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Death of Rev. John Colquhoun

There passed away at Inverness on Tuesday, 17th February 1976, Rev. John Colquhoun, former minister of Glendale, Isle of Skye, and for many years the Gaelic Editor of this Magazine. His death, along with that of Rev. William Grant who passed away on Thursday, 26th February 1976, leaves a blank in the ranks of the ministry of our Church. Both attained a good age, Mr Grant being almost 90 years old, and both rendered valued service to the Church over a long period of time.

It is to Mr Colquhoun's work, as a contributor to this periodical that we wish to make reference at present. Mr Colquhoun continued supplying Gaelic copy for the Free Presbyterian Magazine until the end of last year when it was decided to discontinue the Gaelic for the present. A good number of the Gaelic articles which he prepared for publication were Gaelic translations of sermons and writings which had been originally published in English. In this way Mr Colquhoun set himself a particularly difficult task, yet he carried it on to nearly the end of his days in the world.

Mr Colquhoun, however, did not confine himself to Gaelic writing but over the years he contributed numerous English articles to the Magazine on a variety of subjects. Probably if they were reckoned up the number of these articles would exceed 200. This indicates the amount of work he did in addition to his preaching and pastoral duties. Other duties also were laid upon him and we find him year by year producing for the Synod massive reports on religion and morals.

Mr Colquhoun was not only well able to deal competently with the subjects he handled, being well read in Christian literature, but was able to write clearly and effectively. It was his task to bear this burden of writing at a time when there were very few to undertake this work. His help, consequently, was greatly appreciated by the Editors along with whom he served and to whom he gave such willing support. His writings remain on record in the bound volumes of the Magazine, and also in the

pamphlets he produced, as a continuing memorial to him, and no doubt will be of use to readers for many years to come.

In controversial writing Mr Colquhoun could be sharp with his opponents, but his aim was to disabuse their minds of wrong notions. He would have men to follow the Lord fully and to cleave to the truth whatever the cost. He had little place for people, particularly if they were in the ministry, who undermined the faith of the Gospel. He could readily detect subtleties and sophistries in the writings of his opponents. The witness of our own Church he steadfastly maintained and would not spare with his pen those who sought to detract from its witness or cast aspersions on those men of God who were raised up to establish it. Mr Colquhoun longed and worked and prayed for the advancement of Christ's Cause, not only in his native Island of Skye which was especially much upon his heart at a Throne of Grace, but also throughout the land and throughout the whole world.

His preaching, his prayers, his writing has now ended. He has, we believe, entered into his rest, leaving behind him the witness of a life diligently spent in the service of the Master whom it was his delight to serve, and to serve faithfully, to the end of his day.

We would conclude this tribute to Mr Colquhoun by appending to it the tribute placed on record by the Northern Presbytery at its meeting on 24th February 1976 — the Presbytery to which Mr Colquhoun was attached in his closing years and which is now left to mourn his loss.

We extend to Mr Colquhoun's sorrowing widow our deep sympathy in her great loss. Our readers, we are sure, will whole-heartedly join us in this.

Tribute by Northern Presbytery

The Northern Presbytery record with a deep sense of loss the passing away at Inverness on Tuesday, 17th February of Rev. John Colquhoun, formerly of Glendale, Isle of Skye, and a member of this Presbytery since his retirement. The death of this faithful servant of the Lord leaves a blank in our midst which it will not be easy to fill.

The Presbytery would record with thankfulness to the Lord, the long years of service which Mr Colquhoun was enabled to give to our own Church and to the Church at large. His abundant labours in the Gospel in preaching and pastoral duties, as well as his indefatigable labours by his able pen in defending and proclaiming the Gospel, are well known. He was indeed "a workman that needeth not to be ashamed, rightly dividing the word of truth". Mr Colquhoun was well versed in the many

controversies of the Church of God down through the centuries. He also fully understood the need for, and whole-heartedly supported the testimony of the Free Presbyterian Church of Scotland. To the maintenance of its witness in a dark day in Scotland he devoted his energies and prayers to the end of his day.

While we as a Presbytery mourn the loss of this gracious servant of the Lord from our midst, and know that this loss will be felt throughout the whole Church, we are comforted in the assurance we have that our loss is his eternal gain. He has, we believe, now entered into the joy of his Lord to receive the commendation : "Well done, good and faithful servant". The Presbytery desires to convey to his widow, Mrs Colquhoun, who so ably supported her husband during a long life of service in the Gospel, its sincere sympathy in her great loss, and pray that she may experience much of the Lord's gracious Presence and sustaining power in her time of sorrow.

Sermon

by Rev. Charles Calder Mackintosh, D.D.

(continued from page 86)

Yet believers *may* grieve the Holy Spirit, and grieve Him "to the heart". They may fall into sin, and bring discredit on their profession. And professing Christians may make shipwreck of faith and of a good conscience. What then is the nature of this sin? It is not the *presence* of sin in the heart that grieves the Divine Spirit. It is a wonderful truth that He is not dishonoured in dwelling in the heart in which there is sin — sin which has been atoned for, sin against which sentence of death has been brought forth, sin which is mortified, but still sin. Such is the glory of the cross that the Divine Spirit is not dishonoured in dwelling there. Nor is it a deep painful *sense* of the power of sin that grieves Him. This is one of the very fruits of His grace, one of those things in which He has pleasure, that the soul's groanings should be heard, "Who shall deliver me from the body of this death?"

But the Holy Spirit may be grieved (more openly or secretly), first by the *indulgence* of sin — the sins referred to in the context, and such like. He is the Spirit of holiness. Now we are not to infer that the Christian can live in the practice of any of those sins which are specified, or of any known sin, so that he might be fitly called an impure, a vindictive, or a covetous man. The contrary is directly expressed: "This ye know, that no whore-monger, nor unclean person, nor covetous man who is an idolater,

hath any inheritance in the kingdom of Christ and of God. let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience." (Eph. 5: 5, 6). But it is plainly implied that the Christian is in danger of falling into any one of these sins at any one time: and if, through neglect of keeping the heart or through the violence of sudden temptation, he should do so; if he should seem again to put on the old man which he has put off; if he should violate the sacred obligations of truth, or be guilty of an act of dishonesty; if any corrupt communication should proceed out of his mouth; if, after having begun to make acquaintance with the Lamb of God, he should cherish an unforgiving spirit against an offending brother; if he should fall into intemperance, or into the vile sin of impurity — a sin specially opposed to the nature of God — then, while he defiles his conscience, brings death on his spirit, and (if his sin be an open one) a scandal on the cause of Christ, he grieves the Holy Spirit to the heart. Oh how base thus to requite the good Spirit of the Lord? Let him among us who thinketh he standeth, take heed lest he fall.

