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The Christian Ministry

The work of the ministry of the gospel is a work which none should undertake unless called to it by God. An uncalled and unconverted ministry is a curse instead of a blessing. The Bible warns us that "if the blind lead the blind, then both shall fall into the ditch." How many people in this generation, as well as in other generations, will have to lament the loss of their souls because they lived under a godless ministry. What an account godless ministers will have to give in the day of Judgment for having deceived and destroyed the souls of those who were committed to their charge!

It has pleased the Lord to raise up in every generation faithful servants to declare the gospel of His grace to the children of men. These servants He has called by His grace from out of the kingdom of darkness, translating them into the kingdom of Christ. In this way they became humble followers of the Saviour, relying on His grace and strength day by day in order that they might serve Him. When the Lord called them into the ministry of the Gospel He laid this work so firmly upon their minds and hearts that they could not turn away from it. The Lord reserves to Himself the right to call men to the sacred office of the ministry. Those whom He calls will be a blessing to the Church. On the other hand those who run without being sent, and all those who climb into the sheepfold other than by the door are thieves and robbers who can only injure and destroy the Church of God.

How can men know that they are truly called to the ministry of the Word? They are truly called whom the Lord has directed by His word and Spirit to this work. They have heard God's voice in His word directing them to give themselves over to the ministry of the Gospel. They have to say: "Woe is me if I preach not the Gospel." The effect of a true call to the ministry will be to humble them in the dust before the Most High. They will be acutely sensible of their own unworthiness and

unfitness for such a work. They will say: "Who is sufficient for these things?" At the same time this will not make them turn back and abandon all thought of engaging in this onerous duty. Rather will it make them dependent upon the Lord for all their supply and will make them realise that their sufficiency is of God.

The need of ministers of the Gospel in our own Church and throughout the world is as great today as ever. When we read of a girl of eleven years of age telling a judge in Chelmsford Crown Court that she had never heard of God and did not know what a Bible was, this gives some indication of the need our land has of faithful ministers of the Gospel. If sinners are to be saved it is by having the Gospel preached to them. There is need then for many ministers to be raised up in our dark day. How is this need to be supplied? Is it by pressing those we think likely candidates to enter the ministry? The pressurising of young men to enter the ministry has filled the pulpits with uncalled ministers who will never profit the people. There is only one right way and the Saviour directs us to it when He declared: "The harvest truly is plenteous but the labourers are few. Pray ye therefore the Lord of the harvest that He may send forth labourers into His harvest."

To this duty the Church of God is called — that of pleading with the Lord to provide pastors after His own heart for the needs of His Church. Those pastors whom the Lord will raise up in answer to the earnest prayers of His believing people will be a blessing to their generation and to the flock of God. They will be true undershepherds of the Great Shepherd of the flock. They will feed the flock with knowledge and understanding. They will watch over the flock, prayerfully attending to its needs. Let us plead, then, in our day that the Lord would raise up faithful shepherds to watch over the flock of God. If the Lord has already provided us with these, then let us give thanks to the Lord for them and let us esteem them very highly in love for their work's sake. Also, let us prayerfully seek for them that the Lord would supply them with all needed grace for the discharge of the work to which He has called them.

Alexander Gair remarked on one occasion that he would like to have the last mouthful of food at a meal as sweet as the first, referring to such as would be long in religious exercises as to make what was said distasteful to the hearers. "Some", he added, "will make a grace as long as a prayer, and a prayer as long as a sermon".

(F.P. Mag. Vol. XX, p.199)

The Walk of Faith

It is written in the prophets — “They shall be all taught of God” — everyone of His children shall be brought to the knowledge of the truth, and what they have been taught in the understanding shall be made practical, that it may have its proper effect upon the conscience. And this is answered when it comes under the authority and power of the Word of God, and faithfully accuses or condemns according to that unerring rule.

Conscience supposes the knowledge of some rule and it consists in comparing a man's state or actions with that rule, in order to discover whether they agree with it, or not.

The rule is the Scripture, the whole revealed will of God, which is the unerring, and the only standard of right and wrong: for all Scripture is given by inspiration of God, and is profitable for doctrine, to teach the man of God what is truth, and to make him wise in it unto salvation. Fallen man has no means of discovering the will of God, but as it is revealed to him. He has no innate knowledge. He has no implanted principles. He is born as ignorant of God, and of the things of God, as a wild ass's colt. His understanding is darkened, being alienated from the life of God, through the ignorance that is in him, because of the blindness of his heart. And he has no means in his own power of attaining any divine knowledge: for he cannot by searching, find out God. The world by its wisdom never did find Him out. The Hottentots know as much of Him as the Greeks and Romans did: indeed the natural man, let him be ever so wise, knoweth not the things of the Spirit of God, neither can he know them; because they are spiritually discerned.

The Scripture then is the only rule of right and wrong. Conscience has no direction but this rule. Neither ethics, nor metaphysics, no fancied light of dark nature, no lawless law of rebel nature, no human science, whether pretended to be implanted, or by the use of reason to be acquired, have any right to guide the conscience. These are blind leaders of the blind, they undertake what they are not only unfit, but what they have no warrant for. A number of felons in a jail may think what they will of their state. They may take it upon them to form a mock court, and to try one another. They may acquit or condemn as they please: but the Judge and the jury will pay no regard to their foolish proceedings. There is a word which is to try us at the last day, and by that we should try ourselves at present. It was revealed for this purpose. And when the revealed truth is clearly understood, then conscience is acting aright, if it

finds a true verdict for God, either accusing, or else excusing, according to the direction of His unerring word.

— Extracted

Fervent Charity

Charity, or the love of God showing itself in the love of the brethren, is the greatest of Christian graces. And it is here particularly recommended, because it is like the love of Christ. His love covered all the sins of His people. It hid them from the justice of God and threw them into the sea of His oblivion. When they were wallowing in their sins He passed by them, pitied their case, cast His mantle over them, and said unto them 'Live', and they did live. True Christian charity will imitate the heavenly example. It will recover people from their sins, and by prayer, good example, and advice bring them back to the favour and friendship of God. Instead of spreading the faults and failings of the people of God it will cast a veil over them. And even should the sin be glaring and scandalous, they will do as the sons of Noah did. Instead of laughing like wicked Caanan, they will lament the fall and cover the sinner with their garment. When he sleeps they will watch over him, and when he awakens from the lethargy of sin they will tell him what he has done, and endeavour as much as in them lies to prevent a relapse. And though nothing can effectually cover sin but the garment of Christ's righteousness, the love of the brethren will hide the sins of the brethren. If sin can be concealed without prejudice to the sinner's soul, the Christian will do so. If our Lord exposed the sins of some of His people by recording them in His book, it was a wholesome beacon to others that they might avoid sin. But how many thousand sins did He hide, though He revealed the sins of a few individuals? If a man's child or his friend whom he loves as his own soul falls into sin he will conceal it if consistently with duty, and so will the Christian. But if the good of a person's soul and the good of society require it, the Christian will, though reluctantly, bring his brother to punishment. And if a man is full of love and good works, few will, perhaps, be malignant enough to expose his faults and failings. Love will hide them.

