

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. ix. 4.

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AND MONTHLY RECORD.

VOL. LI.

November, 1946.

No. 7.

"They haif said: Quhat say they? Lat them say."*

THESE Scotch words in their archaic dress form the motto of the Keiths (the Earl Marischals of Scotland). It would be hard to find words so forcible to express the speaker's utter disregard of and detachment from the babel of irresponsible tongues by which he was surrounded. The Keiths, of course, like other Scotsmen, did not always act up to their motto. They were as keen as others of their countrymen to draw the sword and give a good account of themselves when occasion demanded it.

There are circumstances, however, in which it might be necessary in the interests of truth not to "lat them say." At the beginning of the Free Presbyterian Church a host of sharp shooters met us and aimed their arrows at the struggling cause. Some of these bowmen were mighty men in their own estimation and had never learned to use their words in moderation. Here is how one of them expressed himself: "The Free Presbyterian movement is the most mischievous movement of modern times and calculated only to do most serious harm to the cause of truth and godliness in our beloved Highlands." This slinging, reckless charge came from a quondam friend, the Rev. Murdo Macaskill, who at another time said: "If this Declaratory Act becomes part of our constitution, what remained of our former principles is wholly obliterated and any one who pleases may pronounce the funeral oration of the once noble Free Church of Scotland. . . . She is no longer the Free Church of our early love and loyal adhesion but a false claimant to honours and dignities which she has wilfully and shamefully forfeited." But enough of this talk. Let us now turn to another phase of attack.

At this time there arose an order of prophets who evidently were carried away with the idea that they were called upon to prophecy and the burden of their prophecy was the extinction of the F.P. Church. They felt fortified in this foolish idea by the fact of her weakness and lack of funds. They only saw a leaderless Church as far as influential men of the world were concerned. So without ever considering that God *does* take the base things of the world to confound the mighty they went on with their prophesying. There was no hesitating note in their utterances—the Free Presbyterian Church was doomed and they were the men who

* "They have said: What say they? Let them say."

saw it and must announce it. It is now over 60 years since this order of prophets arose. Their prophetic utterances came to nothing and their bodies have long ago turned to dust. Such a fate one would have thought would be a warning to others who had a desire to don the prophetic mantle. But no! Only recently a paragraph appeared in the official organ of the Free Church which we are reproducing for the benefit of our readers who may not have seen it—what the *Monthly Record* of the Free Church thinks of the Free Presbyterian Church.

The heading of this extract and the italics are ours. The critic begins on a fairly high level preaching the finer virtues of our faith but he soon descends to a lower level and we have in the criticism an illustration of the gulf that may exist between preaching and practice. Here is the paragraph as it appeared in the *Free Church Monthly*:—

"The Free Presbyterian Church.—Hitherto we have scrupulously avoided any reference in these columns to the more recent internal dissension that bids fair to rend the Free Presbyterian Church into fragments. This was not because we were totally ignorant of the facts—our information, strange as it may seem, was both first-hand and detailed—but because we regarded it in the light of the Divine chastisement of a body that had been entrusted, as we believe they were in 1893, with a precious deposit of truth but that had, under misguided leadership, used their position to foster towards their fellow-Christians in other denominations a self-righteous and malignant spirit that is now accomplishing its perfect work within the denomination itself. An article, however, from one of their ministers, that receives pride of place in the May issue of the Free Presbyterian Magazine has driven us to the conclusion that it is no chastisement that is being meted out to that body, but fearful judgment from the hand of the Most High. Chastisement is a merciful dispensation that leads to penitence, humility and restoration, but, if the article in question be any true guide (and if it is a misrepresentation it ought never to have seen the light), the turmoil of dissension and strife through which they are passing has but confirmed them in spiritual pride and self-righteousness. We do not wish to quote from a document that from beginning to end un-Christian in our understanding of the spirit of Christ in His Church, but its gratuitous attempts to besmirch a sister Church that owes its origin to the same determination to conserve Divine truth and witness, savours so much of the judicial blindness and hardness of heart that are the precursors of destruction that we agree with the many who regard the Free Presbyterian body as passing out of existence in the Nemesis of fearful retribution. We regard this prospect with unfeigned regret, for spurious as have been its official pretensions and misguided its leadership, it had and still has, within its communion men and women who feared the Lord and trembled at His Word. Far from this being a matter for the Free Church to gloat over, it provides her with a beacon of warning and confirms before her eyes the truth of Scripture that they who sow to the flesh shall of the flesh reap corruption."—August, 1946.

Fortunately for himself, unlike some mushroom prophets (to use a Canadian description of the order) that spring up during convulsions in the world, our critic does not mention a date when the threatened catastrophe is to happen. Our readers, however, need not be unduly disturbed in their minds as though something terrible is to happen. The Church which was

broken into fragments and rent from top to bottom, is showing by her activities at home and abroad that it would be a wise thing for prophets of doom to look to other quarters and other events.

Might we conclude by saying that Job's "miserable comforters" who without any hesitation set about interpreting God's providential dealings in His afflictive dispensations towards His people met with the crushing rebuke of heaven, and ought to make us very certain of our ground before we set out classifying these under "chastisements" and "judgments." We are loathe to believe that the *Free Church Monthly* criticism represents the mind of the best people in the Free Church but as far as we know there has been no protest against it. So to fall back on our critic's own deliverance—if it expresses the mind of the Free Church then our leaders were clear-sighted men when they warned Free Presbyterians not to unite with the Free Church and if it only represents the opinion of the critic, "it ought never to have seen the light," for it certainly does not savour of that charity which thinketh no evil.

Induction of the Rev. D. J. Matheson.

ON Friday, the 20th day of September, the Rev. D. J. Matheson was inducted and admitted to the pastoral charge of St. Jude's Congregation, Glasgow. Public interest in the proceedings was manifest in the very large number of people present throughout the service.

The Congregation had been without a settled Pastor for nearly two years. During that time the interests of the Congregation had been in the hands of the Rev. J. MacLeod, Interim Moderator. Mr. MacLeod was successful in securing the services of several of our ministers and students, who willingly ministered to the people at different times. These services were greatly appreciated, but they were recognised to be of a temporary nature, and the desire of the Congregation was to have a Pastor settled over them as soon as possible. In the good Providence of the Lord that desire has now been realised.

The Rev. D. J. Matheson has been labouring in the Congregation of Lairg and Criech for over twenty years. He was among those who gave of their services during the vacancy. At a Congregational Meeting held on Tuesday, the 30th day of April, 1946, it became apparent that the mind of the Congregation was very much united in desiring that Mr. Matheson would become their Pastor. At a later date, a Call, signed by 486 members and adherents in favour of Mr. Matheson, was put into his hands, and to the satisfaction of the Congregation, he intimated his acceptance of it. Friday, the 20th day of September, was appointed for the Induction.