The Holy Spirit is grieved by the believer's giving entertainment to whatever unbefits the presence of such a Guest. If we had a guest who was worthy of the highest honour, how anxious would we be to avoid whatever might seem to indicate disrespect or occasion one unpleasant feeling, though if he were greatly our superior we might feel under some restraint in his company. There is no restraint engendered by the presence of the Comforter; where He is, *there* is liberty: but there is a holy fear that becomes the child's familiarity. Is it a truth that He, the Spirit of holiness, dwells in His people? — shall we defile His temple? Is He the Spirit of love? — shall we cherish feelings of envy and malice in His sight? Is He the Spirit of gracious liberty, and shall we engage in His service as though it were a slavery or bondage, or as though it were not the beginning of heaven? Do we thus requite the Lord's Spirit? Has He ever been "a wilderness to us or a land of darkness?"

He is grieved by ingratitude or indifference, by the want of a deep sense of obligation to His love and grace. If there were a poor wretched man who had good done him by one whom he had hated and counted an enemy; if through the pure and self-denying exertions of such a one he had been rescued from poverty, shame, or death; and if his benefactor had reason to know that after all there was not a spark of genuine gratitude in his heart, would not this pain him, and the more acutely just in proportion to the tenderness of his own feelings and the loftiness of his principles? Who can estimate the obligations of the believer to the grace

and love of the Holy Spirit, who visited him when he was an enemy, quickened Him when he was dead in trespasses and sins, washed him with the washing of regeneration, showed him the love of God in Christ, and gave him to taste of the Lord's graciousness? Surely the feeling which, above all others, should be ever ascendant in the Christian's heart is gratitude — a sense of obligation and of admiring wonder in contemplating the grace of God. And, as already noticed, this is characteristic of the Christian. The love of the Holy Spirit is wondrous to him, as is the love of the Father and of the Son. But oh! if he should lose in a great measure this sense of obligation; and if things should come to this, that he is found compassing holy duties and engaged in holy services while his heart is cold and he is contented that it should be so, is there no grieving of the Holy Spirit here?

Again, the Holy Spirit is grieved by the want of concern on the part of His people to fall in with His great design in dwelling in the heart. That design is to keep them awake, earnest, laborious in watching against sin, and in following holiness. When we make precious privileges a pillow, instead of finding in them a stimulus and encouragement to diligence; when we give place to lethargy, sloth, and unwatchfulness as though it were not said, "Sleep not as do others;" "Do with thy might whatsoever thy hand findeth to do;" "Watch and pray, lest ye enter into temptation;" then we grieve the Holy Spirit.

The Holy Spirit is grieved when His blessed motions and suggestions are not cherished. When He comes to stir up the soul to hear the voice of Jesus, "Open to me, my sister, my love, for my head is filled with dew and my locks with the drops of the night;" and when, instead of responding, "The voice of my Beloved!" we say, "I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?" or when after a gracious breathing on the soul (perhaps at a communion season) such as was vouchsafed to the two travellers to Emmaus, when the Stranger spake to them till their hearts burned within them, — when after some true enlargement of heart in the work of God, some view and experience of the Gory of the cross, we do not constrain Jesus to abide with us, but are prevailed against by the deceitful, sluggish heart and the cares of the world to let Him withdraw Himself — oh, do we not grieve the Holy Spirit?

Once more, we grieve Him when we do not employ Him to do His own work in us as the Glorifier of Christ. Which of the saints, indeed, fails not in this? But there are two special sins to which God's people are liable: want of sense of need of, and thirst for, the grace of the Spirit

(when should the Christian be without such a sense of need and such thirst?), and want of trust in the Spirit's power and love. And therefore we ask little, and we expect and receive little from Him who is "able to do exceeding abundantly above all that we ask or think."

There are various degrees in this sin, as there are various degrees of declension in the child of God; and there are degrees in the severity with which the Spirit of grace manifests His holy displeasure. (Isa. 63: 10). There is the withdrawal of all consolation — this invariably attends the regarding of iniquity in the heart; there is a withering of the soul's graces; and there is a total and final withdrawal of the Holy Spirit. True, this will not happen in the case of any of His people; but a surer mark of a graceless state cannot be, than to keep hold of such a hope as this while the soul cleaves to sin, while it is not striving to be delivered from all sin.

Oh, if I should be addressing a young Christian who has come to know the Shepherd's voice, the preciousness of the promise of a new heart, the preciousness of the courts of God's house, of His ordinances, and of the way of holiness, let me counsel him — if he would have Bible evidence of being a true Christian, one of the sanctified ones; if he would not join the crowd of mere professors of Christ's name; if he would follow the footsteps of the flock and do something for the great end of life, the glory of the Redeemer — let me counsel him to seek, as above rubies, a tender conscience, a conscience made and kept tender amidst all the deadening and corrupting influences to which he is exposed, and to be more afraid of losing his first love than of any temporal suffering.

Let us endeavour now to apply the subject.

1. Will not the Christian's language be, "Who can understand his errors?" Who can understand his sins against this Divine Person, not only in the days of his ignorance, but since he obtained mercy? Who has "rendered unto Him" according to the grace manifested? Who is he, whose conscience has been ever tender, and whose heart has been ever wakeful and watchful, and filled with an overpowering sense of gratitude? May not some of us recall special seasons when we were guilty of grieving Him, if not by open sin, yet by our coldness, our sloth, our selfishness, our ingratitude, our forgetfulness of the vows made in the time of trouble or at a communion table, our forgetfulness of signal interpositions on our behalf when we said "our foot slippeth" and His mercy held us up, our little sense of the preciousness of Christ, our feeble and inconstant seeking of the salvation of others? Who but He who changes not could have borne with us? What reason to adore the forbearance of the Divine

Spirit! And what a call to confess and sorrow over this sin, to supplicate mercy and grace to heal our backslidings and to keep us from the evil!

2. Is there one now addressed who has to look back to a time when it was good for him to draw near to God, when he delighted in prayer, when he saw a preciousness in the Bible which could not be told, when he felt it laid upon him by the Lord to keep his heart, and to live to Christ's glory, when he felt the value of time and sought daily communication with an unseen Saviour; but the tempter came, and the world came, and the lusts of other things came, and he was less in his closet, he found less and less time for the Word and for self-communing; — and then came a sad change over the inner man; Christ was no longer a present, precious Christ, but a distant object; the prayer, "Lift up on me the light of thy countenance," gave place to the sad cry, "Who will show us any good?" But the Lord, by His Word and Providence, has so far awakened him that he is now an unhappy, wretched man, saying, "Oh that it were with me as in months past!" Friend, if those days are ever to return, if you are to know that you were not then deceiving yourself, that return must be brought about in connexion with your being exercised as David was exercised, when he said, "Have mercy upon me, O God, according to thy loving-kindness; according to the multitude of thy tender mercies, blot out my transgressions;" "Cast me not away from thy presence, and take not thy Holy Spirit from me." (Ps. 51: 1, 11). Tremble at the thought of going to the Lord's table while sin separates between you and God. But "give not rest to your eyes, or slumber to your eyelids," till that which has made the separation be taken away. The blood of Christ *can* cleanse it away. The Spirit of Christ *can* make your heart contrite.

