

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.

February, 1947.

No. 10.

Dutch Relief Fund.

As the distribution of most of the gifts is now well under way, it is desirable that a summary of the result of the Appeal should be given. The response throughout the Church far exceeded all expectations and we are greatly indebted for their generosity and especially to those who arranged for the local collections in cash and kind. We have been informed from Vancouver that a consignment is on the way from there.

A total of over 9,000 items has been dealt with, including women's, men's and children's garments; also footwear, stockings, blankets, cloth, and miscellaneous items, ranging from a sealskin coat to shoe laces, wool, etc.

So far, 30 large bales weighing over 3 tons have been despatched, and we are indebted to the Netherlands Red Cross for arranging the transport from London to the various distributors throughout Holland.

We have to acknowledge especially the Christian co-operation of Mr. Watts, of Messrs. Evelings Ltd., in providing storage room and personnel for sorting, repacking and despatching, without which it would have been quite impossible to have brought our effort to a successful issue. The response was so great that special steps had to be taken for sorting and repacking, and we are indebted to the friends who travelled on various occasions from London to Luton to give their assistance.

In acknowledging the safe arrival of the first consignment at Delft, Mr. Doeter writes: "We were much surprised to see so many beautiful goods. Our friends in Scotland have been very liberal and I am glad to be able to help so many people among whom are many of the Lord's children. We found beautiful shoes. I wish you could see the glad faces of our people—young and old. In Putten lives an old man—a godly old man. Before the War I used to call on him now and then. They told me he had died but a friend from Putten now gives me his address. He lies on straw instead of sheets and blankets—we have, at once, sent him your sheets and blankets—May the Lord reward you." Surely this incident alone makes our effort worth while. A more detailed report will be submitted (D.V.) to the Synod.

[To this report received from Mr. R. Sinclair, London, the Committee wish to add its deep appreciation of the labour and time given by Mr. Sinclair and others to this work. He, and sometimes other friends, travelled frequently from London to Luton and willingly gave their services. To Mr. Watts, Luton, we are much indebted for his very considerate and willing help.—W. G.]

Induction of Rev. D. J. Matheson.

Sermon preached at Induction of the Rev. D. J. Matheson to St. Jude's Congregation, Glasgow, on Friday, September 20th, 1946.

By the Rev. J. A. TALLACH.

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (II. Cor. iv. 7).

WHILE reading the chapter you will have observed that the Apostle here deals principally with his work as a minister of the gospel: "Seeing we have this ministry we faint not," etc. He directs attention to two main aspects of his work, the human and the Divine; these deserve our closest attention. On the *human* side, difficulties and trials, persecutions and afflictions, frailty and infirmity all abounded in such measure as might well daunt the stoutest heart. But the Apostle never allows himself to forget that there is another side to the matter, the *Divine* side. This side he constantly seeks to remind his hearers of; it is the side of God, of Almighty power, and an abiding faith in God. His consequent view of the matter is summed up for us at the end of the chapter in a way most expressive and instructive: "For our light affliction, which is but for a moment While we look not at the things which are seen, but at the things which are not seen."

Now in directing your attention for a little time to the words of our text, as we may be enabled, let us notice:—

1. Paul's estimate of the Gospel, *This Treasure. The Divine Side.*
2. Paul's estimate of himself and his brother ministers, *Earthen Vessels. The human side, and*
3. The inference he would draw from the due consideration of these, *that the excellency of the power may be of God, and not of us.*

I. First then, the Gospel which Paul preached was to him a heavenly treasure: "We preach not ourselves, but Christ Jesus the Lord," Christ in the glory of His Person, in the infinite merit of His blood and the riches of His grace. Here we have God's remedy for a world lost by sin, and given over to misery; Heaven's treasure as set over against a world in ruins. Was there ever a time that the nations of the world had greater need of the Gospel than now?

Here is peace in a world of war, forgiveness in a world of retribution, hope in a world of despair, righteousness in a world of injustice, the gospel of the glory of God in a world that glories only in its shame, the one way of salvation in a world determined on its own destruction. O, what a treasure has God given to the world in the Gospel of Christ! May the Lord hasten the time that the nations of the earth come to look on it as such.

As a minister, the Apostle never allowed himself to wander far away from the central theme of all gospel preaching—the precious blood of Christ: "God forbid that I should glory, save in the Cross." So also does he seek constantly to impress upon his hearers the supreme necessity and value of the blood of atonement. Are they still unconverted, dead in trespasses and sins? Then, "we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled

to God." Are they converted, brought from darkness to light? Then he reminds them: "Ye were not redeemed with silver and gold,"—when redemption is the theme, the greatest earthly treasures are but as dross and dung,—“but with the precious blood of Christ.” Herein is treasure beyond the highest imagination of men or angels.

Again, in the gospel of Christ the glory of God's character as the God of salvation is clearly revealed: "The glory of God in the face of Jesus Christ." A true saving view of the gospel as thus displayed is as the opening up of infinitely vast treasures of Divine love, mercy, righteousness, faithfulness and truth. Consequent upon such a view, blessings which cannot be bought, freely pour their riches into the soul that beholds it, peace, joy, communion, life itself that will never end. The carrying out of the great gospel commission: "Go ye into all the world, and preach the gospel to every creature," is as the pouring forth of these heavenly treasures among the children of men. "Whosoever will let him take of the water of life freely." What a wonderful testimony do these, and all similar Scriptures, tell forth of the willingness of God to redeem sinners! Surely the treasures of His goodness and long-suffering in the Gospel should lead men to repentance! How long has He held out the hand of gospel mercy to yourself? How long has He borne with your sin, your unbelief, your presumptuous contempt of His Son? To-night, again, the gospel treasure pours its riches out in this place, even before the most ungodly: "Turn ye, turn ye, why will ye die? as I live, saith the Lord God, I have no pleasure in the death of the wicked." O, sinner, sinner, take these words and think of them in relation to your own guilty soul; is there not wealth, nay, an eternity of heavenly treasure in them? O, that the Lord would open your eyes to see it, and your heart to possess it! "Why will ye die?"

