

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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**Free Presbyterian Magazine**  
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**Our War With Rome.**

**T**HERE is a terrible threat pronounced against Amalek by the Lord in the Old Testament: "I will utterly put out the remembrance of Amalek from under heaven" (Exod. xviii. 14) and the threat was carried out. In the divine record it is further recorded that Moses built an altar and called the name of it Jehovah Nissi; because the Lord hath sworn that the Lord will have war with Amalek from generation to generation' (Exod. xviii. 15, 16),

In the New Testament, if we understand it aright, a threat as terrible has been pronounced against the Church of Rome—"Rome shall perish—write the word in the blood that she has spilt," is how the poet put it. Rome has committed a great and daring evil. She has openly challenged the wisdom of heaven by a bold and defiant effort to displace the gospel of the grace of God. This is the crux of the battle as waged from the Christian standpoint. War, it is true, may be waged against this system because of its interference with the affairs of states and liberties of men. Patriots and politicians may wage war against her from this standpoint. Or, war may be waged against her by men who know nothing of the grace of God and His wonderful salvation because of the depths to which countries have sunk in ignorance and sensuality. During the period when Europe was sunk in a sea of vice and when its vile waters reached the steps of the papal chair and entered into the papal palace itself there were men who did not hesitate to raise their voice against the system that permitted such a state of things in the highest counsels of the Church. Among these may be mentioned Roman Catholic historians who have not hesitated to put on record the fearful condition of things existing and who unsparingly condemn the men who openly indulged in shameless vice while occupying the highest places of honour in the Church. While all right-thinking men will agree that a system that permits such a condition of things deserves unsparing denunciation yet the Christian

war with Rome has entered the conflict to battle for God's truth against the devil's lie. The attempt to displace the gospel in which there is a revelation given of the righteousness of God by faith and displace it by a gospel, which is not a gospel, which exalts the righteousness of man was a well-planned scheme of the devil. God will not stand unconcernedly by to see the righteousness of His Son displaced by that of sinful men. The warning of the Apostle to the Galatians still stands: "Though we, or an angel from heaven preach any other gospel unto you than we have preached let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. i. 8, 9). If an angel by preaching another gospel would be accursed, i.e., regarded as a devil what must we say of a system that has daringly set aside the gospel of the grace of God.

In waging this war mere denunciation, though necessary, is not enough. We must enter the conflict with the sword of truth. Luther's denunciations, and who could denounce like him, would never have given such a shattering blow to the Papacy were it not that he entered the conflict with the great doctrine of justification by faith so honouring to God and so alien to all man's ideas of salvation. Free masons, free thinkers, modernists and others may enter the fray and deliver powerful arguments against Romanism but at the end of the day if they have to say like MacCheyne of his unconverted days, "Jehovah Tsidkenu was nothing to me." In our witness against Romanism the great doctrine of justification must be brought more to the front. Our anaemic Protestantism is lacking in that vitality that made it a power in the land in the days gone by. Is it Bunyan or someone else who says about the warriors of old that they went into the battle for God's truth as if their sword and hand were one.

Dr. Kennedy in one of his lectures speaks of sham battles in which blank shot is used. There is no lack of excitement and no lack of noise but the enemy leaves the field untouched. It is well when Protestants join in battle with the formidable foe of Romanism that they be equipped with the great doctrine of justification by faith and that both mind and heart have a strong grip of the doctrine.

### **The Covenanting Synod of Argyll.\***

**T**HE publication of the Minutes (or strictly speaking, a transcription of the Minutes) of the Synod of Argyll is an event of more than ordinary interest in connection with the religious history of the Highlands. The wide extent of the province of the Synod and its important literary undertakings have given it an importance that cannot be overlooked to say nothing of the sidelights on events that disturbed the peace and harmony not only of the civil but also the ecclesiastical life of the country. Mr. MacTavish has done his work well and it is regrettable that he did not live to see his work through the press.

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\*Minutes of the Synod of Argyll (1652-1661) edited by Duncan C. MacTavish, Castleton, Lochgilphead, with Introduction by James D. Ogilvie, Edinburgh. Printed by A. Constable, Ltd., for the Scottish History Society. 2 vols.

The Synod of Argyll. The General Assembly of 1638 placed under the Synod the territory of the old dioceses of Argyll and the Isles, and extended from the Butt of Lewis (including Skye) to the Mull of Kintyre embracing the western mainland of Inverness as far north as Glenelg.

It was owing to the foresight of Rev. Robert Duncanson, Minister of the Gaelic congregation of Campbeltown, a native of Inverary, that we have a record of the transactions of the Synod of Argyll from 1652 to 1661. He took a transcript of the Minutes covering this important period of the Synod's loyalty to a Presbyterian testimony. The original Minutes, according to Mr. MacTavish, were probably suppressed during the Episcopalian regime which followed on the restoration of Charles II. The Synod was faced with a formidable task in organizing the territory under its jurisdiction. Apart from the difficulties attendant on attendance of the meetings the Synod was faced with the distractions of the Civil War including the Royalist Rebellion of 1644-47 "a visitation so terrible," says Mr. MacTavish, "that after the lapse of almost three centuries the memory of it still lingers in local tradition in Argyll" (*The Gaelic Psalms*, 1694). The translation of the Shorter Catechism.

In 1648 the Shorter Catechism had been approved by the General Assembly and appointed to be used as a directory for catechising, and in May, 1649, the Synod of Argyll resolved on making a Gaelic translation. Prior to this date only two books had been printed in Gaelic—Carsewell of Carnassary's translation of John Knox's Liturgy (1567) and translation of Calvin's Catechism published in 1631. It has thus the honour of being the third book printed in Gaelic and the first translation of the Catechism, as far as is known, into any language. In May, 1652, after many interventions, the translation appeared. The translation was largely the work of Rev. Dugald Campbell, Knapdale, and Rev. Ewen Cameron, Dunoon, "two staunch Presbyterians" as Mr. MacTavish describes them. It was published at Edinburgh in 1653 "in an edition of which all trace has been lost for a hundred years" (*The Gaelic Psalms*, 1694). Copies of the Synod's translation of the Shorter Catechism were distributed at a meeting held in Rothesay in May, 1653.