Owing to indisposition, the Rev. J. MacLeod was unable to be present, and the service was presided over by the Rev. N. MacIntyre, Edinburgh, Moderator of Presbytery. The sermon was preached by the Rev. J. A. Tallach, who spoke upon II. Cor. iv. 7: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Thereafter, the Moderator put the Questions usually put to Pastors-Elect at such a time, and these, having been answered satisfactorily, Mr. Matheson signed the Formula in the presence of the Congregation. The Moderator

then engaged in prayer, which being ended, he formally, in the name of the Southern Presbytery, and by the authority of the Lord Jesus Christ did Induct and Admit the Rev. D. J. Matheson to the pastoral charge of the Congregation.

The newly admitted Pastor was then very suitably addressed by the Moderator, who based his remarks upon Paul's "Charge to Timothy," and the Congregation was addressed by the Rev. J. A. Tallach, who spoke on the subject of "Unity."

The proceedings were brought to a close by the singing of Psalm cxii., last three verses:—

"Pray that Jerusalem may have peace and felicity:

Let them that love thee and thy peace have still prosperity.

Therefore, I wish that peace may still within thy walls remain,
And ever may thy palaces prosperity retain.

Now, for my friends' and brethren's sakes, peace be in thee, I'll say.
And for the house of God the Lord, I'll seek thy good alway."

He must have been possessed of a hard heart indeed, who was present in that large assembly without having been deeply touched by these beautiful and appropriate words. It is the prayerful desire of many throughout the Church that the ministry now begun in Glasgow will be largely owned of God.—JAS. A. TALLACH, *Presbytery Clerk*.

Notes* of Gaelic Sermon.

(Translated into English.)

Preached by Rev. Neil Cameron in St. Jude's on Sabbath morning,
January 24th, 1933.

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulations, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. vii. 13-17).

THIS book contains the visions which the Apostle John received in the island of Patmos. It begins by giving the divine authority of the Book and a promise to the reader and hearer of the prophecy and the keepers of the sayings of the Book. John is commanded to write to the angels or ministers of the seven churches in Asia separately and give the character suited to the case of each particular church to which the letter is directed, whether for encouragement or condemnation just as he received it from Christ.

*The writer in submitting these notes for publication says in a note that as they were memorised, the writer took full responsibility for any mistakes.—*Editor*.

After this, John sees the Throne of God in heaven and round about that Throne were seated four and twenty elders clothed in white raiment and crowns of gold on their heads, but we don't mean to dwell on this meantime. After this we have the Book sealed with seven seals which no man was worthy to open and loose the seals thereof. Then there is the opening of the seven seals one after another and what they represented.

Now, in coming to the chapter we have read it begins with the words:—"And after these things I saw four angels standing on the four corners of the earth holding the four winds of the earth that the winds should not blow on the earth, nor on the sea, nor on any tree, and I saw another angel ascending from the east having the seal of the living God and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, 'Hurt not the earth, neither the sea, nor the trees till we have sealed the servants of our God in their foreheads.'" The four winds, spoken of here, are probably errors or false doctrines which afterwards plagued the church but Christ as the Angel ascending from the east and having divine authority from the Father over angels and every living creature, did not allow these winds to blow till the true people of God were sealed on their foreheads, the most conspicuous part of the body, so that they might be known by all men. These are not blown away like chaff when the winds of false doctrine and error blow upon the Church of God.

John heard the number that were sealed in the different tribes of the Children of Israel amounting to one hundred and forty and four thousand but we do not take this as a definite figure of all that were saved in Israel. It may be taken as an arithmetical representation of the literal converted to Christ because Israel, as descended in the line of promise, was a numbered people. After this, John beheld a great multitude which no one could number, of all nations and kindreds and people and tongues which stood before the Throne and before the Lamb clothed with white robes and palms in their hands.

It is in connection with this our text comes in from the 13th verse to the end of the chapter. One of the elders put the question to John, "What are these which are arrayed in white robes? and whence came they?" The elder here was one of the saints now made perfect in holiness. He did not ask the question because he did not know who they were and whence they came neither did he think that the Apostle John was ignorant of who they were and where they came from. It is always profitable that people should ask questions about spiritual things and it shall be profitable to the Church of God down to the end of time that the elder asked such a question here. Although John knew very well who they were he preferred that the elder himself should answer the question and therefore he said, "Sir, thou knowest." The elder then answers the question:—"These are they which came out of great tribulations and have washed their robes and made them white in the blood of the Lamb." We shall first consider some of the tribulations of the people of God passing through the wilderness of this world. *Secondly*, the work in which they were constantly employed while passing through the wilderness—washing their robes. *Thirdly*, where they are now come to. They are standing before the Throne and before the Lamb clothed in white robes and palms in their hands. No doubt some of those mentioned here had a good share of the

troubles and trials of this world while yet in a state of nature, for the wicked are not without troubles and trials. This is the fruit of sin, for by the fall, man lost communion with God and is under his wrath and curse and made liable to all the miseries of this life to death itself and to the pains of hell for ever.

But the tribulations of the people of God are of a different nature from the troubles and trials of the wicked. We may say that the tribulations mentioned here begin in the day when God by His Spirit convinced them of sin. The sinner is now convinced of his lost and ruined condition and sees no way of escape. God is angry with him. God's law demands obedience which he cannot give, and justice demands satisfaction. He would give anything now that he could go out of existence. He cannot go. He sees eternity before him and no place for him but the lake of fire prepared for the devil and his angels. He might have laughed at this before but it is not a matter for laughing now. He can now say with the Psalmist, "The pains of hell took hold on me, I grief and trouble found." He now justifies God if He sends him there; his mouth is stopped and he is brought in guilty before the bar of God. The Psalmist says in another place, "When as I did refrain my speech and silent was my tongue, my bones then waxed old because I roared all day long. For upon me both day and night thine hand did heavy lie, so that my moisture, turned, is in summer's drought thereby." Although God does not allow His own people while under conviction of sin to come to absolute despair, yet they are brought so low as to throw away every false hope. It is when they come to this stage that God, the Holy Spirit, sets before them a way of escape, enlightens their eyes in the knowledge of Christ, persuades and enables them to embrace Christ as he is freely offered in the Gospel.