(Extract from a Sermon on 1 Peter 4:8 by the Rev. Lachlan MacKenzie, Lochcarron.)

Christ is All

by Dean Henry Law

15 — THE SABBATH

"Six days shall work be done; but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein; it is the Sabbath of the Lord in all your dwellings." Lev. 23:3

Leviticus enacts a train of rites. But their immediate purpose is brief and transient. Their life is short. They find an early grave. And now they teach, as records of a by-gone time — as textbooks of the Church's youth.

There is, however, a grand exception. In this code the Sabbath holds conspicuous place. But Gospel-beams have not obscured its light. It is no star, which waned before the orb of day. Far otherwise. It arose not a ceremony among ceremonies. Sinai was not its birth-place. The wilderness was not its cradle. Therefore Calvary is not its tomb.

Reader, write this among undoubted truths. The Sabbath is as old as man. Adam's first day was hallowed rest.

The thought may here occur, why was Creation a six-days' work? Omnipotence requires no time. To will — to do — are one with God. Why was a gradual process used? The reply is, God is wise love. Step succeeds step in forming worlds to sanctify our patient toil. God then announces, that He rests, to sanctify required rest.

Thus with high sanction, and benevolent intent, the Sabbath entered Eden by man's side. In its origin, it stands the firstborn of all ordinances. It is a portion of primeval law. Its date precedes the date of sin. Away with the vain thought, that it is a short-lived flower of ritual field.

Reader, next mark how it endured. It flowed a blessing through the patriarchal age. That period was a foul hot-bed of iniquity. Rebellious hands were raised against God's will. Incessant blows were aimed at righteous law. But all this darkness failed to put out the Sabbath light. Survey the chain from Adam until Noah. Adam received it. Intimations tell us, that Noah knew it. Therefore the intermediate links must have transmitted it. Eden received the seed. The ark upon the waters held the plant. Noah sends out the dove at intervals of seven days. Hence the conclusion is most sound, but antediluvian times observed the Sabbath-day. It lived, then, a long life before Judaic rites came in.

After the flood, there was extensive space before peculiar ordinances separated Israel's race. Noah and Moses are the extreme points of this

line. The first, before the ark is left, recognises, as has been seen, a weekly period. The latter taught, why manna fell not on the seventh day. Hear his clear testimony, "Tomorrow is the rest of the holy Sabbath unto the Lord." Ex. 16:23. This interval then dawns and closes with recognition of this day. The truth is thus confirmed. The Sabbath ever kept its unimpaired existence. Its stream rolled onward from the ark to Sinai's base. Again observe, its life is long, before Judaic rites come in.

Reader, advance to Sinai. A scene of more tremendous awe cannot be found. The thunder roars. The lightning glares. The mountain totters to its base. Appalling sights — appalling sounds — announce the present majesty of God. He comes to speak, as moral ruler of the world. The law, originally written on man's heart, is re-enacted amid prodigies of terrible display. Now mark what occupies the tables' central spot. It is the Sabbath-day. Thus God's own finger writes it, a portion of His unalterable will.

As such the golden ark within the vail received it. As such a curse attends its least infringement. Who now can turn from Sinai's fiery height, to pluck the Sabbath from its glorious place? It is no passing rite. It is the transcript of Jehovah's mind. It shines a jewel in the high crown of moral law.

When Prophets subsequently taught, did they remit its claims? Their lips denounce each violation, as a heinous sin. Their fervent eloquence repels intruders from the holy ground. They pull not down what God had raised so high. They cannot desecrate what God has permanently hallowed.

Next Jesus comes Himself. The mighty God instructs in human form. Are now the land-marks of this day removed? Is it laid open for promiscuous use. He has authority to bind or loose. As "Lord of the Sabbath," He is supreme. But He puts forth no abrogating power, when He states its purport to be the good of man. "The Sabbath was made for man." Mark ii. 27. This is a mighty word. It looks backward — onward. It seems to say, It always has been, for man always had need. It always shall be, for man will always need. Thus Jesus decks the Sabbath with undying freshness.

He finishes His work, and rises victor from the dead. Pre-figuring ceremonies vanish. If the Sabbath's mission be fulfilled, it now will disappear. Is such the case? Far otherwise. A change indeed is made, but only to set the edifice on firmer base, and to bind it more closely to our living Head. The resurrection-day becomes the Christian rest. The same memorial records creation ended, and redemption finished. The same repose reminds of two completed works. The Lord's day tells of rest,

when worlds were made:—of rest, when souls were saved.

Next call Apostles to bear witness. They were most jealous of the Gospel-truth. With open mouth they warn, that the Judaic forms had fallen, as autumnal leaves. But no word from their lips — no thought in their pages — chases the Sabbath from our sight. Oh! no. They keep — they reverence — they commend it. As soon would they deny the Lord, as undervalue the Lord's day.

Reader, review now its position. It is God's first command. The Patriarchs kept it. Sinai preached it. The holy tables gave it central place. The holy Ark encased it. The Jewish church revered it. Prophets enforced it. Jesus upheld it. The Apostles sanctioned it. The Christian church throughout all time has prized it. The prophetic finger still points to it as a last-day blessing. Is. lxvi. 23. Eternity waits to be an eternity of Sabbath.

What, if profane indifference would tread it down? Vain is the effort. It still must live. It has an innate life. The will, which made it, is divine. As in the ark, it rode triumphant over ungodly graves, so now it strides above ungodly foes. It must march on, till time is lost in one Sabbatic rest.

Reader, thus holy is the tree. Come sit awhile beneath its shade. Much precious fruit descends. It showers down rest upon a work-worn world.

Man's body is a wondrous fabric. Its various parts are exquisitely wrought. They are designed for toil. But toil brings strain. Rest must repair the waste. Rest must renew the vigour. Rest must bring oil to the wheels. The Sabbath day supplies it. "The seventh-day is the Sabbath of the Lord thy God, in it thou shalt not do any work." Ex. xx. 10.

Would man give this indulgence to himself? The love of gain, — the reckless lust of profit, — grudges each moment unemployed. It counts it to be miserable loss. Man would work self to early wreck, and drive self an early skeleton to dust.

Would man grant this repose to man? Heartless task-masters would lash their victims to a ceaseless mill. Work — work — would be the only cry. Work — work — until the enfeebled dying hands could no more move. If God's most positive command scarcely restrains, what would earth be, if left unchecked to human mercy? A dwindled race would fall as blighted buds. Incessant labour would be incessant woe.

