

THE  
**Free Presbyterian Magazine**  
AND  
MONTHLY RECORD

*(Issued by a Committee of the Free Presbyterian Synod.)*

*"Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth."—Ps. lx. 4.*

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**A Letter of John Welsh.**

THE following is a famous letter from John Welsh while he was prisoner in Blackness to the pious Dame Lilius Grahame, Countess of Wigton. It was said by John Livingstone of this lady:—"When I was a child, I have often seen her at my father's at preaching, and communions. While dressing, she read her Bible, and prayed among hands, and every day at that time she shed more tears (said one) than ever I did see in my life!"

Welsh wrote, "The consolations of the Holy Ghost be multiplied upon you in Christ Jesus. Often and many times, Christian and elect Lady, I have desired the opportunity to be comforted with that consolation wherewith it has pleased God of His free grace and mercy to fill and furnish you. Your remembrance is very sweet and comfortable to my very soul. Since the first time I knew you in Christ Jesus, I have ever been mindful of you unto the Lord; and now, not be able to refrain any longer, I could not omit this occasion, not knowing how long it may please the Lord to continue my being in this tabernacle, or give me further occasion of writing to any. Although I have not great matter at this time, yet, in remembrance of your labour of love, hope, and patience, I must need salute your Ladyship, knowing assuredly you are the chosen of God, set apart ever the world was to that glorious and eternal inheritance. Being thus comforted in your faith and hope, I am fully assured, though we never have occasion of meeting here, yet we shall reign together in the world to come. My desire to remain here, is not great, knowing, that so long as I am in this house of clay, I am absent from God. And if it were dissolved. I look for a building not made with hands, eternal in the heavens. In this I groan, desiring, to be clothed upon with my house which is in heaven; if so be that being clothed I shall not be found naked. For I that am within this tabernacle do often groan and sigh within myself, being oftentimes burdened: not that I would be unclothed, but clothed upon, that mortality might be swallowed up in life. I long to eat of that tree which is planted in the midst of the Paradise of God, and to drink of the pure river, clear as crystal, that runs through the streets of the New Jerusalem. I know that my Redeemer liveth, and that He shall stand the last day upon the earth: and although after my skin worms destroy my body, yet in my flesh I shall see God: whom I shall see for myself, and not another for me; and my eyes shall behold Him, though my veins be consumed within me. I long to be refreshed with the souls of them that are under the altar, who were slain for the Word

of God and the testimony they held; and to these long white robes given me, that I may walk in white raiment with those glorious saints who have washed their garments, and have made them white in the blood of the Lamb.

Why should I think it a strange thing to be removed from this place to that wherein my Hope, my Joy, my Crown, my Elder Brother, my Head, my Father, my Comforter, and all the glorious Saints are; and where the song of Moses and the Lamb is sung joyfully; where we shall not be compelled to sit by the rivers of Babylon, and to hang up our harps on the willow trees: but shall take them up and sing the new Hallelujah. Blessing, honour, and glory, and power, to Him that sits upon the throne, and to the Lamb for ever, and ever? What is there under the old vaults of the heavens, and in this old worn earth, which is under the bondage of corruption, groaning and travailing in pain, and shooting out the head, looking, waiting, and longing for the redemption of the sons of God? What is there, I say, that should make me to desire to remain here? I expect that new heaven and that new earth, wherein righteousness dwelleth, wherein I shall rest for ever more. I look to get entry into the New Jerusalem; at one of those twelve gates, whereupon are written the names of the twelve tribes of the children of Israel. I know that Christ Jesus hath prepared them for me. Why may I not, then, with boldness in His blood, step into that glory where my Head and Lord has gone before me? Jesus Christ is the door and the porter: who then shall hold me out? Will He let them perish for whom He died? Will He let them, poor sheep, be plucked out of His hand for whom He has laid down His life? Who shall condemn the man whom God hath justified? Who shall lay anything to the charge of the man for whom Christ has died, or rather risen again? I know I have grievously transgressed, but where sin abounded grace will superabound. I know my sins are red as scarlet and crimson, yet the red blood of Christ my Lord can make them as white as snow or wool. Whom have I in heaven but Him, or whom desire I in the earth beside Him? O thou the fairest among the children of men, the Light of the Gentiles, the Glory of the Jews, the Life of the Dead, the Joy of Angels and Saints, my soul panteth to be with thee; I will put my spirit into thy hands, and thou wilt not put me out of thy presence. I will come unto thee for thou castest none away that come unto thee. O thou the delight of mankind, thou camest to seek and to save that which was lost. Thou seeking me hast found me; and now being found by thee, I hope, O Lord, thou wilt not let me perish: I desire to be with thee, and do long for the fruition of thy blessed presence, and joy of thy countenance. Thou the only good Shepherd art full of grace and truth; therefore, I trust thou wilt not thrust me out of the door of grace. The law was given by Moses, but grace and truth by thee. Who shall separate me from thy love? Shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things I am more than conqueror through thy Majesty who has loved me. For I am persuaded that neither death, nor life, nor principalities, nor powers, nor any other creature are able to separate me from the love of the majesty which is in Christ Jesus my Lord. I refuse not to die with thee, that I may live with thee. I refuse not to suffer with thee, that I may rejoice with thee. Shall not all things be pleasant to me, which may be the last step by which and upon which,

I may come unto thee? When shall I be satiate with thy face? When shall I be drunk with thy presence? Come, Lord Jesus, and tarry not. The Spirit says, Come: the Bride says, Come; even so, Lord Jesus, come quickly and tarry not. Why should the multitude of my iniquities or greatness of them affright me? Why should I faint in this my desire to be with thee? The greater sinner I have been, the greater glory will thy grace be to me unto all eternity.

O unspeakable joy, endless, infinite, and boundless compassion! O sea of never-fading pleasures!! O love of loves! O the breadth, and height, and depth, and length of that love of thine that passeth all knowledge! The love of Jonathan was great indeed unto David, it passeth the love of women, but thy love, O Lord, passeth all created love! O uncreated love! beginning without beginning, and ending without end! Thou art my glory, my joy, and my gain, and my crown. Thou hast set me under the shadow with great delight, and thy fruit is sweet unto my taste. Thou has brought me into thy banqueting-house and placed me in thy orchard; stay me with flagons, and comfort me with apples: for I am sick, and my soul is wounded with thy love. Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes: behold, thou art fair, my beloved, yea pleasant: also his bed is green; the beams of our house are cedars, and our rafters are of fir. How fair and pleasant art thou, O full of delight! My heart is ravished with thee; O when shall I see thy face? How long wilt thou delay to be with me as a roe, or as a young hart, leaping upon the mountains and skipping upon the hills? As a bundle of myrrh be thou to me, and lie all night betwixt my breasts; because of the savour of thy good ointments, thy name is as ointment poured forth, therefore desire I to go out of this desert, and to come to the place where thou sittest at thy repast, and where thou makest thy flocks to rest at noon. When shall I be filled with His love? Surely if a man knew how precious it were, he would count all things dross and dung to gain it: truly I would long for that scaffold, or that axe, or that cord, that might be to me that last step of this my wearisome journey, to go to thee my Lord. Thou who knowest the meaning of the spirit, give answer to the speaking, sighing, and groaning of the spirit. Thou who hast inflamed my heart to speak to thee in this silent, yet lovely language of ardent and fervent desires, speak again unto my heart, and answer my desires, which thou hast made me speak to thee. (I Cor. xv. 55) 'O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; the strength of sin is the law. But thanks be to God, who giveth to me the victory through Jesus Christ.' What can be troublesome to me, since my Lord looks upon me with so loving and amiable a countenance? and how greatly do I long for these embracements of my Lord! O that he would kiss me with the kisses of His mouth (Caut. i. 3) 'for His love is better than wine.' O that my soul were the throne wherein He might dwell eternally! O that my heart were the temple wherein He might be magnified, and dwell for ever! All glory be unto my God; Angels and Saints, praise thee Him. O thou earth, yea hills and mountains, be glad; you shall not be wearied any more with the burden of corruption, whereunto you have been subject through the wickedness of mankind: lift up your heads and be glad, for a fire shall make you clean from all your corruption and vanity, wherewith for many years you have been infected.

Let the Bride rejoice, let all the saints rejoice, for the day of the marriage with the Bridegroom (even the Lamb of God) is at hand, and His fair white robes shall be given her; she shall be arrayed with the golden vestments, and needlework of His manifold graces that shall be put upon her; He who is her life shall quickly appear, and she shall quickly appear with Him in the glory and happiness of a consummated marriage.