Translation of the Psalms in Metre into Gaelic at the foregoing meeting the Synod decided to translate the Psalms into Irish (Gaelic) "so as they may be sung with the common tunes." We quote Mr. MacTavish: "The version of the Scots metrical Psalms still in use had been approved by the Commission of the General Assembly three years previously and emitted for public use, but it is noted in the Minutes of the Synod that the ordinance of singing, through want of the Irish (Gaelic) metre never has been gone about by such as are ignorant of the English language. So that in some congregations there is no need of the ordinance at all. The Synod's resolution of May, 1653, provided for the execution of the translation by the Presbyteries of Inverary, Cowal, Kintyre and Lorn, but as it was to be expected, the arrangement was productive of little result and two years later the Synod decided to devolve the task on individuals, appointing in October, 1655, that the first 80 Psalms should be translated by six of their number before May, 1656, in order that they might be corrected and made fit for the press.

(To be continued.)



### Resignation of Pastoral Charge.

**O**N Sabbath the 5th day of November last the pastoral charge of the Free Presbyterian Congregation of Glasgow was, by the instructions of the Southern Presbytery declared vacant. The Rev. R. MacKenzie, M.A., who for nearly twelve years had ministered to the congregation had found it necessary, for health reasons, to submit the resignation of his charge to the Southern Presbytery.

In the month of May Mr. MacKenzie had applied for leave of absence and had been granted three months. It was hoped that the rest from all ministerial duties during this period would, under the blessing of the Lord, result in restored health. When, however, Mr. MacKenzie returned to Glasgow towards the end of August he found that his strength was unequal to the demands of his charge and on the 3rd of October he submitted his resignation in the following terms:—"I regret exceedingly that the state of my health does not permit of my continuing in my charge of St. Jude's Congregation; and I therefore ask you to be good enough to submit to the Presbytery at their first meeting my request that they will be pleased to accept my resignation of that charge to take effect from 31st October."

Mr. MacKenzie's letter of resignation was duly submitted to a meeting of the Southern Presbytery held in the Church Hall, Glasgow, on Tuesday, the 13th day of October. The following extract from Moncreiff's "Church Practice" bearing on the subject was read:—"A Minister who wishes to resign his pastoral charge, from ill-health, old age, or other circumstances not affecting his ministerial character, must tender his resignation to the Presbytery under whose jurisdiction he is placed. The Presbytery, either when alone, or through a Committee, deal with him as to the reasons of his proposed resignation. It is also reasonable that due notice should be given to the Congregation of what is intended by their Pastor. If the Presbytery find the alleged reasons unsatisfactory, or if any circumstance or *fama* be made known to them which requires investigation, they cannot accept the resignation until it be ascertained that there is no ground for bringing their brother under the censures of the Church. But if nothing objectionable appear with respect to his procedure, and they find him continuing to be conscientiously persuaded that it is his duty to follow out his intention, it is their duty to accept of his resignation, and to take immediate steps for declaring the pastoral charge of his Congregation vacant." Chap. 11. Part 11. Div. 1. Sect. 43.

In accordance with these directions it was moved and seconded that, "The Presbytery remove to the Manse at 5 Park Quadrant, as soon as possible thereafter, to meet with the Rev. R. MacKenzie and to confer with him alone upon the reason for his proposed resignation, and to ascertain from him if he still adheres to his determination to resign." This was seconded. An amendment to the effect that the meeting should be delayed until later on in the evening was also moved and seconded. Upon a vote being taken it appeared that four members supported the motion and three the amendment and the Moderator accordingly, declared the motion carried. One member dissented. It was decided that after the interview with Mr. MacKenzie the members of Presbytery return to the Hall and complete any other business requiring attention.

Having thereafter removed to 5 Park Quadrant, the Presbytery met with Mr. MacKenzie. There ensued a lengthy conference and various suggestions were offered with the object of obviating if possible the resignation of Mr. MacKenzie. Among others the suggestion that a year's leave of absence, free from all ministerial duties might result in the Divine Providence in restoring Mr. MacKenzie's health, was made. Mr. MacKenzie said that whatever the Divine Providence might do was beyond our control, but he pointed out that he had been already granted three months' leave of absence and the hoped-for restoration of health had not been realised. He further assured the Court that he had not arrived at the determination to tender his resignation with a light heart, but only after serious consideration, and, he hoped, not without light. When asked Mr. MacKenzie announced to the Moderator that since he had written the letter tendering his resignation nothing known to him had transpired to alter his determination to resign and he still adhered to his letter of 3rd October. Mr. MacKenzie then retired and the Presbytery resumed the discussion. It appeared that all present recognised the seriousness of the issues involved both with regard to Mr. MacKenzie and also to the Congregation. The Moderator engaged in solemn prayer for Divine guidance. Thereafter it was moved, seconded and agreed to, that the Presbytery, with deep and sincere regret accept the resignation of the Rev. R. MacKenzie from the pastoral charge of the Free Presbyterian Congregation of Glasgow, as from the 31st day of October, 1944, according to the terms of Mr. MacKenzie's letter of 3rd October, 1944.

There was no amendment.

On returning to the Church Hall, where a considerable number of the Congregation had gathered, Mr. MacKenzie's letter, and also the Section in Moncreiff's "Church Practice" already referred to, was read, and the Congregation informed that the Presbytery had with deep and sincere regret acceded to Mr. MacKenzie's request and had accepted his resignation.

It is our earnest prayer that Mr. MacKenzie may yet be sufficiently restored to resume his labours in the Lord's vineyard; and in the meantime that he may be supported and comforted by those Gospel consolations in the preaching of which he has been greatly blessed to, others.

J. A. T.

## **The Weak Pilgrims Reach the Bridgeless River and Pass Over.**

*(Continued from page 142.)*

One by one the Pilgrims in due course reach the Bridgeless River both weak and strong: These crossed over the water and were let in at the golden gates. It is interesting to notice that Bunyan brings the weak but true pilgrims as well as the strong up to the River and describes their safe crossing. Christiana is there too though she did not start out so early as Christian on the great journey that had such a happy ending. When the time of passing over arrived she called her children and gave

them her blessing and told them that she yet read with comfort the mark that was set on their foreheads, and was glad to see them with her there, and that they had kept their garments so white. When Mr. Honest wished her to get over dry-shod she replied: "Come wet, come dry, I long to be gone." Though later in coming than her husband, Christian, Bunyan says she entered the gates of the City with all the ceremonies of joy with which Christian had entered.

We come now to the passing over of the weak pilgrims.

1. Ready to Halt passes over. The messenger announces to him:—

"I am come from Him whom thou hast loved and followed, *though upon crutches*, and my message is to tell thee that He expects thee at His table to sup with Him in His kingdom. Ready-to-Halt then calls for Mr. Valiant to make his will for him. He had, however, nothing to leave but his crutches and his good wishes. The crutches were bequeathed to his son with the wish, who would tread in his steps, with a hundred warm wishes that he may prove better than I have been. When he came to the brink of the river he said: "I shall have no more need of these crutches." The last words he was heard to utter were: "Welcome life!"

