

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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The Russian Tailor.*

"I like a godly workman," said a well-known author, and I say so also. There are some godly workmen who are as honourable as any in the nation; their fine qualities and holy practice can be observed in all the principal duties of life and they shine as bright lights in the world. These have a powerful influence over mankind and to the benefit of Britain and the world they are becoming more numerous. Much that is done for maintaining the Gospel in our own land and for spreading it in other countries is done by the hands, tongues and purses of the families of religious tradesmen.

Among these excellent people I place my Russian tailor.

His brief and simple history has often been declared to many who were greatly impressed by it and not a few have confessed that they benefited much by his example. I shall now tell his story in a more durable manner in the hope that readers as well as hearers may find it profitable.

When he was a very young man he visited England and resolved to become a sailor. He became a seaman first on the slave ships from Liverpool and from time to time made six voyages from the coast of Africa to the West Indies. He gives a terrible description of the cruelties associated with the slave trade. He was "*in deaths oft*" both amongst black and white men but God preserved him.

After this he entered the Royal Navy in the King's service and was with Nelson at the battle of the Nile. Owing to the loss of one eye in the battle he was paid off; and it is a sad reflection that the dying scenes he witnessed in the slave ships and the narrow escape he had from death in the battle where he lost his eye did not arouse in him any sorrow for sin or desire to prepare himself to meet his God. No, his stony heart only became like adamant. There was no pious friends near him in these conditions to warn, exhort or plead with him. There was no man of God to guide him to the Saviour who could "open his eyes and turn him from darkness to light from the power of Satan to God, to obtain the pardon of sin and an inheritance amongst those who are sanctified" Acts 26: 18. How sad is the condition of those who are in this state! How deplorable is the common lot of the sailor; especially when he is a long time from home without a Sabbath or preacher to remind him that there is a God.

*The above is a translation of a Gaelic article that appeared in the Magazine many years ago. We consider it well worth republishing.—D. M. Macdonald.

Surely the condition of these men should rouse the zeal of the church to make every ship a "Bethel and the heart of every sailor a temple of the Holy Spirit!"

When he was discharged from the Navy and had spent all his money he started work at his old trade and lived quietly ashore. After working as a wage-earner for some time in London he went to St. Petersburg now called Leningrad and became a supervisor in a large tailoring business but he took with him so much of the seaman's nature and became at times so troublesome, accompanying his remarks with such dreadful oaths that his master had to dismiss him. He then set up in business for himself and entered the honourable estate of marriage, becoming very respectable and prosperous in business.

I became acquainted with him in this manner:—When speaking to one of my congregation on a certain occasion he said to me, "I met a little ago a member of the Russian Church who is a very fine Englishman. He was in England and speaks our language well. If you want anything done I would like you to give him the job." "I asked what his trade was" and "he replied that he was a cloth merchant and Tailor very successful in business."

Some months afterwards one of my young friends went to England and on his return brought me a fine piece of Yorkshire cloth for a coat and I sent it to the Russian tailor to be made; he did not take long to finish it and he came with it to my house himself. At that very moment I was transacting business with a gentleman and I therefore said to the tailor, "Sit for a few minutes and I will come to you; meantime read this tract," and I then put the tract in his hand.

In a short time I was with him and paid his account. When he was leaving he said, "I hope you are pleased with your coat." "I am well pleased with it," I replied; how are you pleased with my tract?" "Oh," he said, "I never at any time trouble myself with books."

"Do you not," I said, "I am sorry for that, man. You are now becoming an old man and if you do not trouble yourself with books I am afraid there is something else you are neglecting." "What is that, sir," What about your precious soul? "What shall it profit a man should he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16: 26. "Ah!" he said, "I think I know what you mean; you think that I should become religious." "Yes, that is just it." "Bless you," he said, "it would be impossible for me to carry on my many business interests if I were to become religious." "I wonder at you, man; how could religion spoil your business?" "Why, if I were religious I would require to go to church on Sabbath." "Truly you would go there; yes, indeed, you would rejoice when Sabbath would come in order that you might hear something about God and His salvation." "Well, I tell you, that it would be impossible for me with my business; I have thirty lads working and I pay the most of my accounts and receive most of my money on Sabbath; it is my busiest day." "What did you say? that you never go to church." "No, never at any time." "This is worse and worse. You said you were not reading good books; and you are not going to church; you may be sure of it that you are going to hell. I have long been of the opinion that a man would not go to heaven who did not read

the Bible or go to church; but I am certain that the man who despises these will not go to heaven." "How do you manage to live? Do you believe there is a God?" Then he looked angrily at me and said, "God! O man, God! Did you ever see God?" Then I trembled thinking how low a man can go in wickedness and said, "I have not seen God but I have seen you and you are one of God's works." "Very good," he said, "when you meet with one who has seen God be so good as to inform me. Good morning to you."

The old man then took his leave of me and I did not see him again till I met him at the funeral of the friend who introduced me to him. This amiable man was struck down by a violent fever and died. There was great mourning for him. At the funeral service there was a large gathering and I addressed them on that beautiful verse, "They took away his body and buried him, and came and told Jesus" (Matt. 15: 12). Many wept, and among them I saw the Russian tailor with the tears streaming down his aged cheeks but I could not tell whether it was anything I said or the death of my friend that affected him so much. The Sabbath after this I saw him present in Church; also on the second and third. This was very wonderful to see yet I was afraid to call on him lest he should be offended and stay away altogether; but I said to one of my friends, "Did you see Mr. B——." "I did and I can tell you something very pleasant about that old man." "Indeed! what is it?"

"He has purchased an English Bible and says he is determined to read it; yes, and to read it all through to see if what you say is true." "Therefore," I said, "there is hope concerning him. There is often hope of a man when he begins to read the Bible earnestly."

I now found him attending the week-day services as well as the Sabbath ones and I frequently saw his face lighting up with joy but I never spoke to him until a certain Saturday evening. I was sitting in my study when my wife came in saying, "There is a stranger asking for you," "who is he?" "I don't know but I think it is the Russian Tailor."

Accordingly I went out and I saw him before me. He began saying, "Saturday evening is not exactly the time to call on you Mr. —— but I have a little business to do with you." "What business, sir?"