But I must remember myself; I know I have been greatly strengthened and sustained by your prayers (honourable lady, and dearly beloved in our Lord Jesus); continue I pray you, as you have begun, in wrestling with the Lord for me, that Christ may be magnified in my mortal body, whether living or dead, that my soul may be lifted up to the third heavens, that I may taste of those joys that are at the right hand of my heavenly Father, and with that gladness I may let my spirit go thither where my body shall shortly follow. Who am I that He should first have called me, and then constituted me a minister of the glad tidings of the gospel of salvation these sixteen years already; and now, last of all, to suffer for His cause and kingdom? Now let it be so, that I have fought my fight and run my race; and from henceforth is laid up for me that crown of righteousness which the Lord that righteous God will give, and not to me only, but to all that love His appearance, and choose to witness this, that Jesus Christ is King of saints, and that His Church is a most free kingdom, yea, as free as any kingdom under heaven; not only to convocate, hold, and keep her meetings, conventions, and assemblies, but also to judge of all her affairs in all her meetings and conventions amongst her members and subjects. These two points: first, that Christ is the Head of His Church; secondly, that she is free in her government from all other jurisdiction except Christ's;—these two points I say, are the special cause of our imprisonment being now convicted as traitors for the maintaining thereof. We have been ever waiting with joyfulness to give the last testimony of our blood in confirmation thereof, if it should please our God to be so favourable as to honour us with that dignity. Yea, I do affirm that these two points above written, and all other things which belong to Christ's crown, sceptre, and kingdom, are not subject, nor can be, to any authority but to His own altogether, so that I would be most glad to be offered up as a sacrifice for so glorious a truth.

But, alas! I fear that my sins, and abuse of so glorious things as I have found, deprive me of so fair a crown; yet my Lord doth know if He would call me to it, and strengthen me in it, it would be to me the glorious day and gladdest hour I ever saw in this life; but I am in His hand to do with me whatsoever shall please His Majesty. It may suffice me I have had so long a time in the knowledge of the Gospel, and that I have seen the things that I have seen, and heard the things I have heard, and through the grace of God I have been so long a witness of these glorious and good news in my weak ministry, and that my witnessing has not been altogether without fruit and blessing; so that I hope at that day I shall have Him to be my crown, my glory, my joy and reward; and, therefore, boldly I say with Simeon, Lord, now lettest thou thy servant depart in peace (not in a peaceable dying in my bed) but by rendering up to Him my spirit, and the sealing and stamping this truth with my blood. I desire not to have it remedied, but let my Lord's will be done. 'Now that prophecy is at hand which these two worthy servants of the

Lord, Mr. George Wishart, and Mr. John Knox, my father-in-law, spake; which was that Christ should be crucified in this kingdom, but glorious should be His resurrection, as Mr. Knox with his own hand, upon the margin of Calvin's Harmony upon the Passion (death), did write, which is yet extant.' But alas! for this kingdom. My testimony now does not differ from that of many before this time, who said, that the kingdom of Scotland should be blood; the kingdom shall be drawn in blood; a furbished and glittering sword is already out of the scabbard, which shall not return until it be made drunk with the blood of the men in this land; first, the heavy intestine sword, and then the sword of the stranger. O doleful Scotland! Well were he that were removed from thee, that his eye might not see, nor his ears hear, all the evils that are to come upon thee. Neither the strong man by his strength, nor the rich man by his riches, nor the nobleman by his blood, shall be delivered from the judgments. There is a great sacrifice to be made in Bozrah,—in thee, O Scotland, of the blood of all sorts in the land; Ephraim shall consume Manasseh, and Manasseh Ephraim: brother against brother; and every man in the judgment of the Lord shall be armed to thrust his sword in the side of his neighbour, and all for the contempt of the glorious Gospel. And that blood which was offered to thee, O Scotland! in so plenteous a manner, that the like thereof has not been offered to any nation, therefore thy judgment shall be greater; but the sanctuary must be begun at, and the measure is not fulfilled till the blood of the saints be shed; then the cries will be great, and will not stay, till they bring the Lord down from heaven His throne to see if the sins of Scotland be according to the cry thereof: neither shall there be any subject in the land from the greatest to the meanest, guiltless. The guilt of our blood shall not only lie upon our prince, but also upon our own brethren, bishops, councillors, and commissioners; it is they, even they, that have stirred up our prince against us. We must, therefore, lay the blame and burden of our blood upon them especially, however, the rest above written be partakers of their sins with them; and as to the rest of our brethren, who either by silence approve, or by crying, Peace, peace strengthen the arm of the wicked that they cannot return, (and) in the meantime make the heart of the righteous sad, they shall all in like manner be guilty of high treason against the King of kings, the Lord Jesus Christ, His crown and kingdom. 'Next into them, all our Commissioners, Chancellor, President, Comptroller, Advocate; and next to them, all the first or last sat in council, and did not bear plain testimony for Jesus Christ and His kingdom, for which we do suffer. And next unto them, all those who should have at present, and who should at such times have come and made open testimony of Christ faithfully, although it had been contrary to plain law, and with the hazard of their lives. When the poor Jews were in such danger that nothing was expected but utter destruction, Queen Esther (after three days' fasting) concluded this with herself: I will (said she) go unto the king (although it be not according to law) and if I perish, I perish (Esther ix. 16).'

With this resolution, such as are born councillors should have said, Christ's Kingdom is now in my hand, and I am bound also, and sworn by a special covenant, to maintain the doctrine, and discipline thereof, according to my vocation and power, all the days of my life, under all

the pains contained in the book of God, and danger of body, and soul in the day of God's fearful judgment. And therefore, though I should perish in the cause, yet, will I speak for it, and to my power defend it, according to my vocation. Finally, all those that counsel, command, consent, and allow, are guilty in the sight of God; but the mourners of these evils, and the faithful in the land, and those who are unfeignedly grieved in heart for all these abominations those shall be marked as not guilty. (Ezek. ix.) I know not whether I shall have occasion to write again; and, therefore, by this letter, as my latter will and testimony, I give testimony, warning, and knowledge of these things to all men, according to the Lord's direction to the Prophet, 'Son of man I have made thee a watchman' (Ezek. xxxiii. 7). Therefore I give warning to all men thereby, that no man's blood be required at my hand. Thus desiring the help of your prayers, with my humble commendations and service in Christ to my lord your husband, and all the saints there, the messenger of peace be with you all for ever more. Amen.

Yours to my full power, for the time, Christ's prisoner.

JOHN WELSH."

Blackness, January 6, 1606.

[FOOTNOTE: It appears from Forbe's MS. Hist. p. 197, that Welsh was, on the 24th of May of this year (1606), conveyed to Edinburgh as a witness against the chancellor (referred to in the above letter), who had fallen into disgrace. It is well known that Welsh was one of the most courageous, fearless, and saintliest of the Reformers. It is recorded of this man of God, that it was customary of him to spend eight hours a day in prayer. I have also observed that the French have the same report about him while he sojourned in their country. How this report should cause us to blush with very shame in the presence of the Most High! There is no doubt the bloodshed, and confusion Welsh predicted that should come on Scotland had direct reference to the terrible times (called killing times) that came upon the Church after his decease: but are we sure, that the same persecuting spirit will not reveal itself in Scotland yet? The Churches which with ease cast the Word of God from them will as readily persecute those who will even in a small and weak measure follow, and adhere to the truth of God in faith, and love.—*J. MacLeod.*]

### "Lili Am Meag Droighnich."

DAN. ii. 2.

Leis an URAMACH I. ROBERTSON, an *Dunedin*.

ANN am Paipearan-naigheachd Baile Shruith-leadh, o chionn beagan bhliadhnaicheau, fhuar-adh sgrìobhta mar a leanas:—bhàsaich ànn am Baile Shruithleadh air an t-seathamh là do Ianuari, Sénah Wilson, aig ceithir fichead agus seachd bliadhna dh' àois." Cha bu 'bhàs neach a bha "glic a thàobh na feòla," no "cumh-achdach," no "uasal" 1 Cor. i. 26, ànn an eachdraidh ant-sàoghail so, at a againn an so; ach gidheadh

glic da rìreadh a tháobh a ghliocais "a ta o'n àirde," Seum. iii. 17, agus cumhach-dach, agus usal da rìreadh, air dhi a bhi na "co-oighre maille ri Criosd." Rinn aingle frithealadh di am feadh 's a bha ibhos 'sa choluinn; agus air dhi mar theireadh i féin dol air imrich do'n ionad náomh a ta shuas, dh'fhag i 'na déigh comharraidhean gle shoilleir, gu bheil "a cuimhne beannaichte"—gu bheil i dhiubh-san, "air am bi cuimhne bhean-naichte"—gu bheil i dhiubh-san, "air am bi cuimhne shiorruidh." Féuhaidh gur ainmic neach ànns an d'fhuair na firinnean a leanas a leithid 'a choimhlonadh,—“feuch arduichidh Dia le a chumhachd, co a theagaisgeas cos-mhuil ris-san?” Iob xxxvi. 22. “Ge do luidh sibh am measg choireacha bithidh sibh mar sgiathaibh columain air an comhdachadh le h-airgiod agus iteagan le h-or buidhe.” Salm lxviii. 13. “An àite droighne fásaidh an giuthas, agus an àite drise fásaidh am miortal, agus bithidh e do'n Tighearna mar ainm, mar chomh-arra bith-bhuann nach cuirear as àit.” Isa. lv. 13.