Is energy of frame the fruit of seasonable rest? Let every tongue, then, bless the Sabbath's Lord.

But fleshy material is not the whole of man. There is that wondrous inner gift — the mind. There is the chamber, in which thought resides:—

the cradle, in which ideas are nursed. Here is our moving mainspring. These fibres are fine. Their edge soon loses point. To overwork them is to destroy. But overworked they will be, unless the Sabbath interpose its calm. Experience often shows the stream of thought run dry, because the seventh-day barrier has been broken down. This respite saves our noblest faculties from premature decay. Let, then, each healthy intellect sing praises to the Sabbath's Lord.

But this day is more than resting-place for body and for mind. It brings refreshing nurture to the soul. It makes not a vacancy to leave it void. It shuts out the world only to make clear room for God. True it is, that the new-born heart lives habitually above. Its whole employ flows in a holy course. But when the Sabbath comes, God is not only mixed in every thought, but God and His work alone are present. The Scripture is the only Book. Things heavenly are the only converse. God's service is the one concern. This day, then, is the school of spiritual well-being. It keeps alive religion in the world. It checks the hand, which would expel devotion. Now countless multitudes learn the plague of a sin-fettered heart, and hear of Jesus, and turn from misery to joy — from Satan's chain to glorious liberty. These are the hours, when crowds rejoice in views of dying love — in deeper draughts of sanctifying grace — and in larger visions of the eternal weight of glory. Can there be one, who would divert these channels of pure joy? Vain man forbear! Earth, spoiled of Sabbaths, is a rapid road to hell.

The Sabbath serves a higher purport yet. It is much more than outward health. It provides more than leisure to gain grace. Its name and use are emblems of Christ Jesus. As a mirror it reflects His work — His truth. It is a scroll, in which faith reads from age to age, the grandest lessons of redeeming love. What is the Sabbath? It is rest. What is Jesus? He is rest. God rests in Him. — Souls rest in Him. Eternity is rest with Him.

God rests in Him. Each attribute here gains repose. Justice has claims. Each sin is debt, which must be paid. Jesus pays all: and justice is content. Truth finds in Him complete fulfilment of its every word — and asks no more. Holiness is more than satisfied: for every sin is washed from the redeemed, and all shine bright in righteousness divine. Mercy and love here trace a passage for their fullest exercise. Their arms embrace a family of ransomed souls. In Christ they sing an endless hymn, and joy an endless joy. No more is sought. God is well pleased. Christ is this Sabbath throughout heaven.

Souls rest in Him. When once the eyes are open to the realities of sin,

the torpor of indifference ceases. "What must I do to be saved?" absorbs the man. Duties, and penitence, and ritual strictness, present no mountains, which the feet refuse to scale. But efforts like these remove no load of guilt. They guide to no still-haven of repose. The wearied soul becomes more weary. But when the Spirit leads the anxious trembler to the cross, then all disquietude is gone. Here is the needed rest. What more can be required? Jesus brings in one flood of peace. The search is over. All is obtained. Jesus is all for everlasting rest. The husks are left. Refreshing food is found. Faith ceases from all empty drudgery, to take up healthy toil for Him.

Heaven is one ocean of repose. No billow heaves. No storm affrights. No foe can enter. No change can cloud the calm expanse of the unruffled sky. But what is heaven, but to see Christ, as He is — to gaze for ever on His unveiled beauty — to sit with Him — to realize, that never for one moment can there be absence from Salvation's home? Heaven is heaven, because it is an eternal Sabbath by the side of Jesus.

Reader, you see the varied blessings of this day. If every breath were praise, it could not adequately hymn the love, which gave it. Be wise: be wise: and let not Satan rob you of your treasure. He hates the ordinance. He hates its profitable use. He knows, that it stands high, a barrier to beat him back. By many wiles he strives to disfigure it, as a dull and gloomy check to joy. Be not deceived. Can it be dull to walk with God? Can it be gloom to hold communion with the centre of delights? Oh! no. The Sabbath-breaker is the wretched man. His heart condemns him. His unhallowed merriment is gall. His foreboding mind sees pains and tortures, which no rest relieves. The holy Sabbath-keeper lives with God — for God. Can happiness be more?

Sabbath or Sunday

(An article by the late Rev. E. Teaz, of the Reformed Presbyterian Church, Liverpool, and reprinted in the magazine for April 1915)

In a recent issue of the British Weekly a correspondent proposes the question, "Why should the Lord's day be called Sunday?" And Professor Smith of Magee College, Londonderry, undertakes to answer it. The answer which he furnishes must have proved not only a source of confusion to the inquirer, but also a source of pain to many a Christian reader. When the professor proceeds to defend the name "Sunday", and to claim the authority of the Apostle Paul for doing so, he not only turns

upon himself but also grossly misrepresents the apostle. The apostle was so careful lest he should countenance anything savouring of idolatry that, in case of meat that had been offered to idols, he declared, "If meat make by brother to offend, I will eat no flesh while the world standeth". How could he countenance the use of a name which "gave rise to the notion that Christianity was akin to the Persian sun-worship" and to which pagan associations clung? Such a supposition would be unreasonable. The apostle's exhortation was: "Be not conformed to this world. Abstain from all appearance of evil."

But when the Professor proceeds to affirm that the name "Sabbath" is "infinitely more objectionable than Sunday", that "it is absolutely illegitimate", and that "it is not only erroneous but mischievous", it must be admitted that his language is very strong. In this respect it is in striking contrast to the arguments adduced in support of it. Before examining these arguments in detail it may not be out of place to quote the words of Dr. Hamilton, late President of Queen's College, and Vice-Chancellor of the Queen's University, Belfast. He has made a special study of this question. At page 85 of his book, *"Our Rest Day"*, he says "Let it be noted that we have a right to call the day 'The Sabbath'. In doing so we follow the best example, that of Christ. The name is, besides, in itself a most beautiful and suggestive name. For Sabbath is rest, and Sabbath day, rest day."

The first argument advanced in support of the above strong assertions is that "the Sabbath is the Jewish day of rest". No doubt the Jews were commanded to remember it, to keep it holy — a fact which shows that it previously existed, and was no new enactment specially for them. But any child who has read three verses of the second chapter of Genesis, knows that the Sabbath was instituted thousands of years before the Jews were heard of. The Sabbath was nothing more Jewish in its origin than the Garden of Eden was Jewish.

The Professor's second argument is that the Christian day of rest is never called "the Sabbath" in the New Testament. A careful study of some passages in the New Testament will show that this is not the case. In Matthew XXIV, where our Lord is warning His disciples of the horrors which would attend the destruction of Jerusalem — an event which took place some thirty years afterwards, and at a time when He knew they would be observing the first day of the week — exhorts them to pray that their flight might not be on "the Sabbath day". Thus, as Dr. Hamilton says, we have His sanction for the use of the name. Again, it must be remembered that in those passages of the Gospels, which

describe the resurrection of Christ as taking place on the "first day of the week", the words, in the Greek, literally mean, "on the first of the Sabbaths", that is, on the first of those Sabbaths which had been observed by the Christians from the time of the resurrection till the time at which the evangelists wrote; that is, for a period of not less than thirty years. Hence we gather that the Christian day of rest is called "the Sabbath" in the New Testament.