3. The Holy Spirit, who is often grieved by His people, is resisted and vexed by sinners. He strives with them, for He is a compassionate and a loving Spirit. And they resist Him; for they choose death, and forsake their own mercy, and will not come to Christ for life. He strives with the impenitent, when He brings the solemn command and call to repentance near to them, "Turn ye, turn ye, why will ye die?" "Except ye repent, ye shall all likewise perish." They resist Him when they continue as indifferent and insensible as though hell were a fable, or as though their "heart could endure, or their hands be strong, in the days when God shall deal with them." (Ezek. 22: 14). He strives with them when He wakens up conscience to give its response to the Word, so that they tremble in the apprehension of a judgment to come. They resist Him when they say, as many do, "Go thy way for this time; when I have a convenient season I will call for thee." He strives with them more powerfully still when He

brings the righteousness and salvation of Christ very near to them, and causes them to realize that their eternity turns on their accepting or rejecting an offered Saviour. They resist Him when, preferring the world and sin to Christ, they continue Christless and unbelieving still.

Fellow-sinner, resist not the good Spirit of the Lord. He strives with thee, because He has no pleasure in thy death, because there is a precious Saviour to whom He would unite thee, with whose grace and love He would make thee acquainted. He strives with thee, because He is willing to enter thy heart, to purify it, to dwell in it as the Comforter. Oh! resist Him not; for He will not always strive. He may cast thee off for ever, and leave thee, as others have been left, to be altogether "hardened by the deceitfulness of sin," to walk in utter unconcern to the end after the course of this world, or to waken up at the last only to find that it is too late, and that the door is shut. Harden not your heart. Or if you should say that it is too strong for you (would God that you felt this aright, that you felt your need of the omnipotent energy of the Holy Spirit!), then know, that just as free as Christ is, so free is Christ's Spirit. He is willing to be your Renewer and Sanctifier, to deliver you from the heart of stone. "How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof; behold, I will pour out my Spirit unto you, I will make known my words unto you." (Prov. 1: 22, 23). Look up to God, then, through the Mediator, and pray, pray for the Holy Spirit; for it is "according to his will" to give His Spirit.

Or, if you will have the same gospel in another form, Jesus, who came to save the lost, who died for sinners, who is "exalted a Prince and a Saviour," has the Holy Spirit in all fulness to bestow. Look therefore unto Him, who is as ready in answer to the cry of a perishing sinner to send His Spirit, as He was ready in the days of His flesh to hear every cry of distress, and to manifest Himself as full of compassion.

Christ is All

by Dean Henry Law

14. Holy Blood

"Whatsoever man there be of the house of Israel, or of the strangers, that sojourn among you, that eateth any manner of Blood; I will even set my face against that soul, that eateth blood, and will cut him off from among his people. For the life of the flesh is in the

blood: and I have given it to you upon the Altar to make an atonement for your souls." Lev. 17:10, 11

How solemn is this ordinance's voice! It speaks a stern command. It sets a rigid fence around all blood. No common use may touch. No lips may taste. It is laid up among God's holiest things. All reverence enshrines it. An awful sanctity excepts it from the food of man.

My soul, this is a consecrated spot. Approach it meekly and in prayer.

What, if offence occur? What, if the appetite profanely take? What, if rash hands shall bring it to the board? Then penalty frowns terribly. God's smile withdraws. His favour ceases. Wrath darkens. Excluding judgments follow. The rebel is cut off from among the people.

My soul, terrors frequent this spot. Approach it meekly and in prayer.

But why is blood thus sanctified? No slight design can frame a law so strict. There must be purport — wise as the author — great as the originating mind. It is so. For is not blood the Altar's food? Yes. There is its constant flow. It is the stream from the expiring victim. It reminds of death, as the desert of sin; and it bears witness, that remission is prepared. Thus it is linked with expiating grace. No eye should see it, without thought of the tremendous curse, and of a substituted sufferer.

Blood then is sanctified, because it points to Calvary's cross. Its instant language proclaims Christ. It shadows forth the wrath-sustaining death of God's co-equal Son. It introduces Jesus bleeding, that souls may live. It is full symbol of the redemption's price. It is clear emblem of the one atoning Lamb.

Thus the grand purport of its sanctity appears. When an enlarged decree gave animals for food, the prohibition was annexed, "Flesh with the life thereof, which is the blood thereof, shall ye not eat." Gen. 9:4. So soon as flesh was granted for the board, this sign of expiation was reserved. From age to age, till the expected Jesus came, the same forbidding voice was heard, Touch not, taste not, the blood. It is devoted unto God. It is most holy unto Him. It pictures out redeeming suffering. It is atonement for the soul.

Reader, the elders of faith's family were thus constrained to note this mark. No day could pass without remembrance of its hallowed end. We live in Gospel-day. The wondrous death is no more veiled in mystic types. We gaze with open eye upon the blood-stained cross. We can approach the fountain opened in a Saviour's side. We may sit down beneath the trickling drops. We may there wash our every sin away. Shall we, thus privileged, fall short in reverence? Forbid it faith, forbid it love, forbid it every throb of every new-born heart.

Come, think for a few moments of the grand antitype — Christ's blood. Ponder its worth — its use — its mighty power — its unspeakable results. And may the Spirit reveal its glories in their fullest light.

Revere it, for He is great, who sheds. Enter the garden. Stand beside the cross. The sufferer seems a lowly man. Scorn and affliction mark Him, as their own. Man verily He is. If it were otherwise, He could possess no human blood. But is He only man? Oh! no. In that poor body Deity is cased. He is the mighty God. He is the grand Creator, sovereign Ruler of all worlds. Jehovah's plenitude of power is in His hand. Jehovah's every glory is His right. Jehovah's everlasting being is His age. Godhead is His property. Divinity is linked to all His sufferings in flesh, to all His doings in our stead. That blood, then, is the blood of God. Acts 20:28.

If it were less, O sinner, what could it avail for you? Your soul is justly sentenced to infinity of woe; because your sins have trampled on infinity of claims. If all the angels in man's form could die a myriad deaths, the pains would fall short of what you owe. Nothing but boundless substitution can release. Jesus is God, and He brings blood, which is essentially divine. Therefore it is enough.

Turn not your eyes from the grand dignity of Calvary's Lamb. This is the marrow of all Gospel-hope. This brings in merit. God cannot ask, or find, a greater or a worthier price. Oh! bless the Father for this appointed help. Bless Jesus for this all-sufficient aid. Here is an able Saviour, for the blood flows in the channel of omnipotence.

From its grand worth turn to its efficacious work. But here all tongues of men and angels fail. It is a theme, which endless ages of incessant praise must leave untold. It is the ransom-price of all the saved. This multitude is vast. Their number baffles number. Each entered life the slave of Satan. Each was defiled with darkest stains of guilt. Each owed a countless debt to every attribute of God. But now behold them. Their robes are white. Not one speck spoils. Their penalties are paid. Not one claims can be found. Their chains have dropped. Each adversary's lips are mute. Whence is their freedom? Whence is their uttermost deliverance? Whence is their open passage to eternal bliss? Whence their loud song — their happy praise — their mansions in God's court? The blood has washed, and they are clean. The blood has saved, and they are saved.