To the gospel minister, deeply concerned and often anxious on account of the souls God has placed in his care, there is another aspect of the gospel which is peculiarly precious to him. That is the absolute certainty with which, by the blessing of God, it shall effectually accomplish the salvation of God's elect. "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out." In times of spiritual barrenness, such as the ministers of the gospel are faced with to-day, who can estimate the treasures of encouragement, comfort and quiet confidence to be enjoyed in contemplating the eternal purpose of God according to election; especially the absolute certainty of its accomplishment. The Devil may tempt, evil men and seducers wax worse and worse, our own hearts may often enough tremble for the Ark of God; but whatever happens, this remains, the one sure and certain fact in a world of uncertainties, "All that the Father giveth Me shall come to Me," and "Moreover whom He did predestinate them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified."

This was the treasure which filled the Apostle, filled him up to the brim, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." We have this treasure, every heaven-sent minister of the gospel has it, the light of the knowledge of God. Light cannot be confined, it *must not* be confined, the moment it is confined it

ceases to be: "Let your light so shine." O, what a treasure is this in a world of darkness and death! What an unspeakable relief it must have been to you, the citizens of Glasgow, when the blackout restrictions were removed, and the darkness occasioned by these restrictions was a thing of the past; your lights then blazed forth the message of victory, liberty and peace in a war-weary city. How infinitely much more is the occasion one of thankfulness and joy, when the light that shines forth is "the light of the knowledge of the glory of God in the face of Jesus Christ." Here is deliverance from sin, death and hell; here is the way of life, peace and everlasting glory; here is victory indeed.

II. Now let us think for a little time of Paul's estimate of himself; but we have this treasure in earthen vessels. He and his brethren were but earthen vessels. It is conceivable that a treasure may be held in a vessel of silver or gold which may itself be of considerable value. Paul says he was none of these. He was but a vessel made of earth, and if at any time he should be in danger of forgetting it, his Lord and Master saw to it that he was not allowed to. There was given to him a thorn in the flesh, lest he should be exalted above measure. He was required to cry to God, just like any other poor needy sinner, entreating that it should be taken away from him. But no; if it had been taken away; how soon would Paul have forgotten all about it, and the whole experience would have had to have been repeated. The Lord's way was the better way, the thorn must remain as long as there was any danger of his being exalted above measure; but along with that there was this: "My grace is sufficient for thee." And what is the result? "Of myself I am nothing, rather will I glory in my infirmities (as an earthen vessel) that the power of Christ may rest upon me."

An earthen vessel! Why so? In the beginning, we are told, the Lord God formed man of the dust of the ground; and after man had sinned, part of the curse pronounced upon him in consequence is: "In the sweat of thy face shalt thou eat bread, till thou return into the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." From the natural standpoint the men who form the ministry of the church are not made from a specialised kind of refined clay. They are dug out of the same hole of the pit as their fellow-sinners in the world. The Apostle recognises this with regard to himself and his brethren, and due regard to this always acts as a kind of counter ballast to keep a man on a straight course—dust thou art and unto dust thou shalt return. The Lord will keep this thought ever before the minds of those of His servants whom He designs to use in the work of the ministry, and bless and sanctify the thought to them, and through them, to their hearers. We have this treasure in earthen vessels.

The Apostle was a saved sinner, a gracious man: but again, from the point of view of salvation and all the blessings and privileges which accompany and flow from it, the Apostle in himself was but a vessel of earth. Before his conversion he was a man notorious for his enmity against the Gospel—a blasphemer, a persecutor, injurious. When Jesus came to him to fill him with the gospel treasure, He found him the chief of sinners; and after that, what did he have that he had not received? When preaching the gospel to other sinners the Apostle spoke to them as one of themselves—one always conscious that but for sovereign grace he would have been

the greatest sinner among them. With what a wealth of fellow-feeling, sympathy, tenderness, love and earnestness does the remembrance of this invest the preaching of such a man! What a blessing to any congregation when the man set over it in holy things is, in his own esteem, but an earthen vessel! "We preach Christ Jesus the Lord, and ourselves your servants for Jesus' sake." You remember that old cup or jug you have somewhere in the back kitchen. The handle has been broken off and the edge is chipped. It is not much of an ornament, and you carefully keep it out of sight of your visitors; but it is in daily use, and you would miss it badly if it were not there. That is just the Apostle Paul and all his like-minded brethren; he was content to lose himself in the service of his Master. If at any time he did happen to get a sight of himself, the sight humbled him in the very dust: "Oh, wretched man that I am, a body of sin and death." A heavenly treasure! yes, but contained in a vessel of earth.

Again, in matters involving religious authority great stress is laid in these days upon superior intellect, and much harm has been the consequence. The gifts and endowments of the Apostle, in religion, intellect and education were of an order altogether outstanding; did these not constitute him a vessel of gold worthy of at least some personal respect and admiration? The Apostle did not think so. The human vessel possessing these advantages undoubtedly provides greater holding capacity; and when such a man is filled with gospel treasure, what a blessing he becomes to the Church of God, as Paul, Calvin, Knox, Henderson, Melville and many others. But on the other hand, where the gospel treasure does not fill such a man, what is there that takes its place? Pride ambition, covetousness and jealousy; and has this not spoiled the usefulness of many a brilliant man? That man is fitted for usefulness in the gospel who has deeply learned that "what things were gain to me, those I counted loss for Christ." May the Lord help us clearly to distinguish between the things which are gain to Christ, and those which are loss to Christ, lest we confound our loss with His loss, and our gain with His gain. John the Baptist puts the matter thus: "He must increase, but I must decrease," and that was no loss to him, but his true gain. We have this treasure, a heavenly treasure, a goodly heritage; but let us never forget, it is a treasure in earthen vessels.