"One of your hearers had the desire to give you a new coat as a gift and I have taken to you. I trust you will not be angry." I replied, I have not been accustomed to be angry with anyone and certainly not with anyone who would give me a new coat; I pray you, who is the kind friend that has done this?" "Ah!" he said, "that is part of the business; he does not like to tell you." "Is he a young man?" He replied, "No." "Is he an old man?" "He is an old man with a grey head." There he stood by my side and his hair as white as milk but it never dawned on me that he was the man. "Maybe, sir, you will tell my wife who did this." "I shall, I am not obliged to keep it secret from Mrs. ——." Then I left them and he told my wife that it was he himself who gave me the new coat. As might be expected I was soon informed; and very strange were the feelings that passed through my mind about the matter. Some days afterwards I met him on the street and I said to him, "Now, I know to whom I am indebted and I am greatly obliged to you for your kindness but tell me what moved you to give me this coat?" At once his

tears began to flow and he said, "Ah, sir, were it not that God changed my heart I would never have thought of giving you the coat." "Thank you," I said, "for that explanation and if the coat has a connection with a change of heart then its value is beyond price." Then he gave me an outstanding proof that his heart was indeed changed. He began to ask me advice concerning the spiritual welfare of his workmen. "I have a desire to ask you, sir, what I should do for my lads; I have great pity for the condition of their souls. What do you think I should do for them? Ought I to give them the New Testament?" I rejoiced to see this token of spiritual life in his own soul and I urged him in every way to give them the Scriptures. This encouraged him. His youth was renewed like the eagles. He speedily returned home and called his lads together saying, "I have a certain thing to tell you, my lads, then turning to one of them he asked, "Can you read." "I can, sir, read Swedish." To another, "Can you read?" "I can read German, sir." To the third, "Can you read?" "I can read Finnish, sir." To the fourth, "Can you read?" "I can read Russian, sir." On ascertaining how many of his workmen could read and the languages they could read he came to me saying, "Now, sir, I lack a certain number of books in so many languages; and I am determined that on one in my employment who can read shall be without the blessed New Testament."

Reader, think of the change of habits that would take place in the world if our workmen, merchants, and tradesmen would follow this example! This investigation led to the discovery of other things. He discovered not only who could read but also those who could not and for them he bought spelling books and he sent the readers to instruct them; for he determined that neither man nor boy in his employment who could not read would be without instruction.

Above all this he spent frequently half-an-hour in the evening with them reading and expounding the Scriptures. This was an uncommon, pleasant, and affecting sight; the old man would mention a chapter, then they would all read the same verse in their own tongue and their master would give a brief explanation in Russian, which all would understand. In this way a change came over the family as great as that which had come over the master. Instead of being defiled by worldly work on the Lord's Day every day was now like a Sabbath. Prayer, praise, and godly edification were in practice daily. The voice of joy thanksgiving and praise were heard in the tabernacle of the righteous.

During the course of the next two years I knew no one who read so much of the Bible as M. B—— and his joy at times was so great that it might be said, "he rejoiced with joy unspeakable and full of glory" (1 Peter 1: 8). His religion made him a happy man. From this time I watched his growth in religion with close attention and pleasure. His conversion was not a common one and I often rejoiced in heart on hearing the great and glorious thoughts he had about the Lord Jesus Christ. He was a stranger to the controversial opinions that people have concerning the doctrines of the faith. He took his religion direct from the Bible and he thought that every person should have thoughts and feelings such as he himself had; but on a certain evening he found he was mistaken. He happened to be walking home from public worship with an English-

man who was a half Socinian* when they began to speak about the sermon. "What do you think of it?" asked my friend. "My opinion of it," replied the Englishman, "why, my opinion is that there was far too much about Christ in it." This startled him. He stopped, and shouted, "Too much about Christ, O man! You frighten me. Too much about Christ, O, man! He is everything to me:—Wisdom, Righteousness, Sanctification and Redemption (1 Cor. 1: 30). Too much about Christ, why, I shall sing His praise for ever."

On the following day he called on me and asked if they were numerous who had such low opinions of his Saviour, and I said to him, "They were." "My misery!" he remarked, "that men are so blind. Taking upon themselves to be wise they are made fools of. It is no wonder they are unhappy." This reveals to us the hidden spring from which his happiness flowed. God gave him steadfast joy and a good hope through grace and he went on his way rejoicing. He could not be otherwise than happy; and I really believe that Christians would be generally much happier than they are if they would think oftener of Christ and His claims on them.

Yet, although he was happy he was not satisfied with his attainments. Perhaps this may be considered an opinion contrary to the truth; but I shall explain it. He believed that there was a height, a depth, a length and a breadth in the love of Christ which he had not so far got to know but which he was eager to experience; therefore, like a man running a race he pressed on continually for the reward. For that reason he was remarkably diligent in performing religious duties when he had the opportunity. For a short time in the summer I went out to the country about nine miles with my family and I kept worship on a week-day evening in a room. On one of these evenings just before the worship my friend was seen to come in. I said to him, "This is a long distance for you to come, friend; I hope God will meet with you and bless you." "O, sir," he replied, "God met me on the way and He came with me so that I am already well paid for coming." This is how he spent his life; so that at home and from home in secret and on the highway he was likely to enjoy frequently the presence of God.

Often when thinking of the wonderful conversion of this man, I thought he typified the language of the poet, "Lions and wild beasts shall grow like lambs gentle and harmless."

Those who only knew him in recent years can scarcely understand the sort of man he was when he said angrily to me, "Did you ever see God?" But ungodly men who knew him in his unconverted state wondered greatly at the change which had come over him. One example will suffice us. A certain Russian gentleman went on a voyage to England and returned one summer to see his old friends. The vessel on which he sailed was in charge of a captain who prayed and kept worship daily in the cabin of the ship. The traveller could not avoid being present at prayers although he had no liking for them; indeed they were often a matter of dispute when the gentleman endeavoured to overthrow the religion of the captain by mockery. At last the voyage ended and the voyager proceeded to

*Socinians deny the divinity of Christ and also the Trinity maintaining that there is only one person in the Godhead.

Petrograd (now Leningrad). Mr. B—— used to be his tailor and he called on him and spoke about the fashions at the same time swearing, etc., etc.