They are now amazed at the love of God to perishing sinners that God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have eternal life. They could say now, like the Psalmist, "For but a moment lasts His wrath, life in His favour lies, weeping may for a night endure, at morn doth joy arise." They could not express in words the joy they felt. It was unspeakable and full of glory. They might have thought now all their tribulations had come to an end, and that this joy would continue. We do not say that all got the same measure of this but we say that all experienced it in some measure. Their tribulations, however, did not end there, the Devil, whom they so faithfully served before, has now become their bitter enemy. Their former companions now begin to cast scorn at them and call them by all sorts of names: even their own flesh and blood turn against them. Graceless professors of religion call them narrow-minded bigots and so on. This is not at all an easy matter for flesh and blood but this warfare continues as long as they are in the world. It is through faith alone that they gain the victory of which we have to speak later on. We have an account given in the 11th chapter of Hebrews of the marvellous work faith can do and what some had to suffer for faith. They were tortured not accepting deliverance that they might obtain a better resurrection and others had trials and cruel mockings and scourgings, yea, moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute afflicted, tormented of whom the

world was not worthy, they wandered in deserts and in mountains and in dens and caves of the earth." This actually took place in our land—in Scotland.

Another tribulation they had was when they saw men whom they gave a place to in the world as being truly gracious men fall into sin. What grief of heart this caused them! They were also harassed with an evil heart of unbelief, a corrupt nature and a perverse will, so that they could say with the Apostle Paul: "For that which I do I allow not; for what I would that I do not but what I hate I do for I know that in me that is in my flesh dwelleth no good thing; for to will is present with me but how to perform that which is good. I know not: for the good that I would do not but the evil which I would not that I do," and this caused them to cry out: "Oh! wretched man that I am, who shall deliver me from the body of this death?"

In the second place, we shall consider the work in which they were employed while passing through the wilderness of this world—washing their robes. In the day of their justification they were clothed in the unspotted robe of Christ's righteousness and this robe can never be defiled so that it would be nothing less than blasphemy to think that any human being could ever make it whiter than it is, so that the robe that they are washing cannot be this robe. We take these robes which they are continually washing to mean the robes of their profession. This is a robe which every Christian should do his utmost to keep clean. If it is once defiled it is not an easy matter to get it back to its original colour. This robe is continually getting spots on it no matter how careful the Christian may be in trying to keep it clean; the devil is trying to throw all the filth he can on it. The world that lieth in sin is doing its utmost to throw mud on it so that the true Child of God is continually at the washing tub with his robe. His whole ambition is to keep it white before the world for nothing would please the world more than to see them going about with defiled garments. The cleaning of our temporal clothes does not trouble us much for the women do it for us. They have what they call the washing-day. So it is with graceless professors—the washing of their garments does not trouble them—they don't know how to wash them or where to wash them, they leave them till the washing-day—a false delusion that all will be well at the end. But this is not the way with the believer for he is continually in the wash-tub at the Throne of Grace confessing his sins and seeking forgiveness for Christ's sake. They know from experience that nothing will take away the guilt and sin but the blood of Christ, child of God, of whom it is true that this is your daily practice and who may be on the verge of giving up, take courage, the time will not be long till you rest from your labours. "The troubles that afflict the just in number many be, but yet at length out of them all the Lord doth set him free."

We shall now consider briefly the third and last head. Where are they now? They are now in eternal glory along with the glorious Trinity, the holy angels and the saints of God, arrayed in white robes and carrying palms of victory in their hands, singing, "Unto Him that loved us and washed us in His own blood." Neither themselves nor the world, nor the devil can put a spot on the garment in which they are now arrayed, for nothing shall ever enter in that defileth, for he that is righteous let him

be righteous still and he that is holy let him be holy still. All their tribulations in this world are now behind them for ever. They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat. Many a hungry and thirsty day they had going through the wilderness as we have in the psalm in which we were singing: "For thirst and hunger in them faints their soul," and this kept them continually crying to the Lord as David did in Psalm xlii.: "Like as the hart for water-brooks in thirst doth pant and bray; so pants my longing soul, O God, that come to Thee I may. My soul for God, the living God, doth thirst: when shall I near unto Thy countenance approach and in God's sight appear?" But He led them in the right way that they might go into a city of habitation. Their hunger and thirst were of such a nature that the world nor the things of the world could never satisfy it. They desired holiness, full communion with God and to be with Christ for ever. The heat of the sun causes great thirst to travellers passing through the wilderness where water cannot be found, so the corruption of their nature and the tribulations through which they were passing in the world caused them to thirst more and more for the time they would appear before the Lord in Sion, but the sun shall not light upon them now, nor any heat; all these things are behind them for evermore, for the Lamb which is in the midst of the Throne shall feed them and shall lead them into living fountains of water and God shall wipe away all tears from their eyes.

There have been different opinions about these fountains and some went even the length of making pictures of fountains as we have them among the hills in the Highlands. But we have always been of the opinion and are more confirmed in it now, that these fountains mean the attributes of God—the Fountain of His Love, the Fountain of His mercy, etc. Although they are perfect in holiness and their hunger and thirst fully satisfied, yet they will be going into the mysteries of the glorious attributes of God, and God shall wipe away all tears from their eyes. Many a tear they shed in the Valley of Baca: "Thou tears of sorrow giv'st to them instead of bread to eat." "Yea, tears instead of drink Thou giv'st to them in measure great." They had many reasons for shedding tears in the world—their own condition; the condition of their nation; the condition of their congregation; the condition of their near and dear ones. All this caused them to be shedding tears and sighing when others would be sound asleep. But God Himself will wipe these away and they shall never shed a tear again. Woe unto you, Christless sinner, when God takes away to glory those that were shedding tears over you in this world!

Oh! what bliss, what joy they have now following the Lamb to Fountains of living waters throughout the ages of eternity.

B.B.C.—Public Inquiry Needed.

H.M. Parliament is to consider before December 31st, 1946, the renewal of the B.B.C. Charter for the next five years. Some M.P.'s have asked for a Public Inquiry before this step is taken, and in common with many citizens we warmly support their appeal.

The B.B.C. is a State-owned monopoly. Its revenue of nearly £10,000,000 a year is obtained via the Post Office from millions of licence holders. It is responsible to Parliament. We are therefore definitely of opinion that M.P.'s of all parties are entitled to insist that the content of broadcast programmes should be made subject to a more thorough censorship than in the past. Is there not a cause?

Unhappily, the B.B.C. is becoming one of the most powerful forces in fostering the secularisation of the hallowed hours of the Christian Sabbath in our midst.

In its early years under the first Director-General, Sir John Reith, it showed a recognition of the principle that Sabbath programmes should be different from other days of the week. That is no longer the guiding principle at Broadcasting House.

Nowadays, Sabbath programmes are devised so as to include Murder Trials, Detective Stories, Novel Reading, Jazz, Tangos, Waltzes; Stage Plays, Musical Comedies, Variety Turns, Football Match Reports, and the like.