III. From consideration of the fact that the gospel treasure is contained in earthen vessels the Apostle draws this inference: "That the excellency of the power may be of God, and not of us." There are but two possible dangers this word warns us against: (1) The danger of giving that place to the vessel which must be given exclusively to God; the excellency of the power is of God, not of us. If the gospel is at all effectual, power must be of the essence of it, power that convinces, converts and edifies; but the excellency of the power is of God, not of us. Doubtless among the hearers of the Apostle there were some who had benefited much by his ministry, and who greatly admired him, and who were inclined to give him some part at least of the glory—"I am of Paul"—thereby making in some sort an idol of the vessel. Are there not many in danger of falling into this error among ourselves? When the Apostle John fell down to worship at the feet of the angel which showed him "these things," he was instantly and sternly rebuked: "See thou do it not; worship God." The vessel

must never be confounded with the treasure that is in it; and the glory due to the gospel must on no account be given to the human instrument, but to God, of whom alone is the excellency of the power. (2) On the other hand, let us not despise the treasure because it is contained in a vessel of earth. How many hearers of the gospel, instead of fixing their attention upon the message, and receiving it as from God, rather fix their attention upon the weaknesses and infirmities (real or supposed) of the minister who preaches? If we are inclined to be critical, we will, no doubt, find plenty to criticise. No one is so acutely conscious of that as the conscientious minister himself—what is he but an earthen vessel. Indeed, sometimes the consciousness of infirmity and imperfection is so pronounced that we feel—I speak for myself, and, I am sure, for my brethren also: “O, that I like a dove had wings, then would I fly far hence and soon remove.” And it is only in the stern call of duty that these feelings are suppressed: “Woe is me if I preach not the gospel.” Do not, my friends, jeopardize the salvation of your precious souls by allowing the faults and failings of a minister to blind you to the Divine glory of the gospel he preaches. This same treasure will mean to thousands all the difference between everlasting damnation and everlasting glory: “He that believeth shall be saved, he that believeth not shall be damned”; and unbelief excusing itself by the frailties of ministers, is damnation as surely as unbelief from any other cause: for the excellency of the power is of God, and not of us.

Here is a word of encouragement for ministers, much needed in these difficult times. Standing in front of the same congregations week after week we are often depressed and grieved at heart because, as we think, “we have laboured in vain and spent our strength for nought.” See this side of the ministry described by the Apostle in the verses immediately following our text: “We are troubled on every side, we are perplexed, persecuted, cast down, always bearing about in the body the dying of the Lord Jesus,” etc. But to all that there is a more than adequate counter balance which the Apostle is never slow to emphasise: “Yet not distressed, not in despair, not destroyed, not forsaken, that the life also of Jesus may be made manifest in our body, knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you,” for the excellency of the power is of God, and not of us. Here then is something sweet to think on and to pray over, especially on Sabbath morning, before beginning the work of the day, and again in the evening after the work of the day is over.

Here is encouragement also for the praying people of this congregation. I am persuaded that there are many among you deeply concerned for the peace and prosperity of Jerusalem. There are no doubt many burdened on account of their own souls, earnestly seeking light, food, comfort which Christ alone can give; others are anxious for the spiritual good of those near and dear to them; some, it may be, are so gospel-minded as to be concerned for the spiritual good of Glasgow, Scotland and the world in general. Would that such a spirit were more in evidence than it appears to be. If we believe what we profess how can we rid ourselves of the burden of a sinful world of never-dying souls going down to a Christless eternity? But where there are such burdened souls, here is something surely for their comfort and encouragement, the excellency of the power which is of God and not of man: “While we look not at the things which

are seen, but at the things which are not seen." Is there not enough in the almighty strength of God's arm to meet your most urgent prayers, your most limitless needs? What were we singing at the beginning of the service—that His kingdom shall be from sea to sea, that all nations shall be blest in Him, that even the heathen shall be given to Him, and the uttermost parts of the earth for His inheritance; for the excellency of the power is of God and not of us.

And is there not encouragement here, and hope, for every unconverted man, woman and child who may attend upon the ministry of the gospel in this building from Sabbath to Sabbath? To-day there is something coming between them and the Saviour of sinners, something of the world and the flesh and the devil in some form or other. But still they like to frequent the place where they know the gospel in purity is preached. Possibly they have listened to the gospel for many years, preached by ministers whom they respected and admired. Of present-day ministers they say: "These men are not to be compared to the great men I have listened to in days gone by." The pity is that the gospel you heard then has had no better effect upon you. But, my friend, your case, though deplorable enough, is far from hopeless yet. The excellency of the power is of God, and not of this minister or that, and the years which have brought so many changes have brought no change upon Him. "Come now, and let us reason together, saith the Lord, though your sins be as scarlet they shall be as snow."

And what glorious prospects does this great truth set before the Church of God down through the ages. The power is the power of God, and by it Ethiopia shall soon stretch out her hands to God. Missionary labour, even in face of difficulties which seem insurmountable, is not hopeless. It but provides the opportunity for the greater display of that infinite power whose excellency is of God—Father, Son and Holy Spirit. May the Lord graciously bless His Word.

ADDRESS TO THE NEWLY-INDUCTED PASTOR.

By the Rev. N. MACINTYRE.

I AM asked to say a few words to you as the minister of this congregation. I need not say much as you have now been a long time in the ministry, and have had much experience. But I must remind you of what the Apostle said when he exhorted Timothy regarding his work in the gospel. He told him he must take heed to himself, and to the doctrine. You see, he put himself first—take heed to thyself. He meant, of course, that he was to walk consistently with the gospel he preached; for whatever we preach, unless our walk correspond, our preaching will be of no avail. Here there is a great responsibility, take heed to thyself. No one but a minister can think how great such a charge is. His responsibility bears upon eternity. We as a congregation are going to eternity, there we all must soon be; it were well if this was impressed upon each of us, but especially upon you as the minister of the congregation. The excellency of the power is however, of God, and not of us, and I pray that your labours may be blessed exceedingly. Then the Apostle went on to say, take heed to the doctrine: preaching Law and Gospel; saying faithfully to the wicked, it shall be ill with him, and to the righteous, it shall be well with him. I do

not think it necessary to say more to you—you have many years experience of your own to draw upon. I wish with my whole heart that your labours will be blessed in this congregation, and that you will see the Cause of Christ prospering, and many souls awakened to the realisation of eternal things, and fleeing to Christ for salvation. We wish that God will keep and bless you, and that many in this congregation will have to say it was a blessed day for them when you were appointed to be their minister.

ADDRESS TO THE CONGREGATION.

By the Rev. JAS. A. TALLACH.

ON an occasion like this there are many suitable subjects we might speak on did time permit. There is one which I would like particularly to stress; that is the subject of "Unity," unity especially in relation to your newly appointed Pastor. As most of you will know, this congregation has been subjected to a good deal of trouble of one kind and another for a considerable time. Such troubles always occasion a certain amount of division and disharmony. These conditions were almost inevitable as long as you remained without a settled Pastor. Now in the good providence of the Most High, Mr. Matheson has been settled over you in the gospel. In so far as the past was of a disturbing nature let it now *be* past and done with. You have here a precious opportunity under your newly inducted minister of burying the disturbing elements of the past and going forward in unity of heart and mind, knit together in the bonds of the gospel.