At one time this was the very thing that would please my friend but now he had no pleasure in such talk. It was not only unpleasant but positively offensive to him. The grace of God that bringeth salvation was revealed to him teaching him to deny ungodliness* and worldly lusts and to live soberly, righteously and godly in the world. He told this freely to the gentleman and offered to read a chapter to him which he could not refuse. Then he offered to pray with him and he could not refuse. This sight filled him with wonder. He could not mock now. This experience affected him so much that he sought the captain and told him the whole matter saying, "Now I know that there is reality in religion. Before I saw the Russian tailor I was of opinion that you and religious people were all hypocrites; but I cannot be of that opinion any longer. You will have to accompany me to see the man." The captain agreed with this and he afterwards told me the great happiness he felt in the fellowship of this good old man. Oh, what a mercy it is to be able to bear such faithful testimony for God! What a privilege to be able to establish such a testimony in the heart of an unconverted man! What a commentary this is on that verse, "Let your light so shine before men that they may see your good works, and glorify your father which is in heaven" (Matt. v. 16). As he became more acquainted with the Bible he was introduced to another world. He lost his enjoyment in the "*pleasures of sin*" but the discoveries he made in the Bible often filled him with great joy. It is my opinion that those who know the Scriptures from their childhood have no idea of the happiness and wonder that came into the mind searching for light when such a person hears for the first time in his life the effecting history of our Lord and Saviour. Such was my friend. He was born again when he was old and with the new birth he began to read the Bible; and he often called on me to speak about the glorious revelations given him; after speaking of them he would ask me with the simplicity of a little child, "Did you ever hear anything so beautiful before?" The lovable old man! It was all new to him, and he thought it should be new to me also! But alas! in comparison with him I was so accustomed to these things that my lack of feeling often made me tremble. Oh! how happy we should be if we could retain in our minds the freshness of our first warm spiritual affections!

But the Bible was not the only book from which he was learning. He was a spiritual bee. He gathered honey from every flower. See an example from what follows. When I was on a certain occasion preaching to young people I exhorted them to store up what they heard in these words:—

"A guilty conscience peace could not have
Its filth ne'er cleansed could be.
With blood of animals sacrificed
On altars that ceased to be.
But Christ the lamb from heaven,
All guilt removed hast,
His sacrifice more glorious is,
More merit his blood has."

The old man took a hint from this and he learnt the hymn; then he came to me saying, "I have learnt the hymn." "What hymn?" "Why, the hymn you advised the young folk to learn; and I thought if it was good for them it must be good for me also. Shall I repeat it?" "Do, if you please." Accordingly he began and proceeded confidently until he came to the third verse when a tremor came in his voice and in repeating the fourth verse:—

"When I look often back upon
Each heavy burden of guilt,
Endured upon the cross by Thee
My guilt therein I see."

The tears burst forth and he could proceed no further. This was to me a moving and affecting sight; the grey head, the trembling voice, the blind eye, the flood of tears, and the holy zeal, all combined together made an exhibition as pleasant as ever I beheld. I would now like my reader to see him engaged on the blessed work of spreading the truth of God. It is often said that charity begins at home but it does not stop there. This was the case with Mr. B—. His first care was to make his calling and election sure with all diligence. Then the care of his family: after that the care of the congregation and finally the care of every person whom he could reach. To reach the last class he was much engaged in spreading booklets and Scripture portions exercising considerable ingenuity in discovering ways to spread them.

On certain days it is customary for the tradesmen in the capital of the Empire to meet in the Guildhall in order that each trade may advance its own interests. These were harvest days for the good old man. A day or two before the meeting of the Guilds he would come to me saying, "I want some booklets in different languages. This is to be a great day in the Guildhall and I want to make a good use of the opportunity. Give me as many booklets as you can for a guinea. Then when the business would be over he would return giving me an account of what happened: "Terrible work yesterday, sir, in the Guildhall." "What was it?" Some took the books and tore them in pieces stamping on them with their feet before my eyes. Others took them and flung them in my face saying, "What business have you with my faith?" "A number threw them in the fire, but I am not disheartened, sir. I will attempt it again at the next meeting. I will never give it up. Oh, never! Not one of them was such a great sinner as I was. And if the Lord Jesus Christ could humble himself to lay hold of such an old rebel as I was and to change my heart do you think that I shall lose heart? Never, I shall labour for Christ till the day of my death!"

Was this not apostolic? He knew that the same mercy that had been bestowed on him was able to soften the hardest hearts and to cleanse the foulest; for that reason he never became disheartened. Without doubt he became an outstanding helper of the Tract and Bible Societies.

His kindness to me was great and frequent. He gave me regularly every year a new coat as a token of goodwill and when he gave me the last coat he uttered these striking words: "To you, sir, accept this as a token of my love; and remember that it is a trophy of God's grace as great as the idols sent home from the island of Tahiti.*"

*Tahiti is an Island near Australia and the cannibals in it were converted from idolatry by the Gospel.

Oh! what joy the converts of Tahiti shall have in meeting this old Russian tailor before the throne of God! What great happiness they shall have together singing, "Worthy is the lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing; for thou hast redeemed us to God by thy blood out of every kindred and tongue and people and nation!" Rev. v. 12, 9.

Are there not many lessons that might be learnt from the short history of this good old man?

I. There is encouragement here for those who may be endeavouring to lead old sinners to repentance. To turn a sinner from the error of his way and so to save a soul from death and cover many sins is a great work and there are many formidable obstacles in the way. Can the Ethiopian change his akin? Can those who are accustomed to do evil do good? Is it possible to change habits of sixty years? Who is sufficient for these things? To everyone who sees these difficulties I would say, "Take courage." Look at this old sinner and go on with your endeavours without doubting. You cannot meet with any men more unlikely to become a true and earnest Christian than he was at one time. Think of the hardness and darkness of his heart when he said to me "Did you ever see God?" and then see him instructing his workmen, disputing with the Socinian, and attempting to convert hundreds together: and then say, "Is anything too hard for the Lord?" Oh! no. Therefore seek the worst in your neighbourhood and guide them to the lamb of God that taketh away the sins of the world. Remember the worse a man is the more he needs your help; and the older the sinner is the more he needs help quickly and without delay. If you were to see a man sinking in a river, you would realize if you were to help him you would have to do it at once or it would be too late. That is exactly the condition of old sinners. If they are not saved now they shall never be saved. They shall soon disappear.

II. The happy change that came over this old man is an encouragement to old sinners to seek the same blessing. This, my old friends, is a great inducement to you not to spend your lives as you have hitherto done but now at the eleventh hour to seek mercy. The hoary head is a crown of glory if it be found in the way of righteousness; but is it not a terrible spectacle—a grey-headed sinner unprepared for death and unfit for heaven?