Mr. Feeble Mind is the next summoned. He gathered his friends and announced to them as he had nothing to bequeath to any he need not make a will as for his feeble mind he would leave it behind him. He instructed Mr. Valiant for the truth to bury it in a dunghill. His last words as he entered the River were: "Hold out faith and patience!" and so he passed over to the other side.

The next to receive a summons was Mr. Despondency. When his daughter, Much Afraid, heard this she said she would go with her father. Mr. Despondency then addressed his friends: "Myself and my daughter, you know how troublesomely we have behaved ourselves in every company. My will and my daughter's is, that our desponds and slavish fears be by no man ever perceived, from the day of our departure for ever; I know that after my death they will offer themselves to others; for to be plain with you, they are guests which we entertained when we first began to be pilgrims, and could never shake them off after, and they will walk about and seek entertainment of the pilgrims; but, for our sakes, shut the doors upon them." Despondency's last words were: "Farewell night! welcome day!" His daughter passed from the brink of the River through the River singing, "but none could understand what she said," is Bunyan's comment.

#### MR. HONEST PASSES OVER.

When his time came to go he called his friends to him. At the time of his crossing the River overflowed its banks in some places. In his lifetime he had spoken to God Conscience to meet him at the River which he did. He also lent him his hand and helped him over. His last words were: "Grace reigns" and with these words on his lips he left the world.

#### VALIANT FOR TRUTH PASSES OVER.

He called his friends to him and spoke to them in these words: "I am going to my Father's; and though with great difficulty I have got thither, yet now I do not repent me of all the trouble I have been to

arrive where I am. My sword I give to him that shall succeed me in my pilgrimage and my courage and skill to him that can get it. My marks and my scars I carry with me to be a witness for me that I have fought His battles, who will now be my rewarder. When the day that he must go hence was come, many accompanied him to the river-side; into which as he went he said—"Death where is thy sting?" and as he went down deeper, he said—"Grave where is thy victory?" so he passed over, and all the trumpets sounded for him on the other side.

#### MR. STANDFAST PASSES OVER.

This Mr. Standfast was he that the rest of the Pilgrims found upon his knees in the Enchanted Ground. When he received his summons, to use a favourite phrase of Bunyan's "he was in a muse." He called to him Mr. Great-heart and thus addressed him: "Sir though it was not my hap to be much in your good company during the days of my pilgrimage yet since the time I knew you, you have been profitable to me. When I came from home, I left behind me a wife and five small children; let me entreat you at your return for I know that you go and return to your Master's house, in hopes that you may yet be a conductor to more of the holy pilgrims—that you send to my family, and let them be acquainted with all that hath and shall happen unto me. Tell them, moreover, of my happy arrival at this place and of the present blessed condition I am in. Tell them also of Christian and Christiana, his wife, and how she and her children come after her husband. Tell them also of what a happy end she made and whether she is gone. His legacy to his family were his prayers and tears. Having set things in order he went down to the River. Bunyan says that at this time there was a great calm in the River so that when Standfast was halfway in he stood and spoke to his companions who accompanied him to the bank of the River. This is what he said:—

"This River has been a terror to many; the thoughts of it also have often frightened me; but now methinks I stand easy my foot is 'fixed on that on which the feet of the priests that bore the ark of the Covenant stood while Israel went over this Jordan. The waters indeed to the palate are bitter and to the stomach cold: yet the thought of what I am going to and of the conduct that awaits for me on the other side, both be as a glowing coal at my heart. I see myself now at the end of my journey; my toilsome days are ended. I am going to see that head that was crowned with thorns, and that face that was spit upon for me. I have formerly lived by hearsay and faith; but now I go where I shall live by sight and shall be with Him in whose company I delight myself. I have loved to hear my Lord spoken of; and wherever I have seen the print of his shoe in the earth there I have coveted to set my foot too. His name has been to me as a civet box yea sweeter than all perfumes. His voice has been most sweet, and His countenance I have more desired than they that have most deserved the light of the sun. His words I did use to gather for my food and for antidotes against my faintings. He hath held me, and hath kept me from mine iniquities. Yea, my steps hath He strengthened in His way." While Standfast was thus speaking his countenance changed and after saying: "Take me I come to thee," he ceased to be seen of those he was addressing. .

### God's "Fear Nots."\*

**H**OW gracious, how encouraging, how precious to the believing soul, are the "fear nots" of God recorded in His holy Word! Reader, let us look at them for a few moments.

To Abraham, the great father of the faithful, God said:—"Fear not, Abram; I am thy shield, and thy exceeding great reward" (Gen. xv. 1).

To Hagar, in the wilderness of Beersheba, driven from her master's house, and her son dying of thirst, the Angel of the covenant said:—"Fear not, for God hath heard the voice of the lad where he is" (Gen. xxi. 17).

To Isaac, at the same Beer-sheba (the well of the oath), Jehovah appeared in a vision of the night, and said:—"I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake" (Genesis xxvi. 24).

To Jacob, again at Beer-sheba (where he had arrived on his journey, to see his long-lost Joseph), and in a similar vision, God spake unto Israel, saying:—"I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee (how gracious!) into Egypt; and I will surely bring thee up again; and Joseph shall put his hand upon thine eyes" (Gen. xlv. 3, 4).

To the trembling children of Israel, with the Red-sea before them, and the hosts of Pharaoh pressing on behind, Moses, as the mouth-piece of God, gave the cheering watch-word—"Fear ye not; stand still, and see the salvation of the Lord, which He will show you to-day" (Exod. xiv. 13).

To Moses, again, on the eve of a deadly conflict with Og, the king of Bashan, Jehovah said:—"Fear him not; for I have delivered him into thy hand, and all his people, and his land" (Numb. xxi. 34).

Again, to the awe-stricken Gideon, from whose astonished sight the Angel of the covenant had vanished in the flame of his sacrifice, the Lord said:—"Peace be unto thee; fear not: thou shalt not die" (Judg. vi. 23).

Over the evangelical page of Isaiah, there is scattered many a sweet and precious "fear not;"—"Fear thou not, for I am with thee: be not dismayed; for I am thy God."—"Fear not; I will help thee." "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel."—"Fear not; for I have redeemed thee; I have called thee by thy name; thou art mine."—"Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west."—"Fear not, O Jacob, my servant; and thou Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground."—"Fear ye not, neither be afraid; have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any."—"Fear ye not the reproach of men, neither be ye afraid of their revilings."—"Fear not, for thou shalt not be ashamed: neither be thou

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\*From *The Gospel Magazine*, 1st May, 1857.

confounded; for thou shalt not be put to shame" (Isa. xli. 10; xlii. 10, 13, 14; xliii. 1, 5; xliv. 2, 3, 8; li. 7; liv. 4).