His third argument is based upon the statement that the Christian institution is but the Jewish institution "transfigured and changed with a fuller context and a nobler meaning", and that the New Testament marks the difference by giving it a new name. For example, the Passover has become the Lord's Supper. If this is so, why make an exception in the case of the Sabbath by giving it the old pagan name, Sunday? This is the more unjustifiable, since God has given us a new name for it — the Lord's Day.

The Professor's remarks on the divine name, Jehovah, are scarcely relevant to the subject on hand, but they express an assumption which used to be so often repeated by a certain school that perhaps some still regard it as a truth. We are given to understand that Jehovah was a mere national deity. He says, "The land of Israel was His domain, and banishment from thence meant exclusion from His presence". And he quotes Psalm Lxxxvi, 8, in support of this statement. If he had quoted the next verse he would have learned that Jehovah is the God of all nations. I suppose when the Psalmist, as he realised the omnipotence of Jehovah, explains in Psalm Cxxxix, "whither shall I flee from thy presence?" — the Professor would have replied, "Oh, that is quite easy; just cross over the border to Moab". Again, he tells us that "our Lord never spoke of Jehovah". How does he know? Has everything that our Lord spoke been recorded? (See John XXI, 25). When our Lord stood up in the synagogue at Nazareth to read from the Book of the Prophet Esaias, we find (from Luke IV, 18) that He read from the sixty-first chapter. In the first verse of that chapter the name Jehovah occurs twice. Did He not use "Jehovah" or its substitute on that occasion? The Professor has reminded us that wherever we have "Lord" written in capitals in our version, "Jehovah" occurs in the Hebrew. The capitals will be found in the verse referred to. Perhaps the Professor has forgotten that the name "Sabbath", which he characterises as "absolutely illegitimate, erroneous, and mischievous", is just the very name which is endorsed by the Standards of his Church, and that he has publicly signed these Standards on at least two occasions — at his ordination and again

at his appointment to the Chair of Theology. But perhaps these documents are only "a scrap of paper".

A Communion Season

A Communion season is approaching. It has been timeously announced, that it may be known "far and wide" and that the praying people may be bearing it on their spirits before the throne of grace. The minister preaches a suitable course of sermons on several preceding Sabbaths. The Lord's people are stirred up to seek a special manifestation of His power and glory. A few who propose to seek admission to the Lord's Table are deeply exercised about the solemn step they contemplate, and faithfully and tenderly are they dealt with by both ministers and elders. As the appointed time draws nigh, special meetings for prayer are held, and, with holy solicitude, all the preparatory arrangements are made. The Fast-Day is come. Eminent ministers have arrived to take part in the solemn services. Many of the Lord's people are gathering. From as many as forty parishes they come; but lodgings they will easily procure, as the parish people are striving for the pleasure of entertaining them. Suitable discourses are preached in Gaelic in the open field, and to a small English congregation in the church, and in the evening prayer meetings are held in the various districts of the parish. On Friday, the day of self-examination, the only public service is in the open air. A large crowd is gathered. "In the tent" there are several godly ministers. The service is that of a fellowship meeting, such as has already been described, but now with special reference to the solemn duties of a Communion Sabbath. There are two questions proposed successively to secure variety. Strangers only are called to speak, and even of these only "the flower", for there are so many. Not fewer than thirty will have spoken before the service is over. Blessed indeed to many souls have these "Friday meetings" been. The services on Saturday, the day of preparation, are conducted as on Thursday, but owing to the gathering influx of strangers, the congregation outside is greatly larger than on the Fast-Day. At the close of the service tokens are distributed. Prayer meetings are held throughout the parish in the evening; and while the ministers are preparing for the

solemn work of the Sabbath, many are the petitions that ascend in their behalf to Him who hath "the treasure" to dispense, and of whom is "the excellency of the power". In many instances, these prayer meetings have been protracted all night. So sensible were the people of the presence of the Lord that they could not forsake the place where they enjoyed it; and they found "the joy of the Lord" a sweet substitute for sleep. On Sabbath, the day of Communion, an immense crowd is gathered before the tent. As many as eight thousand are there. The "Beauty of the Lord" is on the assembly of His people; and before the service is over, many a soul has had reason to say, "It is good to be here." On Monday, the day of thanksgiving, a crowd almost as large as that on Sabbath is assembled; and often has "the last" been found to be the "great day of the feast." The closing service of the Communion season is now over, and then comes the solemn parting! How affecting do the Lord's Servants and people feel the scene before them to be, as that multitude disperses, never to meet all together again till the vast congregation of the "last day" has assembled! What touching farewells are now exchanged between the Christians who enjoyed with each other, and together with the Lord, such sweet communion since they met a few days before! There are few tearless eyes, but the weeping is expressive of gratitude as surely as of sorrow. Such was a Communion season in the good days of the Fathers in Ross-shire.

(Extract from "The Days of the Fathers in Ross-shire")

Letter

Delft,
Jan. 1954.

My dear friend,

It is a long time since you sent me your last letter. After that, I enjoyed reading Rabbi Duncan's life. He writes "When I was convinced that there was a God, I danced on the brig of Dee with delight, though I had fear that He would damn me". True, his joy at this stage was the joy of an intellectual rather than a spiritual repose. But it pleased the Lord to reveal to his soul the Lord Jesus later on. How interesting what I read about Eppie Middleton, Aberdeen. After reading one of Ralph Erskine's sermons she said "It stripped me bare and it laid me in the close" (she

lived in a very dirty close). She wondered that some pious ladies came to see her — an old deaf wife, but she said “If the Lord of Glory deigns to grace this humble hovel with His presence, no wonder that His servants should do so.” I could go on quoting some things which I liked very much. Let me conclude with a petition from a prayer of his, “Deepen our humility, enliven our zeal and inflame our love.”

How God's spirit is grieved in our day. A spirit of worldliness has overtaken the Lord's people. A godly minister asked an old godly woman in our country “What do you think of persecution now?” She said “I don't think the Lord's people will be persecuted now for the enemy cannot find them.” Of late it comes to my mind, “Let our conversation be in heaven.” How far from this — working almost day and night, full of sin and corruptions. The Lord have mercy on us. May He grant you strength in 1954 and preserve and keep you.

Mrs Docter wants to be remembered to you.

With kindest regards,
A. Docter.

