment be without a witness: let God alone see you confessing. Again, I do not lead you publicly into the view of your fellow-servants; I do not force you to disclose your sins to men; review and lay open your conscience before God. Show your wounds to the Lord, the best of physicians, and seek medicine from Him. . . . Certainly tell it not to man lest he upbraid you . . . but show your wounds to the Lord, who takes care of you, who is kind and can cure” (Calvin’s Institutes: Chapter iv, para. 8).

And Calvin writes, “Since it is the Lord who forgives, forgets and wipes away sins, to Him let us confess them, that we may obtain pardon.” He makes these observations in his paragraph which deals strictly with the doctrine of ‘Confession to God only.’ He ends the paragraph thus: “To whom are we to confess? to Him surely—that is, we are to fall down before Him with a grieved and humbled heart, and, sincerely accusing and condemning ourselves, seek forgiveness of His goodness and mercy.”

Now, we are well aware of the practice whereby a person in spiritual trouble or distress may consult his minister for spiritual advice, guidance or encouragement. This is private consultation and to use the term “Confession” in this connection is misleading. It is true that Calvin appears, in one section of his Institutes, to lend support to the practice of private confession to one’s pastor. He does so in his expressed views on “Confess your faults one to another . . .” (James v: 16). He states, “The meaning is, that by disclosing our infirmities to each other, we are to obtain the aid of mutual counsel and consolation.” We note here the words “mutual counsel.” Then he comments, “The other (confession) is to be made for the sake of our neighbour, to appease and reconcile him if by our fault he has been in any respect injured.” Calvin does not quote the whole of the above text, which continues: “And pray one for another, that ye may be healed.”

But Calvin extends his application of this portion of Scripture. He continues: “In the former, although James, by not specifying any particular individual into whose bosom we are to disburden our feelings, leaves us the free choice of confessing to any member of the Church who may seem fittest; yet as for the most part

pastors are to be supposed better qualified than others, our choice ought chiefly to fall upon them." And after other observations Calvin continues: "Let every believer, therefore, remember that if in private he is so agonised and afflicted by a sense of his sins that he cannot obtain relief without the aid of others, it is his duty . . . viz., to have recourse for relief to a private confession to his own pastor, and for consolation privately implore the assistance of him whose business it is, both in public and private, to solace the people of God with Gospel doctrine."

We cannot agree with the aforesaid advice of Calvin without qualification and much caution. He, himself adds a word of caution to his advice to confess to a pastor as follows:—"But we are always to use moderation, lest in a matter as to which God prescribes no certain rule, our consciences be burdened with a certain yoke." He enlarges on this aspect of the matter, yet allowing the practice to certain cases.

In referring back to the Epistle of James, Chapter v, verse 16: "Confess your faults one to another"; the Rev. Dr. E. H. Plumtre, D.D., Professor of New Testament Exegesis, King's College, London (1878), writes upon this verse thus: "The words refer the rule of this mutual confession to the promise of forgiveness as its ground. In details the precept is singularly wide. *The confession is not to be made by the layman to the elder, more than by the elder to the layman . . .* the writer (James) urges the habit of mutual prayer. . ."

We must therefore take care not to exalt the pastor of a Protestant congregation to the position of being, by virtue of his office and Christian experience, the principal person to whom a distressed soul may *confess sin* with a view to consolation being obtained. The Scriptures do not authorise any troubled soul to lay bare their heart sins and secret sins to any man, whoever he be. They may indeed consult another for spiritual guidance and encouragement while distressed about their sins.

Although Rev. H. R. Wyllie, assistant minister of Glasgow Cathedral, made the point that he has no sympathy with the Romish practice of "Confession," yet, we are of the view, that when the term "Confession" is used in certain quarters in application to the recommended practice, that distressed persons should approach their pastors privately, the term "Confession" is intended to mean something more than just mutual consultation. We have authentic information that after the sermon in question, Rev. Dr. N. Davidson discussed the sermon with members of the congregation and at this discussion forms of Absolution were referred to. Rev. H. R. Wyllie was not present at this diet.

" I acknowledge my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin " (Ps. xxxii: v. 5).

THE PRESENT AND FUTURE CONDITION OF THE JEWS *

" All the house of Israel are impudent and hard-hearted. They are a rebellious house." " Stiff-necked, and uncircumcised in heart and ears, they do always resist the Holy Ghost; as their fathers did, so do they." Because of the sin of sins (not the slaying of the Lord of glory, but the resisting of the Spirit promised to them and to their children, that after they had done it they might look and mourn), blindness hath happened to Israel in part. How large a part! " They both killed the Lord Jesus and their own prophets, and please not *God*, and are contrary to all *men*, forbidding to speak to the Gentiles that they might be saved, to fill up their sins always, for the wrath is come upon them to the uttermost." Hard work this—to reclaim the vineyard which the Husbandman hath unhedged, toiling under clouds which He hath forbidden to rain. Hard—not hopeless. " God hath not cast away His people whom He foreknew." The olive tree of Holy Writ hath been severely pruned when some (we would say, *many*; he says *some*) of the natural branches were broken off, that we, of an olive wild by nature, might be grafted in. Partaking of the root and fatness, shall not some of it be concocted into tears which, trickling down, shall bedew the branches withering below, which yet, before the consuming fire is kindled, may be grafted in again to their own olive tree? May, said I? Nay, which *shall*—if they continue not in unbelief—for God is able to graft them in again.

To two periods is our view directed.

1. This *Present Time*, of which the characteristic is the continuance of blindness to a part of Israel, and of which the limit is the incoming of the fulness of the Gentiles.

2. The *Succeeding Time*, when out of Sion shall come the Deliverer, and shall turn away iniquity from Israel, when all Israel shall be saved.

1. The *present time*, of the blindness, which, though hitherto of the greatest part, yet is, blessed be God, of a part only. During it all, there is " a remnant according to the election of grace." Probably, there never was a time when there were no Jews in the Church of Christ. Historical research (though the

* From an Assembly Address on Jewish Missions by Rev. John Duncan, LL.D.

materials be scanty) goes to confirm this, and of late the affection of God's people to the rubbish and dust of Zion having been rekindled (a recorded sign of Jehovah's time to favour), the number of disciples has greatly increased. Witness the Capadoses, Da Costas, Saphirs, Taubers—four ministers of our own Church (one of them a zealous missionary, one an esteemed professor)—very many presbyters of the Church of England and of other churches, with no inconsiderable number more, whose names, though scarce known in the world, and perhaps among the least esteemed in the Church, are yet in the Book of Life. The Lord add daily to His Church more of such who are being saved—first-fruits of the coming lump.

Poor synagogue! There is no pagan image there—no triple-crown Man of Sin—nor the devastating sword of Isaac's brother. Moses is there, the prophets are there; "but the name of Jesus is not there," the Spirit of God is not there. Only among the echoes from the distant past sound sadly on the ear of the Christian visitant the mournful words of Israel's Holy One, once great in the midst of thee, "Woe also unto you when my Spirit departeth from you!" Departing, being resisted, grieved, quenched, yet meaning to return, at a time to us unknown, which infinite wisdom hath fixed in the Divine chronology, He hath left behind a book of His own inspiration. Yonder antique roll so reverentially guarded, so solemnly unfolded—it is the law of Moses the servant of the Lord—the volume of the book, in which it is written of Him, who of old looking on it said, "Lo, I delight to do thy will, my God, yea, Thy Torah is in my heart." Moses still hath in very city them that preach him, being read in the synagogues every Sabbath-day. Him who spake by Moses they still call their Father. But the old complaint remains, with aggravation, "This people draw near unto me with their mouths, and with their lips do honour me, but have removed their hearts far from me." And so rests the veil on Moses' face and on their averted heart. "O Jehovah, hear us! O Jehovah, hear us! that that people may know that Thou art Jehovah, and that Thou hast turned their heart back again." The God of truth hath said, It shall be done; and when their heart is turned to the Lord, the veil shall be taken away. With unveiled face shall they behold the glory of the Lord.

2. Then shall Jehovah pour out upon them the spirit of grace and of supplication—they shall look on Him whom they pierced, and mourn for Him. They seek out of the Book of the Law of the Lord and read. Moses, full of sacrificial institutes, is the text, Isaiah and all the prophets are the interpreters, with the four who so simply tell the story of the transcendent wonder. They hear, they look, they see; to the heart's core they feel.

“ He came to His own, and his own received Him not.” Their mouth is shut; they become as dumb with silence before Him. “ A goodly price that I was prized at of them! ” They blush; the shame of their bashful countenance hides them. “ They smote the Judge of Israel with a rod on the cheek.” They are ashamed, yea, even confounded, because they bear their reproach. “ Crucify Him, crucify Him! ” They shudder; rottenness enters into their bones, and they tremble in themselves. Must He not miserably destroy? “ Father, forgive them, for they know not what they do.” Lamb of God, what heart can stand that sharp arrow! They sigh, they sob; they would fain repent it—their words falter—utterance is choked—their heart is broken, melted as were His own bowels—waters gush amain from the smitten rock; they are vanquished, gained. The enmity is slain by the cross. They crucified Him—they are crucified with Him. They see still deeper into the travail of His soul. “ It pleased Jehovah to bruise Him; He hath put him to grief.” They listen to the mysterious “ Eli, Eli, lama sabachthani! ” “ Alas! we said, God leaves us, let us pursue and take Him—He hath fallen, and shall not be able to rise. Yea, we did esteem him stricken, smitten of God and afflicted—but now we know He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed.” They look on, while Jehovah smites the Shepherd, the Man His fellow. Oh, what power is there in words to tell the conflicting, overpowering emotions caused by this wonder above all wonders! Lo, they gaze with the eye of faith bathed with the tears of repentance, and listen, listen till they hear, “ bear thou with them, O my soul,” the suffering Victor’s cry, the glorious “ It is finished.” He spake it, and died. They hear it, and live. The cloud is swept from a star that was shining in a dark place. From far above all stars—from the glorious high throne—a voice is heard, “ I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins; return unto Me, for I have redeemed thee. “ Be it duly acknowledged by the universe. “ Sing oh ye heavens, *for Jehovah hath done it*; shout, ye lower places of the earth; break forth into singing, ye mountains, O forest, and every tree therein; for Jehovah hath redeemed Jacob, and glorified Himself in Israel.”