Jeremiah, too, has his "fear nots" (chap. xxx. 10; xlv. 27, 28): and Ezekiel one to make his forehead as adamant against apostate Israel:—"Fear them not, neither be dismayed at their looks, though they be a rebellious house" (iii. 9).

To Daniel, the "man greatly beloved," God sent a most precious "fear not" by the hands of an angelic messenger:—"Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words" (x. 12).

For "Thy land," too, "O Immanuel," that land which "the Lord our God careth for," and upon which his eyes are set "from the beginning of the year even unto the end of the year," there is a sweet "fear not" reserved:—"Fear not, O land; be glad and rejoice: for the Lord (for thee) will do great things" Joel ii. 21): a "fear not" to be gloriously fulfilled in the day when "it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be faint" (Zeph. iii. 16).

For the nation of Israel, in the latter days, there are also "fear nots" kept in store:—"Thus saith the Lord of hosts: according to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not" (Hag. ii. 5). "And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong."—"For thus saith the Lord of hosts; as I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not: so again have I thought in these days to do well unto Jerusalem, and to the house of Judah: fear ye not" (Zechariah viii. 13-15).

We come now to the New Testament, and here all the "fear nots" are *Jesu's own*. For the reviled and slandered He has one:—"Fear them not—for there is nothing covered, that shall not be revealed; and hid, that shall not be known" (Matt. x. 26).

For the persecuted, even unto death, He has one:—"Fear not them which kill the body, but are not able to kill the soul" (Matt. x. 28).

For the mourner whose beloved one is even now dead, He has one, though more special in its application,—the one He spake to the ruler of the synagogue;—"Fear not; believe only, and she shall be made whole" (Luke viii. 50).

For "Little-faith," with his unbelieving cry, "The Lord hath forsaken me, and my Lord hath forgotten me," He has one;—"Fear ye not—ye are of more value than many sparrows" (Matthew x. 31).

For the "little flock" which He loved with an everlasting love, and for which He laid down His life, He has one; (Oh, how precious!)—"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke xii. 32).

For Paul, in his tempest-shattered bark, and amid the howling of Euroclydon, He had one;—"Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee" (Acts xxvii. 24).

And last, but not least, for the beloved John, in the isle of Patmos, when overwhelmed by the effulgence of His glory he "fell at his feet dead;" He had one;—"Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen" (Revelations i. 17, 18).

Oh, beloved, what treasures of Divine love, what stores of blessed consolation, what sources of spiritual strength, what pledges of final victory, do these most precious "fear nots" contain! They are God's "fear nots," and therefore as true and faithful as Himself: man's "fear nots" are too often (like Jael's, "Turn in my lord, turn in to me; fear not," while her heart was already busy with the "nail" and the "hammer"), but a deceitful mirage luring the thirsty traveller to destruction; but God's "fear nots" are indeed wells of living water.

Again, they are God's "fear nots," and therefore addressed to the fears of his people: when no fear exists there needs no "fear not."

Oh, then, poor weakling, whose heart is full of fears, regard them not as "a feast of fat things" of which, however, *thou* mayest not partake. There was fear in the heart of Abraham, when God said, "Fear not, Abraham, I am thy shield, and thy exceeding great reward."—There was fear in the heart of Jacob, when God said, "Fear not to go down into Egypt."—There was fear, deadly fear in the hearts of Israel, when the word was given, "Fear not, stand still, and see the salvation of God."

And so, beloved, if there is *fear* in *thy heart*, it does but give thee a title to these sweet "fear nots." "But—but."—Ah! I understand that "but;"—you would have them laid warm upon your heart—you would have them whispered audibly in the ear of faith—you would have *not only the King's word, but the King's voice*. Is it not so? Well, tarry thou the Lord's leisure—"seek thy Beloved, like the Spouse, at night upon thy bed; yea, even in the streets and lanes of the city—*beg hard for a "fear not" from his own dear lips*, and soon, perhaps, at a season when He seems most distant, at a moment when you hardly expect Him, at faith's eleventh hour, He will lay his right hand of love upon thee, and thrill thy soul with the love-whisper;—"Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine." Then, being given "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness;" thou shalt learn to sing exulting with the poet:

"When Jesus, with his mighty love,  
Visits my troubled breast,  
My doubts subside, my fears remove,  
And I'm completely blest."

### The Late Mrs. Alex. Mackay, Strathy Point.

**M**RS. ALEXANDER MACKAY was born at Strathy Point, in July, 1860, and died there on the 12th day of January, 1943, aged 82 years. Her father, Mr. Murdo Mackay, was an elder in the old Free



Church and was well known as a man of piety. We cannot tell when the good work of the Holy Spirit began in her case, but the Lord Jesus declares, "by their fruits ye shall know them." For many years she publicly professed that all her hope and confidence was placed in the merit and preciousness of Jesus and His broken body and shed blood. Her profession was united to a life-long practice which was according to the gospel and quite clearly the fruit of abounding grace over abounding sin in her heart. She was a mother in Israel spiritually, and showed much affection for and warmth of attachment to everything connected with the Cause of Christ in our midst as a Church. The warm welcome she would give to the preachers of the Gospel and any of the Lord's people who visited her hospitable home, cannot easily be forgotten by those who knew her. Until she was well nigh eighty years of age, she set an example to old and young by her regularity in the House of God, although having to walk quite a long distance from her home. Several years before she died she took seriously ill, and was thereafter confined to her home. During this period, she was at times very "broken in her heart and grieved in her mind," fearing lack of preparation to meet God, along with other fears. But Christ was all her salvation. And in due course, we believe, she entered into that Kingdom on high where "there are pleasures for ever more." May all the members of this gracious woman's family be enabled to follow in "the footsteps of the flock."

R. R. S.

### **The Late Mr. Murdo Mackay, Missionary, Strathly.**

**T**HIS worthy Christian who passed away to Eternity on the 24th day of November, 1942, at the age of 73, was a native of Strathly Point, Sutherlandshire and a son of the late Mr. William Mackay. His mother was especially noted for godliness and he was indeed brought up in the nurture and admonition of the Lord. His brother Donald who was a student of the Church, died in the prime of life; and the late Prof. J. R. Mackay, D.D., one time minister in Inverness, was another brother.