Obituaries

Miss Netta Watt, Inverness

The family of the late Don. and Mrs Watt, Lybster, Caithness, always spoke highly of the great kindness they received in the home of Capt. Robt. Ross and his daughter, Joanna, where they were brought up from childhood. The loss of their parents so early in life was to a great extent mitigated by the affection and christian atmosphere of their new home where they were taught to fear God and keep His Word. Janet Watt was born in her parents' home in Lybster in 1885 and eventually went to live in London where she was joined by her older sister, Joanna, later to become the wife of our Tain missionary, Malcolm MacEwan, and her aunt Joanna, daughter of Capt. Robt. Ross. They lived in Seymour House, Chelsea where the death of their brother, Frank, took place at the early age of 33 years. A group of young men from the North of Scotland who came to London to work organised religious services in connection with the recently formed Free Presbyterian Church and arranged that some of our ministers should come down to preach to them in London. Prominent in this movement were Mr. Wm. Grant who later after the First World War became minister at Halkirk; Mr. Donald Sutherland and Robert Sinclair, for many years our London elder, and Seymour

House became the hospitable centre which drew together the small community of people who attended the Church services. Rev. N. Cameron, St. Jude's, Glasgow, was moderator of the congregation and took a deep interest in the London cause.

The sisters, Joanna and Janet, returned to Scotland, accompanied by their aunt Joanna. In 1920 the death of their aunt who had guided their early lives in the Wick home affected them profoundly and particularly in the case of Janet, her distress was deep and severe and awakened in her alarm for her own spiritual state. The loss of so many of her close friends, the death of her brother, Frank, at an early age had broken up the secure world in which she lived and forced her to think of the eternal world. She could no longer settle down on her lees. The training of the home and the deep interest in the public services of God's House were not sufficient now to allay her fears or bring her relief. Her terror was increased by a dream in the night when she obtained a sight of Christ suffering on the cross which prostrated her for days. The late Rev. James S. Sinclair who was in Wick at the time visited her and by his seasonable counsel and prayers was the means of bringing her some help in her affliction. This seems to have been the reason of mercy to her soul for from this time forward she manifested the joy of salvation and was careful to keep herself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. She joined herself to the company of the Lord's people and entered into their spiritual conversation, not as one of the companions who followed the Church as she formerly had been, but as one of the Lord's redeemed people.

In Halkirk their home was like what Seymour House had been in London, the dwelling place where the righteous loved to resort together, especially at communion seasons, to enjoy fellowship in the Gospel. The Lord's people in the north who attended these seasons were made welcome in their home. In 1963 they moved to Inverness where Mrs. Janette Campbell could be at hand to attend to the needs of her mother and aunt, for the frailties of age were at last beginning to appear. They lived nearby in a small cottage which comfortably accommodated them and the like-minded friends whom they loved to entertain. They enjoyed the frequent visits of their brother, Robert Watt, and missed him when he was called away to his heavenly rest. Eventually, they had to go to live with Mrs. Campbell where they received all the care and nursing which increasing infirmities might make necessary. Mrs. MacEwan suffered a leg fracture as the result of a fall and was removed to Raigmore Hospital where after a few weeks of distressing weakness she finished her earthly

course. From this blow Netta never really recovered but pined after her sister though she did not complain. She took to bed from which till the day of her death she did not rise. Her mind was exercised in meditating upon the great things of the Gospel, the memory of past seasons of spiritual enjoyment among the Lord's people and the familiar words of scripture which comforted and refreshed her soul. Though her memory sometimes failed during the long months of her last illness in the things of the world, there was no confusion in her spiritual talk. She showed a contented spirit, waited patiently upon the Lord's time with thankful acknowledgement of the Lord's daily mercies and longed to be away to the better country. She quietly departed from this earth in September 1974 to be for ever with the Lord. Netta Watt was a living example of the wisdom of meekness which is in the Lord's sight of great price and to which He has added His blessing, "Blessed are the meek for they shall inherit the earth". The meek and inoffensive walk of this humble christian were the visible marks of the true disciple of the meek and holy Jesus. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power."

A.F.M.

Alexander MacLean, Gairloch

Alexander MacLean was born in the year 1893. Some forty years later it was that his spiritual life began, when he became a new man evidencing that he was now 'in Christ Jesus.' This experience began, as is usually the case, with a conviction of sin, during which time he was made to seek salvation. The wounds of his soul, caused by the law of God, were mollified when the Holy Spirit applied to him the words found in John 6:37 — "him that cometh to me I will in no wise cast out." So precious were these words to him that a long time elapsed before he was able to quote them in public. He publicly professed in 1937 and he was made an elder of the Gairloch congregation in 1946. He was asked to become lay-missionary at Laide fifteen miles away and he believed that the Lord directed him to accept the appointment. His missionary labours were constant and painstaking as one who knew the value of souls. Each Sabbath he travelled to Laide by bicycle in all kinds of weather conditions, and while, on many occasions, he returned home soaking wet, he had to relate that on his journeys to the place he never received such wettings as hindered his engaging in his duty. When he retired from missionary work at Laide, after serving the congregation for over thirty years, they showed their appreciation by presenting him with a valuable gift. Besides his work at Laide he preached elsewhere occasionally.

The process of sanctification continued during his life. A knowledge of his own sinfulness and an awareness of the deceitfulness of his heart kept him exercised in soul and made precious to him such portions of the word of God as, "the blood of Jesus Christ, God's Son, cleanseth us from all sin." Another result of this self-knowledge was a constant spirit of self-examination, being jealously afraid lest the good work had not been begun. When he would give out a portion of the word of God on a day of self-examination, it would be such a portion as — "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." As he began to lose the strength of his legs he used to say that he was conscious in this of the Lord's keeping him down for he knew that if his strength had been left to him as he desired, his pride would have been less mortified. His desire was to be right for eternity.

It was his custom to attend several communion seasons throughout the church. As a leader of the praises of God in public worship, not only did he possess the necessary qualification of a melodious voice, but he performed the duty with an obvious regard to the words which he sang. In prayer, he revealed a wide concern for the kingdom of God, embracing the ends of the earth in his petitions — pleading for Ireland 'where there is much shedding of blood' — for those persecuted for the faith of the gospel in other lands — for those on the mission field — for those assembled at communion seasons. In his approaches to the Lord in prayer he was reverent and one felt that when he prayed the Lord to 'open our understanding that we might understand the Scripture,' he was conscious of his ignorance.

In his home he extended a most warm welcome to all the church people. His house was open for the use of the gospel and in this respect all that he did he did most unstintingly and never gave the impression that he was looking for reward.

In all his trials he manifested a gracious spirit and committed himself to the Lord. On the occasion of the loss of his wife he was specially helped by the words of psalm 73:

"Thou, with thy counsel, while I live,
wilt me conduct and guide:
And to thy glory afterward
receive me to abide."

During his last illness which lasted several months he quietly waited for the salvation of God. At this time psalm fifty one was frequently on his mind, and his last conscious response was to the singing of a psalm.