I hear the voice of joy and gladness; I hear music and dancing. There is a feast again in the Father’s house, where the younger son hath long been a happy inmate, while his elder brother hath been standing irate and sullen at the door. It is the festival which welcomes His entrance; no more proud, implacable, reproachful. The Father has again come out, and entreated him,

and prevailed. He comes to take the lowest place, if he may be allowed, corrected by his own iniquity, humbled by his own pride; no words has he now but those of deepest contrition, since so very wayward and obstinate has he been, that all day long, for well nigh two decades of centuries, has he transgressed, disobeyed, and gainstood the Father's first, chief, great commandment. At the feast of fat things round the Father's festive table the long separated brothers exchange forgiveness, and unite in grateful praise. "I called thee uncircumcised dog, and spat with rancour, but hiddenly, because I was afraid; for oh! I was weak and weary, and sad and bitter in soul." "And I named thee infidel Jew, base usurer, cheat, curmudgeon; pulled thy beard, and kindled a bonfire to roast thee alive, for my hand was strong, and my heart was proud and cruel." Forgiven, forgotten; no more of Raca and Moré† Too long have we dwelt in Mesech. Now salute we one another with a holy kiss; now receive we one another, as Christ hath received us to the glory of God; and having purified our hearts in obeying the truth through the Spirit, unto unfeigned brotherly love, we shall love one another with pure hearts fervently. "Well! but, at hearing, you, a stranger, obeyed; while I, though He had done so many wonderful works, believed not." "But through your unbelief," replies the Gentile, "I obtained mercy." "And through your mercy I also obtained mercy," is the answer. Both exclaim, "O, the depth! Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake! Worthy is the Lamb; the name above every name! His name for ever shall endure. He is our peace who hath made both one, and hath broken down the middle wall of partition, making in himself of twain one new man, so making peace." But our own beloved Jew (Peter's beloved brother), Paul, the teacher of the Gentiles in faith and verity, the most nobly endowed of mere men with gifts and graces, who, with a heart bold as a lion and gentle as a dove, possessed an intellect which, purified by grace and elevated by revelation, peered with eagle's glance, and soared with eagle's wing, when he, in one of his lofty epistles, unfolds his knowledge of the mystery hid from ages and generations, which was then inchoated (begun) in the calling of the Gentiles, and is still to be consummated in the recalling of the Jews, propels our anticipations onward to an event of which this is but a prelude and preparation—the still more extensive gathering together under one head of all things in Him who is the Alpha and Omega, the First and the Last, the centre and fulness of all, to which consummation all the wheels

† "Raca" means vain or empty fellow; "Moré," a fool or graceless wretch.

of creation, moved by the energy of supernal providence, are rolling and rushing forward when humanity, bipartite from the time of Abraham, having coalesced, the union of the innumerable company of angels and the many sons brought to glory shall thereupon supervene. Till that glorious time (time no more!) shall have arrived, who can form but the poorest conception of the rapturous jubilation, when the sinless, because by Christ sustained; or the once-so-sinful, sinless now, because washed in the Redeemer's blood; the ever immortals, and the mortals who have put on immortality shall be congregated around the Lamb in the heavenly Jerusalem, the immoveable city of our eternal King? Face to face they meet, who sang from above, "Glory to God in the highest, peace on earth," and they who sang from below, "Glory to God in the highest, peace in heaven," Henceforth, wide and crowded heaven shall ring eternally, incessantly, with their symphonious "Glory to God in the highest." Together shall they live, and shine, and love, for God shall be all in all; and God is life, and God is light, and God is love. But we who are in the earthly house of this tabernacle are still groaning, panting, praying, "Thy kingdom come," looking, longing for—would that we were more hastening unto—the glorious appearing. Come, Lord Jesus. All things are disjointed, but Thou bearest up the pillars. The earnest expectation of the creation is waiting, wistfully waiting, for the manifestation of the sons of God. So come, Lord Jesus, come quickly!

MEDITATE ON THESE THINGS

"My meditation of Him shall be sweet: I will be glad in the Lord"
—Psalm civ, 34.

Meditation is essential to education. He who does not think cannot be wise. The thoughts well employed enrich the mind. A mind well stored with heavenly wisdom is a rich mind, and a rich mind is the best of all riches. "God hath chosen the poor *rich in faith*." It is better to have a rich heart and a poor pocket than a rich pocket and a poor heart. An aged pilgrim, with a heavy load on his back which caused him to stoop, passed two ladies, when one sympathetically said to the other, "Poor old soul!" to which he immediately replied, "Poor body, but rich soul! "This poor man's mind was filled with rich thoughts — thoughts of his spiritual and eternal wealth. His meditation was sweet; he could pity his pitiers.

First, notice the Object of sweet meditation — the Lord. There is no other person whose life, labours, and death we can study with such unmingled sweetness. There are so many failings in

the best of men that the study of their lives, if fully known, calls forth sorrow and grief. Not so with the life of Christ. Whether His Person, His teaching, His labours, or His sufferings and death be under consideration, it was alike without fault. There was no error in His teaching nor half-heartedness in His work. Though "tempted" in all points, yet without sin." What a wondrous Person! He is true God and very man. How great the grace that God should come to us, and dwell among us, in a body like our own! He was made flesh, and dwelt among us, full of grace and truth, with truth to manifest our state and condition, and with grace to change it, and for ever deliver us from it. So gracious was Jesus that John made a pillow of His breast (John 13:23). So glorious was He that the same disciple fell at His feet as dead, (Rev. 1:17). What He was He still is — "the same yesterday, to-day, and for ever" — full of power and compassion. His power makes us revere Him. His compassion causes us to love Him. The mind to adore and the heart to love are both from Himself, for, although He is altogether lovely, till He opens our eyes we behold no beauty in Him so as to make us desire Him. How strange, and yet how true, "He is despised and rejected of men;" still, notwithstanding, He is the only Person who has both the will and the power to do them real good. But "My meditation of Him shall be sweet." "How pleasant art Thou, O Love, for delights!" I will meditate of Thee in the night watches. To my soul Thou art precious, and they that know Thy name will put their trust under the shadow of Thy wings, for health, peace, and safety are in Thy wings. With Thee the poor and the afflicted find mercy. Shall I also go away? No. To whom shall I go?

How gloriously complete the work of which He said, "It is finished!" How far-extending in its soul-saving effects! It reached back to Abel; it has been extended even to me. How complete will the triumph be when the last wandering sheep has heard the Shepherd's voice, and, following Him, is safe in the one fold — the fold of heavenly bliss! There will be no soul-piercing temptations there, no heartrending dissensions. Thy hand shall put down every enemy, and Thy hand shall wipe away tears from off all faces. I will meditate of the work of Thy hands, till I behold the King in His beauty, face to face, and see the land that is far off.

Second, contemplation. Pure and spiritual minds love to dwell upon pure and spiritual matters. Isaac went out into the field to meditate. Meditation, prayer, and praise are closely joined, and can never be severed. He who spiritually meditates will pray, and he who can find it in his heart to pray shall soon find in his heart

cause for praise. Praying breath cannot be spent in vain, although it be but the breath of deep heart-sighing. He regards the prayer — yea, the sighing — of the needy and the prisoners. Wait but a little and thou shalt have a new song put into thy mouth. Remember it was when Isaac was in the field that Rebekah came, and while Daniel was in prayer Gabriel was sent to him. Meditation is the ground, prayer the seed, praise the harvest. Bring the day of thy death near by meditation, the help of God near by supplication, and no calamity shall ever come to thy consternation. If thou hast a place in thy heart for Him, He has a place in His house for thee. He will fill His own house and thy heart soon.

“Meditate on these things.”

(From old Magazine).

THE FREE PRESBYTERIAN CHURCH AND FREE CHURCH OF 1843

By Rev. Alex. Morrison, North Uist

‘What will a man not see when it suits his own purpose?’ are words which force themselves on one’s mind on reading “A Reply to Free Presbyterian Allegations” by Rev. Angus Finlayson, North Tolsta, which appeared in the January issue of Free Church Record. Of his Address which he as Moderator delivered to the Assembly of the Free Church last May he says, “Our chief aim in the Address was to clarify the position of the Free Church which we considered had become somewhat blurred mainly through Free Presbyterian propaganda.” His aim in the Address and Reply seems to be the same.

In his Reply the Moderator missed out a number of historical facts which have a close bearing on the position of the present Free Church and the Free Presbyterian Church. The Free Church, which came into existence in 1843, was not left long undisturbed. These disturbances originated within her own pale, and they proved successful in making divisions among the brethren. “A house,” said the Redeemer, “divided against itself shall not stand” (Matt xii: v. 25). “To keep the unity of the Spirit in the bonds of peace,” one thing from among many may be mentioned to be essential, viz., “That ye all speak the same thing” (I Cor. i: v. 10). In the days of our blessed Lord on earth there were disciples who could not endure the words of eternal life from His mouth and a time came when they went back and walked no more with Him. An identical situation arose in the Free Church. Men found it hard to abide by the doctrines of God’s Word, which doctrines are set down in the Westminster Confession of Faith. To comply with the desire of those men

the General Assembly of 1889 saw fit to appoint a Committee to investigate if a change could be effected to satisfy those men. At a later date this Committee framed a Declaratory Act which was submitted to the General Assembly. That this Act would change completely the position of the Church can be easily seen by Dr. Balfour's protest of 1891, to which Mr Finlayson refers; and also from the statement by the same Dr. Balfour which he made in the hearing of some of the Constitutional Party on the evening of the day the Declaratory Act was passed. The statement reads: "It has come to this pass now in the Free Church that only two alternatives are left us. (1) We must separate from those who were responsible for passing the Declaratory Act immediately and declare ourselves the Free Church as this Church was settled in 1843; or (2) if we remain in this Church, and, if we continue to fight for the Creed and Constitution of the original Free Church, we shall be kicked out one by one." *The first part of this statement contains exactly the position taken up by Mr Macfarlane in 1893, and it therefore follows that he preserved the Creed and Constitution of the Free Church for himself and others.*

Mr Finlayson maintains that the Declaratory Act was inoperative because the Questions and Formula were not changed. This conclusion was arrived at not by the General Assembly but by ministers and elders of the Constitutional Party at a meeting at Inverness in February, 1893. We regard this conclusion to be extremely false, and while the Free Church cleaves to this position the most that can be said for her is that she is the true representative, not of the Free Church of 1843, but of the Constitutional Party in that Church after the aforementioned date. With regard to the present Free Church making good her claim at law, the truth is that "the issue between the Free Church and the Free Presbyterian Church was never before the law courts." (See *History of the Free Presbyterian Church*, page 250.)