This was at one time the condition of my old friend in Russia; but he forsook his sins. He parted with his sinful companions. He cast himself on the mercy of Christ for salvation. It was a pleasure for him to go aside from the world and to pour forth his heart in prayer before God; in this way he became happy and then he laboured to make all about him happy as well. He neglected holy things when he was young but now he determined to work for God when he became old. He knew that he had only a short time to labour and he did as much as he could and did a great deal in a short time. There was nothing that seemed to make him change his resolution. When he met with difficulties they only made him more active in his labours. "I am not discouraged," he would say, "I shall never give up! Never! I shall work for Christ till the day of my death." And ought not his example to encourage you to do the same? If God had mercy on him he can have mercy on you if you ask him. If God made him happy can he not make you happy also

if you would pray to Him? If God made him useful, could he not make you useful also if you would ask that of him and make use of the means appointed by God to do good? Without doubt He would do that, therefore come to a decision about it. When Jesus calls you, answer him. When Jesus invites you, run to Him. When Jesus offers a free pardon hold out your hand to receive it and when you have received it then sing aloud, "O, Lord, I shall praise thee; though thou wast angry with me thine anger is turned away and thou comfortedst me. Behold, God is my salvation, and I shall not be afraid" (Isaiah 12: 1, 2).

III. There is an attractive outstanding reason here for consideration by young religious people.

On a certain morning when he met me he said, "I am greatly concerned about the souls of my lads, tell me what I should do for their souls." Think on this. Oh, what a change would come over Britain speedily if every godly workman in her would feel like this man. What did his anxiety lead him to? My booklet will tell you that. And I have scarcely ever seen anyone with "earnest feelings" that did not result in good being done.

Matthew Henry says, "That earnest affections produce edifying words," and we see that this is true from the habits of this good old man. And if he in his old age planned and accomplished so much how much more you can do who are in the morning or mid-day of your lives? Try. Yes try and "whatsoever thine hand findeth to do do it with thy might" (Eccles. 9: 10) taking the purpose of the old man as an example, "I shall work for Christ to the day of my death."

Notes of a Sermon Preached on Sabbath Evening at Plockton Communion, July, 1945, by Rev. A. Beaton, Gairloch.

TAKEN DOWN BY A HEARER.

"How long shall thy vain thoughts lodge within thee"? (Jeremiah iv. 14.)

We can consider for a short time, as we may be enabled, the last part of the verse, the words: "How long shall thy vain thoughts lodge within thee"? Jerusalem is addressed. When Jerusalem is spoken to, it does not mean stone and lime or the material of which it is built, but the inhabitants—the rational part. A great privilege this city had when the Lord spoke to it in this manner—other cities were left without rebuke. It was that the Lord made choice of Israel. The Lord is speaking to us, in the same way as he is speaking to Jerusalem, and saying "Wash thine heart from wickedness, that thou mayest be saved," and asks of us this question also: "How long shall thy vain thoughts lodge within thee"? We are in possession of the gospel and are asked to turn from our sins and live. In making a few remarks on the words of our text we will

1st consider the question: "How long shall thy vain thoughts lodge within thee"? and in the second place the implications.

1st the question: "How long shall thy vain thoughts lodge within thee"? This is a question that is addressed to us all. We must take

the Scriptures and apply them to ourselves, and each one should take this portion of God's Word and apply it to himself and herself here to-night. In so doing we know not when the Holy Spirit may come and make the Word quick and powerful.

Regarding the question, the Lord is speaking by way of illustration, and in so doing he compares the whole of Jerusalem to an house; a place where there are lodgers kept. In addressing Jerusalem He is addressing each Israelite in it. The soul is an house, a "temple"; the souls of believers are temples of the Holy Ghost. You will see the Holy Ghost is not lodged here, but vain thoughts are lodged and entertained. The natural man uses his "house" for a bad purpose, not to glorify God with, but to dishonour and defy God by entertaining sin and satan. People forget their obligations to God. You cannot now recall the many vain thoughts that passed through your own mind since you entered this church this evening. The Lord Who searches the heart and tries men's secrets knows them all. The Lord's people are tried by their vain thoughts. They try to meet them at their door and turn them away and if they do get in they hunt them out, but they don't go far away they always hang about their gates. It is otherwise, however, with the carnal mind which is "enmity against God." It will invite them and will say to them at the door of the soul "come in my companions, I am very pleased to hear your voice at my door." They are thus entertained in the soul and given a comfortable bed, that they may abide there. Vain thoughts are made very welcome in the house of God. The carnal mind finds it tedious, and especially if the sermon is long. Now what are thoughts? They are our resolutions and cares. We can say that cares are thoughts. Here cares, not about the soul or regarding the glory of God, but regarding the things that are seen. You are here tonight and you are very careful about the things of this world, but the concerns of your soul never cost you a serious thought. You read the Parable of the Sower and you will see what happened to those who received the seed among the thorns, the seed was good but "the cares of this world and the deceitfulness of riches" choked it and it became unfruitful. The mind can only serve in one way. You cannot entertain two kinds of lodgers. You must turn either the one or the other away. Those taught of the spirit are afraid that they will offend any thoughts that are serious and savours heaven. They are exercised inwardly and always feel that they are being searched, "O Lord Thou hast searched me, and known me, Thou knowest my down-sitting and mine uprising, Thou understandest my thought afar off." Blessed are the people who thus breathe under the influence of the knowledge of the greatness of Jehovah. The soul who is exercised like this will ask himself the question "how long will vain thoughts be entertained in my heart"? but by Divine grace he is always at war with his vain thoughts. But the careless build a tower, and their thoughts are that it will reach to heaven, the Lord confounds, however, and proves "men's thoughts to be but vanity." We said that resolutions are also thoughts. Trace them in the hearts of the enemies of Christ. In the parable "This is the heir," they said, "come let us kill him, and let us seize his inheritance," and again "we will not have this man to reign over us." These resolutions are to no purpose. Christ is king for all

that; He is "King of Kings and Lord of Lords." He will reign till all His enemies are made His footstool.

Again the heart is a factory of vain thoughts, and sinful filthy thoughts and when they come out they show how defiled man is. Christ Who knows the heart told what comes out of the heart: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Where is boasting? Vain thoughts are unprofitable, but man has great joy in his vain thoughts. You young people are often in your thoughts with your vain companions or in some place of amusement or say picturing yourselves in some happy position in this world. You picture yourselves on a death-bed and at the judgment seat and these are realities which you must some day face. To be in Christ that day will be your joy and safety.