Of such we are commanded in the Scripture — "whose faith follow."

He bore the burdens of Christ's Cause until his end and often attended upon the means of grace with his bodily strength much impaired. As it is recorded of others, "These all died in faith," so it was with him on the 20th October, 1975. And thus we are left with yet another blank.

Alfred E. W. MacDonald

John MacCuish, Elder, Kenmore

The subject of this obituary was born in 1894 in the village of Leackee, N. Harris, the first son of the marriage of Donald MacCuish and Mary Ann Morrison. His only sister died when he was sixteen, and when she was aged one. Three years later, a brother passed away at five years of age, and his mother died in childbirth, at the age of forty-six. These were heartfelt bereavements.

John MacCuish had to leave his native island to obtain employment, at first, with the West Highland Railway, and later, sometime after the outbreak of the First World War, he joined the Merchant Navy. During the time spent in the Merchant Navy his father passed away, seven years after his mother's death, and on him then fell the care of providing for the needs of an orphaned family. In 1923 he married Catherine MacKinnon, and that same year left Harris, with other members of his father's family, to settle at Kenmore, a village on the N. Applecross coast. It was to be here that he and his wife were to spend the rest of their sojourn together, and where they raised a family of four sons and two daughters.

Such an outline would be incomplete without any reference, first of all, to the most important event in his life — his conversion. He was reticent, it seems, regarding the matter. This was not altogether due to natural shyness, but (as he said, after hearing some injudicious remarks by a speaker at a Question meeting on one occasion, "cast not your pearls before swine . . . etc.") it was a matter of principle with him, like many of a bygone generation, not to unbosom himself to all and sundry, about the work of the Holy Spirit in his soul. Nevertheless, his godliness was undoubted. Such ought not to be despised by those who talk readily of their experiences.

Although bereavements were naturally heartbreaking, and had a solemnising effect, they were not the means of his conversion. He was in his early teens brought to a sense of his lost condition under the preaching of Mr. A. Fraser, Ballachulish, a godly missionary who laboured in Harris for some years. This most useful West Coast Missionary was closely related to Dr. David Livingstone, the African missionary-explorer, whose ancestors hailed from Mull. (Obituary F.P. Magazine

Vol. 41). At the age of eighteen while at work on the railway, John MacCuish was so much under soul concern that he lost interest in everything, even to the extent that he had stopped writing home. He was in such a state that he was afraid to be left alone, in case he would throw himself under a train. He was several months in that condition. One day he had a letter from a boy still at school in his home village with which there was a tract enclosed. On the tract were the words "him that cometh unto me I will in no wise cast out". That verse was the means of relieving him of his burden, of bringing him to trust in the divine Redeemer, and was a source of comfort to him — "even to this day," he said to one who was close to him, when giving the above account, four years ago.

In 1951 his fourth son Ronald died of leukaemia at ten years of age. He was a remarkable boy. (Obituary by the late Rev. Wm. Grant appeared Y.P. Magazine Vol. 16). He on one occasion paid tribute to his father's piety. Ronald prayed one evening on going to his bedroom, but then after getting ready for bed, he was going to pray a second time. His mother, thinking at the time that this was a tactic to delay his going to bed, said to him that he had already prayed. "What harm is in that?" he innocently replied, "father prays without ceasing."

John MacCuish came to the Kirk Session, in Shildaig in 1954, desiring to sit at the Lord's Table for the first time. The sermon that day had been preached from the words "yet did not the chief butler remember Joseph, but he forgot him." One of the elders remembers that at that Session meeting John mentioned Ronald's death (although the exact words are forgotten) as if there was some connection between that sad event and the reason for his coming forward. The Session unanimously agreed to grant him his desire, and gave him a token, and thereafter in the year 1960 he was ordained an elder.

In 1969 he spent eight weeks in Raigmore Hospital, but then was discharged having apparently got over his trouble. He did not fully recover though for about two years he was able to get up, and sometimes go outside. For the last four years of his life he was bedridden. Never was he heard during this prolonged trial to complain even once. Not only was his illness borne with patience, but with gratitude for every kindness. He said once when still able to speak "we are still left here, but we shall give account of our stewardship — O what a stewardship!" He did not think highly of himself. In lowliness of mind he esteemed others better than himself.

A man of more than ordinary Christian consistency, John MacCuish was a witness for true godliness in this community. Although of a retiring

disposition, he was all his days pledged to the separate position taken by Revs. D. MacFarlane and D. MacDonald in 1893. Of kindred spirit with the godly fathers of the Free Presbyterian Church, he had her good at heart and prayed for her prosperity. On 13th July 1975 he departed this life, to be, we believe, with Christ where "the Lord shall be their everlasting light and the days of their mourning shall be ended."

Sympathy is extended to his widow, three sons and two daughters, as well as three surviving brothers. May the Lord heal the breaches made here and elsewhere.

D.M.C.

Letter from Rhodesia

Dear Friends,

In view of the deep and practical interest with which our Dutch friends have been following the Rhodesian Mission of the Free Presbyterian Church of Scotland, I wish to speak of our progress with the various projects on the Mission field which is undoubtedly your interest as well as ours.

First of all, progress would not be possible apart from the Most High opening the hearts of our friends, who so unsparingly support this Mission with their prayers and givings. From Holland last year we received \$101,486.86 as well as donations from Scotland, Canada and New Zealand and other parts of the world. This money we seek to put to the best use and is spent on the various Mission activities so that each department of Mission work benefits from the generosity of our friends. The teacher's cottage at Ingwenya which I mentioned in my last letter is now about completed, and at Mbuma, we are beginning on the foundations of the new Isolation Unit.

At Bulawayo we have begun the building of our new Church, the cost of which has been re-estimated as \$26,000. Due to the fact that we are building on clay soil, this makes the foundation the most expensive part of the building. The steel reinforcing by itself is to cost over \$2000.

Our building programme may appear to be on a large scale — yes for us perhaps; but here in Rhodesia we notice that by comparison with the projects of the Church of Rome ours is like a drop in the ocean. However, it is those projects that enjoy the favour of God that we desire to promote and we trust this is true of our Mission work, for we believe that we have the Word of God with us. "Salt is good; but if the salt have lost his savour where-with shall it be seasoned? It is neither fit for the land nor yet for the dung hill, but men cast it out" — Luke 14:35 and 35.

Such is the Church of Rome, and should the Church of Rome build churches like that of Babel, it will avail them and poor sinners nothing. Confusion and more confusion is the end of all error.