Further, Mr Finlayson admits that he is glad to see that the Free Presbyterian Church acknowledges that the Declaratory Act is now no part of the Constitution of the Free Church.* We would also be glad to have an explanation from the Free Church how it came about that she was able to rescind that Act. The rescinding as well as the passing of the Declaratory Act was the work of Assemblies. Two things can be said of the rescinding of the Declaratory Act in 1905. (1) It confuses the minds of people; and (2) it barred the door against closer relations between

* Rev. Angus Finlayson does not apologise for stating in his last year's Assembly Address that the Free Presbyterian Church still charged the Free Church with having the Declaratory Act of 1892 still as part of her Constitution.—*Editor.*

the two denominations. The Free Church in rescinding the Declaratory Act inserted in the preamble the words: "This Church adheres as she has always adhered to her subordinate standards in terms of the Act 1846 anent Questions and Formula." This is as much as to say that the separation in 1893 was uncalled for.

When one considers how the Free Church is today, it becomes all the more evident that the separation of 1893 was not a leap in the dark. Mr Finlayson will remember what the late Rev. Kenneth Macrae, Stornoway, wrote about many Free Church pulpits. He must also be aware that in some congregations in the Free Church the worthy custom of fencing the Lord's Table is not practised. Praying at graves is common and becoming more so as time goes on. The Free Church from the Butt of Lewis to Glasgow received many into her fold who on Scriptural grounds were refused privileges by Free Presbyterian Kirk Sessions. Nevertheless we can still say, "The Lord hath been mindful of us" (Ps. cxv: v. 12).

FREE CHURCH MODERATOR AND FREE PRESBYTERIAN STUDENTS

The following are extracts from a letter sent to Rev. Angus Finlayson, Moderator of Free Church of Scotland Assembly, by Mr Calum MacInnes, Free Presbyterian divinity student.—Editor.

The inaccuracy is found in the last paragraph of your article. You say, "Yet the Free Presbyterian Church sends students to study in the Church of Scotland." I wish to point out the following facts for your information:—

1. Under the United Free Church of Scotland a petition was sent to the University Court asking that court to recognise all teachers in New College as University Lecturers in terms of Ordinance 10 (General) of the Universities Scotland Act 1889. This was approved by a Committee of Senatus on 6th February, 1919. By the reunion on 2nd October, 1929, whereby the Church of Scotland and the United Free Church of Scotland were reunited to form one Church, the offices of the Dean of the Faculty of Divinity and Principal of New College were combined in order to secure one administrative head. Four new chairs were founded and the professors holding these chairs were to be recognised as members of the Senatus Academicus and professors in the University of Edinburgh. Under the regulations in the Agreement drawn up between the University Court and the General Assembly of the

Church of Scotland the professors were to be recognised as University professors, and, as such, were to conduct such classes and carry out such work in their respective subjects in the University as would be from time to time prescribed by the University Court.

Hence the professors in the "Church of Scotland" in Edinburgh are University professors and the college is recognised as part of the University of Edinburgh. Where does your charge come in that Free Presbyterians are sent to study in the Church of Scotland?

2. Students in the Free Presbyterian Church who have attended classes in this part of the University have been attending classes listed in the programme of the *Faculty of Arts*, and have been receiving instruction from professors or teachers appointed for the instruction of these subjects in the Faculty of Arts. They have not been pursuing divinity courses in the Faculty of Divinity. Your statement may be read to mean that they do so. This can lead to unjust conclusions. It may be pointed out, at the same time, that Free Church students, who wish to obtain a B.D. degree in Edinburgh, do attend classes in the same college and necessarily in the *Faculty of Divinity*.

OBITUARIES

The late N. A. Tallach, Elder, Glasgow

Neil Anderson Tallach was born in Dornoch, Sutherlandshire, in the year 1893, the fifth member of the family of the late Mr and Mrs Andrew Tallach, a godly couple who sought to bring up their family in the nurture and admonition of the Lord. Andrew Tallach was a missionary in the Free Presbyterian Church in Lochinver and Raasay. Two of his sons, the brothers of the subject of this obituary notice, were ministers in the Church. Rev. John Tallach was Foreign Missionary in Rhodesia and latterly, until the time of his death, minister in Oban. Rev. James Tallach, who is also deceased, was minister in Kames and Stornoway. A feature of the home life in the Tallach household was that the children were not merely taught in the Scriptures and the worship of God, but were also instructed in the principles of the Church to which they belonged. Writing of this particular feature in his obituary of Andrew Tallach, the late Rev. Neil Cameron states, "When each member of his family arrived at years of discretion, he privately taught them the way in which destructive innovations in doctrine, worship and discipline crept into the Free Church, how thereby it ceased to be any longer what it was, so that such as remained in it had abandoned its former Creed and Principles."

There is great need at the present day that parents would follow this laudable practice, in order that their children would not only value the privileges of family religion, but also esteem precious the public worship and ordinances of God's House when these are observed in accordance with the mind of the Spirit of God.

The advantages of family training in the instruction of the Word of God, together with the consistent example of godly parents, are not sufficient in themselves, however, to effect the conversion of the soul. Many may feel the restraint of these influences, but restraining grace does not change the fallen nature of man, it merely restrains the full outbreak of the depravity of the natural heart. Saving grace, on the other hand, introduces into the soul a principle of spiritual life effecting a great and radical change, and bringing that soul into a realm of spiritual knowledge and experiences to which it was before an utter stranger. "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." (2 Cor. 5:17). The Holy Spirit does often use these advantages of family worship etc., as a means to effect the great change in the conversion of the soul, but the power does not lie in the means, but in the One of Whom the Divine Redeemer said, "It is the Spirit that quickeneth: the flesh profiteth nothing." (John 7:63).

Anderson, as he was generally known, after leaving his father's house and marrying, was employed as a commercial traveller, and while the restraining influences of his upbringing undoubtedly followed him, yet he remained dead in sins until the time came for the Lord to visit him with His salvation. As far as we can ascertain this took place around the time of his first wife's death. We have no record of how the Lord awoke him spiritually, apart from knowing that he had a long period of concern developing into such a state of unrest that he could not sleep, and that he often felt so agitated in his mind that his bed shook under him. His concern arose from the realisation that he was a guilty sinner in the sight of an Holy God, that he had spent his days in adding sin to sin and treasuring up wrath against the day of wrath, and that from such a condition he only too clearly recognised he had no power to deliver himself. The Lord, however, was able to deliver him, for he had provided a Saviour who is able to "save to the very uttermost all that come into God by Him." In this Divine Redeemer, there is one who died for the ungodly and rose again, whose blood is able to cleanse from all sin, and who alone is able to give peace to the soul. "Peace I leave with you, My peace I give unto you." (John 14:27). The spiritual union of the guilty soul of Anderson Tallach to this Divine Saviour took place under the preaching of the everlasting gospel, in those soul-comforting

words of Revelations. 22:17. "The Spirit and the Bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him take of the water of life freely." From his own account to friends of this experience, he drank deeply of the wells of Salvation, according to the testimony of Divine Truth, "Let us therefore drink water with joy, out of the wells of salvation." The joy that he experienced at this time was so great that he was incapacitated for his normal employment the following day. In the year 1937, he was strengthened to obey the command of his Divine Redeemer, "This do in remembrance of Me." He became a communicant in St. Judes Congregation, where in 1946 he was also ordained to the office of the Eldership. For some years he also served as part-time lay missionary under the Southern Presbytery, holding services very willingly as required from time to time.

During his wilderness journey from the place of the new birth, until the day of his death, Anderson Tallach was destined to learn, along with the whole election of grace, the desperate wickedness and deceitfulness of the human heart, the subtle temptations of Satan together with that persecution of the world to which all the godly are exposed. In writing to a friend of his sense of self-loathing, he says, "You are complaining about yourself, but that is the way with us. I wish sometimes I could spew myself out of my own mouth." But these experiences were blessed to him to make the Divine Redeemer all the more precious to him and in opening the eyes of his soul to see more and more the inexhaustible fullness of the fountain open for sin and for uncleanness, and thus in concluding the aforesaid letter, in which he complains much of himself, he concludes by saying, "but dear S I believe we will get there, don't you?"

In speaking to the question at Stornoway Communion, in August, 1961, a few months prior to his death, he again indicated that the conflicts of the believer send him to abide for peace and security under the wings of the God of Israel in Whom he has come to trust. The question was, "For by grace are ye saved through faith, and that not of yourselves: it is the gift of God." (Ephesians 2:8). He said, "This is a precious text to every believer. It speaks of grace, or the love of God in exercise in the soul by faith. There was a time in the experience of the Lord's own people when they thought they would procure salvation by their own works, but there came a day when they were so hedged up as to realise their own efforts to be fruitless, and they saw that only through faith in Christ could help come to them. Faith will not and cannot exercise itself unless there is resistance. It

has been compared to a bird in the air. Unless there is air to resist, the bird will immediately come down till it meets resistance again. The Lord's people have to battle with doubts and fears and misgivings, with the world, the flesh and the devil. Nothing can overcome these powers but saving faith in exercise by the grace of God. "This is the victory that overcometh the world even your faith." We do not always see that these things which faith is working against, are for the strengthening of faith. All things are working together for them that love God — even their fears and doubts and the attacks from the powers of darkness. They are a means of bringing faith into living exercise, and faith will overcome. David, after killing Goliath, cut off his head with the giant's own sword, and so, Satan defeats his own ends when he assaults the believer. He is driven by the temptations of the evil one to Him Who was manifested that He might destroy the works of the devil. Faith is the gift of God. A gift is something free and unmerited, to which we have no right or claim by ourselves. Faith will bring out the wonderful source — Christ — through Whom the love of God flows forth. Faith is strengthened and encouraged as it gets clearer and clearer views of blessed Jesus. It is a wonder of wonders that God can take glory through the salvation of such as we are. When we see ourselves accepted in Christ, and this great and good gift sealed in and through the Blood, so that we are brought to be of His people, we ought to be emptied of self, having nothing to boast of, all boasting done away. We must decrease, but Christ must increase."