"Murdo," as he was ordinarily called by most of his friends, was a great sinner in his own estimation and was deeply taught by the Holy Spirit concerning the evils of the heart of unbelief which departs from the living God; but the righteousness of God which is by faith of Jesus Christ was the rock of his salvation. The true people of God, and even worldlings, recognised that here was a man of God who was in the world but not of it. This was abundantly evident from his life and conversation. One could not be long in his company without hearing from his lips some reference to the Scriptures, a complaint regarding "the old man with his affections and lusts," or an observation upon man's need of seeking the mercy of the Lord. Mr. Mackay knew what it was to be cast down in his soul through manifold temptations; yet none could appear brighter than he, in the fellowship of those who loved the Saviour and His Word, speaking of the Truth and relating anecdotes of godly men and women of the past. He was a man much given to prayer, kindly in his manner to all and "given to hospitality" in his own house.

For upwards of forty years he was an elder in Strathy and Farr Congregation and for a long period acted as the Church's missionary to the Congregation until the end of his sojourn on earth. He carried much of the burden of the affairs of the Congregation with an undivided heart and a willing mind as helped by divine grace and strength; and especially preached to the people under his care the Word of Truth of the Gospel, warning sinners in Zion, exalting Christ Jesus, and speaking comfortably to poor and needy believers. We know that he grieved much over the spiritual desolation prevailing everywhere, but precious souls in his own district without God and without Christ, especially caused him many a groan. On inviting a Christian friend, one time, to visit Strathy, the friend observed that most of the Lord's people whom he had known were not away to heaven, and that there was not the former attraction to travel there. But Murdo in his own friendly and solemn manner replied, "Come see the place where the Lord lay."

When the earthly house of this tabernacle began to weaken, he persisted in going to the house of God, by which he evidenced the mind of the sweet Psalmist of Israel—"The habitation of thy house, Lord, I have loved well." But latterly he was confined to his bed, being patient and pleasant while tenderly nursed till he passed from the "Valley of" through the gates of death, into the joy of his Lord and Saviour.

Truly the "ways of Zion do mourn" as another witness is removed from the Church on earth, and to the people of Strathy his death occasioned much real sorrow. May his widow, Mrs. Mackay, and his two sisters, Miss Charlotte Mackay, Thurso, and Mrs. Mackay, Balligill, Strathy, be consoled by the God of all comfort. R. R. S.

## **Memoir of an Afflicted Christian Cottager (Elizabeth Frazer).**

*(Continued from page 161.)*

### **SECTION III.**

#### **USEFULNESS IN LATTER YEARS—CLOSING TRIALS AND FINAL DELIVERANCE—REFLECTIONS.**

"I commend into you Phebe our sister," said the living and large-hearted Apostle of the Gentiles, "that ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succourer of many, and of myself also." The class of zealous and truly pious Christian females (for there are many counterfeits) of whom Phebe, in sacred writ seems a sample, is found in every age of the Christian Church; and, from the privacy of their sphere, their importance, like the vital but deep-seated organs of the natural body, is seldom perceived or thought of. The judgement-day alone will assign their proper place to all Christ's "little ones," even "to the least of these His brethren;" but it is pleasing, when opportunity occurs, through the press, of fixing and extending the remembrances of them among contemporaries. When restored from her dreadful trial, Elizabeth attained a large measure of spiritual comfort and assurance,

and her character settled down to that of a Phebe in her humble sphere—an assiduous succourer of the afflicted, a gentle Christian counsellor and friend to all. She was, at the same time, a constant attendant on public ordinances of worship, travelling to distant communions, as is usual in the Highlands, and as was the practice of Christians all over Scotland, till within the last fifty or sixty years. This good old custom, we may remark, by the way, the Highlands have received from the Lowlands, where it was an important means of reviving and maintaining religion in Covenanting and subsequent times. Yet some are so oblivious of history as to deem it a Highland peculiarity! As well might Presbyterianism be called a Highland prejudice. But to return—when attending at sacramental seasons in places where her acquaintances were numerous, Elizabeth would spend hours in procuring lodgings for strangers who had none, until ready to drop down with her exertions; then, at times, when the last of her acquaintances had their houses filled, from the few shillings in her possession, she would pay for others at an inn.

To minister at a dying bed is a solemn and arduous duty, the importance and weight of which is appreciated by few. In the words of an eminent divine—"The duty of Christians, around a known departing friend, is to summon up all their strength to believe on his behalf, and to apply the sure promises of the everlasting covenant; and, while helping him on in sentiments of humiliation for sin, and submissive patience under the mighty hand of God, to impress healing and consolation, and to rouse all his joyful powers to those exertions of faith, hope, and gratitude, whereby grace rises above the infirmities of languishing and dissolving nature. This is to be done, not by the deluding vision of the crucifix, but by the wise and powerful display of the glories of Immanuel, the sin-atoning Lamb of God; the Lord of life, the lover of immortal souls, the sovereign bestower of heavenly crowns and mansions." Such enlightened efforts of Christian benevolence towards departing friends, Elizabeth, on several occasions, made in her humble way. Some time after, she went to reside at L—, and was told of a young man, A. M'L—, being ill, and near his end; upon which she instantly, after secret prayer, set out to visit him through a snow-storm. On her way, she met a neighbouring farmer who told her he had died, but this she would not believe, finding encouragement in prayer or spiritual meditation to make the effort to visit him, and she pushed on. On arriving, she found the dying man still spared, in a pleasing state of mind, committing his soul to the Saviour, and longing to be removed. She retired for secret prayer at his request. On returning, he asked what she had got for him. "This," said she, "is what I got: 'The marriage of the Lamb is come, and his wife hath made herself ready!'" He rose in his bed and clapped his hands for joy. He afterwards adverted with concern to the state of the family, in which he saw no one but herself to conduct worship when he should be removed—a duty which she was strengthened to perform till after the funeral. He lived for a day or two after her visit, rarely elevated and filled with the love of Christ.

At another time, one N—'s wife in B—, was on her death bed. This person had been for many years a godly woman, but deeply tried by the violent temper of her husband; who, though religious, was a mere formalist, and, accordingly, a stranger to self-denial or Christian meekness.

We mention the circumstances to record the wonderful ways of the Lord. Some time after his wife's death, his conscience reproached him for the many times he had grieved and slighted so excellent a person, one superior to himself; when, through grace, the Pharisee became "the chief of sinners." He was transformed into an humble, melted penitent, some months before his death. "What knowest thou, O wife, but thou shalt save thy husband." But to return to his wife's last days. When visited by Elizabeth, she was disquieted by uncertainty as to what might be the issue of her illness, and she begged her friend's help in prayer, that the mind of the Lord might be ascertained. Elizabeth retired till next morning, when, on re-entering, some one said, "you have taken a long sleep to-day, Elizabeth!" "I have not got nearer a bed than this," was her reply—she had, it appears, spent the entire night in prayer for her friend! She told her friend her impression was that she should soon be removed, and remained with her, to give all the aid a Christian sister could in the great crisis. One Sabbath day, about a fortnight after, with little change perceptible on the invalid, Elizabeth hastened the necessary household arrangements to an unusual degree, and, when asked the reason, said, "He that shall come, will come, and will not tarry." Scarcely had they finished family worship, when the spirit of her beloved friend peacefully departed to the heavenly rest.