Such unity as I plead for has a basis, a very definite basis—(1) in the Word of God. Let the Word, in its Divine authority and power, be a bond of unity throughout the congregation. In all matters pertaining to faith, practice, government and discipline the Court of Final Appeal must be: "What saith the Lord." Let this spirit of unity be demonstrated on all occasions by an unhesitating subjection, humble and obedient, to the supreme authority of the infallible Word of the Living God. (2) Let this spirit of unity be further strengthened by a due regard to the supreme Headship of the Lord Jesus Christ. When there are many heads there will be divisions and contentions, as there were in the Church of Corinth; but you, I trust, have not so learned Christ. There are many members in a body, but one head, and the head brings all the other members together, unifying them into one complete body, and the hand cannot say to the foot, I have no need of thee—there is a beautiful and harmonious interdependence one upon another, and each upon all, only under one head. Thus it must be with the Church under Christ. May something of His gracious spirit flow out and into every man, woman and child having a place in this congregation. Let whole-hearted loyalty and allegiance to His Person and His Glory bring the congregation into one body. What a blessing would this be! Many members, but one body; many branches, but one vine. (3) One final word. Let this unity be in the bonds of the Holy Spirit. There are diversities of gifts, but it is one and the same Spirit. O, that by the outpouring of the Spirit, and the effectual working of His great power all coming to worship here may be united in the gospel bonds of God's salvation. The effect of such unity will doubtless manifest itself in a whole-hearted and thoroughly sympathetic community

of prayer for the blessing of God upon your Pastor, upon the word preached, and upon all those assembling here from Sabbath to Sabbath. "Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

I close with repeating the hope already expressed by Mr. MacIntyre: that the gospel preached here may be abundantly blessed, and that many may have reason to thank God for it.

Protest by Sabbath Observance Committee.

THE following Protest by the Sabbath Observance Committee of the church has been forwarded to Sir Stafford Cripps, President of the Board of Trade, against the Sabbath opening of the "Britain Can Make It" Exhibition, recently held in London. It is an ominous sign of the laxity displayed in Government quarters on this question that official sanction should have been given to the opening of this Exhibition on the Lord's Day. It is estimated that on a recent Sabbath about 7,000 were admitted to the Exhibition while thousands were turned away. Some facts given by the Lord's Day Observance Society for England—23,000,000 circulation of "Sunday" Newspapers, 4,000,000 boys and girls, the citizens of to-morrow, outside the influence of Sabbath Schools and Bible Classes, 95 per cent. of the population in many areas neglect God's House on Sabbaths, 3 public houses to every 1 place of worship open on the Lord's Day in England alone—makes depressing reading. The attitude of open disregard for the Sabbath, shown by a Government department, is likely to raise our country to fresh levels of irreligion.

"We have learned with surprise and regret that the 'Britain Can Make It' Exhibition, at present being shown in London, is being opened to the public each Lord's Day. This action appears to us to be a flagrant violation of the Sabbath law which demands that the whole day should be devoted to the Lord's worship and service alone and in peace time there is no emergency of necessity which can possibly justify this desecration of the Lord's Day.

Our protest against this disregard for the sacred character of the Sabbath is based upon the Word of God and is not the outcome of personal predilection. The Sabbath in its original institution is divine, for we read that when the Lord rested from His works of creation, 'He blessed the seventh day, and sanctified it,' which accounts for the place this day has been assigned in the Moral Law as an integral part of it. That law, including the Sabbath, is universal and perpetual in its obligation, and requires rulers and their subjects to observe its provisions carefully. It is not a temporary expedient, or part of the Jewish law, or a humanly inspired ordinance, but the Sabbath has been appointed by the Lord. 'Remember the Sabbath Day to keep it holy.' Such a demand allows no relaxation for Government officials or the ordinary individual to profane its sacred hours by visiting public exhibitions or displays.

This decision of the authorities to keep open the Exhibition on the Sabbath augurs ill for the nation's recovery in post-war years. A compromising attitude on this question will have disastrous consequences which may be felt far beyond the spiritual issues involved in the matter, for once a weakened church, whose very existence is bound up with the spiritual observance of the Sabbath, ceases to preserve the moral and spiritual standards of the people, the rapid decline of our nation will follow. A recent writer has stated: 'A soulless commercialisation has clutched at the throat of our holy things and is throttling the nation's soul.' We listened with pleasure to your heartening war-time talks over the radio in which you emphasised and appealed to the inherent religious sense of our people, and we were accordingly grieved to learn that this Exhibition, promoted by your department, was to remain open on the Sabbath. The forces of materialism have already grown so strong in our land that the religious character of our people is undergoing a corresponding deterioration; your action in countenancing this flagrant desecration of the Lord's Day will serve to hasten that process.

This question has also a national aspect and we feel alarmed at the prospect which the attitude of your department has made apparent. Soon we will have the British Industries Fair and the precedent set in this Exhibition of Sabbath opening may be followed on an even greater scale. We appeal to you to reconsider your decision in the interests of priceless blessing of an entire Sabbath Day of rest and worship being preserved in our midst and close the flood-gates now, before it is too late."

Relation of Believers to the Law.

"ALTHOUGH true believers be not under the law as a covenant of works, to be thereby justified or condemned, yet is it of great use to them, as well as others in that as a rule of life, informing them of the will of God and their duty; it directs and binds them to walk accordingly; discovering the sinful pollutions of their nature, hearts and lives; so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin; together with a clearer sight of the need they have of Christ, and the perfection of His obedience. It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law. The promises of it, in like manner show them God's approbation of obedience, and what blessings they may expect upon the performance thereof, although not due to them by the law as a covenant of works: so as to a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace" (chap. xix. sec. 6).

"Neither are the forementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it; the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God revealed in the law requireth to be done" (Confession of Faith, chap. xix. sec. 7).

The late John Fraser, Lyne, Stratherrick.

BELIEVERS are Christ's witnesses that He is the God-man exalted at the Father's right hand, a Prince and a Saviour. Their prayers and good works ascend to heaven and bring down mercies upon the community and nation. To this choice company belonged the subject of this brief obituary. John Fraser was born at Achnabat at the west end of Loch Duntelchaig in 1860. He was the elder of the two sons of Alexander Fraser, of Erchitt, of the Balnain branch of the clan Fraser, and his wife, Elizabeth MacLeod. The parents brought up their boys in the nurture and admonition of the Lord, and their teaching and example were early rewarded. In his tender years John experienced the strivings of the Holy Spirit, and at the age of twelve, he came under conviction of sin. As the shadows of night give place to the morning, so the dayspring from on high visited his soul, banishing spiritual darkness, and bringing life and peace. Henceforth his path was as "the shining light, that shineth more and more unto the perfect day."