Our late friend was of a loving disposition, and one of the things he rejoiced in was the peace and fellowship of the brethren. Anything which tended to mar this peace, was a source of grief and concern to him — perhaps this could be said to be the outstanding feature of his Christian character. He sought the peace and prosperity of Jerusalem and could truly say, "For my brethren and companions sakes I will now say peace be within thee, because of the House of the Lord our God I will seek thy good." (Psalm 122 : 8, 9).

The end came suddenly, on the 20th December, 1961. He had for many years been afflicted with a heart complaint, and on that day he passed away as a result of heart failure. His last words before breathing out his soul into the hands of his Divine Redeemer were "blessed Jesus," words familiar to those of us who had listened to his exercises in prayer, as well as to his conversation. The Scripture tells us that the reason why all nations shall yet call the New Testament Solomon blessed, is "and men shall be blessed in Him" (Psalm 72:17). We feel this to have been true

in connection with our late friend, whose calling Jesus blessed arose from the fact that he had been blessed in the New Testament Solomon with the peace of God which passeth all understanding.

In conveying therefore, our sincere sympathy to his bereaved widow, sons and daughters, we must also say to them "that ye sorrow not even as others which have no hope; for if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with Him." (1 Thes. 4:13, 14). May they all be bound up in the bundle of Life with the Lord their God.—D.M.

The late John MacInnes, Kyles Scalpay, Harris

The worthy subject of this obituary notice was an elder of the Free Presbyterian congregation of North Harris. He was born in Kyles-Scalpay on the 1st day of May, 1872, and passed away, we believe, to his everlasting rest on the 2nd May, 1963, at the ripe age of 91 years. He is survived by his widow and a large family of six sons and seven daughters. When John was bringing up his family there was no word of "Family Allowances" but he worked hard and provided honestly for their sustenance.

He was of a robust constitution physically, and his mental powers were equally sound. When in his 89th year, he told us that, for himself, he never consulted a doctor, never took a spoonful of medicine and never took a pill of any kind. Having been asked if he was ever at a dentist he told us, in his usual unassuming manner, that he was not. Naturally he was of a kindly and affectionate disposition.

In his soul's experience he knew that "by the law is the knowledge of sin." (Rom. 3: 20). That Christ as his Lord and Saviour was made precious to him was very evident by his unfeigned humility and holy walk. Frequently he gave very acceptable addresses to our people in Kyle-Scalpay by making scriptural and edifying remarks, verse by verse, on the chapter of God's Word read.

He was of a meek spirit but was not subject to the fear of man, especially in the affairs of the Lord's Cause. For the ten years that we were privileged to know him, we never heard a hasty word from his lips nor did we see an unseemly expression in his eye. He was a man who had a true sense of his own unworthiness. This disposed him to meekness and induced him to meditate on the providence of God more favourably than many. He realised with Jeremiah that it is of the Lord's mercies that he was not consumed, and this caused him to think well of God as the God of Providence even in his afflictive visitations. He enjoyed times of communion with God and the solemnity of eternity lay upon his heart. His

scriptural, clear view of God's Sovereignty in providence as well as in grace enabled him with Gospel meekness to endure the disappointments and trials of this life. John was taught of the Lord. We are informed by one of his sons that he was a man much given to secret prayer. He was not of those "who have a form of godliness but denying the power thereof." (II Tim. 3: 5).

His trials were many and varied. Death visited his family twice. A daughter died in infancy and he lost a son, 25 years of age. By faith he was not only submissive to but also acquiescent in the Holy Will of his Sovereign and Covenant God. He detested a careless, unconcerned, fatalistic attitude of mind in anyone.

By way of approbation, the phrase is often expressed regarding some "He was loved by everyone." John MacInnes's vital godliness elevated him above that. He was not loved by everyone. John knew in his experience that the words of encouragement and consolation given by the Lord in His inspired Truth, were applicable to him as to all true believers—"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15: 18, 19). Even in the conscience of his revilers his Christian deportment bore witness to his knowledge of God and that he had been with Jesus.

Being well versed in the Shorter Catechism, he freely and earnestly quoted from it in his prayers and exhortations. His remains "still united to Christ" rest in the sands of Luskentyre "till the resurrection" when John "shall be openly acknowledged and acquitted in the Day of Judgment and made perfectly blessed in the full enjoying of God to all eternity."

May his family be given to love their father's God and to esteem highly the testimony of Truth which he as an elder loyally upheld. We need not expatiate for it is written in the Inspired Word, "Blessed are the dead who die in the Lord henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14: 13).

A. MACKAY.

The late Mr Angus MacLeod, Manish, South Harris

The subject of this short obituary notice passed away to his eternal rest in June, 1961, and left behind him the fragrant memory of one who was a humble follower of the Lamb. We are unable to say anything as to the means whereby he was brought to the saving knowledge of the truth, but that he was one who

feared the Lord and eschewed evil, was apparent to all who knew him. He did not make a public profession until late in life, but his exercises in public gave one the impression that he felt much his need of being daily cleansed in the precious blood of Jesus and so kept unspotted from the world, by the power of the grace of God within his soul.

He was naturally of a shy and retiring disposition and although he was approached to undertake the duties of the eldership, he consequently declined, feeling himself unable to fulfil such an office acceptably, yet he always showed clearly that his heart was set upon the things of Christ and His cause on earth. His attendance, on Sabbath and weekday, at the courts of God's house, was an example to others. During the last year of his life he was much afflicted in body, but manifested the same meek and quiet spirit, under tribulation, as had characterised him in more active days.

His end was peaceful; he is missed in God's house on earth but we hope that he has his place in God's house above. As we think of him now, we feel that the Psalmist's words sum up best the assurance of his heart, and the very desire of his soul:—

“ Goodness and mercy all my life
Shall surely follow me,
And in God's house for evermore
My dwelling place shall be.”

—Psalm xxiii, 6.

We would extend our sympathy to his sorrowing widow, in her great loss, and pray that her husband's God might be the God of her salvation and his portion on earth her own.

“ Blessed are the dead that die in the Lord.”

A. M. C.

GLEIDHEADH A CHRIDHE

Leis an Urr. Iain Flavel

(Air a leantuinn bho t.d. 314)

1. Tha cheud argumaid air a tarruig bho shòlas a pheacaidh. O, a deir Satan, tha sòlas an so ri bhì air a shealbhachadh. Thig am buaireadh le aghaidh aoidheil agus le guth còmhnaidh: Ciod e! Am bheil thu 'n a t-anam cho fuar agus cho marbh agus nach fhairich thu tarruig chumhachdach sòlais? Co's urrain e fein a chumail bho leithid so de nithean tlachdmhor?

Nis, faodaidh do chridhe bhì air a ghleidheadh bho chunnart a bhuairidh so le bhì tilgeadh air ais air a bhuaireadair argumaid so an t-sòlais, ni a tha air a dheanamh ann an dà dhòigh.

(1) Tha thù'g innse dhomh a Shatain gu'm bheil peacadh taitneach; bitheadh e mar sin: ach am bheil gathan na coguis agus lasraichean ifrinn mar sin mar an ceudna? An e ni taitneach a th'ann a bhi faireachadh lotan agus buillean na coguis? Ma's e, c'ar son a ghuil Peadar cho goirt? Mata xxvi: 75. C'ar son a ghlaodh Daibhidh a mach a cnàmhan briste, Salm li. Thà mi cluinntean na thà thù'g ràdh mu shòlas a pheacaidh, agus leugh mi na thuirt Daibhidh mu thimchioll toraidhean uamhasach a pheacaidh 'n a "Shalm a chur air chuimhne," "Oir shathadh do shaighdean annam, agus thà do làmh tròm orm." Salm xxxviii: 2. "Cha'n eil fallaineachd am fheoil air son t-fheirge: cha'n eil sìth am chnàmhan air son mo pheacaidh." rann 3. "Oir chaidh m'euceartan thar mo cheann: mar eire thruim thà iad ro throm air mo shon." rann 4. "Thà mo chreuchdan lobhta, breun, air son m'amaideachd." rann 5. "Thà mi cràiteach; chromadh sìos mi gu mòr; air feadh an là uile thà mi'g imeachd gu dubhach." rann 6. "Oir tha mo leasraidh làn dé ghalair grànnda: agus cha'n eil fallaineachd a'm' fheoil." rann 7. "Thà mi lag agus ro bhruite: thà mi a buireadh trid mi-shuaimhneas mo chridhe." rann 8. Ann an so chì mi dearbh aghaidh a pheacaidh; ma gheilleas mi do d' bhuaireadh, feumaidh mi fhaireachadh aon chuid gathan na coguis ar neo lasraichean ifrinn.

(2) Ciod a thà thù labhairt mu thimchioll sòlas a pheacaidh, 'n uair, tre fhein-fhiosrachadh, is aithne dhomh gu'm bheil an tuilleadh fìor shòlas ann a bhi ceusadh a pheacaidh, na's urrain a bhi ann a bhi ga ghnìomhachadh? O, cia cho milis 's a thà e a bhi toileachadh Dhé, a bhi toirt ùmhlachd do'n choguis, a bhi gleidheadh sìth 's an taobh a stigh. O bhi comasach air a ràdh, anns an deuchainn so, thuair mi foillseachadh air treibhidheireas mo chridhe; nis thà fios agam gu'm bheil eagal an Tighearna orm, nis thà mi faicinn gu'm bheil mi dà-rìreadh a fuathachadh a pheacaidh. Am bheil a leithid so de shòlas anns a' pheacadh? Tachdaidh so am buaireadh sin.

2. Thà'n dara h-argumaid air a tarruig bho cho diomhair 's a tha'm peacadh. O, deir Satan, chà mhasluich am peacadh so gu bràth thù's an fhollais, chà bhi fhios aig neach air.