It is the peace of all the sons of peace. There was a day when the awakened conscience tossed on the billows of acutest pain. The misery, and filth, and woe of sin were deeply felt. The thundering law denounced its curse. The wrath of God displayed avenging strength. Tormenting

flames glared fierce and near. All heaven frowned. All hell seemed gaping at the feet. To live was piercing fear. To die was agony of despair.

But all these clouds have vanished. A bright and lovely morn has dawned. Whence issued forth these cheering rays? They all spring joyously from Jesu's blood. The Spirit led the trembler to the cross. He opened an enraptured eye to see the cleansing stream. He showed its reconciling worth. He gave a living power to the truth, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18. Faith heard, and washed, and left accusing guilt behind. Faith looked, and entered on the pastures of repose.

It is the fruitful source of sanctifying grace. He is the holiest man, whose tent is fixed beside this well of life. He most flees sin, whose eye is riveted upon the blood. Can he love that, which gave those wounds to Christ? Can he embrace the monster, which pierced Jesu's heart? It cannot be. The sight of Calvary slays the love of sin. The cross unmasks the hideous form, and kindles righteous hate.

O child of God, make this your study. For first, for last, for every thought, here is food. Let morning call you to this view — let mid-day find it your delight — let evening's hours close round it. Here is a depth, which you can never probe — a height, which you can never reach — a length and breadth, which you can never grasp. Angels here fix a prying gaze. They wonder. They adore. But they glean no advantage from it. To you it is Salvation's price. To you it is the gate of heaven. Then study it with intensest thought.

Need I add, love it. Heart's every fibre should here twine. It is the proof, that God loves you, as His own Son — that Jesus loves you better than Himself. He is not spared that you may be redeemed. Let then this blood sit high on your affection's throne. Hold it tightly in your soul's embrace. Your warmest feelings should here cluster. That mind is rock, which is not melted by such flame.

Need I add, praise it? All lips commend the charms of beauty and heroic deeds. But what is beauteous as grace leading Jesus to the Cross? Where is a noble act, like His surrender of Himself for you? It is the bright display of God-like glory. It shows Jehovah on His highest throne. It has done that for you, which nothing but itself could do. My soul, my soul, praise Jesu's blood.

Need I add, use it? Use it, when? In every hour: for every hour may be hallowed by it. Use it, when temptation's darts are flying round. It is a sure defence. No hell-sent arrow ever pierced the blood-anointed shield.

Use it, when you seek light from Scripture's page. Those lines are brightest, in which the blood is seen. Use it in prayer. It is the plea of pleas. It goes directly to the heart of God, and wins a blessing smile. Use it in sanctuary-rites. That service is cast out, which is not perfumed from this fragrant field. Use it in all your holy work for God. It consecrates the motive, way, and end. Seed, sown in Jesu's blood, brings harvests to heaven's garner. Use it, when death draws near. The chilling waters then recede, and a bright passage opens to God's home. Use it, when seated upon glory's throne. You then need noble theme. This theme is nobly fit for God.

Ye ministers of Christ, if any read, lift high your voices to set forth this blood. Your office is to show Christ's saving power. But can Christ save, apart from His atoning blood? Christ and no cross, is an unmeaning tale. You doubtless long to win souls to salvation. Here is the magnet of attraction. Cast wide this net, and large will be your gain. You strive to lead a righteous flock in holy ways. But flames unkindled will not blaze. Motives must be supplied. The mightiest motive is grateful love resulting from Christ's dying love.

You cannot prosper, without the Spirit's aid. It is His province to apply the blood. If this be cast behind, your helper will depart. Here is safe teaching, which cannot mislead. Here is a truth, with triumph in its hands. If then you would add jewels to the Saviour's crown — use this grand instrument. It can uplift from nature's filth. It can upraise to God's own throne.

Parents and teachers, you have anxious charge. The young drink earliest lessons by your side. You occupy the heart's first ground. The seed sown by you takes deep root. The colour of your words will tinge the life. Your precepts perish not, when things earthly die. Think, shall your training be a link in glory's, or in perdition's, chain! It will be so, according as the blood is shown or hid. All knowledge, without this, is splendid folly. He only, who knows this, is wisdom's son.

Reader, pause now, and look within. The blood is precious in God's sight. Its type profaned brought woe. What is their case, who scorn the grand reality? Think, then, what is its value to your heart? Can you reply, I prize it above price. It is my all. Ah! perhaps you hesitate. Its blessed sprinklings are not on your soul. Remember Israel's dwellings. The door-posts without blood were no exclusion to the messenger of wrath. The absent sign gave passage to destruction. But your destruction has not yet arrived. Awake! Awake! Flee to this only remedy for sin. How blessed will this hour be, if it see you blood-marked — blood-washed —

blood-saved! Almighty Father, grant it, for Christ's sake! Compassionate Redeemer, plead till hearts yield! Resistless Spirit, conquer by these feeble words!

Obituaries

The late Murdo Mackenzie, Elder, Edinburgh

Murdo MacKenzie was born in Boston, U.S.A. in the year 1917 and died in 1973. As stated in the Synod's Tribute, during his comparatively short life, he experienced both the sorrows and joys of this world. His parents belonged to Stoer, Sutherland, and his father died when Murdo was only eight years old. One can imagine the distress of the widowed mother, left in a foreign country, many thousands of miles from her native land, with two young boys, Murdo's brother, Ian, being the younger of the two. As one visualises her sorely bereaved, in those exceptionally difficult circumstances, one is indeed moved with profound admiration at her courage when it is discovered that this mother instead of lying down in the bitterness of her plight, decided to return to her native place, Stoer, bringing with her not only the living but the dead also. She brought her husband's body home to Stoer where it was laid to rest with those of many others who will have a glorious resurrection.

In 1973 Murdo's own body joined the dust of his father's and while our knowledge of the father is not enough to justify comment on his hope, we know that the son's body lies in the sure hope of a glorious resurrection.

Murdo, an ambitious young man, pursued his studies at school as long as the family circumstances permitted. After completing his schooling, like many of his generation from the Scottish Highlands, he came south in search of employment and eventually settled in Edinburgh. During the first part of his stay in the city he lodged with Mr and Mrs MacRae also natives of Stoer, and eventually married Chrissie, one of their daughters.