Thoughts are real. They will be judged. They are capable of being pardoned: "Repent therefore of this thy wickedness, and pray God, if perhaps the *thoughts of thine heart may be forgiven thee.*" They are to be repented of: "Let the wicked forsake his way, and the unrighteous man his *thoughts.*" They defile the man: "But those things which proceeded out of the mouth come forth from the heart; and they defile the man." Thoughts are the first motions of all evil. Murder begins first in heart-hatred and revengeful thoughts. The law is spiritual and we are judged in our thoughts as well as in our actions. Thoughts of this nature, as we showed already, defile the soul, just the same as a man does when he comes into a house with dirty boots on polished floors and carpets. You may be sure that the women would not be pleased with this conduct, neither should we when our soul is defiled by sinful and vain thoughts.

This question is a searching one and a solemn one: "How long shall thy vain thoughts lodge within thee?" If they will always continue lodged in our soul what shall the end of these things be. There is a remedy. The Bible is given us as a remedy against vain thoughts. Those who read novels must have a vain mind indeed—for these are all vanity and lies. Get a good stock of sanctified knowledge and let the words of Christ dwell richly in you; and that is a wholesome barrier against vain thoughts. Watch what you see and what you say and what you hear. Entertain Christ in your hearts. Let the God of Heaven make His dwelling there. Christ asks for your heart: "Son give me thine heart." Seek to be like the Psalmist who said: "when I awake I am still with Thee." What an heavenly exercise of mind! Young men and young women should aim at this. What a wide and deep ocean God is to think of, in all that He is, and in the revelations He gave and is giving of Himself. If we had God in our thoughts we would be with Him wherever we were in our worldly calling as well as when in His house. The Lord is not without a people who fear and think of His name.

II. *The Implications.*—How long shall thy vain thoughts lodge within you, and I, my son and the Holy Spirit are without? It would be good if you would confess to your God that you are guilty in grieving the Holy Spirit, and that you are leaving the Lord Jesus outside while He is saying "Behold I stand at the door and knock." This sort of conduct calls for much grief of heart in a gospel land. Why not entertain the Lord of Glory then? You have no realization of the pleasure you would have in giving lodgings to Christ if you would repent and believe. If you give

your soul to Christ, young people, you will be His ally and fellow-workers. You will be allied together in getting your own soul washed. The soul must be washed not swept. The unclean spirit when he returned to "his" house found it only "swept" and he had no difficulty in entering again. A brush, if it be rough, leaves a lot of dust, but the heart must be washed. A moral outward reformation is not enough. The heart must be washed, the "renewing of the Holy Ghost" makes it a clean heart. The Psalmist's prayer was "create in me a clean heart." You unconcerned soul seek the Lord. Ask the Lord to give you repentance that you might lose your relish for sin. Seek faith to cut you away from your love to the world. The believer who has a clean heart is constantly lamenting over his heart condition. Some people have a very keen eye and will notice everything. You ask the Lord for a keen eye to search your own heart that no sin might escape your notice. The Lord give us what is good and substantial and what will stand us in good stead on the other side of death. May the Lord bless His Word to us.

Gaelic Article.

THE following Gaelic article was written by the late Rev. Neil Cameron in the year 1899 on the fall of the Reformed Church in Scotland, with particular reference to the declension of Free Church of 1843 from her Spiritual Standards, adopting theories, opinions, doctrines, and practice which was contrary to the plain teaching of God's Word. He points out the effective way, and sense Rev. D. Macfarlane by his protest conserved the constitution of the Reformed Church, and effected his separation from the Declaratory Act Free Church in May 1893. It has been said by a minister of another denomination to some of our people as late as last July "that Mr. Macfarlane was asked two, or three times to leave the Free Church before he did so." That is a false statement. Mr. Macfarlane never left the Free Church, nor the Reformed Church. It was they who accepted the Declaratory Act, and remained under it, that went out of the Free Church, and rejected the Reformed Faith, doctrine and practice! And are still out, and will be out as long as they shall continue to reject the Word of God.

Rev. D. Macfarlane was "asked," and "put out" of his manse, and Church in Raasay by the men who remained under, and in the Declaratory Act Free Church after 1893. The Reformers were most faithful to the Word of God. The traducers of their good name, and character will be called to give their final account before the tribunal of the Judge of All, and there is no court of appeal from His final decision! As Mr. Cameron says, "We took with us every pin, cord, and pillar which belonged to the Reformed Church of Scotland" when they separated. They left nothing behind; and they had not to "put out," change, nor "rescind" anything.

It was in defence of the Word of God they stood, and not in defence of lime, stone, silver, and gold!—J.M.

"TUITHEAM NA H-EAGLAIS ANN AN ALBA."

By the late Rev. NEIL CAMERON.

N'AIE a shuidhaich na h-athraichean diadhaidh, aig cost na h-uile ni bha acca anns an t-saoghal, agus cost fuil an cridhe, bunaitean eaglais

bhriosd ann an Alba thug iad an ro-aire jum biodh na h-uile ni air a dheanamh a reir focal na firinn. Ghabh iad focal Dhe na 'n laimh, agus thilg iad bun-osceann na h-uile cleachadh, ann an aoradh no an riaghladh, nach seasadh fa chomhair riaghlailt an fhocail sin. Dhaighnich iad nach be Pap na Roimh, na righ aimsireil sam bith a bha na cheann do'n eaglais ach an Tighearna Iosa Chrìosd. Gum b'ann do reir fhocail-san a 'ah' fheumadh i bhi air a riaghladh anns na uile ni. Dhuilt iad eisdeachd si puine sam bith noch robh bonntaichte air focal Dhe gu e bhi cungailte air an cogais fein, no air cogais neach lile. Chaidh iad ann an comh-bhoinn gun dìonadh iad an t-saorsa so ge'd chailleadh iad am maoin agus am beatha ris. Cha b'ann ri de thubhairt an eaglais, na de the i'g sàdh Cha iad ag amhare, ach se de thubhairt an Tighearna.