Dh' ainmic sinn aig tùs an leabhair, gu'n robh Sénah, mar lilí "am measg droighne," agus chithear gu bheil an samhla gle fhreag-arrach, 'n uair a dh' ainmicheas sinn, ciod an teaghlach do 'm buineadh i—sin ri ràdh do thréubh do cheardan siubhail, aig an robh an taigheadas ànn am baile beag do 'n ainm Raploch, fagus do Chaisteal Shruithleadh. Bha iad sò mar bu nòs, a deanamh spainean, agus a caramh phoitean,—ach a deanamh gu mòr ni's lugha bhuannachd mar so, no rinn iad le 'm braide, agus le iarraidh déirce. Tì an t-sàmhradh bha e mar chleachdadh aca 'dhol air turusaibh fada, mu thimchioll deich no fichead dhiubh cuideachd, le 'n cuid each a giulain an cloinne, agus an cuid buthan. Ge b'e àit do 'n deach iad bha mar bu trice air gach neach, sgàth rompa. Rachadh buidh-eann do 'n chuid bu ladarna dhiubh, do gach tigh tuathanaich a bha mu 'n rathad, ag iarraidh gu dàna pailteis do gach seorsa bithe—min, im, càise, agus eachon feòil as a bharrille. Le 'n cuid ladarnais 'us bagraidhean, gheibh-eadh iad mar bu trice gach ni a dh' iarradh iad, agus mar so choisinn iad tuilleadh teachd-an-tìre leis an lamhachas laidir, na choisinn iad, le duais an sáothrach mar luchd-ceairde. Bha 'n òigridh 'na 'm measg ro-mhi-chùramach agus an áois ainneartach, cruadhachte ann am peacadh.

B' iad so an "droigheann." Ach na 'm measg bha lilí chum cliù gràis Dé. Cia cho gloirmhor 's a ta an gràs so,—a dol air toir na dréam is càillte ach am faigh e iad—agus mar sin a' measg dréam cosmhuil ri Saul, Mari Magdalen, Manaseh agus Senah Wilson a tional "eiseimpleirean," agus, "a'deanamh suas a shéudan."

Re áon do na turusan so thachair gu 'n do dhealraich grian la Sabaid air campa nan Ceard, agus iad ann an Siorrachd-Fife. Dhoibh-san bha Sabaid agus seachduinn an áon ni. Ach bha tròcair an tasgair fa chomh-air Shenah Wilson air nach robh a bheag a dh'fhios aice 'n uair a chaidh i mach air a mhaduinnud maille ris a chuid eiledhiubh. Mar a ghàir, agus a rinn iad mire, agus iad ag imeachd rompa air an t-slighe, chualas fuaim shàlm leo, a teachd o cho-chruinneachadh do mhuinntir a bha 'g áiradh air an ráon fhos-gailte mar a ta cleachdta ann an earrainnean do 'n duthaich air Sabaid commanachaidh. Do bhrìgh 's nach robh dad eile aca ri dheanamh aig an àm, chomhairlich Senah dhoibh "a dhol a dh'fhaicinn ciod a bha 'n cruinneachadh a deanamh." Rinn each magadh oirre, ach thug neònachas, no mar bu fhreagarraiche dhuinn a ràdh, a

làmh-sa “a threoraicheas na doill air an t-slighe nach aithne dhoibh,” ise gu dhol leatha féin, na h-áonar. Cha bu luáithe a thainig i mu astar eisdeachd do'n mhinistear, na thugadh leis an ceann-teagaisg o na briathraibh, “is malluichte gach neach nach buan-naich anns na h-uile nithe a ta sgríobhta ànn an leabhar an lagha a chum an deanamh.” Gal. iii. 10. Bu shaihead géur an earrann so o laimb chinntich an Spioraid agus chaidh e domhain a dh' ionnsuidh anam Shenah. Ma tha iad malluichte ars' ise nach buannaich anns na h-uile nithe, cionnus a theid mise as o pheanas siorruidh—mise nach do bhunnaich ànn an ni air bith chum toil Dé a choimhlonadh. Re a chuid eile do sheirbhis an latha, shuidh i sios air chrith, agus an deigh do 'n cho-thional sgaioleadh fhuaradh leis an dorsair i, mar a thuir i féin, air tuiteam sios a dh' ionn-suidh na talmhuinn. Air dhasan a bhi meas gu 'n robh i áon chuid air mhig, no as a ciall, sméid a air áon-eigin gu chòmhnadh a chum a giùlain air fálbh, ach dh' nnis i dha gur ann fo thrioblaid anama a bha i, agus ghuidh i air gu 'n tugadh e i a dh' ionnsuidh a mhinistear.

Féudaidh sinn a bhi dearbhta nach robh a nis dad a thaitneas aice, anns an t-seòrsa caith-eamh beatha a bh' aice roimh so. Uime sin air ball dh' fhàg i a companaich agus phill i do Bhaile Shruithleadh. Cha b' aithne dhi smid a léughadh, agus cha robh i riamh roimh sud fo éisdeachd an fhocail. Bha i tur aineolach air slighe na slàinte, agus air dhi fo thròmh eallach ciont a peacaidh, bha a h-inntinn air a luasfadh for mhòr imeheist, “ag iarraidh foise, ach gun a bhi ga fáotainn.” Bha falamhachd air a mhothachadh leatha nach b' urrainn an sáoghal gu léir a lìonadh, ach lìonadh i le Crìosd. “Air dhi 'bhi ànn an t-slighe stiuir an Tighearn i.” A cheud chothrom a fhuair i, chaidh i a dh' eisdeachd an duine urramaich sin Mr. Caimbeul, a bha uair-eigine na mhinistear ann am Baile Shruithleadh, agus bha a cheud searmoin a chual' i uaibh, o na briathraibh “thigibh an' ionnsuidh-sa sibhse uile a ta ri sáothair, agus fo throm uallaich, agus bheir mise suainfneas dhuibh.” Mat. xi. 28. Bu fhreagarrach na briathran iad do neach a bha fo uamhas, a bhrìgh 'bhi mothach-adh corruich an Tighearna an aghaidh peachaidh! Cìod am focal bu taitniche do a leithid, no am focal sin—“*fois?*” Dh' innseadh dhi leis, gu 'n robh an fhois a cheana air a h-ull-achadh—“gu 'n robh na h-uile nithe ullamh;” do bhrìgh gu 'n do bhàsaich Iosa an àite nam peacach, gu 'n robh e ceart do Dhia an ciont' a mhaithheadh do pheacaich air a sgàth, agus gur e 'bhi creidsinn na firinn so, an àon doigh anns an urrainn sinn fois fháotainn ànn an t-Slànuighear-sin anns a bheil fois a mhàin ri bhi air a fáotainn.

Ach bha i fathast air a ribeadh mar a ta iomadh, le smuaintibh fein-fhireanta mu 'n doigh ànn an robh i gu bhi teachd—ag iarraidh bhi tuigsinn *cionnus*, agus e' uin a bhiodh so air a dheanamh gu ceart leatha, fo 'n bheachd gu 'm b'e bhi dèanamh so air mhodh ceart, an luach a bha i mar pheacach gu thoirt leatha. Bha a cuis ag an àm so mar a chuir i féin an ceill i, gar cuir an cuimhne air briathraibh a bhaird Mr. Cowper.

“Mi-choimhionta a creideamh bha  
Gidheadh tre Chrìosda fhuair i slaint'.”

Mhothaich i gu 'n robh i ànn cunnart siorruidh, agus uime sin ge d' a bha i a moth-achadh gu 'n robh i aineolach, gidheadh cha do chum faiteachas airson so, idir i, o chomhairle agus o chòmhnadh iarraidh, a dh' aindeoin

ribichean Shatain a chuir e 'na rathad. Bha i deich-bliadhna fichead mu 'm b'urrainn i smid do 'n Bhiobull a léughadh, ach bha a leithid do dhian-iarrtus innte gu eòlas spioradail a chos-nadh, agus a fhuair làn bhuaidh air nàire agus ardan na feòla agus a rinn cho furasda i bhi air a teagasg ri leanamh beag. Bha teagasg Mhr. Caimbeul gu mòr air a beannachadh do h-anam ocrach tartmhor. Trid, dh' fhoillsich an Spiorad Nàomh dhi, ni bu mhò agus ni bu mhò, "slighe na beatha." Dh' fhoghlum i nach ann tre sháothair, ach trid creideamh a gheibh sinn fois, agus nache e maith air bith a ta annainn-ne, ach dìreach ar peacaidh, a tà 'deanamh Chrìosd agus sinne cho freagarach d'a chéile; agus gu bheil sinn air ar cuireadh a dh' ionnsuidh an Tighearna, gun ni air bith gu ar moladh dha, ach leis na h-uile ni a dhiom-ailas,—sin ri radh gun ni againn ach peacadh.

Bha aig an àm so mar an ceudna searmoin eile a chual' i, agus mu 'n do labhair i gu tric le taingeachd, air dhi a bhi gu mòr 'na meadhoin air a gèimhlean a bhriseadh, agus a cuir fo sgáoil. Bha an t-searmoin so air a bhónn teagasg so. Rom. viii. 2. "Oir sháor lagh Spiorad na beatha ann an Iosa Chrìosd, mise o lagh a pheacaidh agus a bhàis." Chunnas a nis leatha ann an solus an Spioraid, mar a bha Dia trid a Chrìonn-ceusaidh ag amharc oirre le suil làn gràidh, agus gu caoimh-neal cairdeal ga smeideadh am fagus da, ifrinn thoillteanach mar a bha i. Chunnaic i gu 'n robh gu leòr a dheagh thoillteanas ann am fuil Iosa, gun ni tuilleadh ach i féin, a chum misneachd a thoirt do pheacach air bith a chluinneas a guth; oir anns an fhuil tha Dia air a làn-riarachadh, agus air a riarachadh ànn an doigh anns a bheil e air a mhòr ghldrachadh. Thug so fois do a coguis a bha gu mò air a dùsgadh, fhuair i a nis sàorsa o luasgadh a chatha a bha roimhe so an táobh a stigh dhi, agus ghabh sith Dhé a tha thar gach uile thuigse seilbh air a cridhe." Philip iv. 7. O 'n àm so, bha a doigh beatha gu h-ionlan air athar-rachadh. Mheas i a nis mar a sochair agus a gairdeachas, a bhi air a cumadh ri lagh an Tighearna, agus air dhi, mar a thachair, a bhi beò 'm measg chairdean, agus luchd-eòlais, a bha ro-mhi-churramach, bha i da rìreadh "mar sholus a dealradh ann an ionad dorcha"—"mar lili 'm measg droighinn."