Many details could be given of her assiduity in every good word and work, and her widespread salutary influence, during the twenty years of peace and comfort which the Lord was pleased to give her, after her first tremendous trial. I might mention her Christian sympathy—how she has wept on hearing of sore trials coming on Christian ministers at a distance, just as if they were her nearest relatives; and her devotedness, never going to rest on the night preceding the Communion Fast-day, but uniformly spending the night in prayer. Her influence on young professors of religion around her was great, restraining and giving a right direction to their zeal, and promoting union among all who feared the Lord. In some cases, where persons have been ill, and their case mistaken by their relatives for mere bodily ailment, Elizabeth, after finding encouragement in some promise of Scripture in their behalf, has gone to visit them, found out the working of their minds, as arising mainly from conviction of sin, and not left them until they got some "rest for their souls" through the gospel. How valuable such an unobserved agency in a congregation! But the limits of this sketch require us to hasten to her last days, in relating which, our task becomes greatly more difficult and delicate.

Here there were "terrible things in righteousness," such as not one among the hundreds of the Lord's people, at least in our day, is subjected to: and here was a manifestation of the holy, and sin-avenging character of God, which requires reverence and godly fear to contemplate. To enter into it properly, we must premise some explanation of what appears to have been the defect, or weak side, of her Christian character. And this was mainly a deficiency in deep "poverty of spirit" (Mat. v. 3), and spiritual tenderness or contrition (Isa. lxvi. 2), proportioned to her attainments in comfort and joy. Hence, there was a want of watchfulness, not as to any obvious breach of the Divine precepts, but probably to the extent of undue liberty, "grieving that Holy Spirit of God whereby

night thus spent, by from forty to a hundred persons, crowded into the cottage and outhouses of the family, must be a disgraceful scene, having believers are sealed unto the day of redemption." Here, then, the enemy appears to have laid his snare, as he usually does on the weak side of the Lord's people. He allured her through unwatchfulness, together with her native kindliness, into a slight compliance with the ungodly, and then when conscience awoke, tempted her to conclude herself an apostate, till he drove her once more to utter hopelessness and desperation!\* But, blessed be God, who overruled the temptation for wise and holy ends, bringing her through the furnace to her eternal rest, and turning the malice of the enemy<sup>†</sup> against his own accursed cause, in the terror struck upon careless spectators by the extraordinary example.

We have, at the outset, referred to the gradual uprooting of ungodly and barbarous customs in Stratherrick, which the progress of gospel light, for the past half-century, has been effecting. The gospel everywhere civilises multitudes, whom it does not convert, and by that outward influence, makes way for, and protects its rarer and nobler work, as the means of conveying saving grace. "Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people." Ungodly customs, both among rich and poor, are unquestionably stumbling-blocks in the way of the salvation of souls; and the keeping up of such customs appear plainly marked by a providential rebuke, when, for countenancing them, the Lord smote one of His children in the way we are about to relate. It reminds one of the extraordinary Scripture example, 1 Kings xiii. The "man of God from Judah" was forbidden to countenance the idolaters of Bethel, and, having been enticed to do so, was slain by a lion, on his way home; while, in the end, his character, as a true servant of God, though in error, was vindicated in the miraculous protection of his mortal remains.

The only remaining custom in Stratherrick of those we have referred to, is that of having riotous and intemperate festivities at weddings. Balls for dancing are condemned by all who fear the Lord, but the evil is enhanced by an expedient which the poor have had recourse to for enabling them to meet the expense. This is the disgraceful custom termed the "Penny Wedding," a practice condemned by the worthies of the Scottish Church, at the time of the Second Reformation,<sup>‡</sup> and disused among our Scottish peasantry, except in some remote localities, such as parts of the Highlands. The "Penny Wedding" is so called, from a contribution being levied from each guest, to pay for the spirits used, after which the night is spent in drinking and dancing. Sometimes a second levy is deemed necessary, and the orgies thereupon continue until morning. The practice of payment swells the number invited beyond all reasonable or manageable bounds, removes the restraint of rustic politeness, and leads the thoughtless young men to drink the harder, under the idea that they must have value for their money! A whole

\*The correspondence of the case here to another of Bunyan's portraits, the pilgrim straying into Bye-path Meadow, and falling into the hands of Despair, is more obvious, though not more instructive, than that pointed out at our earlier stage. It may be mentioned further, that, like the pilgrim wearied and foot-sore by a rough road, when they turned aside, Elizabeth's watchfulness was relaxed by the lassitude of recent ill health at the time.

‡Acts of Assembly, 1645, 1649, 1701.

widespread and lasting, though unobserved, effects in a district, demoralising and hardening from the fear of God. Such a wedding happened to be in Elizabeth's neighbourhood in the winter of 1855, the first that had been for some months, and with the aggravation that it was conducted thus, in spite of pointed warnings from the pulpit and in private. - Poor Elizabeth went by invitation, not by any means to the drunken festivities, but only to breakfast, in the family the following morning. While there she saw a number around the table intoxicated; she heard profane language, but failed to reprove it; when family worship was proposed, but demurred to, in consideration of the drunken conditions the company was in, she acquiesced. She spent the day there, but before she left, these awful words in Hebrews vi. occurred to her mind—"It is impossible for those who have been once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost," etc., "if they shall fall away, to renew them again unto repentance!" The slip was slight, being no more than an unusual compliance by a godly person with "the course of the world;" but at such a precipice, the fall proved tremendous.