How jealous, therefore, we should be in preserving the Truth. All our buildings and undertakings should be, as it were, regarded as avenues to bring the glorious Truth of the Gospel to precious souls. May this ever be our motive. When this is not so we are wasting our precious time. God forbid, then, that the curse of error would ever be found among us as a Church; the curse of wicked Arminianism, "the sugared pill", according to one Romanist, to ensnare Protestants; and no wonder, since Arminians err on the most fundamental doctrines of the Word of God; but more particularly and glaringly on the doctrine most essential to the Christian Faith, that is, the Atonement. They err, not merely on the extent of the Atonement, but on the nature of the Atonement. Err here and we err for eternity. For the lost sinner, it is Atonement or no Atonement. Miss a full Atonement for our sins and we miss eternal glory.

It is therefore a great error on the part of any who profess to be true believers to propagate the Arminian faith. By receiving such, giving them a place, bidding them God speed, whether in person or by distributing their subtle writings, we err exceedingly and are liable to the just displeasure of God. If professing Calvinists in the past or in the present praise and befriend Arminians, this is no precedent for the Church of God. The Word of God is our sole guide and criterion. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the *doctrine* which ye have learned, and avoid them, for they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" — Romans 16: verses 17 and 18.

If doctrines believed are not of God, of whom then do they proceed? Only one person, the devil. Is it not true that error is a lie, and of a lie we read that Satan is the father? It is a serious matter then to hold error or countenance those who do. May God in His mercy ever preserve us from error and from those who would lead us into such a maze.

All our efforts then as a Church at home and abroad are directed to this end, the propagation of Truth and the suppression of error.

"The whole earth let His glory fill,
Amen, so let it be" — Psalm 72:19.

Yours sincerely,
D. A. Ross.

Notes and Comments

The Canonisation of John Ogilvy

The effect on ecumenism of the canonisation of the 17th century Jesuit priest, John Ogilvy, by the Roman Catholic Church, has been debated within the Church of Scotland because of an article by the editor of the Church of Scotland magazine "Life and Work", in which he suggested that it would adversely effect church unity. The Editor rightly emphasised that what was at issue was the doctrine of Sainthood still held by the Roman Catholic Church as opposed to the Protestant belief in Christ as the only Mediator. The former Moderator of the Church of Scotland, Rev. James Matheson, immediately condemned the Editor's outlook declaring: "He speaks for himself, not the Church." The Moderator also said: "I am surprised at the suggestion that it will set back the progress of church unity to proceed with the canonisation." Others supported the Editor's stand, emphasising that the editorial represented the feelings of many people in the Church of Scotland and also reflected the position of the Church's supreme and subordinate standards.

The controversy would be a blessing if it opened the eyes of the ministers and people in the Church of Scotland to the road along which their ecumenically-minded leaders are directing them.

Drink in Scotland

The Scottish Health Education Unit in a recent booklet has spoken out strongly on drink, warning that conditions are right in Scotland for excessive drinking. It states that there are strong social pressures to drink while sanctions against excessive drinking are inconsistent or non-existent. It refers to Hogmanay as a time when drunkenness is seen as an appropriate mode of behaviour and also to special events such as weddings as times when there is deliberate and sometimes large consumption of alcohol. The recent Blennerhassett Report on drinking and driving has also shown the direction in which things are moving in Scotland where drinking and driving prosecutions have doubled in seven years. In Parliament at the same time the Government's Bill to ease Scotland's licensing laws is being attacked as not liberal enough because it does not provide for Sabbath opening of public houses. Such a situation is surely tragic and is an indication of how far our nation has departed from the standards of God's Word.

Illegitimacy

A preliminary report on Scotland's statistics for 1975 by the Registrar General discloses that, while the birth rate fell by over 2,000 as against the previous year, the highest illegitimate rate for more than a century (of 9.3 per cent) was recorded. It is very clear that the permissiveness of the age has encouraged promiscuity especially among the young. The influences to which they are exposed from many quarters are conducive to loose living. What need there is that the Word of God might find a place in the homes and hearts of the people of our land again. Only then will the law of God be regarded and honoured and the corrupting influences of a debased age rejected. Sin will then be seen in its true light and temptations to adultery Joseph-like refused: "How can I do this great wickedness, and sin against God." In that day the virtues of modesty and purity will not be so rare as they are today.

Church Notes

Tribute to the late Rev. John Colquhoun

Although never a member of the recently formed Skye Presbytery, we deem it fitting to pay tribute to the memory of the late Reverend John Colquhoun, Glendale, who laboured so assiduously and for so long in the Island of Skye. It is then with sorrow that we note the loss sustained by his passing from this earthly scene on February 17th 1976.

For forty years Mr. Colquhoun laboured in word and doctrine in the parish of Duirinish. As a plain and able preacher of the evangel both in Gaelic and English, it could be said of him that the common people heard him gladly — and that is no meagre commendation. Characterised by a high sense of the solemn responsibilities and dignity of the holy office of the ministry he discharged his duties with zeal, devotion and perseverance. Perhaps he will be best remembered as a doughty defender of the claims of Christ and the distinctive principles of the Free Presbyterian Church of Scotland. Both with tongue and pen Reverend John Colquhoun could, in a seasonable, sensible, and telling manner rebut the charges and criticisms frequently levelled at the church he loved and served so faithfully. It can be attested that he was highly respected by the godly outwith and within the pale of his own church.

Fraser Macdonald,

Clerk, Skye Presbytery.

Tribute to the late Rev. Wm. Grant

The Northern Presbytery met at Dingwall on Tuesday, the 13th of April, 1976, herewith place on record their sorrow and sincere sense of loss on the death of their brother minister, the Rev. William Grant, on 26th February, 1976, in his 90th year. He was born at Evelix, Dornoch, in the year 1886. As a young man he entered the banking business in London. He served in the First World War and on being discharged from the Army he thereafter began his studies for the ministry. In due course he accepted a call to the Halkirk and Helmsdale Congregation and was ordained and inducted to that congregation. He devoted his whole ministry to that congregation until his retirement and took a constant pastoral care for his flock. During this period he served his divine Master, the Lord Jesus Christ, faithfully: and as a member of this Court took an active part in its business.

Mr Grant manifested in his life and character, that he was an outstanding Christian and follower of the Lord and Saviour Jesus Christ. He was a man of prayer and his exercises therein in private and public were most edifying to the Lord's people.

In his preaching, he declared the whole counsel of God and was an earnest and lively preacher of the gospel of Christ, excelling in an evangelical presentation of the Saviour to sinners under his ministry: and was used of the Lord for the encouragement and comfort of believers. His personal contacts with the unconverted evidenced a concern for their spiritual welfare: and he delighted in the fellowship of the Lord's people, being of an affectionate and friendly disposition.

Our late brother was unswervingly devoted to the Word of God, the Westminster Confession of Faith and the principles of the Free Presbyterian Church of Scotland, to the end of his pilgrimage: and has now entered into the better country, even an heavenly, to rest from his labours with his Lord and Saviour, Jesus Christ.