## **The Christian Described, the Hypocrite Detected.**

By Rev. THOMAS BOSTON.

"For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God" (Rom. 2: 28, 29).

THESE words are a reason why no man ought to value himself on the externals of religion, for they will go but a short way. However they please men, they will never please God. The scope of them is, to show who are the people of God. The Jews of old were the people of God; the Christians are so now, being come in their room. The apostle here distinguishes the people of God into nominal and real ones, calling them Jews, because he was speaking to Jews; the case is the same as to Christians.—In these words, he shows two things.

1. Who are not true Jews, real Christians, or saints indeed, ver. 28; for these are they whom he means by Jews, saying, "He is not a Jew." Not those who are Jews outwardly, Christians and saints by profession, that is, who are only so, and no more; for God requires externals of religion as well as internals, though the former, separate from the latter, avail nothing. But those who have no more religion than what is outward, viz. what men see or may see, they have nothing of the reality of it.

The Jews valued themselves on circumcision, as Christians on baptism; but true circumcision is not what is outward in the flesh, nor baptism what is by water; that is only so. These external rites signify an inward grace, without which they signify nothing before God. Circumcision was in a hidden part of the body, yet it was on the body, and what might be seen; so religion might be in saints; yet being only what may be seen, will not constitute a person truly religious.—He shows,

2. Who are true Jews, real Christians, or saints indeed. There are two characters of these, which distinguished them from the other. They are,—

(1) Those who are so inwardly, or in the hidden part, which is open to God alone, as well as in the outward part, which appears to the world. These who have the hidden part of religion, which being hid from the world's view, they cannot certainly judge of. Those who have the true circumcision, the spiritual baptism, that is, the circumcision of the heart, Deut. 10: 16, by which corrupt lusts are cut off, and the body of sin put off, Col. 2: 11. This is the spiritual, not fleshly circumcision only. It touches on, reforms, renews our spirit, our soul, the hidden, but most valuable part of a man. The carnal is but the cutting off a bit of the flesh of the body, which might be done while the spirit remained overgrown with unmortified lusts, and the soul quite defiled.

(2) They are such as have God's approbation, commendation, and praise, whether they have men's or not. There is an allusion here to the word Judah, from whom that people, now called Jews, had their name; it signifies praised, Gen. 48: 8. These are the true Judahs, whom not only their brethren, but their Father, even God, praises. Outward religion may gain praise of men, who cannot discern what is within; but the true Jew, the real Christian, is one approved even by the heart-searching God, according to the reality, and not the appearance.—From this subject I take this

*Doctrine.* That he is not a true Christian, who only in the outward part, and in the letter of religion, approves himself to men; but he who, by the inner part of religion, and the spirituality thereof, also approves himself to the heart-searching God.

In illustrating this important truth, I shall,

I. Speak to this point generally.

II. Consider it more particularly.

III. Point out what is the outside and letter of religion, which only makes an outside Christian, and what the inside and spirit of religion is which makes a genuine Christian.

IV. To confirm the doctrine. I am,

I. To show that there is such a difference in the visible church, that

there are some who are only Christians outwardly, and that there are others who are also Christians inwardly.

This difference appears many ways. It appears,

1. In the very different characters given those who profess the same faith and true religion. The preachers of the gospel are fishers of men, but they are not all good that come by profession into the net, Matt. 13: 47-48. The tares and the wheat grow together in the field of the church, the goats and the sheep go together all the day, till the great Shepherd separate them. And as to virgin-professors, some are wise, and have oil in their vessels, with their lamps; others are foolish, Matt. 25, who mock God with fair promises, befool even the godly, who looked well upon them, and, worst of all, befool themselves in the latter end, when the Bridegroom cometh.—This appears,

2. In the very different effects religion has on the lives of those who are called Christians. There are some whose religion has a powerful efficacy on their hearts and lives to make them holy, others who have nothing but an idle form, having no more sanctifying power with it, than a painted fire has to burn: 2 Tim. 3: 5, "Having a form of godliness, but denying the power thereof." The knowledge of some is confined to their heads, it never gets down to their hearts: Tit. 1: 16, "They profess that they know God, but in works they deny him." Others, by reason of their light, dare not venture on an ill thing, more than on a precipice. Religion makes some persons godly, sober, and righteous, binds powerfully on them their duty to God, to themselves, and to their neighbour. The pretended religion of others, leaves them loose as to all those things. It never checks them when neglecting secret prayers, or prayers in the family, or when disposed to swear, drink, lie, defraud, etc. This appears,

3. In the very different acceptance with God which persons' prayers get. There are some whose duties are very pleasing to God, they have a sweet savour in his nostrils: their words are registered before him, their tears are bottled, their sighs and groans are regarded, their will is accepted for the deed. But there are others whom God abhors, and also their duties. The word is preached to them, but it never reforms them; yet they hold on with their attendance on ordinances, and it may be also with their prayers. What says the Lord of all such? "He that turneth away his ear from hearing the law, even his prayer shall be an abomination. For all these things hath my hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word. He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's flesh; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations." "To what purpose is the multitude of your sacrifices to me? saith the Lord; I am full of the burnt-offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he-goats." This appears,

4. From the very different sense and feeling which those have of the advantage of religion, the ordinances and duties thereof. Some are acquainted with the gain of religion, and, from their own experience, and can give a solid reason why they follow it: 1 Tim. 6: 6, "But godliness

with contentment is great gain." They have tasted of communion with God in duties, and of access to him, of the sanctifying influences of the Spirit in ordinances: Mich. 2: 7, "O thou that art named the house of Jacob, is the spirit of the Lord straitened? are these his doings? do not my words do good to him that walketh uprightly?" But unto others all these things are in very deed but as empty husks: Prov. 14: 10, "The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy." They abide in the outer court of religion all their days; they see not its intrinsic glory, nor taste of its kernel or marrow. They keep up a form of duties from custom, and an unenlightened conscience; but they feel nothing in them kindly to draw their hearts towards God.— This appears,

5. In the very different effects of the religion which those profess. Grace is of a growing nature, and it will grow, though not visible at all times: Prov. 4: 18, "But the path of the just is as the shining light, that shineth more and more unto the perfect day." And the longer that saints have a standing in religion, they will be the more firmly rooted; though perhaps their affections be not always so vigorous, yet solid tenderness will display itself with them: Psalm 92: 13, "Those that are planted in the house of the Lord, shall grow up and flourish in the courts of our God. They shall bring forth fruit in old age: they shall be fat and flourishing." And if they fall, they will not lie still, but recover again: Psalm 37: 24, "Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand." But what are the effects which the religion of many has? Some grow up to their false pitch, and there they stand without motion: Prov. 26: 14, "As the door turneth on his hinges, so doth the slothful upon his bed." They think they are right, and they seek no farther. Some, instead of growing better, grow worse and worse; the longer they live, they are the more unholy, more untender in the substantial of moral duties; and some throw aside the mask altogether, and in sight of the world, desert to the devil's camp, by falling into some profane course, apostatising upon some temptation or other, and so, as they were before loathsome to God, they become also loathsome before his people; Rev. 3: 16, "So, then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." This appears,

*Lastly*, In the very different passage which those have out of time into eternity. True, all must die, that is the point in which we all meet; but as true is it, that it is the point where outside and inside Christians part forever: Psalm 37: 37, "Mark the perfect man, and behold the upright, for the latter end of that man is peace. But the transgressors shall be destroyed together; the end of the wicked shall be cut off." Though they have lived in the same church together, under the same ordinances, gone to prayers together, to one communion-table, when they come to that step where their ways part, they separate never to meet any more. The one goes to the society of God, angels, and saints; and their unseen religion terminates in a glorious open reward, their grace in glory, their inward beauty in shining as stars in the firmament. The other gets his portion with reprobates, and those who had as little of the show, as of the reality of religion: Psalm 125: 5, "As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity."—I shall point out,

II. What are the causes of this difference which obtains betwixt Christians and others.—Among others, there is,

1. The very different way that persons come by their religion; if we examine outside and inside Christians, how they came by the religion they severally have, it will be found, that the religion they have is answerable to the way they came by it.—Thus,

(1) There is a difference in the weight which their entering on their religion had on their spirit. Some come very lightly by their religion; hence it sits lightly upon them, and often goes as lightly from them. They venture upon building a tower, without deliberately counting the cost. To others it is not so easy, but they are brought to the utmost seriousness in the matter, Luke 14: 28, hence they go to the bottom of the matter, while others satisfy themselves with superficial work.