Elizabeth came home in a confused, desponding state, in which she continued for some days; endeavouring, but in vain, to sustain her failing hope by the promises of Scripture she used to find comfort in. Perhaps she was not precisely aware of the cause of the Lord's controversy with her; at all events, she did not confess it to others, till some weeks after her trouble was at its height. The slip was outwardly so slight, as often happens in the falls of the Lord's children, that conscience, for a time, might not be enlightened enough to perceive it—nay, would be disabled from doing so by the darkness and confusion arising from guilt. And here the ever-watchful enemy found his advantage, in preventing ingenious confession, which might, at the throne of grace, be so soon followed by pardon and healing (Psalm xxxii. 3-5). Her Christian friends also were at a loss to discover the occasion of her temptation, or the proper mode of dealing with her; her connection with the wedding having passed with little notice. To one of those conversing with her, who referred to the Saviour's character—"He's my Beloved still," she sweetly said, "although forsaking me." At the same private interview, being prevailed on to engage in prayer, in asking a blessing on food, she prayed with the unction, richness, and humble reverence characteristic of an experienced Christian, but in a tone of deep sadness. Soon, however, the temptation gathered strength, till her mind was filled and absorbed with terrors: her moans and cries resounded for days and nights continuously. "Oh, what shall I do! Oh! oh! oh!" To friends, urging on her notice, the merit and power of the Saviour, she replied with the terrible arguments common to all such tempted souls, who think they have committed the unpardonable sin—"Ah, but He is not wont to save those in my condition!"

But a lower depth still was before her, ere it pleased the Lord to "send from above and draw from the mighty waters" this poor erring disciple. It must have been an extraordinary strength of grace vouchsafed to "Heman the Ezrahite" (Psalm lxxxviii.), and doubtless to many believers since, after that pattern\* in holy writ—which enabled him to

\*We are aware that some evangelical writers of late years understand that extraordinary psalm of the Saviour's sufferings. We much doubt if it has any relation to these, even typically, but its language primarily, at all events, describes, not the sufferings of the sinless and divine Redeemer, but of a redeemed sinner, a believer under spiritual desertion.

maintain patience and resignation in that dreadful, long-continued furnace, so that he continued to cleave by appropriating faith to him as his God, whose "wrath lay hard upon him, and who afflicted him with all his waves." It must have been an extraordinary measure of the Spirit of Christ, which brought a sinner to such near conformity to the Great Sinless Sufferer. To these blessed attainments poor Elizabeth did not reach, and, accordingly, when "the arrows of the Almighty" were felt within her, and the Tempter was permitted utterly to raze the foundations of her hopes, then the corruption of nature—"the carnal mind which is enmity against God"—broke fearfully out. Oh! what a heart has man, when the great deep of its corruption is broken up, even in those who have the "new creature in Christ Jesus" formed and developed in them.

It was certainly an extraordinary and perplexing triumph of the enemy, we were now called to witness, to hear the language of desperation and rebellion—the very language of hell—from one who had given ample evidence for perhaps forty years of being a true fearer of the Lord. It loosened, I confess, my own sentiment of affection for her as one of the Household of Faith: I began to question whether the case might not be one of real apostacy. Nor was the painful severance of affection entirely healed until her happy deliverance; when it became evident that though "sifted," her faith, through the prevailing intercession, had still, as to its root in the soul, not failed. On the other hand, it might be a relief at times to consider it a case of insanity or monomania; but this, so far as involving non-responsibility (the only view in which the supposition was of any value), was scarcely tenable when we considered the strength of reason and intelligence which appeared throughout. She knew and could name every visitor, conversed on some few occasions on the cause of her trouble, which she declared to be as I have stated above, and manifested the full possession—overborne by mental agony—of any faculties called into exercise. We were thus compelled to regard the case as one of Temptation, only rendered more extraordinary and appalling from being made visible by its violence, instead of being, as is usually in mercy provided, locked up in the breast of the poor sufferer.†

For more than eight weeks did the dreadful furnace continue, during which time she scarcely tasted any food, or anything but water. The affectionate solicitude of neighbours and Christian friends was severely tried, but happily maintained, arrangements being made for watching in

†That no new thing happened to poor Elizabeth, will be felt by every experienced Christian, but it may perhaps obviate prejudice in some, if we extract a few lines from a well-known and eminent divine of the English Church, of almost our own day, the Rev. John Newton. In one of his admirable Letters, that on "Temptation," after explaining various gracious ends that the Lord has, in permitting those dreadful and grievous assaults of the powers of darkness, he says:—"I should now proceed to offer some advice to those who are tempted; but I am ready to say, To what purpose? When the enemy comes in like a flood; when the very foundations of hope are attacked; when suspicions are raised in the mind, not only concerning an interest in the promises, but concerning the truth of the Scriptures itself; when a dark cloud blots out, not only the sense, but almost the remembrance of past comforts; when the mind is overwhelmed with torrents of blasphemies, unclean, or monstrous imaginations, things horrible and unutterable; when the fiery darts of Satan have set the corruptions of the heart in a flame; at such a season, a person is little disposed or able to listen to advice." such is the testimony of an enlightened and judicious divine, who professes to derive his acquaintance with those peculiar trials more from observation than from actual experience. It is mere narrow-mindedness, combined with carnality which seeks to explain away such things on natural principles.



turn beside her all that time. One excellent person, who had herself known the deep waters of despair, took the principal management as a nurse; "a dreadful post of observation," but although "darker every hour," it was nobly sustained. We mention this, in order to stimulate to the utmost vigilance and effort, the friends of any spiritually tempted persons under whose notice these pages may come; as we have known a sad case the very same year, in a Scottish town further south, in which a slight relaxation of attention was followed by the wretched individual (formerly an office-bearer in a Christian Church) effecting self-destruction.\* Let the friends of poor tempted souls fulfil the important trust of ministering to them in all respects, with unremitting vigilance. Let them look to the Lord for strength for the arduous but sacred duty. If the command is binding on all professing Christians, how emphatically on personal friends and neighbours. "Remember them that are in bonds, as bound with them, and them that suffer adversity, as being yourselves also in the body."

(To be continued.)

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\*Ere the same year closed, a still more melancholy case occurred in the death of that Christian philosopher and man of genius, Hugh Miller; though his case appears to have been insanity, from overworking of the brain, not spiritual temptation. But every such case reads an awful warning to the friends of those whose minds are unbalanced, from whatever cause, to spare no effort in watching over them.

### Notes and Comments.

*To our Readers at Home and Abroad.*—By the time this issue is in the hands of many of our readers they will either be on the threshold of a new year or have entered it. We had fondly hoped a year ago that peace would have been restored ere we entered on 1945. This was not to be and the reason is best known to the Ruler of men and nations. The dreadful carnage is still proceeding and God has not yet said to the Sword "it is enough." Scarcely a home throughout the land has escaped sorrow and gnawing anxiety for their dear ones snatched from them in the days of early manhood. We extend our heartfelt sympathy to all who are being reminded by the passing year of the vacant places in their homes and also to all who are in constant anxiety. May the Lord Himself comfort the bereaved and be a present help to all who feel the need of His care and keeping for themselves and those that they love more than ever they did before. We think especially at such a time of those young men and women called up in their country's service. May the Lord bless them and bring them back in safety if that is His divine will.