Murdo MacKenzie, like the rest of Adam's children, was conceived in sin and a time came in his life when he was made bitterly aware of this solemn fact. After coming to Edinburgh the means of grace were not his first choice, although true to his upbringing, he did not entirely neglect "the assembling together" in the house of God. Nevertheless, worldly pleasures were his choice until the Lord brought him to a realisation of his lost, ruined state through sin. Murdo, by personal experience, understood the Saviour's words "Except a man be born again he cannot see the Kingdom of God." For many years his life and conversation

showed that he was born again and an heir of the Kingdom of Heaven. His theme was often Biblical and he was at his best when the doctrines of God's word were discussed. One had only to hear him on such occasions to be not only refreshed by his fellowship but deeply impressed by the depth of his spiritual understanding.

He, like many of his generation, served in the services of the Crown during the war and experienced the difficulties involved in military service during wartime but as a true patriot he neither shirked his duty in defending his nation nor complained of the hardship endured in the course of duty. He was however, like many others disappointed and grieved at many aspects of the victory for which he could claim his own share. The one that distressed him most was the apparent hardness which characterised the national life in the form of God dishonouring and dangerous political views. The longer Murdo lived the more disillusioned he became with human wisdom divorced from the wisdom from above.

In his capacity as an office-bearer of the church he discharged his duties conscientiously giving of his best to the Lord whom he loved. Endowed with a cheerful disposition, he was always pleasant and at the church door his warm welcome indicated the pleasure he derived from seeing sinners coming to the throne of grace where mercy and grace are found. God's house was to Murdo the place of God's throne, to which he was no stranger. His prayers revealed the exercises of a soul being rapidly prepared for glory. His interest in young people's welfare was seen in many ways, not least in his prayers. He believed in encouraging the young to express their views on the Bible as in his opinion this provided Elders and others with an opportunity of correcting dangerous views of the Scriptures. He was himself well versed in the word of God and was given to reading good books; consequently his conversation could be edifying and refreshing. His relation with people generally was good, "no brawler, no striker," but pleasant to all men, though never willing to compromise his principles. His views as a true Christian were well known to his work mates and neighbours, whose high regard for him was most impressively demonstrated by the presence of so many of them at his funeral. They were aware of the loss all round caused by the death of this good man with his cheerful presence and clear witness for Christ. Ps. 103 v. 4 was constantly in his mind on the eve of his departure into eternity.

He was generous and his hospitality was shared by many. As a family man Murdo MacKenzie had few equals. He worked hard for his family, bringing them up in the nurture and admonition of the Lord. As a

husband and father he was adored. As a neighbour he was highly respected and as an Elder of the church loved for his own sake and service.

In recording our deepest sympathy with his widow, family, brother and other relatives we commend them to the Lord and the word of His grace. May they be enabled by grace to follow Murdo's example that their end also may be peace. "The righteous perisheth and no man layeth it to heart; and merciful men are taken away none considering that the righteous is taken away from the evil to come." Isaiah 57: 1.

Since writing the foregoing, the writer has been informed that Mr MacKenzie's parents were God-fearing persons. This could account for his mother's determination to bury his father with the dust of the righteous, where her own body was eventually laid to rest also.

D.C.

Mrs C. Morrison, Edinburgh

Mrs Christine Morrison was a native of Broadford, Skye, and a daughter of Mr and Mrs MacInnes, Broadford. She was brought up to know the Scriptures from her youth and from childhood Christine knew Free Presbyterian ministers and elders, as her parents extended hospitality to Free Presbyterians from the beginning of the church in 1893. Mrs Morrison often spoke of those days when, particularly during communion seasons, her parents entertained the Lord's people. Among those who often frequented the home were Rev. Donald MacFarlane and Rev. Neil Cameron and of the men, Neil MacKinnon, Portree and Donald (Donald Beag) MacLeod, Broadford, who seemed to have been among the favourites. However, these were only a few of the many whom Mrs MacInnes and her husband entertained. Our information regarding this aspect of Mrs Morrison's life was not gleaned from herself alone. Many others would confirm the reports of communion seasons in Broadford, when the Lord's people, men and women from far and near gathered on the mount of ordinance to commemorate the dying love of Christ. During the years that have elapsed great changes have taken place, some of which have brought barrenness in their wake. Nevertheless our friend's association with the godly of those days left on her soul the imprint of vital godliness which the varied trials of the future failed to erase.

She met her husband Rev. Murdo Morrison, in her parents' home and after their marriage they made their first home in Glendale, Skye, where Mr Morrison began his ministry in the Free Presbyterian Church and

where he remained for a few years before moving to Lochinver. There he laboured among a large congregation for over twenty years, until he accepted a call to Raasay, his last charge before he retired through ill health.

During their married life Mr and Mrs Morrison had their own share of the joys and sorrows of this world. They had a talented family of sons and daughters but two of their sons died in early manhood. Naturally, those bereavements made a deep wound on the parents affections and though they had a good hope that their sons' souls were saved they never fully recovered from their grief. Shortly after the death of the second son, Mr Morrison himself died, leaving his grief stricken widow to mourn his loss. Her sorrow was her daily companion and though she lived for many years after his departure she never failed to enter an annual memorial of his death in "The Scotsman."

Mrs Morrison with her strong personality seemed to strangers almost austere but those who knew her best discovered under that austere cover surprising benignity. Outspoken and perhaps rather intolerant of what she judged to be wrong, one had to respect her frankness. When among Free Presbyterians, she could be almost ruthless in her criticism of us, but in the presence of the Church's enemies, she, bold as a lion, defended its principles. In discussion of doctrine, Mrs Morrison was at her best and displayed no ordinary knowledge of the word of God. While her criticism of some preaching could be severe, she held the ministry of the Gospel in high regard and could detect what savoured of humble dependence on the Holy Spirit. During her stay in Edinburgh, the writer found in Mrs Morrison a loyal friend, who entertained affection and sympathy for her friends in affliction. Because she loved the gates of Zion, like David, Psalm 27:4, her place in the house of God was seldom empty.

Mrs Morrison had her own favourites among the ministers and men of the church. Among those was the late Malcolm MacDougall who died in Dingwall a few years ago. This outstanding Christian understood Mrs Morrison well and was able better than most of her friends to guide her thoughts into the word of God and their conversations could be of an elevated nature. Both possessed of an independant disposition, they were not afraid to state their views and even on points of difference they allowed each other considerable latitude. Malcolm would say of Mrs Morrison, "She is mighty in the Scriptures and you need the whole armour in her presence but I find her edifying." Of Malcolm, Mrs Morrison would say, "He is a rare Christian whose understanding of and

love to the word of God exceed that of many." With this estimate of Malcolm MacDougall the writer readily agrees. His association with this good man, he will always cherish.

As already stated Mrs Morrison had her share of this world's sorrows and these were her daily companions. Many years after her sore bereavements, her tears were as copious as the day these began. The day their first son died and before they had received the sad news, Christ's promise, "Today shalt thou be with Me in paradise" came with power to both parents — to the one in Gaelic and to the other in English. This wonderful promise softened the impact of their sore bereavement and enabled them to submit to the will of God "Who gave and hath taken away." Mr and Mrs Morrison's interpretation of the above experience was that their son was among Christ's redeemed ones.