True, a minimum of religious items are interspersed—it would seem as a sort of sop in order to allow a preponderance of more-or-less secular features. For example, in the week in which these sentences are being written the *Radio Times* announces for the Lord's Day 55 non-religious to 7 religious broadcasts. In other words, they include 3 hours 38 minutes for God, and 27 hours 27 minutes for Mammon. It was a typical B.B.C. Sabbath, September 8th, 1946.

Is not this proportion of hours lamentable? It is a slight, it is in effect like a blow in the face of Almighty God on His Day. If those in high influence in the nation determine to treat His Sabbaths in this way, can we expect a continuance of His blessing on our Land?

The L.D.O.S. submission is: "Continentalising" of the Christian Sabbath in radio programmes should be made to cease. A much higher standard of broadcasting on Sundays is called for. We plead for more uplifting programmes on the Lord's Day.

We have also had occasion to lodge with the B.B.C. a Protest against another deplorable innovation—the latest tendency to indulge in (1) continuous Drink Propaganda, and (2) depreciating the habit of Church Attendance as "Victorian."

A concrete instance of what we mean took place on the eve of the Lord's Day, Saturday night, May 11th, 1946, in the broadcast of a play entitled "The Younger Generation." Mr. Hannen Swaffer, an eminent journalist, by no means a Sabbatarian, writing in the *Daily Herald*, commented: "This comedy makes a mock of a Chapel-going family and would offend many religious folk."

The script of the play is before us, and we entirely agree with Mr. Swaffer. The leading character in the play is a modern young man described as "completely and benignantly drunk." He shamelessly argues in favour of "getting drunk occasionally," saying: "it would do you a world of good to get drunk," and that it is "a symbol of revolt." Going to Sabbath School and Chapel and reading the Bible are sneeringly mentioned; whilst what are termed "Chapel-goers" are made objects of derision.

Lies are excused. Puritans, to whom in history Britain owes much, are held up to execration. The play also encourages young people breaking away from the moral control of Sabbatarian parents and homes.

Altogether the play in our opinion tends to lower moral standards—and at a time when it is generally admitted there is a serious decay in our national life. Its staging on the air in A.D. 1946 is altogether unworthy of a Christian country.

Sad to relate, the B.B.C. in its written reply to the L.D.O.S. Protest, attempted to defend this broadcast play. They went so far as to say: "On its merits it certainly deserves a place in the B.B.C.'s programmes."

We would, however, respectfully remind this great Corporation that church-going people are not the least worthy citizens of Britain. What, we ask, would life in our land be like if it had not been for the moral and spiritual and elevating influences of the House of Prayer in past generations?

For the reputation of the B.B.C.—for the good name of our country—above all for the glory of God, we make an earnest appeal to M.P.'s to join in the demand that there shall be no repetition of such offensive broadcasts. The new B.B.C. Charter should be drafted to ensure amongst other things this overdue reformation.—*Lord's Day Magazine.*

The Blessedness of the Man whose Sins are Forgiven.

IN the course of his argument in the Epistle to the Romans the Apostle has a striking comment the force of which is not readily grasped by the ordinary reader. The Apostle is making his appeal to the Old Testament Scriptures in support of the doctrine of justification by faith and says:—"But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. iv. 4-7).

Dr. William Binnie, in his *The Psalms: Their History, Teachings and Use*, has the following illuminative comment on the Apostle's words: "The Apostle's way of interpreting the text [Ps. xxxii.] is remarkable. Finding David celebrating the non-imputation of iniquity he construes this to mean the imputation of righteousness. Some have made bold to challenge the legitimacy of the construction, and have contended that the Apostle quotes David's words by way of accommodation. But the interpretation is strictly correct. For what are the sins whose non-imputation is so gratefully celebrated? Are they the man's positive transgressions only? His sins of commission? That cannot be. For in that case the non-imputation would still leave the man under the ban of God's holy law. A sin of omission may sink a soul in perdition as surely as a sin of commission—inasmuch as ye did it not—will be the word of condemnation to many in the Great Day. It must therefore be the non-imputation of all sins of either kind, that David celebrates: Now, if God impute to a man

neither his transgressions of the law nor his omissions of duty, he treats him as a man who has fulfilled all righteousness, which is just to say that He imputes to him righteousness without works.

This brings out very clearly the nature of the benefit which the Scriptures celebrate under the title of Justification. It is forgiveness and something more. When a pardon comes down from the Crown, to some condemned felon, it cancels the sentence, and opens the prison door, but there its effect ceases. It does not restore the wretch to his former standing in society. He is a marked man for life. Very different is the pardon God bestows on those who, trusting in His mercy, confess their sins. They are *justified by their faith*. For Christ's sake they are treated as *righteous* persons—as persons who had perfectly obeyed the law. God imputes to them righteousness even the righteousness of Christ in whom they trust. Well, it is to be observed, that although the ground of justification is not plainly declared in the Psalms—could not be plainly declared until Christ died—the truth of justification is plainly revealed. And, as I said before, this truth which comes up in clear articulate statement in the thirty-second psalm, underlies all the rest. The voice which makes itself heard in the songs of God's Israel is not the voice of a prodigal who has been forgiven merely, and offered to take a place among the servants of his father's house. It is the voice of a son, rejoicing in all the inexpressible joys of sonship and compassed about with songs of deliverance. Thus David sings in the hundred and third psalm:—

'Bless Jehovah, O my soul,
And all that is within me, bless His holy name.
Bless Jehovah, O my soul,
And forget not all His benefits.
Who forgiveth all thine iniquity;
Who healeth all thy diseases;
Who redeemeth from the pit thy life;
Who crowneth thee with loving kindness and tender mercies;
Who satisfieth thy mouth with good things
So that thy youth is renewed like the eagle's.

Not according to our sins hath He done unto us,
And not according to our iniquities hath he recompensed unto us.
For as high as heaven is above the earth,
So mighty is his loving kindness toward them that fear Him.
As far as the east is from the west,
So far hath He removed our transgressions from us.
Like as a father pitieth his children,
So Jehovah pitieth them that fear Him.'

God's people held forth in the Psalms are regenerated also. A clean heart has been created in them, a right spirit has been put within them. The feelings which everywhere find utterance are redolent of holiness as well as peace, and correspond at every point to those of the spiritual man whom the Apostles contrast with the natural man" (page 253).

"Touch me not."

By A. MOODY STUART, D.D.

"Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God."—John xx. 17.

IN such a case her self-denial is tried—"Touch not"; and her obedience is tested—"Go." Had she remained and been so allowed, an hour of high and holy fellowship had been hers, an hour at the gates of heaven, an hour to be held by her in her life-long remembrance. But what more? Nothing. It is all between herself and her risen Lord; it is the white stone with the new name, which none knoweth save the giver and the receiver. It is heaven foretasted by her, and most sweet to herself; but it is little or nothing to the church and the world, present and to come.