Faodaidh an argumaid so a bhi air a freagairt, agus an cridhe bhi air a ghleidheadh mar so: thà thù'g ràdh nach bi fhios aig neach air; ach, a Shatain, am faigh thu dhòmhsa àit a thà falamh do làthaireachd Dhé a chum 's gu'm peacaich mi ann? Mar so ghleidh Iob a chridhe bho bhuaireadh, "Nach eil e a' faicinn mo shlighean, agus ag àireamh mo cheuman gu leir." Iob xxxi: 4. Uime sin thà e deanamh co-cheangal ri a shùilean—rann 1. Air an doigh cheudna tha Solamh a teagasg dhuinn cur an aghaidh a

bhuairidh: “ agus c’ar son, a mhic, a mheallar thù le mnaoi choimhich agus a dhlùthaicheas tù ri broilleach bana-choigrich? Oir fa chomhair shùl an Tighearna thà slighean an duine, agus tha e a cothromachadh a cheuman uile.” Gnàth. v: 20, 21. Ciod e ged a dh’fholaichinn e bho shùilean an t-saoghail air son an àm a thà làthair? Cha’n urrain mì fholach bho Dhia; agus thà’n t-àm am fagus, ’n uair a bhitheas fhios aig an t-saoghal uile air mar an ceudna; oir thà’m focal a deanamh cinnteach dhomh gu’m bheil a’ nì sin a thà nis air a dheanamh ’s an uaigneas gu bhi air a chur an ceill air mullach nan tighean. Luc. viii: 17. A thuilleadh air sin nach eil mo choguis mar mhile fianuis? Nach buin dhomh urram a thoirt dhomh fein? Am b’urrain an duine fineachail a radh, “ ’Nuair a thà thù air do bhuaireadh gu peacadh a ghnìomhachadh, bitheadh eagal agad romhad fein gun fhianuis air bith eile bhì ann,” agus nach bì eagal ormsa peacachadh an làthair mo choguis fein aig am bheil a ghnàth achmhasan ’n a beul, na peann ’n a laimh, gu bhì cur sìos mo ghnìomharan is diomhair?

3. Tha’n treas argumaid leis am bheil Satan a buaireadh gu peacadh air a toirt bho’n a bhuannachd a tha’g eireigh bh’uaidhe; c’ar son a bhitheadh tù cho stuama agus cho eagnuidh? Cha’n eil ann ach a bhi sìneadh do choguis beagan, agus faodaidh tù nithean a dheanamh dhuit fein: ’s e so do chothrom.

Faodaidh an cridhe bhì air a ghleidheadh bho thuiteam anns an ribe chunnartach so le bhì toirt freagairt mar so do’n bhuaireadh so: ach ciod e bhuannachd a bhitheas ann ged a choisneadh duine an saoghal gu h-iomlan, agus anam fein a chall? Na ciod a bheir duine ann an eiric anama? An cuir mì ann an cunnart thù, O m’anam, air son na thà do mhaith anns an t-saoghal so? Tha spiorad neo-bhàsmhor a gabhail còmhnuidh anns a’ phàilleas chreadhadh so, anns am bheil barrachd luach na th’anns gach nì talmhaidh, a dh’fheumas a bhì’m bith tre’n uile shiorruidheachd ’n uair a luidheas an saoghal so ann an luatha bhàn. Anam air son na dhoirt Criosd fhuil luachmhor a thà bhos ceann pris. Bha mì air mo chur do’n t-saoghal so gu bhì deanamh ullachadh air son an anama so; gu dearbh chuir Dia orm cùram a ghabhail de’m chorp, ach (mar a chuir neach e) leis an eadar-dhealachadh so; earbaidh maighsteir dà nì ri seirbhiseach —an leanabh agus eudach an leinibh; an toir a’ maighsteir taing do’n t-seirbhiseach ma thagras e mar so, “ ghleidh mì’n t-aodach ach rinn mi dearmad air beatha an leinibh? ”

4. Tha’n ceathramh argumaid air a tarruig bho cho beag ’s a thà’m peacadh; cha’n eil ann ach nì beag, gnothuch beag, gnothuch suarach; co ghabhadh suim do nì cho beag.

Faodaidh an argumaid so a bhì air a freagairt ann an trì doighean.

(1) Ach am bheil Mòrachd Neamh 'n a aon bheag mar an ceudna? Ma ghnìomhaicheas mi'm peacadh so, feumaidh mi oibheum a thoirt agus eucoir a dheanamh air Dia mòr. Isaiah xl: 15-17, 22. (2) Am bheil ifrinn bheag air bith ann gu bhì pianadh peacaich bheag? Nach eil na peacaich is lugha an sin air an lìonadh le lànachd feirg? O, tha fearg mhòr air a tasgadh suas air son na muinntir a chùntas an saoghal 'n am peacaich bheaga. (3) Mar is lugha am peacadh 's ann is lugha am buaireadh gu a chur an gnìomh. Ciod e! an cuir mi mi fein a mach air Dia air son nì suarach? Mo shìth a mhilleadh, mo choguis a lot, an Spiorad a bhrosnachadh, agus so uile air son nì gun seadh? O ciod e'n cuthach a tha'n so.

5. Tha'n coigeanh argumaid air a tarruig bho ghràs Dhé agus dòchas ri maitheanas. Thig, gabhaidh Dia thairis air so mar anmhuinneachd, cha teid E dh'ionnsuidh a cheum is fhaide mach ann a bhì ga chomharrachadh—Ach stad, mo chridhe;

C'aite am faigh mi gealladh air maitheanas do pheacaich dhàna? Gu'n teagamh air son tuiteam ann am peacaidhean gu h-obann, anmhuinneachdan do-sheachainte agus brònach, thà maitheanas; ach c'ait am bheil an gealladh do pheacach dàna a tha peacachadh air bonn gu'm faigh e maitheanas? Gabh tàmh, O m'anam, car tacan, air an sgriobtur sin, "Ach ma pheacaicheas anam sam bith trid aineolais, an sin bheir e leis gabhar de'n cheud bhliadhna chum iobaint-pheacaidh, agus nì an sagart reite air son an anama a pheacaicheas gu h-aineolach, an uair a pheacaicheas e le aineolas an lathair an Tighearna, a dheanamh réite air a shon: agus maithear dhà e. Bithidh aon lagh agaibh air a shon-san a pheacaicheas trid aineolais, araon air a shonsan a rugadh a' measg chloinn Israel, agus air son a choigrich a thà air chuairt 'n am measg. Ach an t-anam a nì bheag gu h-an-dàna (co dhiubh a rugadh e 's an tìr, no's coigreach e) thà esan a toirt eas-urram do'n Tighearna: agus gearrar an t-anam sin as o mheasg a shluaigh." Air. xv: 27-30.

(2) Ma thà Dia 'n a Dhia anns am bheil uibhir de thròcair, cia mar a mhi-gnàthaicheas mi a leithid de Dhia maith. An gabh mi leithid de bhuadh glòrmhor ri thròcair Dhé, agus a mì-gnàthaich mi i gu peacachadh? An dean mi nì cearr Air-san a cheann gu'm bheil E maith? Nì-headh, nach bu chòr do mhaitheas Dhé mo threorachadh gu aithreachas? Rom. ii: 4. "Ach agad-sa thà maitheanas: agus uime sin bithidh eagal air daoineibh romhad." Salm cxxx: 4.

(R'a leantuinn)

NOTES AND COMMENTS

Death of Sir Winston Churchill

On Sabbath, the 24th day of January, 1965, Sir Winston Churchill, after a brief, serious illness, passed away from this world to eternity and at the age of 90 years. During the week, prior to his State Funeral on Saturday, the 30th January, almost everything that could be said of this great man, was proclaimed in speeches in The House of Commons, The House of Lords, and by others throughout the nation and indeed in many nations. We, as many others, are persuaded that Sir Winston Churchill was gifted and raised up by God in His merciful and all-wise Providence, to speak and act for the defence of our beloved land and our civil and religious liberties, in face of the evil designs of Hitler and his subordinates. And it is recognised that Sir Winston contributed largely also to the deliverance of other nations from the yoke of German domination. We shall ever remember, that during a serious and dark phase of the War, he quoted in a speech which he delivered in America, the following words from Psalm 112, v. 7: "He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord." The valiant part which he played brought to him many honours and tokens of gratitude from his fellow men, all over the world. And now, this most eminent and truly historical personality has left behind forever the scene of his own particular trials and triumphs. "Verily every man at his best state is altogether vanity." (Ps. 39, v. 5). However extraordinary and unique the achievements of men may be in the realm of Providence, the greatest experience for any man, high or low, is to be saved from sin by the unsearchable riches of God's grace, through faith in Christ Jesus.

Sabbath Desecration at Highland Show Ground

It has been reported that the Royal Highland Agricultural Society of Scotland has given permission to hold motor racing on the Lord's Day, on the Society's ground at Ingliston on the outskirts of Edinburgh. The Lord's Day Observance Society's magazine states that one of the directors of the Agricultural Society opposed this unworthy and God-dishonouring decision, and Mr Wotherstone, Chairman of the Society, is stated to have said that the race meetings would be held in the afternoon and would allow people to attend Church. This type of observation is threadbare and arises from complete ignorance of the claims of the Fourth Commandment. It may be remembered that before the last Highland Show, a procession was organised to parade through the principal streets of Edinburgh on the Lord's Day.

It is more than disappointing that the farming community in Scotland are taking up this lax view of the Lord's Day. As in other cases, we believe the motive is to obtain more cash to run their permanent Show ground. The different public activities of a worldly nature on the Lord's Day are still increasing in Scotland. On the last Sabbath of January, special ski-ing races were held on the Cairngorms. Surely God will visit the people in judgment for these things!

Protestants in Franco Spain

We read in magazine articles, reports by missionaries, and in special press articles, varying accounts of how Protestants are situated and dealt with, as such, by the civil and Roman Catholic powers in Spain. In an article in "The Scotsman," for January 8th, 1965, Richard Comyns Carr deals with what is called "The new attitude of officials." The following brief extract speaks for itself, in the year 1965: "A significant incident occurred when non-Catholic political prisoners at Burgos prison, who had been forced to Mass and punished for not kneeling, were exempt from attendance as a result of protests . . ." Forced to attend Mass! This is indicative of the Romish principle to persecute when in power. What a "privilege" to be exempt from Mass in this day and age! But Spain, as to religion, is still in the dark ages. There is plenty of talk about freeing the people of East Germany. But there are many in Spain who need to be freed from the oppression of the civil and religious powers in that land.