Rannsaich iad ciod a bu choir do'n duine chreidsinn a thaobh Dhe, agus an cleasdanas a tha Dia 'g iarraidh air an duine, thuair iad anns au fhirinn da chumhnant—chumhnant na'n gnìomh, agus chumhnant na'n gras-agus gun robh na h-uile de shliochd Adhamh na'm peacaich chailte air an t-slighe gu ifrinn a bhroin shiorruidh thaobh am brisidh air chumhnant na'n gnìomh; ach gun robh tearnabh dhoibh so, do'n mhead dhuibh a chreideadh ann au chrìosd, ceann, urras, agus eadar mheadhonair cumhnante na'n gras. Thuig iad gum b'ann tre irioslach-adh, umhlachd, agus bas Chrìosd a bha maitheanas peacaidh, agus gum b'ann leis au Spiorad Naomh tre fhocal na firinn a bha creidimh, aithreachas, dochas, gradh . . . air am plantachadh ann an anam an duine tre robh e air a philltinn gu Dia. Chuir iad na teagasgan a fhuair iad anns fhirinn sios an ordugh ann an "Leaghar Aidinheil a Chreidimh." F'had sa galeidh an eaglais na teagasgan so, agus a chuir a teachdair-ean an ceill iad do'nt t-sluagh, bha an Tighearna a beannachadh a saothair ann a bhi 'g iompachadh pheacach, agus a bhi cumail rian air muinntir neo-iompaichte. Ach re uine thoisich bas air tighinn a steach gu mor air an eaglais air chor's gun do thoisich ministearan ri theagasg do'n t-sluagh gur ann tre au oibre fein a bhiodh iad air au tearnadh. Mu'n am so (1700) dheirich beagan do dhaoine urramach anns au eaglais mar bha Tomas Boston, Ralph agus Ebeneser Erskin, agus beagan eile a thoisich ris na teagasgan a tha ann an "Leabhar Aidmheil a Chreidimh," a chur an ceill a guldileas do'n t-sluagh. Thog so comb-strith anns an eaglais. Chaidh a thoirt air aghaidh anns an Ard sheannad agus a dhiteadh, agus anns a bhliadhna 1734 dhealaich na h-Erskines ris an eaglais. Chum iadsan na teagasgan, agus na bunitean aig eaglais na h-Alba gus a bhliadhna 1804. Anns a bhliadhus sin rinn iad creud na h-eaglaise sin atharachadh gu bhi calg-dhireach an aghaidh an ni tha "Leabhar Aidmheil a Chreidimh" a leagasg; oir rinn iad i na eaglais Voluntary thaobh a bunitean, agus Armenian a thaobh a teagasgan. Bha a bhuidhean eile t tha deanamh suas na eaglais U.P. 'se sin an (Relief Church) air tuiteam air falbh uine roimhe so a dhuinnsaidh na'n teagasgan, agus na'n bunaiten cendna, Bha buidheann au deigh buillhne ag eiridh anns au eaglais shuidh-ichte gu chur au aghaidh a bha is fo'n robh i na luidhe. Dh' fheuch iad le'n uile neart gu faotuin air ais a dhuinnsuidh na'm bunitean agus na'n teagasgan a bha ann an Leabhar Aidmheil a Chreidimh agus a bhoidich iad a theagasg, a dhion, agus a chumail suas ach bha cuirtean lagha na rioghachd, agus ministearan gun gras tuilleadh as cumhachdach a cur na'n aghaidh.

Thainig iad a mach as au eaglais steidhichte anns a bhliadhna 1843. B'ann gu bhi daingnachadh corichean Chrìosd air a bhi riaghladh na eaglais fein le fhocal a bha an dealachadh. Cha robh fianuis air a togail ann an cuirtean na h-eaglais sin, bho'n la sin air son na puince so. ("Se sin air son corichean Chrìosd anns au eaglais.") Chaidh an Eaglais Shaor air a h-aghaidh air son beagon bhliadhnachan a cumail fa chomhair an t-saoghail na bunaiten agus na teagasgan air son na do dhealaich i ris an stait, agus air son an d'fhuiliug i call na'n uile nithean. Anns a bhliadhna 1863 thoisicheadh ann an Ard-sheanadh na h-Eaglais Saoire air gluasad a dheanamh chum aonadh ris an eaglais U.P. Mar a dheanmaich sinn bha creul na h-eaglaise so a thaobh an da bhuidne gam bheil i air a deanamh suas, air a tionndadh gu bhi calg—dhireach an aghaidh focail na firinn air an robh a creud air a bonntachadh. Ach am bheil an Eaglais Shaor, an ceann fìcheadh bliadhna, a dol a thilgeadh air falbh a creud fein agus an fhirinn comhla? Chi sinn gur ann mar sin a bha a chùis. Thoisich a nis stri araon ann a measg an t-sluaigh, agus am measg an luchd-teagaisg. Bha cuid do'n luchd-teagaisg eodhain anns a Ghailteachd leis an aonadh so; ach bha na daoine bu mho aig an robh do ghabhail a stigh air cho fhad's a bha na teagasgan agus na bunaiten aig au Eaglais U.P. bho'n fhirinn a cur rompa gum briseadh iad comh-chomunn ris na daoine bha air son aonaidh mu'n leigeadh iad le cuisean tuiteam cho ìosal. Thug iad deich bliadhna anns an stri so. Anns a bhliadhna 1873 chaidh stad dhe'n stri bha so gu follaiseach. Thoisich au Eaglais Shaor an ath-bhliadhna air dìth—steidleachadh na eaglais shuidhichte ni air an do chum i a h-aghaidh gus au la'n diugh. Anns a bhliadhna 1879 rinn au eaglais U.P. Ach-minichidh air an doigh's an robh i gabhail teagasgan agus bunaiten "Leabhar Aidmheil a Chreidimh." Thoisich aig a cheart am moran de mhinistirean agus de phroffessoran na h-eaglaise saoire air glaothaich airson athrachadh air na boidean leis an robh iad air au ceangeal gu teagasgan "Leabhar Aidmheil a Chreidimh" a theagasg, a dhion agus a chumail suas. Bha iad a fas na bu daine bho bhliadhna gu bhliadhna. Bha teagasgan calg-dhireach an aghaidh focail Dhe air an sgaoileadh anns na tighean-foghlum, agus ann an leabhraichean a bha na daoine sin a sgriobhadh. Lianadh an eaglais do dhaoine bha creidsinn, agus a bha teagasg nam beachdan ura sin.