"Touch me not, but go" is a word to many believers, a word to many of you. Prayer may be mistimed, communion misplaced, for something else may be neglected, something else may be lost for ever, something greater shall we say? Yes, and better. Mary's going is better, is greater, than Mary's tarrying or touching. It is good not to go till we have found Christ; but it is sometimes good to go the very moment we find. There may be more of Christ, more of His mind, more of His heart, in going from Him to carry His word to others, than in tarrying with Him, to converse with Himself. Only let us go with a good conscience; let us not condemn ourselves in going, as if there were less of Christ, when there is really more. It is self-denial; self-denial in Mary's case, not in carrying the welcome message to eager listeners, but in tearing herself from Jesus to carry it. The self-denial in our case will probably be, in the cold or hostile reception which we fear for the message, and the messenger.

Often the chief part of a believer's life is spent in going to Christ and in coming from Him, not in tarrying with Him; in prayer coming to Christ, seeking Him, Himself enabling us to seek and to find; and then in His work going from Christ, yet in Christ. Going before finding Christ is going without Him; but going after finding Him, is going with Him. As far as time is concerned, the seeking with Mary is longest, the going from Him to others is next, and the highest fellowship is briefest. It is by no means always so; but that will often be assigned us, which we are least disposed to by nature. The mind of the Spirit has prevailed within us, over the resistance of the flesh to seeking and prizing Jesus Christ. But if now we are sent to testify, the mind of the flesh may rise again; and now there is more of the Spirit, and less of self in witness-bearing than in seeking. For though a merely carnal testifying comes to nothing, brings no blessing to speaker or to hearer; yet in testifying the flesh may be more crucified than in praying, and then there is more of the Spirit in the testimony. A testimony may thus come more within the veil than a prayer, for Jesus saith: "He that confesseth me before men, him will I confess before my Father in heaven"; and that even now, as well as in the last day.

Some professed Christians appear to cultivate fellowship with Christ, and speak much of spiritual joy; yet when testimony is to be borne to Christ they fail. In such a case there is little fellowship. The same world that stops the lips in witness-bearing will grieve the Spirit of grace and

supplication, and will close the heart in prayer. To profess to have secret communion with Christ, and to shun open testimony, gives little glory to Jesus, brings little profit to man, and is accompanied with little life in the soul. To every such soul Jesus saith: "Touch me not, but go"; "Speak what you have known, and testify what you have seen." If God has lighted your candle, you must let that light shine before men. You may be seeking more oil when He would have you use what you have, and then to him that hath shall be given; but He will not give you more to hide beneath a bushel. You wonder that you have not more light, but the truth is that now you need no more. The instant you hold forth the lamp of life to others, you will need more light for yourself; and be sure that you shall have it in abundance. It is true that Christ would have fellowship with you, and that without Him you can do nothing; but He will have fellowship with many more besides, and He will not have your fellowship with Him hinder the communion He desires with many. Your service in bringing others unto His fellowship is more glory and pleasure to Him, than mere present communion with yourself; and the communion you desire He will bestow, not merely in seeking His face, but in doing His will.—*The Three Marys.*

The Prayer of the Destitute.

AN old divine has the following beautiful passage on the approach of prayer to the mercy-seat, and her success there:—"Hope calls to prayer, and says—'Lo, here is a messenger speedy, ready, trusty, knowing the way.' Ready; you can no sooner call her than she comes. Speedy; she flies faster than the eagles, as fast as angels. Trusty; what embassy soever you put in her tongue, she delivers with faithful alacrity and secrecy. She knows the way to the Throne of Mercy; and never faints till she comes to the chamber of the Royal presence. Prayer hath her message. Away she flies, borne on the sure and swift wings of faith and zeal, wisdom having given her a charge, and hope a blessing. Finding the gate shut, she knocks and cries:—'Open ye gates of righteousness, and be ye open, ye everlasting doors of glory, that I may enter, and deliver to the King of Jerusalem my petition.' Jesus Christ hears the knock, opens the gate of mercy, attends her suit, promises her infallible comfort and redress. Back returns prayer, laden with consolation. She hath a promise, and she delivers it into the hand of faith—that were our enemies more in number than the locusts of Egypt, and more strong than the giants, the sons of Anak, yet Divine power and mercy shall fight for us, and we shall be delivered. Pass we then through fire and water—through all dangers and difficulties, yet we have a messenger holy, happy, acceptable to God: that never comes back without comfort—that messenger is, Prayer—'the prayer of the destitute He surely will regard.' 'Brethren, pray for us.'"

The late Mr. Angus Fraser, Elder, Inverness.

"THE path of the just is as the shining light which shineth more and more unto the perfect day." This description of the believer's growth in grace well describes the spiritual pathway of him who is the subject of this

brief sketch. Angus Fraser was born in the year 1858. He was the fourth child of a family of six children born to Archibald Fraser and his wife, at their croft, Sockie, Strathnairn. In those days, Strathnairn contained a large population, and, under the ministry of the saintly Rev. Archibald Cook and his successor, Rev. John MacQueen, it was a favoured corner of Christ's vineyard, in which dwelt many of the excellent of the earth.

The religious instruction received in his early years, beneficial as it was in building up Angus's moral character, was not then made to him effectual to salvation. In conduct he was ever circumspect but half his course had run ere the truth came with saving power to his soul. After serving an apprenticeship as a carpenter, and working for some time at his trade, he joined the City of Glasgow Police and served for several years as a constable. In recent years, as he lamented the increase of Sabbath desecration and the rampant evil of gambling, he often referred to how well the Sabbath was kept in Glasgow in those days, and to how Sabbath observance was promoted by the strict instructions given to the police to prevent noise or disturbance near worshipping congregations, and to the activities of the police in suppressing card-playing for stakes in the parks, especially on Sabbath. In those days the magistrates were sympathetic to Glasgow's old motto, "Let Glasgow flourish by the preaching of the word."

From Glasgow he returned to Inverness where he worked until he retired, as a waggon-builder in the Railway Workshops. He was twice married. Death, of which it has been said that it comes with feet of wool and smites with hand of iron, claimed his first wife after about two years of married life. His second wife was Miss Elizabeth MacGillivray, who lived with her godly aunt, Miss Marjory Cameron, and with her they made their home, at 18 Crown Street.