A Religious Plague in Britain

It has been made known that a new mission area of the Mormon sect in Britain was opened on the 1st of January, 1965. Known as British South, it will have a headquarters in Reading, Berkshire, and its 125 so-called missionaries will cover a territory including Brighton, Sussex and Oxford. There will now be nine areas in Britain with more than 1,500 Mormon representatives working. It is indeed clear that there is full freedom in Britain for even foreigners (from U.S.A.) to come to our shores and propagate their unscriptural, evil and dangerous beliefs. Their originator, Joseph Smith, was a visionary and an adulterer. Their views of God are blasphemous. They practice *secret* ceremonies and rites approximating to Free-Masonry. All this is kept well in the background by the well-dressed young men who go about their Mormon business in pairs throughout our professed Christian land. These men keep to the forefront what is called a social gospel. But the blasphemy and the secret rites are kept in reserve for the unwary who are caught in their snares.

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, Lochinver; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, Breas-clete, 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 and Inverness. *July*—First Sabbath, Lairg, Raasay and Beaulay; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Thurso, Vatten; fifth, Stornoway. *September*—First Sabbath, Ullapool, Breas-clete; 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.

London Communion Services

The services will be as follows (D.V.): Thursday, 15th April, 11 a.m. and 7 p.m.; Friday, 16th April, 11 a.m., 3.30 p.m. (Gaelic) and 6.30 p.m. (Fellowship Meeting); Saturday, 17th April, 3.30 p.m. and 6.30 p.m. (Prayer Meeting); Sabbath, 18th April, 11 a.m. and 6.30 p.m.; Monday, 19th April, 3.30 p.m. (Gaelic) and 7 p.m. The weekday services will be held in the Bridewell Hall, London City Mission, Eccleston Place, S.W.1, and the Sabbath services in St. Michael's Hall (opposite Victoria Coach Station), Eccleston Place. Rev. J. A. Macdonald, Fort William, and Rev. A. MacKay, Tarbert, are expected to assist at the Communion (D.V.).

Grafton, New South Wales, Australia

Communion services will be held, D.V., in the Free Presbyterian Church, 130 Fitzroy Street, Grafton, on the second Sabbath of March, 1965. Ministers expected are Revs. Donald MacLean, Glasgow, Scotland, and William MacLean, M.A., Gisborne, New Zealand.

Letter from Rev. D. MacLean

ZENKA MISSION, P.B. T.198, BULAWAYO,
RHODESIA, 21st January, 1965.

MY DEAR MR SINCLAIR,

I had a pleasant journey to Rhodesia in the kind providence of the Lord, arriving in Bulawayo on Wednesday, 6th January, at 7.45 p.m. The European staffs from Ingwenya, Zenka and Mbuma, together with Mr Aaron Ndebele, were waiting to greet me and convoy me to Ingwenya, where I settled down in the Guest House with which we were both so familiar nine years ago.

I was glad to see the members of staff looking so well although when Rev. Mzamo came the following day, he was badly afflicted with a sore back.

Since my arrival, Misses MacLennan, Graham and Tallach have departed home for a well-earned rest and Miss Campbell has arrived to take the place of Miss Tallach at Mbuma.

I spent the first Sabbath at Ingwenya, preaching in the well-built new church there in the morning and at Bembisi in the afternoon. The following Wednesday, Rev. A. MacDonald and I travelled to Zenka for the Communion there accompanied by the Ingwenya teachers who are at present on holiday, as the schools do not open until 28th January. I was pleased to meet the elders once more—Philemon Ndebele, Paul Ncube, and Elisha Mkandhla. The once familiar figure of Alex. Mpofu was missing, but we believe he is now enjoying eternal communion in Mount Sion above. The congregations were good considering that the school was closed. There would have been about 230 in the Church on Sabbath. Over 50 communicants sat down at the Lord's Table, ten of whom were Europeans. At the close of the service Aaron Ndebele, who was interpreting, said in his usual warm-hearted way, "There is work to be done for Christ in Africa yet." I agreed with him.

On *Tuesday*, I preached at Nkai (15 miles) and Matetshaneni (19 miles). The former place was the home of the late A. Mpofu and it was pleasing to have his son, James, a professing young man, as interpreter. On *Wednesday*, I preached at Katasa (4 miles) and Nkuba (19 miles). This latter place is across the Shangani River and the journey there was rather hazardous. On *Thursday* (to-day) I am to visit and preach at Mano-Mano (16 miles) and Sisemba (8 miles). On *Friday* I expect to preach (D.V.) at Mabayi (4 miles) and Fudu (12 miles). May the Word preached be blessed to many souls!

I hope the Lord's people are remembering me in my journeys, for without His blessing they will all be in vain.

With kind regards, yours sincerely,

DONALD MACLEAN.

A Letter from Rhodesian Mission

INGWENYA, 9th January, 1965.

DEAR MR SINCLAIR,

Rev. D. MacLean is among us in Rhodesia. We find him very helpful and indeed reminding us of the spiritual happiness and joys we used to enjoy in the past in our Missions. I arrived at Ingwenya yesterday after spending the Communion Week at Zenka. The Services were well attended by African men, women

and children. The Church was packed to capacity. May the Lord of Glory give an outpouring of the Holy Ghost to make the seed that was sown by His servants grow in the souls of many sinners of our race.

Mr Campbell will be taking Mr MacLean to all our big schools around Zenka. These schools as you know are also preaching stations. We pray that the Lord would bless these visits by drawing souls unto Himself.

In the present circumstances in Rhodesia we wish and pray that the Lord would raise up young men whom He would imbue with His Spirit, so that, like David, they would be after God's own heart. These men, according to prevailing need would be stationed across the Shangani River where Roman Catholics and Seventh Day Adventists are determined to do havoc to the Cause of Christ by deceiving poor, lost sinners by a promise of salvation which they themselves know nothing of. If say *Donsa* and *Sipempa* would be raised to the status of Mission Centres with Ministers of the Gospel like Zenka, Mbuma and Ingwenya, Rhodesia would be nearly properly pegged for our Church's influence.

If we have the form of sound words which we have heard, in faith and love which is in Christ Jesus (as I truly believe we have), why should it not be our zeal and determination to propagate the same throughout the whole of Rhodesia, Africa, and indeed the whole world? As instruments in the hand of the King of Kings and Lord of Lords, we can do wonders for His cause and purposes by faith.

Whatever criticisms may be levelled against schools, up to the present time, they have been a useful handmaid to the Church work. And, also, whatever view the Church in Scotland will entertain after the Deputy's Report, we pray that His glory will be the end of it all.

And blessed be His glorious name
to all eternity.

The whole earth let His glory fill,
Amen, so let it be.

—Psalm 72.

You will be glad, I am sure, to see your two nieces home after a well earned furlough. May the Lord of Israel bless their endeavours to help the labourers of His vineyard in this part of the world.

Very kind regards to all His people in Scotland.

I am, Yours very sincerely in the Gospel,

AARON S. NDEBELE.

Tabular View of Special Collections of the Free Presbyterian Church of Scotland

FOR YEAR ENDED 31st DECEMBER, 1964

PLACES	MINISTERS AND MISSIONARIES	Sustentation Fund	Home Mission Fund	Foreign Mission Fund	Aged & Infirm Ministers, etc., Fund	College Fund	Organisation Fund	General Building Fund	TOTAL
<i>Northern Presbytery—</i>		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1. Bonar-Bridge ...	D. A. Macfarlane, minister ...	51 17 0	39 15 0	16 5 0	6 16 8	6 6 8	4 15 5	5 19 6	131 15 3
2. Lairg ...		191 10 0	44 11 0	22 8 9	15 3 0	11 10 0	15 4 0	15 3 0	315 9 9
3. Beaully ...		300 4 5	120 0 0	172 14 0	28 5 4	25 3 7	23 7 3	30 10 3	705 4 10
4. Dingwall ...		351 2 0	106 1 2	100 0 0	20 0 0	24 12 4	24 17 0	23 13 3	650 5 9
5. Dornoch ...	A. MacPherson, minister ...	130 0 0	25 12 8	17 6 0	8 10 0	6 5 7	9 3 10	8 1 0	204 19 1
6. Rogart ...		70 0 0	12 0 0	8 0 0	4 0 0	5 0 0	5 0 0	4 0 0	108 0 0
7. Fearn ...		35 0 0	6 0 0	10 0 0	2 0 0	2 0 0	2 0 0	5 0 0	62 0 0
8. Halkirk ...	A. F. Mackay, minister ...	310 0 0	41 0 6	44 19 9	13 4 0	11 18 6	13 4 0	12 10 0	446 16 9
9. Helmsdale ...		239 0 0	18 0 0	21 0 0	18 3 1	6 0 0	7 0 0	6 0 0	315 3 1
10. Inverness ...		1,306 12 10	300 0 0	369 1 8	200 0 0	150 0 0	150 0 0	130 0 0	2,605 14 6
11. Kinlochbervie ...		110 0 0	149 2 6	65 10 0	14 1 2	15 18 3	16 5 4	14 13 9	385 11 0
12. Scourie ...	A. Robertson, missionary ...	30 0 0	58 0 0	29 0 0	10 0 0	10 0 0	9 0 0	9 0 0	155 0 0
13. Daviot ...		164 0 0	60 12 6	42 10 0	20 0 0	20 0 0	16 7 6	14 11 0	338 1 0
14. Tomatin ...		163 2 0	72 15 0	31 0 0	22 17 6	20 15 0	13 2 6	19 15 0	343 7 0
15. Stratherrick ...		140 0 0	55 0 0	21 4 6	12 0 6	13 5 6	12 9 0	11 19 0	265 18 6
16. Strathy ...	A. Robertson, missionary ...	52 16 6	85 0 0	40 10 0	13 0 0	18 0 0	18 0 0	16 0 0	243 6 6
17. Tain ...		100 0 0	50 0 0	33 0 0	10 0 0	10 0 0	10 0 0	12 0 0	225 0 0
18. Thurso ...	R. R. Sinclair, minister ...	70 0 0	5 0 0	5 0 0	5 0 0	5 0 0	—	—	90 0 0
19. Wick ...		460 16 6	102 0 0	103 10 0	54 6 6	51 3 6	48 6 0	50 16 0	870 18 6
		4,276 1 3	1,350 10 4	1,152 19 8	477 7 9	412 18 11	403 1 10	389 11 9	8,462 11 6
<i>Southern Presbytery—</i>									
20. Aberfeldy ...	D. Campbell, minister ...	27 10 0	—	—	—	—	—	—	27 10 0
21. Dumbarton ...		132 18 0	29 15 2	17 14 0	10 0 0	10 4 3	12 15 9	14 15 3	228 2 5
22. Edinburgh ...		700 0 0	73 6 6	122 2 6	21 0 0	33 0 0	20 0 0	20 0 0	989 9 0
23. Fort William ...		468 4 11	93 17 7	74 17 6	23 0 9	30 4 9	24 3 6	19 10 3	733 19 3
24. Glasgow, St. Jude's	D. Maclean, minister ...	1,593 12 1	407 4 7	355 19 4	76 5 6	103 13 9	78 7 3	74 14 0	2,639 16 6
25. Dunoon ...	D. B. Macleod, minister ...	10 0 0	3 0 0	5 0 0	—	—	—	2 0 0	20 0 0
26. Greenock ...		100 0 0	24 10 0	21 0 0	10 18 0	14 5 0	6 15 0	6 15 6	184 3 6
27. Kames ...		169 10 0	42 1 9	36 0 3	16 11 6	19 4 0	6 0 0	18 14 0	308 1 6
28. Lochgilphead ...		32 0 0	13 10 0	13 11 6	2 0 0	2 0 0	1 10 0	2 0 0	66 11 6
29. London ...	M. Macsween, minister ...	226 16 10	24 16 6	31 13 6	34 19 0	2 0 0	2 0 0	2 0 0	324 5 10
30. Oban ...	R. Macdonald, minister ...	425 0 0	97 6 6	258 19 0	16 2 0	18 2 3	17 5 3	16 4 8	848 19 8
31. Vancouver, Canada	Wm. Maclean, minister ...	—	—	—	14 17 3	—	—	—	14 17 3
32. Gisborne, New Zealand		—	—	235 12 0	40 0 0	24 0 2	—	—	299 0 2
33. Grafton, Australia		—	—	100 0 0	—	—	—	—	100 0 0
		3,885 11 10	£809 8 7	1,271 17 7	265 14 0	256 14 2	168 16 9	176 13 8	6,834 16 7