(2) There is a difference in the depth of their conviction and humiliation: Luke 6: 48, "He is like a man which built an house, and digged deep, and laid the foundation on a rock, and when the flood arose, the stream beat vehemently upon that house, and could not shake it, for it was founded on a rock. But he that heareth, and doeth not, is like a man that, without a foundation, built an house on the earth, against which the stream beat vehemently, and immediately it fell, and the ruin of that house was great." The plough of conviction lightly going over the fallow ground of the heart, is sufficient to make an outside Christian: Matt. 13: 5, 20, "Some fell upon stony places, where they had not much earth, and forthwith they sprung up, because they had no deepness of earth. But he that received the seed in stony places, the same is he that heareth the word, and anon with joy receiveth it." If he have as much of it as to let him see the evil and danger of a life quite profane, without so much as the form of godliness, it is sufficient to make him put on the form. But it must be carried deeper, to make an inside Christian, even to the root of the most inward lust, to the sin of one's nature, and to the discovery of Christ for sanctification, as well as justification.

(3) There is a vast difference in the light and illumination in the knowledge of Christ: John 4: 10, "Jesus answered, and said unto her, If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water." This is plainly intimated in the wise and foolish builders and virgins; so that an outside Christian has never been right in the head. All their insight into the excellency of Christ and religion, has left them fools, while others have been made really wise, their judgment rectified, their taste purified, so as to be capable to discern things concerning their souls in their native colours. Hence that glory in Christ has been seen by the one, which has darkened all created glory, made them content to part with all for him, while the other has always some lust or other more dear to them than Christ and religion.—There is,

(4) A difference in the issue of their exercises about their soul's case. In the one they have issued in the change of their nature, the taking away of the heart of stone, Exek. 36: 26, the making of them new creatures, putting off the old man, and putting on the new. But in the other, whatever stir has been made in the affections, whatever griefs or joys they had, the stony heart has remained untaken away, Matt. 13: 5; so, though

they have become other men than they were before, yet not new men.—Another cause of difference is,

2. The different ways in which professors follow religion. This, if attended to, cannot fail to make a mighty difference.

(1) Some make religion their business, their main business, in the world: Gen. 5: 25, "And Enoch walked with God, and he was not, for God took him." Religion is their all. They see nothing they have to do in the world, but it is either their salvation-work or their generation-work, so that they must observe God in all things. And this makes an inside Christian: Psalm 119: 6, "Then shall I not be ashamed, when I have respect unto all thy commandments." Others make religion a bye-work; their main business is of another kind, how to please themselves, how to advance their temporal interest; and this makes an outside Christian. In regard to the one, all things else about him bow to his religion, he cuts and carves them as may best suit God's honour, and his soul's welfare; whereas, as to the other, he makes his religion bow to his other designs, takes so much of it, and no more, as may leave him in quiet possession of some lust or other.

(2) They follow religion from different principles, motives and ends.

Some follow it from natural principles and motives; that which moves them to it is a natural conscience, in some sort enlightened by the word and providence, which will give them no rest in the utter neglect of religion. Fear of punishment, or hope of reward, are powerful enough to make an outward Christian. But an inside Christian has a gracious principle of love to God and holiness implanted in him, the law is written in his heart, he has a new nature, which inclines him unto universal holiness, and thereby he his kindly drawn to follow religion, upon a view of its inward beauty; and thus he fills up his character.

Some aim at approving themselves to men in their religion. They seek a name by it, they desire thus to advance their credit and reputation among the sober part of the world, Matt. 6: 2; and seeming to be religious will satisfy, because men can judge no farther than the outward appearance. But others study to approve themselves to God, 2 Cor. 5: 9, "Wherefore we labour, that whether present or absent, we may be accepted of him." Now, since God cannot be deceived with outward appearances, this engages them to be careful of the hidden man of the heart, and to value no approbation of any, if the Master approve them not.—From what has been observed, we may learn.

That there is something in religion above nature's reach. O study to attain it! The mystery of godliness is a great mystery. *It is no easy thing to be a Christian.* The difference betwixt the godly and others lies not in externals, but in internals, things removed out of the view of the world, and open to God only. *O labour to study internal religion, and to approve yourselves to God who searcheth the hearts! Try yourselves.*

(To be continued.)

### **A Noble Act of Appeasement.**

It is said that on one occasion two clans who were at deadly feud assembled to hear Dugald Buchanan preach and that as he spoke to them he stood on a great stone in the centre of a stream which separated the rival parties! This was the river Gauß, and the parties separated by that unbridged water were the tenants of an estate under a native ownership and those living on one of the estates confiscated by the Government, on account of the late Rebellion (1745). According to a recent narrator, Rev. John Sinclair, "Buchanan preached so lovingly and so powerfully to those on each side of the river that the people quite overcome with emotion, are said to have rushed into the stream, and to have embraced one another; and from that day forward peace existed between the two peoples" (MacBean's *Dugald Buchanan, the Sacred Bard of the Scottish Highlands*, p. 23). May we not have in this a practical illustration of the Wise Man's words: "A wrathful man stirreth up strife; but he that is slow to anger appeaseth strife." At any rate the truth declared by Dugald Buchanan curbed the angry passions of those who met as enemies but parted as friends—"Blessed are the peace-makers for they shall be called the children of God" (Matt. v. 9) so declared He who spake as never man spake. Jacob's appeasement of Esau was small in comparison to Dugald Buchanan's appeasement of the angry clansmen in the river Gaur. It is worthy of being put on record as it is so rare an event. Peace at any price may be a betrayal of the truth and deserving of the severest condemnation but peace come to in accordance with the truth as the above is a noble thing and worthy of the highest commendation.

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### **Short and Pointed Sayings.**

AN unbalanced mind controlled by a restless spirit, and however gifted the person be is like an unbalanced waggon of good hay driven by a restive horse—sooner or later horse, waggon and hay will be lying on the road.—*Anon.*

When Bishop Hooper was condemned to be burned at Gloucester in Queen Mary's reign a person, with the view of making him recant, said to him: "Life is sweet and death is bitter." Hooper replied: "The death to come is more bitter and the life to come more sweet."

Extraordinary afflictions are not always the punishment of extraordinary sins but sometimes the trial of extraordinary graces for instance Job's afflictions.—*Matthew Henry.*

The Christian never sleeps in the fire or grows drowsy in the water.—*Berridge.*

In times of affliction we commonly meet with the sweetest experiences of God's love.—*Bunyan.*

Christ is the best physician He never takes down the wrong bottle.—*Berridge.*

Half-way to Christ is a dreadful place.—Rev. J. H. Evans.

I would not give one straw for that assurance that sin will not damp.—*John Newton.*

Backsliding is generally gradual, like the ebbing tide, wave after wave breaks apparently on the same point and it seems impossible to tell by any two or three waves whether it is the ebb or flow but watch a few minutes and the outgoing waters soon tell their own tale.—*Anon.*

#### SIGNS OF APPROACHING ILL HEALTH.

ALL who value their health will be ready to note signs that plainly indicate the approach of ill health. These are loss of appetite, distaste for wholesome food that was once palatable followed by shunning it altogether. Whenever these signs show themselves in spiritual matters, the health requires instant attention. Neglect may prove serious.

#### A SIGHTLESS FAMILY.

ONE cannot fancy a sadder sight than a whole family blind—father, mother, and children. A home where they have never looked on each other's faces. The father sits with a blind boy on his knees and a blind mother with a sightless child on her breast, a child which never gladdened its mother's heart with its smile and which in turn never saw a mother's smile cheer it in its infant years. Truly pathetic indeed and yet there are thousands of such homes up and down the land in which spiritual blindness reigns—a blindness like that of Egypt's which might be felt.—*Anon.*

#### Calvinism.

"I have my own private opinion," he says, "that there is no such thing as preaching Christ and Him crucified, unless you preach what nowadays is called Calvinism. I have my own ideas and those I always state boldly. It is a nickname to call it Calvinism. Calvinism is the Gospel, and nothing else. I do not believe we can preach the Gospel if we do not preach justification by faith without works; nor unless we preach the sovereignty of God in His dispensation of grace; nor unless we exalt the electing, unchangeable, eternal, immutable, conquering love of Jehovah; nor, I think, can we preach the Gospel, unless we base it upon the peculiar redemption which Christ made for His elect and chosen people; nor can I comprehend a gospel which lets saints fall away after they are called, and suffers the children of God to be burned in the fires of damnation, after having believed. Such a gospel I abhor. The Gospel of the Bible is not such a gospel as that. We preach Christ and Him crucified in a different fashion, and to all gainsayers we reply, 'We have not so learned Christ.'"—Spurgeon in a sermon entitled *Christ Crucified.*

### Notes and Comments.

*The Pope and Nazism.*—Many people must have wondered when they read of the Pope's attack on Nazism a few weeks ago why he has waited until the conflict is over to denounce what most ordinary citizens had denounced years ago. We have so often heard the excuse that the "Holy Father" cannot take sides and that he must remain neutral. Of what good, then, is this belated censure? The fact is that Eugenio Pacelli is just trying to cover up his past history and make the world believe—like some Germans—that he was anti-Nazi all the time. But, thinking men will say: "why did he not use his unique position to declaim against this evil thing in the beginning instead of allowing his bishops to encourage Germans to back Hitler?" The answer is simple: because he wanted to share in the spoils of Fascism and Nazism. Pacelli, as Papal Nuncio, knew in the early days what the gang was up to as did His predecessor, Pius XI, know all about Fascism at its birth.—*Historicus in the Churchman's Magazine.*

### Church Notes.

*Communions.*—August, first Sabbath, Dingwall; second, Portree, Stratherrick; third, Finsbay, Laide, Bonarbridge; fourth, Vatten, Stornoway. September, first Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert (Harris) and Stoer. October, first Sabbath, Tolsta; second, Ness. *South African Mission.*—The following are the dates of the Communions: last Sabbath of March, June, September and December.