Soon after leaving school he became a clerk with Messrs. W. R. & F. Grant, Solicitors and County Collectors, Inverness. His advancement was rapid. Ability, diligence and a pleasant manner smoothed the way, and in due time he was appointed Chief Clerk. During the frequent and sometimes prolonged absence of Mr. F. Grant, he conducted the County Collector's work with such marked ability that, at length, Mr. Grant took him into partnership, and when Mr. Grant died, the County Council continued Mr. Fraser as Collector.

When he first came to Inverness, he attended the ministry of Dr. MacKay. He often heard Dr. Kennedy preach, and he greatly admired him as a man and a preacher. The warnings given by these discerning ministers against the evils which were creeping into the Free Church, deeply impressed John Fraser's mind, so that he took a lively interest in the Constitutional question as well as the worshipping side of church life.

Those who wanted change worked for it subtly. Their main attack was directed against the doctrine of election. To gain their end they knew they must disguise their attack. Accordingly, they bewailed the loss of usefulness to the Church of certain choice young men who found difficulty in understanding, and, therefore, had conscientious scruples against accepting, the statement on election contained in the Confession of Faith. The Assembly, the party of change maintained, must clarify that statement to meet the scruples of these choice young men. There followed a process of sapping and mining, the outcome of which was the Declaratory Act of 1892. By this Act the Assembly authoritatively declared how it interpreted the aforesaid statement. The Act (or declaration) gave an unscriptural and Arminian interpretation to the scriptural and Calvinistic statement of the doctrine of election contained in the Confession, and thereby destroyed the Constitution of the Church.

As the Act had been passed, ostensibly, to relieve the scruples of a few young men, many maintained that they were not affected by it, but the Assembly of May, 1893, made short work of that view. By a large majority, that Assembly decided and authoritatively declared, that every office-bearer and member in the Church was bound by the Act. Even after this pronouncement some pretended that they were not under the Act. Mr.

Fraser's knowledge of law taught him that that assumption was valueless or worse; it would simply be laughed out of Court. For those who would hold entire the Confession and the Constitution, there was but one course open—they must separate! Integrity required it; the performance of vows demanded it; and Mr. Fraser took it. He had bought the truth and would not sell it (Prov. xxiii. 23). He adhered to the Protest, tabled by Rev. D. Macfarlane at that Assembly, and thereby separated from the Confession-forsaking, Constitution-destroying majority, to continue unbroken the Constitution and testimony of the Free Church of 1843. "Come out from among them, and be separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

We of a later generation can but faintly understand the enlargement and joy experienced by those who took this step, and the power which now accompanied their public and private exercises of worship. The Holy Spirit was given abundantly. The Lord had brought back the captivity of Zion, and Mr. Fraser "rejoiced for joy with her." The Lord gave His people "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." It was the fulfilment of the promise.

They went forth for the sake of truth, without church or manse, meeting-house or funds, to worship God wherever they might, as their fathers had done in 1843. Some in country districts worshipped on the bare hillside for a considerable period, amid sunshine and storm. They sat in the winter snows, at times wiping the snow flakes from their Bibles, as in the case of Rev. D. Macdonald and his congregation at Sheldaig. But the consolations of the Spirit and the testimony of a good conscience enabled them to make light of these things. John Fraser took his stand behind the leaders who organised the Inverness congregation of our Church, and, so far as the writer knows, he was the last survivor of those who took an active part in that work.

In 1932 he sustained the loss of his brother Alexander. Between them was the double bond of natural affection and grace. The writer was told the following note at the time of the incident referred to, by Alexander. The stranger-landlords, shooting tenants and their servants in Stratherrick have shown little regard for the fourth commandment. On a certain Sabbath in 1928, the servants of one of these landlords engaged in pleasure-sailing on Loch Garth. On the following morning as Alexander, on his way to his shop, approached the loch he was grieved in spirit as he thought of the Sabbath desecration by the proprietors, and especially because one of them had given his launch for pleasure-sailing on the previous day. Immediately the following words came to his mind with power: "The land will spue them out." This is taking place. On his death-bed he gave eloquent testimony of the soul comfort which sustained him and commended Christ and His salvation to his wife and family.

John Fraser's humility was marked. He was a good friend to the poor, and when he gave, his left hand did not know what his right hand did. He was a lover of good men. He had a fund of anecdotes which showed the vital godliness of the worthies of the past. These anecdotes he told in a delightful manner. In his public capacity as Collector he came in contact with all classes in the County. Occasionally, problems arose which

required judgment and tact to solve. He had the rare faculty of always putting the best construction on a situation. Before sympathetic treatment, difficulties yielded. His helpfulness was recognised. This promoted confidence and cordiality and he was universally esteemed as a friend, with the result that he was a very successful Collector.

He was no stranger to the assaults of the great adversary, but with these he wisely went to the mercy-seat while he presented a pleasant countenance to the world. On retiring from office he returned to his native Stratherrick where he resided with his sister-in-law. Here he occasionally conducted public worship in the absence of supply. Latterly he suffered from chronic bronchitis. During the last weeks of his life, his ripe prayers showed that the time of the latter rain had come. On February 5th, 1946, at the ripe age of eighty-five, he passed away peacefully. His mortal remains were conveyed, in the presence of a large and representative gathering, to Dores burying-ground, and laid beside kindred dust.

On hearing of his death, a business man said to a friend. "I knew him many years. No one like him comes our way now. He did not leave his like behind him in the county,"—a noble tribute to his worth by the world. "And they overcame by the blood of the Lamb and the word of their testimony."—*F. B.*

The late Mr. Archibald Stewart, Elder, Waternish.