The Court would express their deep sympathy with Mrs Grant, his widow, and other relatives, in their bereavement and sorrow and would direct them to the consolations which are in the Lord Jesus Christ.

Presbytery Meetings (D.V.)

Southern: At Glasgow on 22nd June at 6.00 p.m.

Western: At Ullapool on 22nd June at 6.00 p.m.

Skye: At Portree on 22nd June at 11.00 a.m.

Northern: At Dingwall on 29th June at 2.30 p.m.

Outer Isles: At Stornoway on 29th June at 2.30 p.m.

Change of Law Agent

Owing to his appointment as a full-time Chairman of the Industrial Tribunals in Scotland, William Leslie, Esq., W.S., of Brodies, W.S., found it necessary to tender his resignation as Law Agent of the Church. The Church Interests Committee on behalf of the Synod expressed their sincere appreciation and thanks to Mr Leslie for his services to the Church and unanimously appointed Mr Iain C. Jackson, also a member of Brodies, W.S., as the new Law Agent of the Church.

R. R. Sinclair,
Clerk of Synod

Deputies to Canada

Rev. Alex. Morrison and family expect to leave for Toronto on 18th June to supply the Ontario congregations. Mr Morrison is expected back in this country on 3rd August (D.V.). Thereafter Rev. D. MacLean, Glasgow, is expected to visit these congregations from 6th August till 20th September (D.V.). At present Mr. Neil Ross, student, is supplying in Ontario but is due to return before Mr. Morrison leaves this country.

Rev. E. A. and Mrs Rayner who were visiting Australia and New Zealand returned home at the end of April. The Deputies to Rhodesia returned to this country in time for the Synod. Their Reports were given in at the Synod.

We would acknowledge the Lord's goodness in His preserving care over the Deputies who have been abroad and trust that this will also be extended to those who are still to go out. We pray also that the labours of the Deputies may be blessed to the good of many souls.

Acknowledgment of Donations

The General Treasurer, Mr W. D. Fraser, FCMA, 20 Daleview Avenue, Glasgow G12 0HE, acknowledges the following donations with sincere thanks:—

Dominions and Overseas Fund: A Friend, £200 for literature for Italy.
Rhodesian Mission: Holland: DG325,000.00 In Rh \$75,301.20. H.M. \$28.33. N.M. Byo. \$2.00. MBT. Byo Church \$75. Somakatana \$50.00. Nkai \$25.00. Cameron \$50.00. Isolation Mbuma \$50.00. J.N. Byo. Church \$20.00. KMM \$9.00. MN per Rev. A. F. Mackay \$31.00. Inverness Friend per Rev. A. F. Mackay \$31.00. Both for Byo. Church. MM Byo. Church \$30.00. JC Byo. Church \$10.00. Mrs Laurence per CT Byo Church \$12.50. JG & N.Z.K.S., Water Softener Mbuma \$648.00. Canada per Rev. A. Ndebele, Ingwenya Church \$436.49. C.A.T. & M.L. Tracts \$20.00. IM per MM Byo. Church \$10.00.

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

Breasclete: Two Friends, Skye, £20 for Congregational purposes.

Dumbarton: Rev. J. A. MacDonald, £3; Anon., £5; Friend, Inverness, £10; Friend, Glasgow, £5; last three per T. MacRae.

Fort William: Envelope in plate, for Church bus, £2; Friend, Skye, for any needful fund, £5, per Mrs Macleod, Drimarin; Mr N., Ballachulish, £10, for Sustentation Fund per Rev. J. A. MacDonald.

Glasgow: Anon., £10; Misses M., Harris, £15, per Rev. D.M., both for Sustentation Fund; Anon., £5 for Home Mission; Anon., £5 for Foreign Missions; Anon., £3 for B.T.S.; Anon., £1; Anon., £1, both for Congregational Fund; Anon., £2; Anon., £5; M.S., £2, all three for Communion expenses; M.S., £2; Anon., £1; Anon., £1; Greenock Communion, £2.35; J.P.D., £5; Anon., £2, all six for bus expenses; E.M.M., £6 for Dr Tallach, Taiwan (3 donations).

Greenock: Portree F.P., £5, for Greenock Sustentation Fund; Friends, Portree, £5, for Congregational purposes, both per Rev. L. MacLeod; R.H.C., Bangor, N.I., two donations of £5.

Kyle-Plockton: Miss D.N., £20 for Church Collections, per Rev. D. Beattie; Friend, Kyle, £20; Friends, Kyle, £3; Envelope in Kyle plate, £8, last three for Manse Building Fund.

Laide: Friend, Inverasdale, £10; For a good cause, £12; Philippians 4:19, £50; M.R., Inverness, £1; Friend, Edinburgh, £5; Friend, Mellon Charles, £5; Skye Friend, £7; Two Sisters, Inverness, £45; Friend, South Erradale, £10; N.N., per D.M., £5; Gairloch Friend, £5, all for Laide Manse Building Fund.

Lochcarron: Anon., In memory of a loved one, £3, for Sustentation Fund; Anon., In memory of a loved one, £2, for Minister's Car; Envelope in Ardineaskean plate, £5, for Blythswood Tract Society; Envelope in Ardineaskean plate, £5, for Minister's Car; Envelope in Ardineaskean plate, £5, for Building Fund; Envelope in Ardineaskean plate, £5, for Bulowya Church; In memory of my dear brother, £20, for Church and Manse Fund; Miss D.M.N., £10, for painting Church, per K.McR.; Anon., Bracadale, £7, for Building Fund; Friend, £2.50, for Building Fund, per Rev. J.W.R.; Visitor, in Church plate, £5, for Building Fund; Friend, £1, for Building Fund; Friend, £1; Anon., £10, Congregational purposes, per Rev. J.W.R.

London: Raasay Congregation, £50; Anon., Aberdeen, £40, both for London Church and Manse Building Fund; Anon., Friend, Southampton, £6.50; Legacy, Rev. Wm. Grant, £50, "in remembrance of the London Mission's first days and my happy association therewith." Last two donations were for the London Congregational Fund.

Portree: In memory of a dear sister, £100, for Portree Congregational Fund; In memory of a dear sister, £50, for the College Fund; Anon., £2, where most needed. All donations in Church plate.

Raasay: Friend, late of Raasay, £2 for Sustentation Fund, per J. M. Macleod; J.F., £5, for Blythswood Tract Society, per Rev. D. Nicolson; Two Friends, Inverarish, £5, for Congregational purposes.

Staffin: C. MacD., £4, per Mrs Buchanan; M.N., £2, per M.M.; Friend of the Cause, £10, per M.M.I.; J.N., Raasay, £2, per M.M., last four for Sustentation Fund; Friend, £3, per D. Gordon; M.A.G., Raasay, £2, both for Communion expenses; Two Friends, £20, for Minister's car expenses, per Rev. J. MacD.

Stoer: Anon., £10, for Church repair, etc.