It was soon after his second marriage that Mr. Fraser underwent a saving change. Being reticent regarding his own experience, the writer is unable to say how he was brought to close in with the gospel offer of a free salvation, by faith in a crucified and exalted Redeemer. Prayer was to him as the breath of life. His prayers impressed one with the consciousness of his ready access to the throne of grace, and his conduct reflected his love to the Lord, and to His cause and people, for he endured as seeing His who is invisible. He was no stranger to the plague of his own heart, and, in consequence, eagerly sought unto the one remedy, the fountain opened for sin and for uncleanness.

For several years he acted as Church Officer. In 1926, he was ordained an elder and discharged the duties of that office with acceptance. His public exercises were solemn and affecting. He was blessed with an amiable and energetic disposition, and with sound judgment, steadfastness in the truth, and a clear perception of the path of duty which he followed without wavering, through good report and through evil report. These Christian virtues, by which he adorned his profession, and in the exercise of which he was encouraged by his like-minded wife, endeared him to those who knew him and loved the good of Zion. His own and his wife's kindly welcome and edifying conversation made a visit to their home a source of pleasure.

Latterly his eyesight grew dim and his heart weak but until a month before the end he was able to attend Sabbath services and the weekly

prayer-meetings. During his last illness which continued for three weeks, when awake and not being conversed with, he was heard in almost continual prayer and praise centred in the sufferings of Christ. On Monday evening, 14th January, 1946, at the ripe age of 88 years, this worthy man passed to his everlasting rest. In the presence of a large concourse of friends his mortal remains were laid in Dunlickity burying-ground, where lies the dust of many of the righteous.—*F. Beaton.*

The late Mrs. Angus Fraser, Inverness.

MRS. Angus Fraser, whose maiden name was Elizabeth MacGillivray, did not long survive her husband. Her parents walked in the footsteps of the flock. Her father was a school teacher at Fort William. Her mother visited Achvraid, Strathnairn, and while there in her mother's home, Elizabeth and a twin brother were born in the year 1872. When the mother returned to Fort William, she took her son with her, and, there being four other daughters, she left Elizabeth in the care of the godly grandmother and aunt Marjory. Elizabeth's father died when she was young so she was kept at Achvraid, where she daily saw the exemplary conduct, heard the edifying conversation, and received the scriptural instruction imparted by her godly relatives. Here in her early teens she experienced the regenerating work of the Holy Spirit.

After her grandmother's death, with her aunt she went to Lochaweside where they resided several years. In the Free Church there, they heard a language they understood not (Ps. lxxx. 5.) The glory had departed; a famine of hearing the words of the Lord characterised the services (Amos vii. 11). They ceased from attending church services, and used the means of grace at their disposal in their home, for the time being. About this time, the Free Presbyterian Church was formed, and with it, from the beginning, they gladly cast in their lot. They were in goodly company, with as Principal Rainy expressed it, "the cream of the men" in the Highlands; and such indeed were those who adhered to the two ministers who stood faithfully for the *whole* doctrine of the Confession of Faith, and for the maintenance of scriptural discipline in the Church, when the Free Church Assembly in May, 1893, decided by a large majority that all within the Church were bound by the Act of the preceding year which changed and destroyed the Confessional teaching on the doctrine of election, and thereby destroyed the Church's Constitution, so that that body then ceased to be the true Free Church. That decision left no alternative to those who would stand faithfully for the Constitution and honour their engagements according to their ordination vows but that they separate. This they did then and there, in and by the act of their representative, Rev. D. Macfarlane, who, immediately that decision was pronounced, read and tabled a protest against it, on behalf of himself and all who should adhere to him. Thus they bore with them intact the Confession of Faith and the Constitution of the Free Church and perpetuated them in the Free Presbyterian Church which they immediately formed.

To many who gave heed to the warnings of Dr. Kennedy and Rev. A. MacColl, and had long groaned under the increasing declension of the Free Church this was as when the Lord turned again the captivity of Zion.

And so was it to our two friends. Oban was the nearest Free Presbyterian place of worship and to it they went from Saturday to Monday, as often as they could. Their isolation from the living waters of the public means of grace brought home to them the psalmist's complaint, "My soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is." Their desire to be nigh the river whose streams make glad the city of our God could no longer be restrained, so they removed to Inverness. Here they found joy in joining in fellowship in the truth, in public and in private with the choice company who formed the Inverness congregation in the early years of the Church.

Miss MacGillivray's marriage to Angus Fraser took place in 1905. Before her marriage she kept boarders, and this she continued to do until near the end of her life. Her guests came from all part of Britain. Some of them were strangers to Sabbath observance. The Sabbath is a test which shows the attitude of men towards God and His holy law. Firm as a rock in all that pertained to God's glory, both Mrs. Fraser and her husband required all who dwelt under their roof to keep the Sabbath according to the commandment. In a wise and kindly yet firm manner, she put before her guests the claims of the Lord's Day, and reminded them of the peace, and rest, and refreshment of mind and body with which the Sabbath blesses those who keep it. More especially she pointed out the connection between it and God's worship and man's salvation. She would have them put the matter to the proof. This they did, and those who hitherto had not known the ends for which the Sabbath is given and the benefits it confers—and there are many such to-day—or neglected to keep it, were agreeably surprised to find that a Sabbath well kept does bring rest and peace and joy, and renewal for the toils of the morrow. The winning of the heart depends largely on the right form of presentation of a case, and, in a gospel spirit, she so presented it with the happy result that her commendation of Sabbath-keeping won her guests to the keeping of the Sabbath. For this very thing, several of them thanked her and became her life-long friends.

Her godly aunt, Miss Marjory Cameron, whom she loved as a mother, was for several years an invalid. Dutifully she nursed her until death parted them. Mrs. Fraser was a close observer of the hand of God in providence as it is to be understood in the light of His word. From this exercise, she learned many lessons, received many tokens of the Divine favour, and obtained guidance in the affairs of every day life. This exercise has also the tendency to lead the heart into the ways, and to doing the will of God, which again, being well-pleasing in His sight, results in those thus exercised being favoured with "the secret of the Lord." Mrs. Fraser had much of it. A pleader on behalf of the spiritual and temporal good of the nation, the Lord, by His Word, often revealed to her coming events, especially during the war; and that the enemy would be overcome. But it was in connection with His own Cause among us He made known to her His mind most frequently. Throughout the troubles of the past few years, again and again the Lord forewarned her of efforts being made to undermine the Church's foundation, and to misrepresent or side-track the defence of its position; that these efforts would come to nought, the Church's position be maintained; and they who defended it would, in due time, be vindicated. To the writer she quoted many of these warnings and promises at the time, and she lived to see many of them fulfilled.

Knowing, as she did, the promises of the Church's preservation, given to several of the worthies when the Church was formed, and the promises she herself received, she maintained with firm confidence that the Church will be preserved, despite trials, until the dawn of the latter day glory. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn."