It is with sincere sorrow that we record the passing away of Mr. Archibald Stewart, who was for a long time a prominent figure in the religious life of Skye in connection with the Free Presbyterian Church. Mr. Stewart was born on 27th December, 1864, at Edinbain, Skye, and passed a good part of his life a stranger to true and vital godliness. Of his father, James Stewart, we are not in a position to say anything, but his mother was a God-fearing woman, who, we are sure, did all in her power to train her family in the knowledge of God's Word. At the early age of fourteen years, the subject of this sketch went to Greenock to serve in the business of his maternal uncle, John MacLean, a God-fearing man, well-known in religious circles in that town when the Free Church of Scotland was a power for good in the land. There he continued for ten years, and came in contact with many of the Lord's people, though at the time he was not able to value their company.

Probably with a view to bettering his position, Mr. Stewart emigrated to America and spent about three years in New York. It was during his sojourn in that city that the Word of God began to make lasting impressions on his mind, and the solemn and awful fact began to dawn upon him that he was a sinner in the sight of God. He told us that often during this time he felt as if hell was pouring like a flood through all the faculties of his soul, and thus he could enter into the experience of the Apostle: "The commandment came, sin revived, and I died." It was in February, 1893, after coming back to this country, and while reading John Bunyan's Sermon on *The Jerusalem Sinner Saved*, that he got the liberty of the gospel. In connection with this experience we heard him saying about two years before he passed away: "The Lord showed me that the enmity of my heart was a great power which would not let go its hold of me until the Almighty was pleased to cast it out, and ever since the day that the

Lord took to do with that power, I have a broken heart over the continual efforts of the enemy seeking to obtain that place which he formerly had, but which, to the Lord's praise be it said, he is not finding.

It was at the Communion at Flashadder in 1896 that he made a public profession, and, being pressed in spirit, he resolved to proclaim to others the salvation which he himself found. With the view of qualifying himself, educationally, for preaching the gospel, he proceeded to Glasgow, where he met Rev. Neil Cameron and Rev. Alexander MacRae, then of Kames, both of whom advised him to take classes in order to qualify for the University. He attended classes in Greenock till March, 1897, when circumstances in Providence led him to Waternish, Skye. At that time the Free Presbyterians in Waternish were worshipping in Knockbreck School, and, being asked to take the services, he consented. The Lord opened his mouth so that he was most acceptable to the people. This was not allowed to go unchallenged by Satan, who opened his arsenal upon him, in an endeavour to close his mouth. After much trouble, in which the courts of the Church had to intervene, our friend was completely exonerated and those who were troublers in Israel found another ecclesiastical field more congenial to their taste. It was not without reason that Satan tried to close his mouth, for shortly after this trial began, a young woman, who afterwards became his wife, was savingly changed through his instrumentality. He continued as missionary in Waternish till 1920, and, being in business on his own account, he never during that time accepted any remuneration for his services. In 1903 he was married to Isabella Bain, who proved a true help-meet to him until she was removed by death in 1932. Of a quiet and retiring disposition she manifested, like the godly women of old, that she possessed the ornament of a meek and quiet spirit. From the effects of her sudden removal her husband never fully recovered.

We remember him on one occasion telling us of an experience he had when nearing the end of the period which he served as missionary in Waternish. One Sabbath morning on his way to Church he was pleading with the Lord to reveal His power in spoiling Satan's kingdom, when, noticing a flock of pigeons in a field, he asked the Lord that he would give him a token that his prayer would be answered by causing one of the pigeons to leave the rest and fly to the top of the Church which was near at hand. A few moments afterwards that which he asked for took place, and the same experience was repeated a few weeks afterwards. On this second occasion, a young man who was present during public worship was savingly dealt with and is now a useful layman in our Church.

Shortly after the above incident took place, fresh troubles broke out in the Waternish Congregation so that Mr. Stewart ceased to act as missionary among them and was appointed to the Vatten section of the congregation, where he laboured till his last illness began in 1936. For the last ten years of his life he was unable to attend the public means of grace, and during that time he had many trying experiences in connection with the temptations of Satan, and sweet experiences of the Lord sustaining him under his trials. On one occasion when reviewing some of his experiences, he told us that during the period already referred to, when he was attending classes in Greenock, he had been reading Dr. Owen, on the *Glory of the Person of Christ*, and he said: "I saw such a view of the fullness of Christ, that I was persuaded it would do for me for all eternity. But now," he

continued, "I am finding myself empty and the enemy as hard as ever, yet the Lord, by His grace, frustrates him. I am finding myself so dead and not able to open my mouth; I feel I cannot pray, but I am cherishing the hope that, for Christ's sake, the Lord will be merciful to me a sinner."

Though in feeble health for a long time, the end came suddenly. We received word on a Friday morning that he was very low, and called to see him. It was very apparent that the grim messenger was hastily taking down the tabernacle, but Archibald Stewart was prepared. There were no raptures of joy but there was no fear. His was a quiet and solid resting on Christ as the Rock of his salvation, well aware that Christ would never leave those who trusted in Him. At our entering into the sick chamber he brightened up and entered, though feebly, into conversation. It was no use endeavouring to hide from him, what he very well knew, that the time of his departure was at hand, and so we conversed freely, both of us realising that he was on the brink of the bridgeless river. We doubt not but faith was in exercise in him at that time when he quoted that Scripture, so comprehensive and so pregnant with meaning, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." We believe he was enduring, "as seeing Him who is invisible." The following Sabbath, 9th June, 1946, he entered into the presence of his Lord, there to behold all things as it was impossible for him to see them here, and on the Wednesday of that week all that was mortal of him was laid beside his late wife in Trumpan Cemetery, there to await the coming of his Lord and Saviour to raise up incorruptible that which was sown in corruption. The congregation of Glendale, of which he was an elder to the last, and the Cause of Christ in the world, are much the poorer by his removal, and we, personally, have lost a most intimate and faithful friend. Mr. Stewart was, in many ways, far above the average professing Christian. He was well read in Calvinistic Theology, and had extraordinary powers of mind to grasp what he read, yet in that powerful mind lay his weakness, for through it he was more vulnerable to Satan's temptations than such as whose minds were of more ordinary calibre.

To his daughter Annie who devotedly nursed him to the end, and to his son and other daughter we would take this opportunity of tendering our sincere sympathy in their great loss, and our prayer is that they would come to know their father's Saviour as their own Saviour.—J. C.

Notes and Comments.

The Inheritance Publishing Co., Grand Rapids, Mich., U.S.A.—Many of our readers will appreciate receiving the gratis booklets sent out by our friends in the Grand Rapids, for which, owing to present exchange conditions, contributions cannot be sent to them. They have asked our General Treasurer, Mr. John Grant, 4 Millburn Road, Inverness, to receive any contributions on their behalf, and to this request Mr. Grant has agreed. Contributions received will be thankfully acknowledged and held until the way is open to remit to Grand Rapids.