*The National Union of Protestants.*—We have received the first Annual Report of this newly-formed Protestant Society which professes to have as its objective "to secure the restoration of the Protestant Reformed Religion and the cessation of all illegal Roman Catholic doctrine and practices in all churches of the National Church [Church of England] culminating in Revival and a new Reformation. The Report says, among other things, "Our prayer from the first has been, 'If thy presence go not with us carry us not up hence' (Exod. xxxiii. 15)." Mr. Hetter gives an account of the origin of the Society and its objectives. There is much need of a virile Protestant Society which will proclaim the great

doctrines of the Reformation. The Secretary's address is 55 Gloucester Road, Kensington, S.W.7., from whom literature and other information may be obtained.

*No Religious Liberty in Spain.* The World's Evangelical Alliance, has addressed a letter to all M.P.s. After recalling that religious liberty is included in the second of the "Four Freedoms" laid down by President Roosevelt, the letter says that at present "religious liberty does not exist in Spain," although in 1937 General Franco promised, through the Spanish Ambassador in London, that in the event of a Nationalist victory in the Spanish war he would grant full religious liberty. "The promise," adds the letter, "has not been fulfilled, and the religious conditions are such that nearly all Spanish Protestant places of worship are closed. A number of pastors and evangelists have been executed, also a far larger number of Church members; and no Protestant religious meetings, public or private, are allowed in the greater part of Spain.

*Bible Society's Stock Confiscated.*—"Except for the Roman Catholic version, with notes," the above letter continues, "the Bible is not allowed to be printed or circulated; in fact, a large number have been destroyed. The stock of the British and Foreign Bible Society in Madrid, amounting to 110,000 copies of Bibles, Testaments, etc., has been confiscated. Foreign missionaries have been obliged to leave the country, while about two-thirds of the Spanish pastors, evangelists, and colporteurs have been exiled, imprisoned, or executed as indicated above, while a number have died in prison.

"Children of Protestant parents are compelled to learn the Roman Catholic catechism and to worship images of the Virgin Mary; in many places attendance at Mass is compulsory in order to procure employment. Just recently a young Protestant has been sent to a concentration camp, with hard labour and low diet, for refusal to attend mass."

The letter concludes:—"Spain will be in the future dependent upon the good-will of the Allied Nations, and while we realise that direct intervention in the case of a neutral State may not be possible, it should not be difficult to make it clear to General Franco and others that such good-will cannot be counted on unless she abandons those practices which are completely contrary to the principles for which the Allies are fighting, and which are part of the Four Freedoms already quoted."

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### Church Notes.

*Communion.*—January, last Sabbath, Inverness. February, first Sabbath, Dingwall. African Mission. The following are the dates of the Communion:—last Sabbath of March, June, September and December. Note. Notice of any additions to, or alterations of, the above dates of Communion should be sent to the Editor.

*Ordination of Rev. Edwin Radasi.*—Mr. Radasi, according to notice in our November issue was ordained as a missionary at Lairg on 1st December. A fuller notice will appear in our next issue.

*Appeal from Lochcarron Congregation sanctioned by Western Presbytery.*—A. D. Macleod, Moderator; D. M. MacDonald, Clerk.—Our Lochcarron

congregation, now a sanctioned charge, separate from Shildaig, being without a manse, have resolved either to purchase a suitable house should one become available or to build one when possible. The cost will be considerable but the congregation is confident that with the help of friends throughout the Church it can be met.

Appeal is therefore made to friends of the Gospel who feel disposed to help. "And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service. . . ." (Exodus 36 21.)

Donations will be gratefully received and acknowledged by Mr. George Ross, The Schoolhouse, Strathcarron Lochcarron.

### Acknowledgment of Donations.

Mr. J. Grant, 4 Millburn Road, Inverness, General Treasurer, acknowledges with grateful thanks the following donations:—

*Sustentation Fund.*—Mrs. N. C. McK., Grosse, Ile., U.S.A., £2; Jas. McL., R.R.4, New Westminster, B.C., £3; Anonymous, Strontain, £1 10/-; Mrs. C. McL., Crianlarich, 10/-; "A.M." o/a Beaulieu Congregation, £2 10/-.

*Aged and Infirm Ministers and Widows and Orphans Fund.*—Mrs. McK., Grosse, Ile., U.S.A., £1.

*Organisation Fund.*—Mr. Jas. McL., New Westminster, B.C., £1 15/-; Mrs. McK., Grosse, Ile., U.S.A., £1.

*China Mission Fund.*—Mantlepiece Mission Box in Assyt, £1 10/-; Anonymous, Halkirk, £1.

*R.A.F. Benevolent Fund.*—Mr. J. A. McL., Ardmair, 5/-.

*Magazine Fund.*—Unapool Friends, per Mr. J. Clark, £2.

*Jewish and Foreign Missions.*—Mr. Thos. McD., Brock, Canada, per Rev. James McLeod, £11 3/-; Mr. Jas. McL., New Westminster, B.C., £3; Mrs. N. C. McK., Grosse, Ile., U.S.A., £2; A Mantlepiece Mission Box in Assyt, £3 10/-; Mrs. Corbett, London, £2; Lewis Friends per Rev. E. Radasi, £1; Anonymous, Halkirk, £1; Miss M. McK., Union Road, Inverness, per Rev. W. Grant, 10/-; "Thanksgiving," per Rev. N. McIntyre, £1.

*Synod Statement Fund.*—Mr. J. Ross, 1162 Dominion Street, Winnipeg, 9/-.

*F.P. Magazine Free Distribution Fund.*—Mrs. Corbett, London, £1; Mrs. McCuish, Elmbank, Millport, 5/-.

*Literature to H.M. Forces Fund.*—A. M., Portgower, per Rev. W. Grant, 5/-; Mrs. Gruer, Inverness, per Rev. W. Grant, £1; Mrs. M. Macrae, Ardree, Lochinver, 7/-; Mrs. J. MacPherson, 7 Porthenderson, 2/6; Miss E. Mackenzie, Gordon Arms Hotel, Gordon, 12/6; The following per Rev. W. Grant:—Misses Murchison, Inverness, £2; Mrs. Mackenzie, Union Road, Inverness, £1; An Old Friend, 10/-; Mrs. Guthrie, Purley, Surrey, 12/6.

The following lists have been sent in for publication:—

*David, Stratherrick and Tomatin Manse Building Fund.*—Miss Cameron, Farr, acknowledges with sincere thanks a donation of £2 from Mrs. McK., Inverness.

*Fort William Church Repairs' Fund.*—The Treasurer acknowledges with grateful thanks the following donations:—Friend, Skye, £1; Aliquis, £2.

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