Mrs Morrison's end was peace and no doubt her soul departed to be with Christ while her body was laid to rest beside that of her husband in the Lochinver cemetery, where their sons are buried also. "Until the day break and the shadows flee away." In recording our sincere sympathy with our late friend's family and sister we commend them to the God and Father of our Lord Jesus Christ, Who alone can save to the uttermost all those who come to God by Him.

D.C.

Letter from Rhodesia

Mbumba, 29/1/76.

Dear Friends in Scotland,

It is about four months since I arrived in Rhodesia. It was very pleasant to travel with Margaret MacKenzie from London to Bulawayo. At Bulawayo airport, Mrs Ross, Alasdair and Jessie Coote from Mbumba were waiting for us. On coming to Rhodesia it was good to see some people whom I had met during my time in Glasgow. It was nice to see the Ross's now settled in Bulawayo. I spent a week with them and then went out to Ingwenya for the Communion weekend. I was very impressed to see so many Africans gathered in the church — the pupils from the school and also people from the other Mission stations.

On Monday, Rev. Mzamo took me to Mbumba. It was a long journey through the forest and we passed the Zenka Mission with the new church, schools and other buildings. It was dark before we arrived at Mbumba and I was very pleased at last to see the lights of Mbumba where

Jocelyn Cox and Mabel Lobban were waiting for me.

How surprised I was to see all the buildings of Mbumba the next day, especially to find such a hospital in the middle of the bush. Although it is very different from what we are used to in Scotland and Holland, it is adequate for the work here and quite suitable for the people to have their relations looking after them and cooking their meals. Thus we have an opportunity of presenting the Gospel to both patients and relations. You will find most of our patients outside the hospital with their friends. Only the very ill patients stay in bed. In the evening patients and relations gather into the wards on and under the beds.

We had many children ill with measles and its different complications. Some of them died of this disease. Also we see many children with malnutrition.

Most of the time we have about twenty mothers waiting to have their babies. Some of them spend weeks with us. More and more mothers are coming to have their babies at the hospital and the numbers attending ante-natal clinics is increasing. We are always very pleased to see the babies coming back to the Child Welfare Clinic to have their weight checked and to get advice on feeding, etc.

In the hospital there are about twenty nurses who are trained by our Sisters to do the nursing work. At first I was surprised to see how much they were able to do. Some of them have been many years at Mbumba hospital. I had many difficulties with the language, they in understanding me, and I in understanding their English. Further, they are a great help in translating and tell us in English what the patients say in Sindebele. Sindebele is a very difficult language. I found it difficult to learn English, but this is harder.

The work is very pleasant here and I am glad to do it, but we long to see more interest in the Gospel. Remember us in your prayers.

Many kind regards,

Jantin van Saane.

Visit to Rhodesian Mission

At the beginning of this year, two of our ministers set out on a visit to the Church's mission in Rhodesia. A period of four years had elapsed since the previous visit had taken place and the work of the mission in this time had steadily advanced; it was also felt that the ties with the home church might be strengthened and members of the mission staff labouring in the foreign field might find encouragement in having among

them some of their brethren from the home church. We read in the Book of Acts of Paul proposing to Barnabas that they visit again the scenes of their labours in their first great missionary tour. "Let us go again and visit our brethren in every city where we have preached the Word of the Lord and see how they do" — Acts 15:26. It is interesting to read that the second great missionary journey was highly successful and was particularly notable for the striking incidents in the town of Philippi where Lydia's heart was opened to receive the Word of life and the Philippian jailor underwent the terrifying experiences which led to his conversion to Christ. It was here also that the call from Macedonia was heard by Paul and the Gospel introduced into Europe. It may be thought that because missionaries today enjoy many of the advantages of civilised life on the mission field they do not suffer the trials and hardships of the early church, but nevertheless mission work abroad today still calls for sacrifices and the exercise of self-denial as in the past. A visit from deputies from the home church may bring the necessary sympathy and fellowship which they sometimes need in order to confirm them in their own faith and to encourage them in their exacting labours. Accordingly, at the end of January this year, Revs. John MacLeod, Stornoway and A. F. MacKay, Inverness, arrived at Bulawayo to begin the first stage of their three months' visit to our Rhodesian Mission field.

Bulawayo has only recently enjoyed the ministry of a resident minister of the church, for unlike the older mission stations in other parts of the mission field which have developed over the past 60 years, the Bulawayo congregation is of recent growth, made up of young people who have passed out of our mission schools and families of our people who have moved to Bulawayo in search of work and here have made their homes. The congregation, therefore, is at the stage of organising the people under their own office-bearers and building a church in which to worship.

Rev. D. Ross who came out from Scotland about two years ago has settled down in the manse purchased for the congregation and is engaged in erecting his church in an African location from which many of the congregation will be drawn. The site chosen is most suitable and the area large enough to accommodate as well a manse, if thought necessary, with garden and car park. The building should be ready this year, God willing, and the plans provide for a commodious, strongly constructed church, able to seat 200 people.

We accompanied the minister on his pastoral work, assisting him in conducting short gospel services in the open air in the little yard before

the open door of the home of some one of our families. Some African houses consist of one large room, opening on to the street, and in many cases kept scrupulously clean and tidy. Little children quickly gathered from the neighbourhood to join their elders, curious to know what was going on but nevertheless surprisingly attentive to hear. After a simple affectionate address on a Gospel subject such as the Prodigal Son, or the visit of Nicodemus to Christ, or the raising of the serpent in the wilderness, conveying the salvation of Christ and its priceless blessings, a few questions were asked. Now and again a youth would give clear and correct answers, perhaps in the very words of scripture, which soon elicited the fact that he had been trained at one of our mission schools — witness to the careful and faithful instruction of our mission teachers. A short leaflet in Zindebele was then handed round and the large pack brought for the purpose soon disappeared.

We were taken around an African market in the African location of the city where fruit, clothing and other stalls displayed their wares, by Mr Jan van Woerden who seemed to be well known among the people who frequented the Market, no doubt from his former visits. We noticed among the others the stall of a witch doctor who had bottles of various mixtures and coloured substances, the stock in trade of his business, on the table before him and a large group of men stood around him. The African loves talk and discussion on almost any subject for which there is always abundance of time, and this man was no exception. He listened to our remarks and tried to offer some defence of his claims and statements, but the belief in ancestral spirits is deep rooted in the people and on the superstitious undefined fears, these shrewd men find fertile soil on which to practice their arts. The men standing around him gave noisy approval to all that he had to say. Superstition is still very strong in these African districts which remain largely untouched by the Gospel.

We moved on to a large piece of ground, set apart for a beer park where men and women sat around in groups and at tables, drinking their vile beer.