Chuir iad, mu dheireadh, air leth buidheann, anns an robh cuid de'n a bha aig an am sin a seasamh na'n aghaidh, chum amhare a stigh anns a phunic, agus a chum a dheanamh aithnichte cia mar a bha an eaglais a gabhail ri "Leabhar Aidmheil a Chreidimh." Anns a bhliadhna 1891 thug iad an t-Ach-minichidh air beulaobh an Ard-Sheanaidh, agus chaidh a chuir sìos chum na'n cleirean gu e bhi air a dheanamh na lagh anns an eaglais, anns a bhliadhna 1892. Chuir cuid Protest (Fianaisthogte) a stigh na aghaidh; ach aig an ath Ard-Sheanaidh dhfheum iad na h-uile protest a dubhach a mach leabhraichean na'n seisinn, agus na'n cleirean. Nuair a chunnaic an t-urr. Maighstir Domhnall Macfarlane sin chuir a stigh protest air a shon fein agus airson a mhead's a leanadh e, nach sobh iad a dol a bhi fo na teagasgan mearachdach a bha air an cur sìos anns an Achd ud, gu'n robh iad a cumail ri "Leabhar Aidmheil a Chreidimh," agus si focal Dhe mar an siaghailt aoraidh, mar bha sin aig au Eaglais Shaoir anns a bhliadhna 1843. Thug sinn linn na h-uile pinne, cord, agus post a bhuineadh do eaglais an Ath-leasachaidh ann an

Alba. Aig an am cheudna dhuin sinn a mach as an Eaglais Chleireil Shaor (the Free Presbyterian Church) na h-uile ni ur a thainig a stigh, mar tha laoidhean neo-dheachdaichte agus innealan ciuil as an aoradh fhollaiseach, no mar tha puincean cudthromach teagaisg a tha buntainn ri bunnaitean na h-eaglais a bhi na ceistean fosgailte, aguss gu h-araidh an t-Ach-minichaidh leis na h-uile plaigh teagaisg a tha air an cur sios ann Gabhaidh sinn beagan beachd air an ath-mhios air pairt de na teagasgan a tha anns au Achd thruagh sin, agus am feum a tha nis air a dheanamh dheth comh-cheangailte ris an aonadh. Aig an am so cha cheadaich neithean lile dhuinn an tuilleadh a robh. Gun robh an Tighearn a togail an tighe, agus a gleidheadh a bhaile ann nar measg mar eaglais, agus gum forgladh e suilean au t-sluaigh gu bhi teicheadh bho na teagasgan a tha'n aghaidh focal Dhe. N.C." Vol. iv. 231.

John Knox's First Sermon in Public, 1547.

THE next Lord's Day John Knox had his sermon in public, in the parish Kirk of St. Andrews, upon the seventh of Daniel. When he had made a short discourse of the four empires, he proved that the Roman Church was the last beast which was raised up in the destruction of the fourth, that is, the Roman Empire; for to no other power that ever yet has been do all the notes there set down by the prophet there appertain, and to it they do so properly pertain, that they are more than blind that cannot clearly see it. He shewed that the Spirit of God, in the New Testament, gave to this king spoken of in Daniel other new names, to wit, the man of sin, the anti-Christ the whore of Babylon; and this man of sin, the anti-Christ, was not to be restrained to the person of one man only, no more than the fourth beast was to be understood of the person of one emperor; that by such names, the Spirit of God would forewarn His chosen of a body and multitude having a wicked head, which should not only be sinful himself, but also the occasion of sin to all that should be subject unto him; that he was called anti-Christ, that is to say, one contrary to Christ, because he is contrary to Him in life, doctrines, laws, and subjects. He deciphered the lives of divers popes, and of all the shavelings for the most part. He proved the doctrines and laws to be repugnant to the doctrine and laws of Christ. He proved the doctrine contrary, by conferring justification by faith alone, with justification by the works of the law, or the works of man's invention, as pilgrimages, pardons, and other such baggage! He proved the pope's laws to be repugnant to the laws of the gospel, by the laws made of observation of days, abstinence from meat, and from marriage. He proved that the mouth speaking great and blasphemous things was the pope's mouth, for that he called himself the Successor of Peter, the Vicar of Christ, the Head of the Church, Most Holy, Most Blessed; that he said that he cannot err; that he may make right of wrong, and wrong of right; and of nothing he may make somewhat; that he had a virtue in the shrine of his breast; that he had power over all, and none over him, not as much as to say to him that he did wrong, although he drew ten thousand millions of souls with himself to hell! These words, said he, were extant in his own canon law, and they were never ascribed to any mortal man before.

That he made merchandice of the souls of men, he proved, because he took upon him power to relax the pains of them that were in purgatory, and that the priests affirm that they can do the like daily, by the merits of their mass, and other trifles. In the end Knox said "if any here (there were present Mr. John Major, the University, the sub-prior, and many canons, with some friers of both the orders) that will say, I have alleged Scripture, doctors, or history, otherwise than it is written, let them come to me with sufficient witnesses, and by conference I shall let them see not only the original wherein the testimonies are written, but that also the writers meant as I have spoken."—*Calderwood's History*. Vol. I. p. 229.

A Welcome Home Message to Returning Members of Our Serving Forces.

THE Synod of the Free Presbyterian Church of Scotland, met at Glasgow, this 24th day of May, 1945, extend to you, the many members of our Forces and War service workers now returning to our congregations, a warm welcome home. We invite you to join with us in rendering thanks to God for the great deliverance He has wrought for the freedom-loving peoples of the world.

Together with the Forces of our Allies, you have been instrumental in the hand of the Lord, in accomplishing this work. You have been mercifully preserved through many trials and hardships. We prayerfully desire the speedy recovery of the wounded and the restoration of those who feel the effects of captivity. To those who mourn the loss of loved ones, we extend our sincere sympathy, and would direct them to Him, Who alone can heal their painful wounds, for there was no sorrow like unto His sorrow.

You have served your country nobly and well; and may the courage and devotion to duty, so conspicuous in your War service, now be devoted to good account in the years of peace, in the service of the King of Kings, in whatsoever sphere of life you labour. Seek diligently to attend the means of grace and to uphold the distinctive and necessary testimony of the Free Presbyterian Church of Scotland.

"Them that honour Me, I will honour, and they that despise Me shall be lightly esteemed." (1 Samuel ii., 30). "In all thy ways acknowledge Him, and He shall direct thy paths." (Proverbs iii., 6). "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to Whom be glory for ever and ever. Amen." (Hebrews xiii., 20-21.)

A. F. MacKay, Moderator.

The Late Mrs. Kenneth MacLennan Northton, Harris.

THE above was over eighty years of age, when she passed away from this earthly scene, to be for ever with Christ, "which is far better." She had

her share of the troubles of life, having lost her husband, and a daughter, who was nursing her, but she was not given to complaining, and bore the chastening of the Lord with Christian fortitude and patience. When remonstrated with for going to the means of grace in inclement weather, she exclaimed that she never got harm by listening to the Word of God. Her eyesight was failing latterly, and she had to be assisted to get home from the prayer meeting.