Dutch Relief Fund.—This Fund is now closed. There was a splendid response to the Appeal as will be seen from the list of contributions published.

Repentance in Europe.—Preaching in Cannstatt on November 17, a date which coincided with the Day of Repentance of the Evangelical Church in Germany, Bishop Wurm said that the "Christian congregation which accepts God's punishment for its sins undergoes a complete change of heart and thus develops a new life." He stated that the Christians in Germany would never regret making their declaration of repentance. The Synod of the Evangelical Reformed Church of the Province of Hanover has recently issued a unanimous report in which occur these words: "Our Church shares in bearing the burden of the past years. It realises that it is called upon to undergo a change of heart and a conversion. We share the responsibility for bringing the misery of these years upon ourselves. We were all aware—some of us more, some less—of the wrong that was being done in our nation, and we did not do enough to prevent it. Were we ignorant of the fact that many our brothers were detained in prisons and concentration camps for the sake of the Gospel, and that some of them had to give their lives for their faith? Did we not know about the extermination of the physically unfit who were described as 'unworthy to live'? Did we not know something at least about the cruel struggle to annihilate the Jews?" In similar strain is a message from the Reformed Free Church Council (a group within the Reformed Church of Hungary, whose aim it is to unite Reformed Christians with a view to reviving the Church): "We believe and confess that God has restored the life of Hungary, so that the Hungarian people may use their lives in His service . . . Our gratitude gives rise to our sense of guilt: the sense of guilt of the whole Hungarian people, and their repentance. There is only one attitude possible in face of God: 'O Lord, righteousness belongeth unto Thee . . . but we have sinned.'" In such expressions of repentance and turning to the Lord, we see hope for the sorely-stricken continent of Europe.—*English Churchman*.

India.—India's non-Christian millions present a vast problem for the Christian Church. Out of its huge total of 390,000,000 inhabitants, only 7,250,000 profess the Christian religion. The Hindu population runs to 266,000,000; the Moslem to 102,000,000; the Sikhs, Jains, Parsees, Animists and others number 13,000,000. The Jews are reckoned at 22,000. Miss J. T. Williamson, of the London Missionary Society, strikingly describes the work of Christian missions in India: "The vastness of this land, the millions of people even in this small area where we work in Bengal, the countless villages with their dense population—for one is often astounded at the number of people who collect in one courtyard when we sit down to teach—all make one inclined to think that, as someone once said, we are trying to bore through the Himalayas with a pin! Humanly speaking, it is an impossible task, but the feeling of being overwhelmed by it goes when one remembers that 'behind the pin there is the might and the power of the Lord God Omnipotent, and one trusts one's beginning of things to Him.'" Of the total population of India only 12 per cent. are literate. When it is remembered that India adds some 5,000,000 a year to her population, while only adding 1,000,000 to her literates, the vastness of the problem is apparent. These figures taken from *The Catholic* (Dublin) bring home to one in a measure what a problem India is to the Christian Church as well as to

our statesmen who are at their wit's end to know how to deal with that country with its teeming millions.

Profaning the Sabbath.—On a recent Lord's Day evening Mr. Attlee, the Prime Minister, and Mr. Morrison, the Leader of the House of Commons, delivered political addresses at a meeting of a Socialist Society, known as the Fabian Society. The meeting closed with a concert.

The leaders of the Church seem to have no word of condemnation for these practices of our national leaders. A very low view of the Sabbath seems to prevail among leaders of the professing Church of Christ in England.—*The Irish Evangelical* (Belfast).

Literary Notices.

The Liberator We Need, by Balent Miklos.—We have read Mr. Miklos' tractate with keen interest. He shows a remarkable command of English and his subject is of absorbing interest. In his presentation of his theme, the author stresses the exceeding awfulness of sin, the truth that Christ is the true great Liberator we need to deliver us from its engulfing power. The theme is timely.

Mr. Miklos has read widely and his references to the Confession, the Shorter Catechism, Dr. Owen, Dr. Cunningham, Prof. Smeaton, Dr. Hugh Martin, and the American theologians, Dr. Charles Hodge, Drs. R. L. Dabney, Thornwell and Warfield, and C. H. Spurgeon, shew the fields in which he gleaned. The booklet may be had from Mr. Miklos, c/o MacLeod, 29 Lauriston Gardens, Edinburgh; price 1/- post free.

Publication of Rev. J. R. Anderson's Sermons.—We have received a notice from Mr. A. E. Alexander of the reprint of these sermons. Most of our older readers, at any rate, are familiar with the sound, scriptural doctrine that may be expected from these discourses. The book will consist of 76 pages and is to be priced at 1/3 per copy; post free 1/5. The postage on 12 copies is 9d. Further information may be had from Mr. A. E. Alexander, 137 West Graham Street, Glasgow, C4.

The Mother's Catechism Reprinted.

The education of the young in Scripture knowledge, beginning very early in life, is of vital importance.

In this work, the *Mother's Catechism*, an excellent booklet by the eminent Rev. John Willison of Dundee, has proved to be very helpful. It has been out of print in recent years, and quite unobtainable.

Messrs. Collins & Sons, the former publishers, informed us that they had to melt the plates and would not be republishing it. We obtained an estimate from Messrs. Cunningham of Alva for the printing of 5,000 copies, and the Synod approved of this offer.

We expect delivery in February and it is hoped that every congregation will order a supply early. They should be in every home, and school teachers, by introducing them to children, can do a useful work. They are likely

to be in booksellers' and newsagents' shops in due course, but they can be had direct from *Rev. W. Grant, Halkirk, Caithness*, and *Mr. E. Alexander, 137 West Graham Street, Glasgow*.

The price is slightly less than actual cost:—per copy 2d. (by post 3d); post free—12 copies 2/-; 100 copies 15/-.—*W. G.*

Church Notes.

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

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

Appeal.—The Synod last year raised North Tolsta to the status of a sanctioned charge. Being thus encouraged, the people are proceeding with a manse building. The need is urgent and the time factor is important in the hope of carrying on the Lord's work. The people are alive to all this and have contributed generously financially and with free labour. They feel, however, in order to hasten the work, they must appeal to friends throughout the Church for such assistance as the Lord may dispose them to give.