Mrs. Fraser survived her worthy husband only three weeks. Although unfit to venture from home, owing to heart weakness and the general state of her health, she went to Dingwall on the Saturday of the Communion there, in February, 1946. She attended the services on that day and the prayer-meeting on that evening. On the Sabbath morning, she became suddenly ill, lost consciousness, which was not regained, and passed away before medical aid arrived. Her death was the entrance for her soul to the presence of her Lord. It was a privilege to be permitted to see to the disposal of her remains. What a blessed end that of the righteous is! What more need be said than that to the glory of God, both "kept the faith" ?—*F. Beaton.*

Foreign Mission.

OUR people will be pleased to learn that the Rev. and Mrs. John Tallach and family have arrived safely in this country. We were glad to be assured by them that, having regard to the austerity of travelling conditions to-day, they had a fairly comfortable and prosperous journey, and that they arrived all in good health. On behalf of our people we extend to them a very warm welcome. We pray that they may benefit much by their sojourn among us. We also look for a blessing through them.

We take this opportunity of reminding our praying people of the extra burden carried by those Mr. Tallach has left behind in the field. May the Lord of the Harvest give to each one of them all necessary grace, strength and health.

As most of our readers will already know, the Church is committed to an extensive building programme at the Mission, both at Ingwenya and at Shangani. To carry out this programme satisfactorily it was deemed advisable to have a European on the spot to supervise the work, and an advertisement appeared in the Magazine to this effect. In answer to this appeal, a young man, Mr. A. MacPherson, who is a deacon in St. Jude's Congregation, has offered his services. At a recent meeting of the Committee an interview with Mr. MacPherson was arranged. As a result the Committee were entirely satisfied with Mr. MacPherson's qualifications, and his application was accepted. The Committee wish to express their thankfulness to the Lord that this young man has been inclined to offer his services in this work. In the present state of shipping, some time may elapse before Mr. MacPherson will be able to sail for Africa, but arrangements are being made to secure a berth as soon as possible.

In the July issue of the Magazine there appeared an advertisement asking for applications for the post of Principal of the Boarding School at Ingwenya, Southern Rhodesia. The applicants would require to have the M.A. degree, with training in teaching. This post is still open. In the school there are about 150 girl boarders, and about 550 day scholars.

Here is an opportunity for Christian service which no young man, having the Grace of God in his heart, and possessed of the necessary qualifications can lightly turn aside from. Think of having the moral, intellectual and spiritual well-being of 700 children under one's care! To the right man the post is one of almost unlimited interest and provides vast possibilities for the children. Applications are to be sent to the Rev. J. MacLeod, 59 Campbell Street, Greenock, from whom any additional information may be had.

Notes and Comments.

Wanted—Complete Set of Magazine—Bound or Unbound.—Would any one having a complete set of the Magazine—bound or unbound—and willing to part with it, please communicate with the Editor stating the price required.

Church Notes.

Communion.—*November:* 1st Sabbath, Raasay and Oban; 2nd Sabbath, Halkirk and Glasgow; 3rd Sabbath, Edinburgh, Dornoch and Uig. *January:* last Sabbath, Inverness. *February:* 1st Sabbath Dingwall; 3rd Sabbath, Stornoway; 4th Sabbath, Bayhead and North Uist. *March:* 1st Sabbath, Ullapool; 2nd Sabbath, Portree; 3rd Sabbath, Finsbay; 4th Sabbath, Kinlochbervie and North Tolsta. *April:* 1st Sabbath, Stoer, Portnalong and Breasclete; 2nd Sabbath, Fort William; 3rd Sabbath, Greenock; 4th Sabbath, Glasgow; last Sabbath, Wick. *May:* 1st Sabbath, Kames and Oban.

Note.—The Kirk-Session of Raasay has decided to have the dispensation of the Lord's Supper twice a year—in November and July.

Note.—Any changes or additions to the above dates of Communion should be sent to the Editor.

Synod Proceedings.—These are now being sent out. Price per copy is 1/-. Donations from friends will be appreciated. Any one not resident in a congregation may send to Mr. J. Grant, Treasurer, Inverness, for copies.—Robert R. Sinclair, *Clerk of Synod.*

Acknowledgment of Donations.

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

Sustentation Fund.—J. C. M., £2; Mr. S. C., Glen Mallie, Spean Bridge, £1; Miss J. E. M., Helensburgh, 10/-; A Friend, in Memory of a dear Sister, 6/-; Friend, Glasgow, o/a Glendale, £1; Mrs. R., Glasgow, o/a Glendale, 10/-; F.P. (Greenock postmark), per Rev. J. Colquhoun, £1; Miss M. G., Lochgilphead, £1 5/-; Mrs. E. F., 151 Sherwood Avenue, Toronto, £1 2/6.

Jewish and Foreign Missions.—J. C. M., £2; Miss J. E. M., Helensburgh, 10/-; Mr. S. C., Glen Mallie, Spean Bridge, 10/-; Mr. and Mrs. N. G., 15 Elgol, Skye, £1; Miss K. M. M., Kensaleyre, £2; Miss J. McP., Badachro,

o/a Clothing Fund, 5/6; Mr. J. McD., 3 Tockavaig, Sleat, £1; Miss M. G., Lochgilphead, £1 5/-; Mrs. A. McL., 4 Martin Crescent, Portree, £1 10/-.

Legacy Fund.—Received with grateful thanks from the Executors of the late Mr. Angus Fraser, Elder, and Mrs. E. Fraser, 18 Crown Street, Inverness, the sum of £418 14/4, being the Residue of their joint Estates bequeathed to the South African Mission of the Free Presbyterian Church.

British United Aid to China Fund.—Collections from the following Congregations:—Stoer, £4 14/8; Northton, £4; Raasay, £9 5/-; Mrs. D. McD., 4 Callakille, Arrina, 4/-; Miss K. M. M., Kensaleyre, £2.

Home Mission Fund.—Miss M. Gillies, Lochgilphead, 10/-.

College Fund.—Mrs. A. G., Coulage, Strathcarron, £1.

Organisation Fund.—Mr. D. G., Coulage, Strathcarron, 10/-; Mr. J. G., Hanwell, London, 6/3.

Magazine Fund.—Miss E. McK., Elphin, Lairg, 5/-; Mr. K. McL., Breasclete, 10/-; Miss K. M. M., Kensaleyre, £2; Mr. Wm. McD., Balintore, per Mr. W. Mackenzie, 10/-; Mrs. Connell, Stirling, per Rev. W. Grant, 10/-.

Synod Proceedings Fund.—Friend, Stornoway, £1; Friend, Tomatin, 7/-; Mrs. C. M., Larrichmore, Birnam, 10/-; C. McL., per Rev. A. McAskill, 9/-; R. Kerr, per Rev. A. McAskill, 1/6.