				S.	H.	F.	A.	C.	O.	G.	TOTAL																	
Outer Isles Presbytery—																												
34. Achmore	}	...	D. M. MacLeod, minister	86	8	0	31	0	0	24	10	0	14	0	0	9	0	0	—	9	0	0	173	18	0			
35. Stornoway				943	1	9	200	5	6	133	0	0	77	0	0	80	0	0	75	0	0	80	0	0	1,588	7	3	
36. Bayhead, North Uist	}	...	A. Morrison, minister	274	13	0	56	2	6	25	3	0	14	5	6	—	—	—	14	3	0	16	17	6	401	4	6	
37. Breasclete				101	10	9	38	12	6	23	3	0	6	0	0	8	0	0	6	0	0	5	0	0	188	6	3	
38. North Tolsta	}	...	F. MacDonald, minister	702	10	0	128	0	0	171	15	6	44	0	0	40	0	0	40	10	0	20	0	0	1,146	15	6	
39. North Harris				643	13	6	283	17	0	89	13	0	29	15	5	28	10	1	38	11	0	33	4	10	1,147	4	10	
40. { Northton	}	...	A. Mackay, minister	221	13	8	101	1	6	53	15	11	23	17	6	28	3	3	23	7	6	18	12	6	470	11	10	
41. South { Strond				132	17	0	47	19	0	31	10	0	10	3	0	6	6	0	6	10	0	8	4	0	243	9	0	
42. Harris { Finsbay				239	13	6	59	17	6	30	0	0	12	5	3	9	0	6	8	8	0	11	3	3	370	8	0	
43. { Seilabost				73	2	0	32	13	0	12	0	0	5	10	0	6	0	0	4	10	0	—	—	—	133	15	0	
44. Ness, Lewis	}	...	J. Nicolson, minister	550	0	0	50	0	0	100	0	0	12	0	0	12	0	0	12	0	0	12	0	0	748	0	0	
45. Uig, Lewis				600	0	0	80	0	0	130	0	0	40	0	0	30	0	0	20	0	0	—	—	—	900	0	0	
				4,569	3	2	1,109	8	6	824	10	5	288	16	8	256	19	10	248	19	6	214	2	1	7 512	0	2	
Western Presbytery—																												
46. Applecross	}	...	A. Murray, minister	300	12	6	120	0	0	170	0	0	20	0	0	20	0	0	17	0	0	15	0	0	662	12	6	
47. Bracadale				285	3	0	74	11	6	36	4	0	14	9	6	16	12	5	16	9	7	15	2	0	458	12	0	
48. Broadford	}	...	D. A. Maclean, minister	110	10	0	54	4	0	15	0	0	6	1	6	6	3	3	5	18	0	5	14	6	203	11	3	
49. Elgol				67	10	0	13	1	6	23	16	0	4	10	6	4	15	0	4	0	0	4	13	6	122	6	6	
50. Luib	}	...	A. Chaplin, missionary	71	2	0	17	9	0	8	8	6	5	3	0	4	10	0	4	0	0	3	9	6	114	2	0	
51. Flashadder				480	18	6	208	16	5	156	17	6	29	10	6	44	9	0	34	7	10	36	0	0	990	19	9	
52. Gairloch	}	...	J. Colquhoun, minister	266	5	11	77	5	0	46	4	0	16	15	6	21	6	3	19	10	9	16	3	4	463	10	9	
53. Glendale				130	0	0	52	0	0	34	0	0	16	0	0	14	0	0	13	0	0	12	0	0	271	0	0	
54. Vatten	}	...	D. Campbell, missionary	81	2	6	17	0	0	25	0	0	6	10	0	6	0	0	7	0	0	6	0	0	148	12	6	
55. Waternish				158	10	0	83	0	0	35	5	0	8	10	0	13	15	0	8	0	0	9	0	0	316	0	0	
56. Laide	}	...	D. N. Macleod, minister	78	9	0	67	10	0	28	15	0	18	0	0	19	5	6	10	6	6	16	0	0	238	6	0	
57. Kyle-of-Lochalsh				68	12	0	54	10	0	39	10	0	7	0	0	10	0	0	5	0	0	5	0	0	189	12	0	
58. Plockton	}	...	A. Macaskill, minister	411	13	0	106	15	11	71	13	10	26	0	0	30	0	0	33	0	0	28	0	0	707	2	9	
59. Lochbroom				200	13	3	95	6	6	58	12	6	9	14	0	7	8	0	7	6	0	12	8	2	391	8	5	
60. Lochcarron	}	...	D. J. Macaskill, minister	265	0	0	93	5	0	63	7	6	23	12	6	20	16	0	18	0	0	16	6	0	500	7	0	
61. Lochinver				244	0	0	79	17	6	47	5	0	31	0	0	26	5	0	21	13	0	21	5	9	471	6	3	
62. Stoer & Drumbeg	}	...		250	0	0	201	17	0	157	1	6	34	7	8	26	6	0	26	11	0	32	1	7	728	4	9	
63. Portree				501	2	6	139	5	6	61	17	0	20	0	9	22	2	9	19	12	0	21	16	9	785	17	3	
64. Raasay	}	...		127	0	0	105	7	6	56	14	0	10	4	4	11	6	0	10	14	0	9	13	0	330	18	10	
65. Shieldaig				380	4	6	59	16	8	46	1	3	12	0	0	19	10	0	10	17	0	12	12	0	541	1	5	
66. Staffin	}	...		4,478	8	8	1,720	19	0	1,181	12	7	319	9	9	344	10	2	292	5	8	298	6	1	8,635	11	11	
SUMMARY																												
Northern Presbytery	...	...	...	4,276	1	3	1,350	10	4	1,152	19	8	477	7	9	412	18	11	403	1	10	389	11	9	8,462	11	6	
Southern Presbytery	...	...	...	3,885	11	10	809	8	7	1,271	17	7	265	14	0	256	14	2	168	16	9	176	13	8	6,834	16	7	
Outer Isles Presbytery	...	...	...	4,569	3	2	1,109	8	6	824	10	5	288	16	8	256	19	10	248	19	6	214	2	1	7,512	0	2	
Western Presbytery	...	...	...	4,478	8	8	1,720	19	0	1,181	12	7	319	9	9	344	10	2	292	5	8	298	6	1	8,635	11	11	
				17,209	4	11	4,990	6	5	4,431	0	3	1,351	8	2	1,271	3	1	1,113	3	9	1,078	13	7	31,445	0	2	

Appeal re George Gillespie's Works

The Church Librarian has asked us to make the following request—It is thought likely that the late Rev. James MacLeod, Greenock, gave on loan to some Church friend his copy of George Gillespie's Works. These works were intended ultimately for the Church Library. If any friend has the above works belonging to the late Mr MacLeod, will they kindly communicate with Mr Alex. E. Alexander, 6 Glasgow Road, Dumbarton.

Mission Staff on Leave

The Misses E. MacLennan, Marion Graham and Catherine Tallach, arrived home in Scotland at the beginning of January, on well-earned leave from their work in our Mission in Southern Rhodesia. They have already met a large number of Church friends at Communion. We trust, with the Lord's blessing, they will benefit greatly from their stay at home.

To Congregational Treasurers

The Publications Treasurer, Mr J. Grant will be obliged if unsold copies of the following books can be returned to him:—"The Life of John Knox," "The Seven Churches of Asia," and "The Christian's Great Interest."

ACKNOWLEDGMENT OF DONATIONS

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

Sustentation Fund.—Anon, Dalchreichart postmark, £1; Mr and Mrs Morrison, Ness Villa, Tarbert, £1 10/-; Anon, £25; Mrs Humphrey, 50 dollars; M. A. G., Raasay, £2; R. MacKay, Inveraray, £2 10/-; Anon, £10; Mrs R. S. MacKenzie, Grosse Ile, £17 17s 2d; Mrs Grant, Luib, per Mr J. Grant, £2.