*Synod Proceedings.*—These may be ready before the end of August and sent out then to congregations. Price per copy will be 9d. All cash from sales to be forwarded to Mr. John Grant, Treasurer, 4 Millburn Road, Inverness, as soon as possible.—Robert R. Sinclair, Clerk of Synod.

### Daviot, Stratherrick and Tomatin Manse Fund Appeal.

FORASMUCH as our Congregation have been raised to a sanctioned charge, and in the hope of having a Pastor settled over us; it falls to us to provide a Manse. As no suitable abode exists: the necessity is laid upon us to build one. Whilst we will do all in our power to achieve this end, the burden will no doubt be heavy. We would therefore appeal to friends throughout our Church to come to our help; inasmuch as the heaviest burden is easily borne, when divided into many parts, and the treasury is soon filled when many cast into it. "And at the king's commandment they made a chest, and set it without at the gate of the house of the Lord. . . . And all the princes, and all the people rejoiced, and brought in, and cast into the chest until they had made an end. . . . Thus they did day by day and gathered money in abundance" (2 Chronicles 24. 8, 10-11).

Donations will be gratefully received and acknowledged by Miss Cameron, Farr Post Office, Inverness-shire, Mr. J. Fraser, Migovie, Stratherrick, and A. V. Dougan, Mission House, Tomatin.

This appeal is issued with the approval of the Northern Presbytery.—D. A. Macfarlane, Moderator; D. J. Matheson, Clerk.

# Tabular View of Sustentation Fund and Special Collections of the Free Presbyterian Church of Scotland.

FOR THE YEAR ENDING 31st MARCH, 1945.

| PLACES                        | MINISTERS AND MISSIONARIES     | Sustentation Fund |     |     | Home Mission Fund |     |     | Jewish and Foreign Missions Fund |     |     | Aged & Infirm Ministers' and Widows' Fund |     |     | College Fund. |     |     | Organisation Fund |     |     | General Building Fund |     |     | TOTALS |     |     |   |
|-------------------------------|--------------------------------|-------------------|-----|-----|-------------------|-----|-----|----------------------------------|-----|-----|---|-----|-----|---------------|-----|-----|-------------------|-----|-----|-----------------------|-----|-----|--------|-----|-----|---|
|                               |                                | £                 | s.  | d.  | £                 | s.  | d.  | £                                | s.  | d.  | £   | s.  | d.  | £             | s.  | d.  | £                 | s.  | d.  | £                     | s.  | d.  | £      | s.  | d.  |   |
| <i>Northern Presbytery</i>    |                                |                   |     |     |                   |     |     |                                  |     |     |   |     |     |               |     |     |                   |     |     |                       |     |     |        |     |     |   |
| 1. Creich ...                 | D. J. Matheson, minister ...   | 48                | 5   | 0   | 9                 | 2   | 0   | 9                                | 0   | 0   | 3   | 0   | 0   | 2             | 17  | 6   | 2                 | 15  | 0   | 2                     | 14  | 0   | 77     | 13  | 6   |   |
| 2. Daviot ...                 | ... ..                         | 28                | 9   | 0   | 9                 | 0   | 0   | 3                                | 0   | 0   | 3   | 0   | 0   | 3             | 6   | 0   | 3                 | 0   | 0   | 2                     | 0   | 0   | 49     | 15  | 0   |   |
| 3. Dingwall ...               | D. A. Macfarlane, minister ... | 449               | 15  | 0   | 25                | 11  | 8   | 60                               | 0   | 0   | 7   | 10  | 0   | 5             | 0   | 0   | 10                | 0   | 0   | 3                     | 10  | 0   | 561    | 6   | 8   |   |
| 4. Dornoch ...                | F. McLeod, minister ...        | 90                | 0   | 0   | 10                | 0   | 0   | 20                               | 0   | 0   | 1   | 10  | 0   | 3             | 0   | 0   | 5                 | 0   | 0   | 2                     | 0   | 0   | 131    | 10  | 0   |   |
| 5. Farr ...                   | ... ..                         | 8                 | 0   | 0   | 2                 | 4   | 0   | 2                                | 11  | 0   | 1   | ... | 0   | 1             | ... | 0   | 1                 | 10  | 0   | 1                     | ... | 0   | 37     | 0   | 0   |   |
| 6. Fearn ...                  | ... ..                         | 25                | 0   | 0   | 5                 | 0   | 0   | 1                                | 10  | 0   | 1   | 10  | 0   | 1             | 10  | 0   | 1                 | 10  | 0   | 1                     | ... | 0   | 37     | 0   | 0   |   |
| 7. Halkirk ...                | Wm. Grant, minister ...        | 155               | 0   | 0   | 25                | 19  | 10  | 17                               | 2   | 9   | 4   | 16  | 0   | 5             | 9   | 8   | 8                 | 9   | 3   | 4                     | 16  | 9   | 221    | 14  | 3   |   |
| 8. Helmsdale ...              | Do. do. ...                    | 62                | 10  | 0   | 3                 | 0   | 0   | 6                                | 10  | 0   | 1   | 0   | 0   | 1             | 0   | 0   | 1                 | 0   | 0   | 1                     | 0   | 0   | 76     | 0   | 0   |   |
| 9. Inverness ...              | Students and Elders ...        | 120               | 0   | 0   | 30                | 14  | 4   | 35                               | 12  | 4   | 15  | 10  | 3   | 9             | 2   | 0   | 11                | 9   | 0   | 9                     | 12  | 4   | 232    | 0   | 3   |   |
| 10. Kinlochervie ...          | C. Sutherland, missionary ...  | 20                | 0   | 0   | 6                 | 0   | 0   | 5                                | 0   | 0   | 2   | 10  | 0   | 2             | 10  | 0   | 2                 | 8   | 0   | 2                     | 0   | 0   | 40     | 8   | 0   |   |
| 11. Kilmorack ...             | D. A. Macfarlane, minister ... | 120               | 0   | 0   | 15                | 0   | 0   | 20                               | 0   | 0   | 8   | 0   | 0   | 4             | 17  | 9   | 8                 | 0   | 0   | 5                     | 0   | 10  | 180    | 18  | 7   |   |
| 12. Lairg ...                 | D. J. Matheson, minister ...   | 90                | 0   | 0   | 12                | 7   | 0   | 22                               | 14  | 8   | 3   | 18  | 6   | 5             | 2   | 1   | 4                 | 10  | 0   | 4                     | 13  | 5   | 143    | 5   | 2   |   |
| 13. Moy ...                   | A. V. Dougan, missionary ...   | 34                | 15  | 2   | 13                | 5   | 6   | 9                                | 17  | 0   | 3   | 7   | 8   | 3             | 16  | 0   | 3                 | 15  | 0   | ...                   | ... | ... | 68     | 16  | 4   |   |
| 14. Rogart ...                | F. MacLeod, minister ...       | 60                | 0   | 0   | 4                 | 0   | 0   | 5                                | 0   | 0   | 1   | 0   | 0   | 1             | 5   | 0   | 1                 | 10  | 0   | 1                     | 0   | 0   | 73     | 15  | 0   |   |
| 15. Stratherrick ...          | F. Beaton, missionary ...      | 34                | 19  | 11  | 5                 | 0   | 0   | 5                                | 0   | 0   | 3   | 0   | 0   | 2             | 12  | 6   | 2                 | 0   | 0   | ...                   | ... | ... | 52     | 12  | 5   |   |
| 16. Strathy ...               | ... ..                         | 30                | 0   | 0   | 32                | 0   | 0   | 18                               | 0   | 0   | 4   | 0   | 0   | 4             | 0   | 0   | 4                 | 0   | 0   | 4                     | 0   | 0   | 96     | 0   | 0   |   |
| 17. Scourie ...               | C. Sutherland, missionary ...  | 27                | 0   | 0   | 17                | 2   | 6   | 10                               | 6   | 6   | 2   | 6   | 0   | 3             | 2   | 6   | 3                 | 3   | 0   | 2                     | 3   | 1   | 65     | 3   | 7   |   |
| 18. Tain ...                  | A. Robertson, missionary ...   | 28                | 3   | 0   | 7                 | 19  | 1   | 4                                | 4   | 6   | 2   | 4   | 6   | 1             | 17  | 6   | 1                 | 10  | 1   | 1                     | 16  | 7   | 47     | 15  | 3   |   |
| 19. Thurso ...                | Wm. Grant, minister ...        | 27                | 0   | 0   | ...               | ... | ... | 2                                | 0   | 0   | ...                                       | ... | ... | 3             | ... | 0   | 3                 | 0   | 0   | ...                   | ... | ... | 32     | 0   | 0   |   |
| 20. Wick ...                  | R. R. Sinclair, minister ...   | 110               | 0   | 0   | 7                 | 0   | 0   | 11                               | 7   | 6   | 3   | 0   | 0   | 1             | 10  | 0   | 3                 | 0   | 0   | 2                     | 10  | 0   | 138    | 7   | 6   |   |
|                               |                                | 1568              | 17  | 1   | 240               | 5   | 11  | 268                              | 16  | 3   | 71  | 2   | 5   | 61            | 18  | 6   | 79                | 19  | 4   | 47                    | 17  | 0   | 2338   | 16  | 6   |   |
| <i>Southern Presbytery</i>    |                                |                   |     |     |                   |     |     |                                  |     |     |   |     |     |               |     |     |                   |     |     |                       |     |     |        |     |     |   |
| 21. Clydebank ...             | ... ..                         | 7                 | 11  | 0   | ...               | ... | ... | 2                                | 5   | 0   | ...                                       | ... | ... | 1             | ... | 0   | 1                 | ... | 0   | ...                   | ... | ... | 9      | 16  | 0   |   |
| 22. Dumbarton ...             | Students and Elders ...        | 18                | 0   | 0   | 1                 | 0   | 0   | 2                                | 0   | 0   | ...                                       | ... | ... | 1             | 0   | 0   | 1                 | 0   | 0   | ...                   | ... | ... | 23     | 0   | 0   |   |
| 23. Dumoon ...                | Do. ...                        | ...               | ... | ... | 6                 | 0   | 0   | ...                              | ... | ... | ...                                       | ... | ... | ...           | ... | ... | ...               | ... | ... | ...                   | ... | ... | 6      | 0   | 0   |   |
| 24. Edinburgh ...             | N. MacIntyre, minister ...     | 218               | 4   | 3   | 12                | 2   | 6   | 49                               | 5   | 6   | 4   | 0   | 0   | 4             | 10  | 0   | 4                 | 0   | 0   | 2                     | 0   | 0   | 294    | 2   | 3   |   |
| 25. Fort William ...          | Elders ...                     | ...               | ... | ... | ...               | ... | ... | 14                               | 15  | 6   | ...                                       | ... | ... | ...           | ... | ... | ...               | ... | ... | 4                     | 10  | 0   | 19     | 5   | 6   |   |
| 26. Glasgow ...               | St. Jude's Ch. ...             | 940               | 16  | 8   | 60                | 5   | 3   | 277                              | 16  | 9   | 29  | 5   | 9   | 35            | 1   | 3   | 28                | 7   | 6   | 30                    | 3   | 3   | 1401   | 16  | 5   |   |
| 27. Stockton-on-Tees ...      | ... ..                         | 1                 | 1   | 0   | ...               | ... | ... | ...                              | ... | ... | ...                                       | ... | ... | ...           | ... | ... | ...               | ... | ... | ...                   | ... | ... | 1      | 1   | 0   |   |
| 28. Greenock ...              | J. MacLeod, minister ...       | 120               | 0   | 0   | 10                | 10  | 0   | 25                               | 0   | 0   | 2   | 0   | 0   | 2             | 0   | 0   | 2                 | 0   | 0   | 2                     | 0   | 0   | 163    | 10  | 0   |   |
| 29. Kames ...                 | Jas. A. Tallach, minister ...  | 250               | 0   | 0   | 24                | 4   | 11  | 20                               | 5   | 11  | 5   | 10  | 0   | 13            | 13  | 10  | 10                | 17  | 5   | 2                     | 0   | 0   | 324    | 12  | 1   |   |
| 30. Lochgilphead ...          | Students and Elders ...        | ...               | ... | ... | ...               | ... | ... | ...                              | ... | ... | ...                                       | ... | ... | ...           | ... | ... | ...               | ... | ... | ...                   | ... | ... | ...    | ... | ... |   |
| 31. Oban ...                  | D. Beaton, minister ...        | 180               | 0   | 0   | 13                | 13  | 11  | 47                               | 13  | 7   | ...                                       | ... | ... | 5             | 4   | 2   | 5                 | 3   | 8   | 4                     | 19  | 0   | 256    | 14  | 4   |   |
| 32. London ...                | J. P. Macqueen, minister ...   | 275               | 0   | 0   | 15                | 0   | 0   | 30                               | 10  | 0   | 2   | 0   | 0   | 2             | 0   | 0   | 2                 | 0   | 0   | 2                     | 0   | 0   | 328    | 0   | 0   |   |
|                               |                                | 2010              | 12  | 11  | 142               | 16  | 7   | 469                              | 2   | 3   | 42  | 15  | 9   | 63            | 9   | 3   | 53                | 8   | 7   | 45                    | 12  | 3   | 2827   | 17  | 7   |   |
| <i>Outer Isles Presbytery</i> |                                |                   |     |     |                   |     |     |                                  |     |     |   |     |     |               |     |     |                   |     |     |                       |     |     |        |     |     |   |
| 33. Achmore ...               | M. Gillies, minister ...       | 32                | 15  | 0   | 7                 | 11  | 0   | 3                                | 0   | 0   | 2   | ... | 0   | 2             | ... | 0   | 3                 | ... | 6   | 2                     | ... | 2   | ...    | 43  | 6   | 0 |
| 34. Bayhead ...               | W. B. Nicolson, minister ...   | 120               | 0   | 0   | 6                 | 6   | 6   | 3                                | 7   | 6   | 2   | 5   | 0   | 2             | 0   | 0   | 3                 | 13  | 6   | 2                     | 9   | 2   | 140    | 1   | 8   |   |
| 35. Breascleite ...           | Elders ...                     | 55                | 7   | 6   | 12                | 7   | 0   | 7                                | 14  | 6   | 2   | 0   | 0   | 1             | 10  | 0   | 2                 | 0   | 0   | ...                   | ... | ... | 80     | 19  | 0   |   |