Literature to H.M. Forces Fund.—Plockton Prayer-meeting, Collections for Bibles for the Forces, £7 10/-.

Dutch Relief Fund.—Collections from the following Congregations:—Oban, £15 12/6; Northton, £4 10/-; London, £15 15/-; Halkirk, £8 10/7; Applecross, £5 17/6; Rogart, £2; Braes, Portree, £20; Wick, £2; Applecross, per Mrs. McLean, Toscaig, £5 17/6; Raasay, per Miss A. Macdonald and Miss M. Gillies, £41 4/8 Seoraig District, per Mr. H. Campbell, £5 2/-; Lochcarron District, per Mrs. B. MacRae, £2 11/-; Mrs. B. and Miss McC., Adolphin Cottage, Kames, £2; Mr. A. F., Foulyett Farm, Newhouse, £1; Mr. M. C., Lochmarea Hotel, £1; Arrina, Applecross, per Miss F. MacBeth, Rowan Cottage, £13 5/-; Diabaig, Applecross, per Mrs. McLennan, 20 Diabaig, £4 5/-; Two Friends, Dornoch, £2; Mrs. Cooke, Birkenhead, £1; Friend, Fort William, per Mr. A. Colquhoun, 10/-; Miss M. G., Lochgilphead, 5/-; Misses McC., Auchenlochan House, Kames, £3; Anonymous Friends, £4; Drumbeg Hotel, Collecting Box, 1/1; N. E. R., Stirling, 10/-; Miss K. M. M., School House, Kensaleyre, £4; Mrs. M., Myrtle Cottage, Glenmoriston, 10/-; Miss B. M., 8 North Tolsta, £1; Mrs. C. McD., Achtercairn, 10/-; St. Ermines, per Mr. R. R. Sinclair, 10/-; A Montana Friend, £2 8/4; Mrs. McL., Southside Place, Inverness, £1; A Friend, Sutherlandshire, £1; Miss Mackintosh, 30 Strath, Gairloch, £2; Mrs. C. MacD., Uiginish, Dunvegan, £1 5/-; Mrs. McL., Ardincaskan, per Miss I. MacRae, 5/-; Mrs. C. M. McD., Bridgend, Strathcanaird, 10/-; Miss J. McP., Badachro, Gairloch, £1; Mrs. R. P., per Miss J. MacPherson, 10/-; Mrs. McD., Badcall, Scourie, per Rev. R. R. Sinclair, £1; Mrs. H. Keiss, Scourie, per Rev. R. R. Sinclair, 8/-; Mr. A. E. Alexander, Treasurer, St. Jude's, thankfully acknowledges the following donations, o/a Dutch Relief Fund:—Miss C. Micghan, £20; Anonymous, £1; Mrs. Morrison, £1; Mrs. Ross, £1; Mrs. McPherson, Beith, 10/-; Anonymous, £1; Wm. McLean, £2; Misses McAskill, £2; Miss J. Martin, £1; Anonymous, 4/6; Miss McLean, 10/-; Nurse Beaton, £1; Miss Mackenzie, 10/-; Alistair MacPherson, £5; Anonymous, per Mr. T. MacRae, £1; Lochbroom Congregation, Collected by Mrs. McLeod, The Manse, £15 5/-; Two Breakish Friends, £2; Two Sisters, Kirkton, Glenelg, 10/-; Shieldaig Congregation, £13 14/2; Friends in Kishorn, per Miss C. Mackenzie, 21 Brynport, £1 16/6.

Shangani Mission—Car Fund.—Collections received from the following Congregations at Mr. James S. Fraser's Meetings:—Stornoway, per Mr. M. Matheson, £24 6/6; Glendale, £20; Staffin, £9; Vatten, £6; Flashadder,

£7 4/-; A Friend, Caithness, 10/-; Well-wisher, Harris, 10/-; Ness, Stornoway, £5; Achmore, Stornoway, £5 10/-; North Tolsta, £8/0/6; Breasclete, £5; Uig, Stornoway, £8 12/3; North Harris, £25; South Harris (Finsbay and Northton), £15 7/6; Portree, £16 1/6; Portnalong, £5 15/6; Braes, Portree, £6 10/-; Raasay, £13 5/-; also the following donations per Mr. J. S. Fraser, Stornoway:—Proverbs, xix. 16, £50; Friend, Gairloch, £1; Mrs. C. M., Larriehmore, Birnam, £1; Mr. D. N., Stonefield, Tarbert, Argyll, 10/-; Mr. D. G., Coulage, Strathcarron, 10/-; Fearn Congregation, £8 1/-; Inverness Congregation, £19; A Friend, Glendale, per Mr. F. Nicolson, 5/-.

China Mission Fund.—A Friend, Acton postmark, per Rev. J. P. Macqueen, 10/-.

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Daviot, Stratherrick and Tomatin Manse Fund.—*Stratherrick Section*—Mr. J. Fraser, Migovie, thankfully acknowledges the following donations:—Nurse M. S., R.N.I., £1; Miss J. M., Glenelg, 10/-. *Tomatin Section*—Mr. D. C. Mackintosh, Mid Morile, acknowledges with grateful thanks a donation of £1 2/6 from Mrs. E. Fraser, 151 Sherwood Avenue, Toronto, Canada.

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St. Jude's, Glasgow.—Mr. A. E. Alexander, Hon. Treasurer, desires to acknowledge the following donations:—Mrs. Mitchell, 310 St. Vincent St., £3; C. M., £1; Mrs. McK., 15/-; Miss E. Lamont, £5; Mrs. C., Knightswood, £1; Mrs. F., Stirling, £1; Mrs. McA., Kilmarnock Road, 10/-; Mr. and Mrs. G., 10/-.

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South Harris Manse Building Fund.—Mr. Peter MacLeod, Treasurer, thankfully acknowledges the following district Collections:—Strond and Borrisdale, £23 5/-; Northton, £13 13/6; Rodel, £3 7/6; Leverburgh, £7 14/6; Mrs. McD., Drinishadder, £1; Rev. D. J. McAskill acknowledges with sincere thanks a donation of £3 from Mr. and Mrs. D. M., 37 Main Street, Lochwinnoch.

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South African Mission Clothing Fund.—Mrs. Matheson, F.P. Manse, 5 Park Quadrant, Glasgow, thankfully acknowledges the following donations:—Friend, Dornoch, £2; G. M., Lairg, £1; Misses Munro, Lairg, £1.

St. Jude's South African Clothing Fund.—The Committee acknowledges with grateful thanks contributions amounting to £22 2/6.