We distributed gospel leaflets in Zindebele at the gate as the people came out. The two great evils which have always confronted our early missionaries who laboured in Rhodesia have been witchcraft and beer drinking, giving them their greatest problems in dealing with the people. Those in our mission field have been delivered from these gross sins but even after years of religious instruction, and at times even of religious profession, lapses do occur although they are mercifully very few where Christian profession is given up in favour of the heathenish superstitions

of their fathers. When the Ephesian believers embraced the Gospel, they burned their books "on curious arts" in the market, "so mightily grew the word and prevailed" — Acts 19:19; and the Apostle reminds the Thessalonians that when the Gospel came among them with power "ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven whom he raised from the dead, even Jesus, who delivered us from the wrath to come" — I Thessalonians 1:9 & 10. In the midst of these dark districts, the Gospel is sorely needed to clean out these strongholds of heathenish worship and practice and to deliver the people from their depraved lives to "turn the disobedient to the wisdom of the just." May the Lord hasten this day of the Gospel in His own time.

Bulawayo with a large African population on its outskirts crowding into steadily widening locations or districts — it is calculated that there are more Africans living in these suburbs than the total population of whites in the whole of Rhodesia — is a modern, sprawling city of broad streets and tree-lined boulevards; Cecil Rhodes, the founder of this country, laid down the condition that the city's streets should be broad enough for a cart and team of 7 yoke of oxen to turn round in. The appearance of prosperity is everywhere, large well-stocked shops, successful business houses, trading centres such as one might expect to find in a large, bustling modern city. This pleasing aspect which meets the visitor's eye, however, is belied by the moral and spiritual state of the country. The Sabbath has become a day for sport, the playing fields and bowling greens are thrown open and are packed by thousands who have come to watch well known teams competing with one another. State Lotteries are advertised in prominent places throughout the city and every inducement given to the gambling instinct of the public to take part in this demoralising traffic. Beer drinking is widespread among the Africans who can buy large plastic containers of a cheap type of beer at very low prices. The sad feature of the drink traffic is that it is countenanced and sponsored by the Government who reap a handsome revenue from the drink tax. There is naturally great reluctance to curb the sale of drink which is justified by the authorities on the ground that the income is necessary to provide recreational, social and even educational centres as well as the needed facilities to aid the poorer classes in the community. In face of these social and moral evils, the Churches and ministers of the Gospel exercise little influence since the corrupting and insidious power of infidel Modernism and compromise with Romish superstition have left the professing church powerless. Any hope of reformation must come from some other quarter. How great is the need of this fine city of a true

revival of religion which alone can arrest the moral and spiritual declension which is apparent everywhere and bring salvation from sin and its terrible fruits.

The date of our arrival came at an interesting time in the affairs of Rhodesia. The country had just got over its celebration of Independence Day on 11th November, which marks the tenth anniversary of the declaration of Rhodesia's severance of her ties with Britain, known as U.D.I., the Unilateral Declaration of Independence. The Prime Minister, Mr Ian Smith, delivered a very optimistic speech in which he justified Rhodesia's action in declaring independence of Britain and recounting the country's achievements during these ten years which are certainly impressive. The present war in Angola which lies to the north-west of Rhodesia drew from the Prime Minister an important speech which on this occasion took on a serious and sombre tone, in which he warned his countrymen that a fateful and trying time lay ahead of the nation. Russian atheistical communism had come in from the East, and with its heavy armour and tanks had crushed all opposition to the Angolan marxist MPLA party which she has put into power and she has now a foothold in the African Continent. Her aim is to destroy in Africa the countries of the free world and to suppress all religious liberty, the preaching of the Gospel and expression of free opinion.

Rhodesia needs the prayers of the Lord's people that the Lord would turn this nation in repentance to Christ and revive among the churches throughout the country the preaching of the Gospel of Salvation to the people. That the Prime Minister is fully aware of the solemn position of the country was seen in the conclusion of his broadcast speech when he made reference to the Most High and the nation's need of divine aid. The intervention of Russia in Angolan affairs ought to awaken an urgent sense of the dangers which now threaten this country. A member of the Rhodesian Government commented recently on the serious position of Rhodesia and the whole African Continent by referring to the words of Lenin that the way to Paris and London lay through the African Continent.

Our people in the home church should pray to the Most High that the Mission work out here would be preserved from interruption and that all would be preserved from danger; that the Lord would bless the labours of the staff and deputies during their visit to Rhodesia, that the knowledge of the Gospel would spread throughout the dark parts of the Continent and that the Redeemer's Kingdom would spread and be enlarged to embrace the whole earth.

A.F.M.

Notes and Comments

The Archbishop of Canterbury and the Pope

The Archbishop of Canterbury, Dr Coggan, has revealed that he intends to visit the Pope at a time yet to be decided. In this Dr Coggan will be following in the steps of his predecessor. It is regrettable that the Archbishop who is, apart from the Queen, the acknowledged head of the Church of England should confer such a favour upon the Pope of Rome who is the Anti-Christ. It is an indication of how far the Church of England has departed from the standards accepted by her at the Reformation. It shows too the need the Church of England has of a second reformation.

Guatemalan Earthquake

In February, thousands of people perished in an earthquake which struck Guatemala. Some towns and villages not far distant from the Guatemalan capital were wiped out. While our sympathy must go out to those who have passed through such an experience as this, we are also reminded that one of the signs given by the Saviour of the latter days was the occurrence of earthquakes in divers place. In the midst of the solemn events of these days what need we have of preparation for death, judgment and eternity.

Rhodesia

With the fall of Angola to the Communists and the war-like attitude of Mozambique and other neighbouring African States, the Smith Government in Rhodesia is facing a serious situation. It is very desirable that Mr Smith would come to some accommodation with the more moderate Africans led by Mr Joshua Nkomo, lest failure to do so will lead to eventual civil war and the establishment of an extreme African Government in Rhodesia.

We deeply sympathise with our people on the Mission, both African and European, at this time of crisis, and pray that the Lord may put His protecting care around them all whatever eventualities may arise.

(Since writing this note on Rhodesia, events have taken a turn for the worse through the breakdown of the talks between Mr Smith and Mr Joshua Nkomo. It is to be hoped that even at this late stage civil war and bloodshed may be averted and an honourable settlement arrived at by the Europeans and Africans in Rhodesia).

Church Notes

Death of Rev. William Grant

We record with deep regret the passing away of Rev. William Grant, former minister of Halkirk and Helmsdale, at his home in Dingwall on Thursday, 26th February 1976, at the great age of almost 90 years. His passing, following so soon upon that of Rev. John Colquhoun, removes another of the older ministers of our Church. Though unable to engage in preaching duties for some years, Mr Grant continued to uphold the Lord's Cause in his prayers. A large assembly of people met in the Church at Dingwall on Saturday, 28th February, where worship was conducted, and afterwards followed the remains to Kiltearn Churchyard. There they were laid to rest some little distance from those of the eminent Thomas Hogg to await with him the resurrection call. We would extend to Mrs Grant and other relatives our deep sympathy in their great loss. (A fuller account will no doubt appear in due course).

Young People's Conference

The Committee of the Young People's Conference wish to announce that the Conference planned for April 6-8 is to be held in the MacKay Hostel, Dingwall, and not at Kilravock Castle as intimated earlier. Members are to assemble at 4 p.m. Tuesday, 6th April.