|                    |                           |      |    |   |     |    |    |     |    |   |     |     |   |    |     |    |    |     |    |    |   |   |
|--------------------|---------------------------|------|----|---|-----|----|----|-----|----|---|-----|-----|---|----|-----|----|----|-----|----|----|---|---|
| 36. North Tolsta   | Elders                    | 135  | 0  | 0 | 21  | 0  | 0  | 20  | 0  | 0 | 6   | 10  | 0 | 6  | 10  | 0  | 0  | 202 | 0  | 0  |   |   |
| 37. Harris Tarbert | D. R. Macdonald, minister | 268  | 15 | 6 | 58  | 0  | 0  | 25  | 16 | 5 | 1   | 2   | 4 | 6  | 12  | 2  | 2  | 377 | 5  | 4  |   |   |
| 38. South Northton | D. J. Macaskill, minister | 66   | 10 | 0 | 12  | 0  | 0  | 15  | 13 | 6 | 2   | 2   | 0 | 0  | 6   | 10 | 0  | 107 | 4  | 0  |   |   |
| 39. Harris         | Do.                       | 81   | 3  | 0 | 13  | 0  | 0  | 9   | 8  | 0 | 2   | 3   | 0 | 0  | 2   | 0  | 0  | 93  | 17 | 0  |   |   |
| 40. Harris         | Do.                       | 154  | 13 | 9 | 20  | 3  | 11 | 10  | 11 | 0 | 3   | 0   | 0 | 3  | 2   | 10 | 0  | 194 | 6  | 11 |   |   |
| 41. Ness, Lewis    | Wm. Maclean, missionary   | 15   | 14 | 6 | 3   | 11 | 0  | 1   | 4  | 0 | ... | ... | 0 | 0  | ... | 0  | 0  | 21  | 17 | 0  |   |   |
| 42. Ness, Lewis    | Do.                       | 80   | 0  | 0 | 40  | 0  | 0  | 40  | 0  | 0 | 2   | 10  | 0 | 0  | 4   | 0  | 0  | 3   | 0  | 0  |   |   |
| 43. Stornoway      | M. Gillies, minister      | 219  | 18 | 6 | 40  | 0  | 0  | 25  | 8  | 6 | 10  | 0   | 0 | 0  | 10  | 0  | 0  | 6   | 0  | 0  |   |   |
| 44. Uig, Lewis     | J. A. Macdonald, minister | 168  | 15 | 6 | 25  | 0  | 0  | 15  | 0  | 0 | 6   | 0   | 0 | 0  | 3   | 0  | 0  | 7   | 0  | 0  |   |   |
|                    |                           | 1379 | 3  | 3 | 259 | 19 | 5  | 177 | 3  | 5 | 34  | 10  | 4 | 38 | 2   | 5  | 43 | 9   | 8  | 40 | 1 | 2 |
|                    |                           |      |    |   |     |    |    |     |    |   |     |     |   |    |     |    |    |     |    |    |   |   |