However weak the cause would be, she would not despise the means of grace, unlike some who will only come out when there is a minister present, and sometimes not even then. It was not only the public means of grace that she was exemplary in attending, however. A workman, who happened to be repairing the house, was struck by the frequency of her visits to her private chamber for secret prayer. It is to be feared that private prayer is more neglected in our generation than it was by our fathers. The subject of this memoir was not a great talker about religion like Talkative in the *Pilgrim's Progress*, who could dilate on things earthly as well as heavenly, but who was not very heavenly in his actions.

She had actions to her credit more than words, for instance, she walked to Tarbert communion, a distance of 20 miles, when she was no longer young, being 60 years of age. There were no cars in those days. When she was prevented by old age, with its infirmities from attending communions, she was sure to visit those who had been at the commemoration of Christ's death, to glean like Ruth as much as possible in the fields of Boaz. The verse of Truth that made clear to her that she had been at her last communion was, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

D. J. Macaskill.

The Growing Power of Sin.

By Rev. C. H. SPURGEON.

In the gardens of Hampton Court you will see many trees entirely vanquished and well nigh strangled by huge coils of ivy, which are wound about them like the snakes around the unhappy Laocoon: there is no untwisting the folds, they are too giant-like and fast fixed, and every hour the rootlets of the climber are sucking the life out of the unhappy tree. Yet there was a day when the ivy was a tiny aspirant, only asking a little aid in climbing; had it been denied then, the tree had never become its victim, but by degrees the humble weakling grew in strength and arrogance, and at last it assumed the mastery, and the tall tree became the prey of the creeping insinuating destroyer. The moral is too obvious. Sorrowfully do we remember many noble characters which have been ruined little and little by insinuating habits. Drink has been the ivy in many cases. Reader, see to it, lest some slowly-advancing sin overpower you: men who were murdered by slow poisoning die just as surely as those who take arsenic.

Five Marks of Grace.

By the late Mr. JOHN CAMERON, Missionary, Tomatin.

THE late Mr. John Cameron, our worthy missionary at Tomatin, while travelling, on one occasion, with a lady from Inverness, wrote out the following five marks of grace, and after handing to her the piece of paper on which they were written, he said: "You will be repeating these marks of grace to others long after my departure." The marks are as follows:—

- (1) Alacrity in attending the means of grace.
- (2) An eager, alert ear in hearing the Word of God.
- (3) A liberal hand in supporting the Cause of Christ.
- (4) A warm heart for the Lord's people.
- (5) Room in the heart for the King of kings.

Literary Notices.

Scientific Rationalism and Christian Faith: by R. E. D. Clark, M.A., Ph.D.
London: 39 Bedford Square, London, W.C.1. Price 2/-; by post 2/2.

This is a booklet issued by The Intervarsity Fellowship. Dr. Clark delivers a trenchant blow at the citadel of rationalism especially as it is defended in this country by Prof. Haldane and Dr. J. S. Huxley. These writers have caught the ear of a certain public and their attacks on Christianity in the name of a science falsely so called may shake the faith of many studying in our colleges and universities. The poison distilled in their writings may one day bear bitter fruit one day. Dr. Clark has done a good piece of work in his interesting and crushing criticism. All who are in any way influenced by the writings of the above rationalist or know those who are influenced by them should procure a copy of this booklet. Dr. Clark rightly points out that the many panaceas for the regeneration of the world have failed and will fail because the cause of the world's woeful condition and restlessness is due to the failure of self-constituted regenerators to face the root cause of it all. The real remedy is the removal of the evil by God's appointed way.

Beauty for Ashes. A Brochure in memory of Miss Barbara and Miss Isabella Morton, St. Vincent Street, Glasgow, by A. E. Alexander, 137 West Graham Street, Glasgow.

In printing this fine tribute to the memory of these gracious ladies Mr. Alexander has done a piece of work for which those who knew these ladies will wholeheartedly thank him and we have no doubt, many who were not privileged to know them will thank him for bringing to their notice the beautiful lives lived by these Glasgow ladies. The booklet may be had from Mr. Alexander, 137 West Graham Street, Glasgow. Price 1/- (postage 2d.)

Church Notes.

Communion.—November, first Sabbath, Greenock and Oban; second, Glasgow; third, Edinburgh, Dornoch. January, last Sabbath, Inverness;

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

Held Over.—A number of articles have been held over owing to pressure on our space amongst these a tribute to the late Rev. Malcolm Gillies received too late for insertion in this issue.

South African Mission.—A Lay Missionary is required for work in our Mission in Southern Rhodesia. From the recent reports received by the Synod there appears to be a wide field of usefulness open to such a man. He would require to be a member in full communion in the Free Presbyterian Church of Scotland and while being allowed a considerable liberty in the discharge of his work he would be under the general oversight of the minister in charge of the Mission at Ingwenya and would be expected to assist in the general work of the Mission. For the better carrying out his work he would be expected also to endeavour diligently to acquire freedom in the use of the vernacular. Some acquaintance with farming would be an advantage. Applications should be sent to Rev. James MacLeod, 59 Campbell Street, Greenock, from whom any further particulars may be obtained.—J. MacLeod, Convener.

Students Received.—At last meeting of the Southern Presbytery held in Glasgow the following students were received:—Donald MacLean, C.A., and Angus Cattanaach.

Synod Proceedings.

A reprint is now ready and copies may be obtained from N. Adshead & Son, 34 Cadogan Street, Glasgow, C.2 or from Mr. John Grant, 4 Millburn Road, Inverness. Price 1/2 post free.

Acknowledgment of Donations.

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

Sustentation Fund.—F.P., Leverburgh, £3; Miss J.C., Pine View, Carr Bridge, £2; Anon., Portree postmark o/a Vatten, per Rev. J. Colquhoun, £2; F.P., Gourock postmark o/a Glendale, per Rev. J. Colquhoun, £1; Friend, Glasgow, o/a Glendale, per Rev. J. Colquhoun, 10/-; Miss M. G., 26 Argyll Street, Lochgilphead, £1; Miss J.E.M., 125 B. Clyde Street, Helensburgh, 10/-; A. Friend o/a Inverness Congregation, £1; A Friend o/a Beaulieu Congregation, £1.

Aged and Infirm Ministers and Widows and Orphans Fund.—Two Friends of the Cause, Applecross, 10/-.

Home Mission Fund.—Mr. E.M., 1 Carrigrich, Tarbert, £1; Miss M.G., Lochgilphead, 10/-.

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China Mission Fund.—Two Friends of the Cause, Applecross, £1; Wellwisher, Skye, 10/-.

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