Presbytery Meetings (D.V.)

Northern: At Dingwall on 13th April at 2.30 p.m.

Skye: At Portree on 4th May at 11 a.m.

Retiral of Rev. D.A. MacDonald, M.A.

On 11th November 1975, the Southern Presbytery accepted with regret the resignation of the Rev. D. A. MacDonald from the charge of the Kames Congregation and his retiral from the ministry. Mr MacDonald was inducted into the Kames Congregation on 8th May, 1969, and laboured there until, on medical advice, he had to intimate that it would be necessary for him to retire.

Mr MacDonald is now resident in Maryburgh and the prayer and desire of the Presbytery is that his health would improve and that the blessing of the Lord would be enjoyed by both himself and his wife during the period of retirement.

(Rev.) Donald MacLean, Clerk,
Southern Presbytery

Church Extension Charge Manse Appeal

At the present time, Rev. I. R. Tallach is accommodated in a Council House in Perth. Since the Sabbath services are held in rented property which is not available on weekdays, the Prayer meeting and meetings of the Kirk Session and Deacons' Court have to be held in the Manse at considerable inconvenience having regard to its size. It is felt, therefore, that the early purchase of a Manse is most desirable.

The congregations of Perth, Stirling and Dundee, which comprise the Church Extension Charge, have not yet had an opportunity of building up Funds for this purpose. The Deacons' Court, therefore, would appeal to all who in sincerity pray for the extension of Christ's kingdom to assist by contributing to this Manse Fund. It is hoped that this appeal will meet with a generous response for "the Lord loveth a cheerful giver."

Donations should be sent to **Mr A. MacLean, 139 Cedar Drive, Perth**, who will acknowledge them in the Free Presbyterian Magazine.

Glasgow, 17th February 1976. This Appeal is endorsed by the Southern Presbytery.

(Rev.) Donald MacLean, Clerk.

Acknowledgment of Donations

The General Treasurer, Mr Wm. D. Fraser, F.C.M.A., 20 Daleview Avenue, Glasgow, G12 0HE, acknowledges the following donations with sincere thanks:—

Sustentation Fund: N.N., £12.

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College & Library Fund: N.N., £4.

General Building Fund: N.N., £4.

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Trinitarian Bible Society: Lochinver, Stoer & Drumbeg Congregations, £52.

Magazine Free Distribution Fund: Anon., Glasgow Postmark, £9.

Home of Rest Fund: Bonar Congregation, £40; Anon., Inverness, £10; Friend, £4; Tomatin Congregation, £21 (Harvest Thanksgiving), all per Rev. A. F. MacKay; Resident, Anon., £22; Resident, Anon., £20; Friend, Inverness, £20; Mrs MacA., Inverness, £10; Mrs G., Uig, Skye, £3; Friends, Inverness, for Petrol, £2; Resident, Anon., £5; Friend, Inverness, for Petrol, £5; Resident, Anon., £5; Visitor, Kinlochbervie, £10; Wellwisher, £5.

The Treasurers of the following congregations acknowledge with sincere thanks the following donations:

Aberdeen: Friend of the Cause, £5, for Sustentation Fund per RWMM.

Applecross: Friend, £5; Mr John MacK. (Fernabeg), £20; Interested Friends, Invergordon Postmark, £10; Mrs C. Gillanders, 6 Curtis Street, Stratford, New Zealand, \$100.00, all for Sustentation Fund; Mrs MacD., £0.96; Mr & Mrs MacL., £1.96, both for Magazine Free

Distribution Fund; Friend for Communion expenses, £5; Mrs Jessie G. for Church Purposes, £20.

Dumbarton: From a Friend, £15, per T. Macrae; Anon., £5, per Stornoway Treasurer; In memory of Mrs Christina MacDonald, £5, per C. Morrison; Miss C. MacL., £10, per M.H.; Murdo MacD, £2, per D.McP.; Friend, Inverness, £10; Friend, Skye, £5; Friend, Gairloch, £5; Friend, Skye, £2; Anon., £5; R.MacC., Inverness, £5; J. & J. MacPh., Inverasdale, £5; Friends, Broadford, £10, last eight per T. Macrae. All donations for Dumbarton Manse Purchase Fund.

Fort William: Friend, Onich, £2; Friend, Onich, £1; Mr & Mrs A. Nicolson, Ballachulish, £10, all for Sustentation Fund per Rev. J. A. MacDonald; Two Lochaline Friends, £20.

Kyle/Plockton: Envelope in plate, £2, for Aged and Infirm Ministers etc. Fund; Envelope in plate £5, for Communion Expenses; Inverness Friend, £5, for Communion Expenses; Envelope in plate, Anon, £5, for Kyle Building Fund; Envelope in plate, Friend at Communion, £2, for Manse Fund; Shieldaig Friend, £3, for Manse Fund.

Laide: Friend, Inverasdale, £5; Friend, Stornoway, £10; Two Friends, Mellon Charles, £10; Harris Friend, £5; Laide Friend, £5; Friend, Dingwall, £5; Ullapool Congregation, £1000; Anon, £1.50; C.M., £5; Harris Friend, £5, all for Laide Manse Building Fund.

London: Portree Congregation, £200; Glasgow Congregation, £250; Greenock Congregation, £243, all for London Church and Manse Building Fund; A Friend, per Rev. M. MacL., £5; Mr P.A., Edinburgh, £2, both for London Congregational Fund.

North Uist: Skye Friend, £5; Mrs C. MacL., Ballifeary House, £5; both per Rev. A. Morrison; Friend, Tighary, £5; Mrs A. C., Rothesay, £5; Friend, North Uist, £5, all for Sustentation Fund; Friend, £8; Anon, £15, last three per Rev. A. Morrison; Envelope in plate, £6, last three for Communion Expenses; Anon, £5; Friend, North Uist, £20; Anon, £20; Friend, £10, last Four per Rev. A. Morrison, and all for Congregational Purposes; Envelope in Plate, £5; Friend, North Uist, £5, both per Rev. A. Morrison; Envelope in Plate, £5, last three for Car Maintenance; Mrs J., Edinburgh, £2, for Trinitarian Bible Society, per Rev. A. Morrison.

Staffin: R. MacL., £5, per M.M.I.; Anon., envelope in plate, £1; M.A.C., envelope in plate, £1, all for Sustentation Fund; Envelope in plate, £3, for Car Park Fund; Friends, Inverness, £15, for Congregational Purposes, per Rev. J. MacD.

Stornoway: Friend, Coulegrein, £10, for Sustentation Fund; Friend, Coulegrein, £5, for Minibus; B.N. Stornoway, £5, for Congregational Funds; Stornoway Friend, £15, for Rhodesian F.P. Manse, in memory of a dear mother, all per Rev. J. MacLeod; Anon., £10, for Congregational Funds, per Dr H.G.