Home Mission Fund.—Mr and Mrs Morrison, Ness Villa, Tarbert, £1; Anon, £25; Anon, £10; Mr and Mrs MacLennan, Cedar Rapids, per Mr J. G., £8.

Foreign Mission Fund.—Gairloch Friend, per Rev. D. MacL., £5 for Mission Transport; Wellwisher, £20; Mr and Mrs Morrison, Ness Villa, Tarbert, 10/-; Anon, £25; Ladies of F.P. Missionary Society, Vancouver, £20 13s 10d; Mrs Humphrey, 50 dollars; Bloor East Presbyterian Church, Toronto, £127; A Friend, Gourock, per Rev. J. C., £2; Miss Cameron, Drimnin, £1; Anon, £5; Mrs R. Ferguson, Tarbert, 10/-; Mr A. Finlayson, Kyle, £3 5/-; A Friend, £20 for Hospital; Mr and Mrs MacLennan, Cedar Rapids, £8; last four per Mr J. Grant.

Aged and Infirm Ministers', etc., Fund.—A. Forgie, Redding, £50; Door Collection of Farr, Bettyhill, £2; R. MacKay, Inveraray, £1; Mr K. MacLennan, N. Adams, per Mr J. Grant, £4.

College and Library Fund.—Miss Campbell, Tullibody, £20; C. R., Dingwall postmark, £3; M. S., Glasgow, £5; M. MacD., Inverness, 10/-; K. L. D., £6; R. MacKay, Inveraray, 10/-; A Friend, Stornoway, per Mr T. MacR., £5; J. M. L., Portree, £2; W. MacBeath, Lornbain, £5; Anon, £1; Miss A. Morrison, Tarbert, £1 2s 6d, last two per Mr J. Grant.

Organisation Fund.—Anon, £25; R. MacKay, Inveraray, 10/-; Mr J. MacLeod, Drinnishadder, per Mr J. Grant, £1 12s 6d.

General Building Fund.—R. MacKay, Inveraray, 10/-.

Mission to the Jews Fund.—Wellwisher, £25; W. MacBeath, Lonbain, £5; Thankoffering, Caithness postmark, £1; A Friend (30 dollars), £10 14s 9d; Mr K. MacLennan, N. Adams, £4, last three per Mr J. Grant.

Home of Rest Fund.—Gisborne Congregation, £50; Glasgow Friend, £2; Mr J. Munro, Inverness, £2 2/-; O.A.P., £5; Friend, £1; Anon, £1 10/-; Harris Friend, £1; Miss MacKissock, Elgin, £50; Anon, Glasgow, for New Year's Lunch, £5; Anon, £5; Mr and Mrs Morrison, Paisley, £2; Inverness Congregation, £200; Friend, Edin., per P. Anderson, £5; M. A. G., Raasay, £2; Vancouver Congregation, £16 19s 11d, per Mr Macaskill, Treasurer, and Rev. Wm. Grant; Mr and Mrs MacLennan, Cedar Rapids, £8; Mr K. MacLennan, N. Adams, £4; Mr J. Gillanders, Hayes, £2; Mr A. Colquhoun, Fort-William, £5; Miss M. Morrison, Poolewe, £3; Anon, N.Z., £5, last six per Mr J. Grant.

Dominions and Colonial Missions Fund.—Mrs R. S. MacKenzie, Grosse Ile, £17 7s 1d; Mr and Mrs MacLennan, Cedar Rapids, £8.

China Mission Fund.—W. MacBeath, Lonbain, £5.

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

Publications Fund.—Friend, Inverness, £1; Mr K. McL., North Adams, U.S.A., £5; Mr H. McC., Husabost, 9/-; Mr J. M., Gourock, £1 5/-; Mr J. T., Rotterdam, 16/3; Mr and Mrs D. McL., Cedar Rapids, U.S.A., £8; Mr J. McN., Crieff, £4; the following for sending our books to hostels, libraries, etc.: Mr J. G. Hayes, £2; Mr K. McL., N. Adams, £3; Miss D. McK., Innellan, £1 2s 6d; Mr and Mrs D. McL., Cedar Rapids, £2 10/-.

On Behalf of the Trinitarian Bible Society.—*Lover of the Word*, for new building, £5; Mrs A. F. McD., Drumnadrochit, 10/-; Mrs M., Dalchreichart, £1; Thank Offering, Oban Postmark, £2; the following congregations: Lochinver, Stoer and Drumbeg, £43 2s 6d; North Harris, £22 15/-; Plockton, £12 10/-; North Tolsta, £25; Kyle, £12 11s 9d.

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The following lists sent in for publication:—

Bracadale Manse Building Fund.—Mr D. Morrison, Treasurer, thankfully acknowledges, from Struan Section Collecting Card, per Mr A. W. Nicolson, £276; Friend, Struan, per Rev. D. A. MacL., £15; Friend, Portnalong, £2, and Friend, Carbost, £5 for New Garage, per Rev. D. A. MacL.

Lochinver Congregation.—Rev. A. MacAskill acknowledges with sincere thanks, £2 for Sustentation Fund and 10/- for Home Mission, from Mrs F. MacKenzie, Lyne, Assynt.

Kinlochbervie and Scourie Manse Fund.—Mr D. A. MacLeod, Treasurer, Tarbert, Lairg, acknowledges with sincere thanks: Mr A. Ross, Scourie, £100 (previously given as loan without interest); Inverness Congregation, £50, per Mr Wm. MacKenzie, Treasurer. Mr D. N. MacLeod, Treasurer of Kinlochbervie Congregation, acknowledges with sincere thanks, £10 from "Friend of the Cause."

Lairg Church Renovation Fund.—Mr Wm. Sim acknowledges with sincere thanks: £5 from Friend, Inverness; Additional £2 10/- from St.

Jude's Retiring Collection; £50 from Inverness Congregation per Wm. MacK., Uisdean, Aultnahara, £6.

Applecross Congregation.—Mr C. Gillies, Treasurer, acknowledges with grateful thanks; £2 from Murdo Livingstone, Lochcarron, per Rev. A. M., and £5 from Friend, Applecross, per C. Gillies, both for Car Park at Church; Friend, North Coast, £1 for Motor Cycle Fund, and Friend, Applecross, £5 for Car Park, both per Rev. A. M.; Friend, Toscaig, £5, and A. D., Camustiel, £4 8/-, both for Car Park, per C. G.

Plockton Congregation.—The Treasurer thanks H. MacBeath, Camusluinie, for £1 10/- sent for Sustentation Fund.

Beaully Congregation.—Mr J. MacKenzie, Treasurer, acknowledges with sincere thanks, £1 from "Adherent" for Congregational Funds.

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Greenock Congregation.—Mr A. Y. Cameron, Treasurer, acknowledges with grateful thanks: £20 from Dr. D. Watson, Birmingham, for Congregational purposes; £100 from Anonymous, Greenock, for Congregational Funds; The City of Glasgow Society of Social Service, Subscriber J. Murdoch, £50; A Friend, Edinburgh, per P. A., £4.

Vatten Congregation.—Mr J. MacKay, Treasurer, acknowledges with sincere thanks: Glendale Collection, £114 15s 6d, and M. MacDonald, Portmahomack, £10, both for Vatten Porph and Vestry Fund; Friend, £3, A. MacInnes, £4, and Friend, Beaully, £2, all three for Sustentation Fund; Friend, £1, and A. MacInnes, £3, both for Home Mission Fund; Friend, £1, and A. MacInnes, £3, both for Foreign Mission Fund.

Stornoway Church Hall Fund.—Mr D. J. MacLeod, Treasurer, acknowledges with sincere thanks: Mrs Ferguson, Ilford, Essex, £1; Mrs MacLeod, 12 Balnacraig St., £2; Mrs Thompson, 14 Balnacraig St., £2; Mr and Mrs Duncan MacLeod, 9 Balmarino Drive, £5; Two Friends, £15; "A Friend in memory of loving sisters," £5.

Stornoway Congregation.—Mr D. J. MacLeod, Treasurer, acknowledges with grateful thanks, £100 from Mrs Peek in memory of her dear sister, Miss Maggie Morrison, Melbost; a further sum in memory of her sister is also thankfully acknowledges from Mrs Peek for the Trinitarian Bible Society.

North Harris Congregation.—Mr J. Ferguson, Treasurer, acknowledges with grateful thanks: £50 from Mrs Donald Morrison as requested by her late husband, Mr Donald Morrison, who was Treasurer of the North Harris Congregation; £5 in Collection Box; £3 from Old Friend, Leacklea; £5 from Anon. in Collection Box, all three per Rev. A. MacKay, for Car Maintenance.

Shieldaig Congregation.—Mr N. MacPherson acknowledges with sincere thanks, £1 from Miss Mackenzie, Crown Street, Inverness, for Sustentation Fund.

Staffin Congregation.—Mr D. Gordon acknowledges with sincere thanks: Miss F. M. A., Glasgow, £15; Miss J. Martin, £5; Miss M. M., Northton, £5, all three per M. M., for Sustentation Fund.

Broadford Manse Building Fund.—Mr J. MacLean, Treasurer, acknowledges with sincere thanks: Three Kyle Friends, per Mr L. MacKinnon, £10; A Friend, Breakish, £15; Mantelpiece Box, £4; In loving memory of the late Rev. John Martin, A Friend, £20.

Inverness Congregation.—Mr W. MacKenzie, Treasurer, acknowledges with sincere thanks, £25 for Aged and Infirm Ministers', etc., Fund, from Mrs Bruce, Kinlochloch, in loving memory of her Mother.

London Congregation.—Mr J. Campbell, Treasurer, acknowledges with grateful thanks: Friend, London, £2, per Rev. D. B. MacL., for Congregational Funds; D. MacLennan, Glasgow, £1; Miss M. Tallach, Oban, £1; Mrs MacK., Laggan, £2; Glasgow, £1; Adherent, Kinlochbervie, £1, all four per Rev. D. B. MacL.; Friends, Papatoetoe, per Mr J. Grant, £1 17s 6d, all for Manse Purchase and Church Building Fund.