Western Presbytery—

|                      |                           |      |    |   |     |    |    |     |    |   |     |     |   |     |     |     |     |     |     |     |     |     |   |
|----------------------|---------------------------|------|----|---|-----|----|----|-----|----|---|-----|-----|---|-----|-----|-----|-----|-----|-----|-----|-----|-----|---|
| 45. Applecross       | A. F. MacKay, minister    | 120  | 8  | 6 | 26  | 7  | 0  | 22  | 15 | 6 | 2   | 17  | 0 | 5   | 3   | 6   | 5   | 9   | 0   | 5   | 0   | 0   |   |
| 46. Aulinea          | ...                       | 52   | 7  | 6 | 10  | 16 | 0  | 5   | 11 | 0 | 2   | 4   | 6 | 2   | 4   | 6   | 2   | 9   | 0   | 1   | 18  | 0   |   |
| 47. Bracadale        | M. MacSween, minister     | 141  | 4  | 6 | 26  | 9  | 0  | 11  | 4  | 6 | 3   | 10  | 0 | 2   | 4   | 7   | 4   | 13  | 9   | 2   | 16  | 3   |   |
| 48. Broadford        | J. Nicolson, missionary   | 23   | 6  | 0 | 3   | 13 | 0  | 2   | 2  | 0 | ... | ... | 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... |   |
| 49. Elgoll           | D. MacSween, missionary   | 15   | 19 | 6 | 4   | 11 | 0  | 4   | 4  | 0 | 2   | 0   | 0 | 2   | 2   | 12  | 6   | 1   | 13  | 7   | 0   | 6   |   |
| 50. Flashadder       | J. Nicolson, missionary   | 42   | 3  | 0 | 8   | 12 | 0  | 7   | 64 | 7 | 3   | 14  | 0 | 14  | 0   | 1   | 17  | 19  | 5   | 5   | 10  | 2   |   |
| 51. Gairloch         | A. Beaton, minister       | 375  | 3  | 0 | 100 | 9  | 7  | 20  | 14 | 0 | 3   | 11  | 9 | 6   | 9   | 0   | 0   | 4   | 17  | 9   | 0   | 0   |   |
| 52. Glendale         | J. Colquhoun, minister    | 118  | 2  | 0 | 18  | 1  | 0  | 14  | 1  | 6 | 4   | 0   | 2 | 5   | 3   | 0   | 0   | 4   | 17  | 0   | 3   | 0   |   |
| 53. Kilmuir          | A. Mackay, missionary     | 77   | 11 | 6 | 15  | 0  | 0  | 4   | 5  | 6 | 2   | 1   | 6 | 2   | 2   | 0   | 0   | 3   | 14  | 0   | 2   | 12  |   |
| 54. Kyle of Lochalsh | Missionary                | 14   | 9  | 6 | 6   | 15 | 0  | 4   | 5  | 6 | 2   | 1   | 6 | 6   | 5   | 9   | 6   | 6   | 0   | 4   | 6   | 1   | 2 |
| 55. Lochbroom        | D. N. Macleod, minister   | 233  | 9  | 6 | 48  | 14 | 7  | 17  | 15 | 2 | 4   | 18  | 6 | 6   | 5   | 9   | 6   | 0   | 4   | 6   | 1   | 2   | 0 |
| 56. Lochcarron       | Elders                    | 136  | 16 | 6 | 33  | 12 | 6  | 31  | 0  | 2 | 5   | 0   | 0 | 4   | 10  | 0   | 5   | 14  | 9   | 5   | 4   | 6   | 0 |
| 57. Lochinver        | A. MacAskill, minister    | 120  | 3  | 0 | 28  | 13 | 3  | 22  | 4  | 0 | 5   | 16  | 0 | 5   | 9   | 0   | 4   | 8   | 9   | 6   | 12  | 6   | 0 |
| 58. Luib             | ...                       | 10   | 0  | 0 | 1   | 16 | 0  | 2   | 3  | 6 | ... | ... | 0 | ... | ... | ... | 1   | 10  | 0   | ... | ... | ... | 0 |
| 59. Plockton         | Missionary                | 36   | 14 | 0 | 14  | 1  | 0  | 45  | 0  | 0 | 1   | 10  | 0 | 2   | 0   | 0   | 2   | 5   | 0   | 1   | 17  | 0   |   |
| 60. Portree          | D. M. Macdonald, minister | 210  | 8  | 3 | 27  | 16 | 10 | 40  | 8  | 6 | 5   | 18  | 5 | 7   | 8   | 9   | 6   | 4   | 4   | 7   | 8   | 11  | 0 |
| 61. Raasay           | D. Campbell, minister     | 200  | 0  | 0 | 43  | 16 | 6  | 24  | 14 | 0 | 7   | 3   | 0 | 8   | 9   | 0   | 7   | 2   | 3   | 9   | 13  | 3   | 0 |
| 62. Shieldaig        | A. D. McLeod, minister    | 131  | 17 | 6 | 20  | 13 | 0  | 7   | 1  | 0 | 2   | 1   | 0 | 3   | 14  | 0   | 3   | 13  | 0   | 3   | 8   | 0   | 0 |
| 63. Stoer            | A. MacAskill, minister    | 116  | 18 | 6 | 43  | 16 | 0  | 41  | 2  | 0 | 2   | 7   | 0 | 2   | 19  | 6   | 2   | 8   | 7   | 6   | 14  | 7   | 0 |
| 64. Vatten           | J. Colquhoun, minister    | 66   | 0  | 0 | 11  | 0  | 0  | 11  | 0  | 0 | 2   | 0   | 0 | 3   | 0   | 0   | 2   | 0   | 0   | ... | ... | ... | 0 |
| 65. Waternish        | Do. do.                   | 33   | 19 | 6 | 6   | 19 | 6  | 10  | 14 | 6 | 1   | 10  | 0 | 1   | 10  | 0   | 1   | 0   | 0   | 1   | 10  | 0   | 0 |
|                      |                           | 2277 | 6  | 9 | 501 | 12 | 9  | 405 | 8  | 1 | 72  | 17  | 8 | 90  | 7   | 11  | 88  | 19  | 5   | 87  | 7   | 9   | 0 |
|                      |                           |      |    |   |     |    |    |     |    |   |     |     |   |     |     |     |     |     |     |     |     |     |   |

SUMMARY.

|   |     |       |     |     |      |     |     |      |     |     |      |     |     |     |     |     |     |     |     |     |     |     |       |       |    |   |
|---|-----|-------|-----|-----|------|-----|-----|------|-----|-----|------|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-------|-------|----|---|
| Northern Presbytery                           | ... | 1568  | 17  | 1   | 240  | 5   | 11  | 288  | 16  | 3   | 71   | 2   | 5   | 61  | 18  | 6   | 79  | 19  | 4   | 47  | 17  | 0   | 2338  | 16    | 6  |   |
| Southern Presbytery                           | ... | 2010  | 12  | 11  | 142  | 16  | 7   | 469  | 2   | 3   | 43   | 15  | 9   | 63  | 9   | 3   | 53  | 8   | 7   | 45  | 12  | 3   | 2827  | 17    | 7  |   |
| Outer Isles Presbytery                        | ... | 1379  | 3   | 3   | 259  | 19  | 5   | 177  | 3   | 5   | 34   | 10  | 4   | 38  | 2   | 5   | 43  | 9   | 8   | 40  | 1   | 2   | 1972  | 9     | 8  |   |
| Western Presbytery                            | ... | 2277  | 6   | 9   | 501  | 12  | 9   | 405  | 8   | 1   | 72   | 17  | 8   | 90  | 7   | 11  | 88  | 19  | 5   | 87  | 7   | 9   | 3524  | 0     | 4  |   |
| Congregational Contributions                  | ... | 7236  | 0   | 0   | 1144 | 14  | 8   | 1320 | 10  | 0   | 221  | 6   | 2   | 253 | 18  | 1   | 265 | 17  | 0   | 220 | 18  | 2   | 10663 | 4     | 1  |   |
| Legacies                                      | ... | ...   | ... | ... | 100  | 0   | 0   | ...  | ... | ... | ...  | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ...   | 100   | 0  |   |
| Donations                                     | ... | 2765  | 2   | 6   | 71   | 6   | 6   | 1128 | 13  | 7   | 71   | 3   | 0   | 5   | 5   | 3   | 85  | 13  | 5   | ... | ... | ... | 4125  | 9     | 3  |   |
| Interest                                      | ... | 10    | 19  | 10  | ...  | ... | ... | 46   | 4   | 11  | 56   | 3   | 1   | 10  | 0   | 0   | 0   | 1   | 1   | 1   | 11  | 2   | 125   | 0     | 1  |   |
| Balance at 31st March, 1944                   | ... | 10012 | 2   | 4   | 1316 | 1   | 2   | 2493 | 8   | 6   | 348  | 17  | 3   | 269 | 3   | 4   | 351 | 11  | 6   | 222 | 9   | 4   | 15013 | 13    | 5  |   |
|   | ... | 1416  | 12  | 0   | ...  | ... | ... | 3077 | 12  | 0   | 2962 | 11  | 10  | 509 | 15  | 1   | 55  | 8   | 11  | 111 | 16  | 7   | 8133  | 16    | 5  |   |
| Sums held on Deposit Receipt for Sundry Funds | ... | 11428 | 14  | 4   | 1316 | 1   | 2   | 5571 | 0   | 6   | 3311 | 9   | 1   | 778 | 18  | 5   | 407 | 0   | 5   | 334 | 5   | 11  | 23147 | 9     | 10 |   |
|   | ... |       |     |     |      |     |     |      |     |     |      |     |     |     |     |     |     |     |     |     |     |     |       | 3894  | 9  | 6 |
|   |     |       |     |     |      |     |     |      |     |     |      |     |     |     |     |     |     |     |     |     |     |     |       | 27041 | 19 | 4 |

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