Contributions will be gratefully received and duly acknowledged in the Magazine by *Mr. John Nicolson, 9 North Tolsta, Stornoway, Isle of Lewis*.

This appeal is endorsed by the Outer Isles Presbytery.—*J. A. MacDonald, Moderator, D. R. MacDonald, Clerk.*

London F.P. Communion Services.—Free Presbyterian Church of Scotland, Eccleston Street, Buckingham Palace Road, London, S.W.1.

In connection with the dispensation of the Lord's Supper on Sabbath, 6th April, 1947, the following services have been arranged (D.V.) to be conducted by the *Rev. John Tallach (South African Mission)* and the *Rev. Alexander Macaskill, Lochinver*:—Thursday, 3rd April, 7 p.m.; Friday, 4th April, 3.30 p.m. (Gaelic), 7 p.m. (Fellowship Meeting); Saturday, 5th April, 3.30 p.m. and 6.30 p.m.; Sabbath, 6th April, 11 a.m., 3.45 p.m. (Gaelic), and 7 p.m.; Monday, 7th April, 3.30 p.m. (Gaelic) and 7 p.m.

Induction of Rev. A. F. Mackay, M.A., to Inverness Congregation.—The Northern Presbytery met at Inverness for the induction of *Rev. A. F. Mackay, M.A., Applecross*, to the Inverness congregation. A fuller notice of the induction services will (D.V.) appear in a later issue.

Communion Services in Vancouver.—It is arranged that the Sacrament of the Lord's Supper will (D.V.) be dispensed in our congregation in Vancouver, B.C., on the 4th Sabbath of March. Friends should note the date and inform others there.

Rev. M. MacSween, in officiating, should be remembered in prayer. May it be a time of reviving to the living and of awakening to the date.—*W. G.*

Death of Rev. Murdo Morrison.—We regret to announce the passing of Rev. Murdo Morrison at Tain. An obituary will (D.V.) appear in a later issue. Meantime we extend our sympathy to Mrs. Morrison.

Student Receiver.—Mr. Fraser MacDonald, Seanlios, Beauly, was received as a student studying for the ministry of the church by the Northern Presbytery which met at Dingwall, 29th October, 1946.

New Clerk of Northern Presbytery.—The Rev. Finlay MacLeod, Evelix Manse, Dornoch, has been appointed Clerk in place of Rev. D. J. Matheson, transferred to St. Jude's, Glasgow.

Acknowledgment of Donations.

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

Sustentation Fund.—"Mac," £2; Mr. E. McK., Dalrachney, Carr Bridge, £2; Miss M. G., 26 Argyll Street, Lochgilphead, £1 5/-; "Strontian," £1; Mr. E. M., 1 Carrigrich, Tarbert, £1; Miss R. McD., 1 Carrigrich, Tarbert, per Mr. E. Morrison, 10/-; Mr. A. McK., Letters, o/a Lochbroom, per Rev. D. N. McLeod, £1 10/-; Mrs. McL., Holmesdale, o/a Glendale, per Rev. J. Colquhoun, £2; A Friend of the Cause, 5/-.

Home Mission Fund.—Mr. A. F., Arrina, Shildaig, in loving memory of his wife, £1; Miss M. G., Lochgilphead, 10/-; Mr. A. McK., Letters, per Rev. D. N. McLeod, 10/-; Miss R. McD., Carrigrich, per Mr. E. Morrison, 10/-.

Organisation Fund.—Mr. E. McK., Dalrachney, Carr Bridge, £1.

British United Aid to China Fund.—Portree Congregation, £7; Laide Congregation, £3; Plockton Congregation, £7 10/-; Miss M. G., Lochgilphead, 10/-.

China Mission Fund.—From a Mantlepiece Box in Assynt, £1.

Jewish and Foreign Missions.—"Mac," £3; A Free Presbyterian in Canada (half-yearly), £9 7/6; A well-wisher in the Congregation of Water-nish, £9; Mr. N. S., Fairymeadow, Wollongong, New South Wales, £4; Mr. E. McK., Dalrachney, Carr Bridge, £2; Mr. T. McD., Brock, Canada, per Rev. J. McLeod, £4 19/-; Mr. R. McL., 230 50th Avenue, New York, 12/4; Mr. A. McK., Letters, per Rev. D. N. McLeod, 10/-; Mr. R. H. C., Glencairn Street, Stevenston, £1; Anon., West Coast, £1; Two Lady Friends, Skye postmark, £1 5/-; A Well-wisher, Edinbane, Skye, £2; A Well-wisher, Edinbane, Skye, o/a Clothing Fund, 5/-; Miss M. G., Lochgilphead, £1 5/-; Mr. A. F., Arrina, Shildaig, in loving memory of his wife, £1; Mr. R. D. N., Peneffler, Portree, £1; In memory of Mrs. Miller, Wick, £5 towards Rev. E. Radasi's Salary, per Rev. R. R. Sinclair; From Mantlepiece Mission Box in Assynt, £2; Mr. F. M., 107 Mitchell Street, Fairfield, Sydney, New South Wales, £1.

Shangani Mission—Car Fund.—Greenock Congregation, £7; Miss E. McL., Balranald, North Uist, £1; a Friend of the Cause, 5/-; A. and F. M., Staffin, per Mr. A. Mackay, £1.

Dutch Relief Fund.—Collected in Meavig and Kendebig by Mrs. E. MacLeod, Aird, and Mrs. J. MacLennan, the sum of £7 (omitted in November list).

Magazine Fund—Free Distribution.—Cameron Finlayson, 149 Rochampton Avenue, Toronto, 10/-; Miss E. Mackenzie, Gordon, Berwickshire, 10/-; Miss R. Macdonald, Carrigrich, per Mr. E. Morrison, 10/-; Mr. D. MacEwan,

Lochgilthead, per Mr. D. Dewar, 5/6; Rev. A. MacAskill, Lochinver, 7/-; Mr. H. Vertican, Kirkella, East Yorks., 3/-; Miss J. McIntyre, Lochyside, Fort William, 2/6.

The following lists have been sent in for publication:—

“Messrs. W. and D. MacLean, Students, desire to express their sincere appreciation and gratitude to Gal. vi. 6 and Phip. iv. 19.”

Bracadale Church Repairs Fund.—Mr. Peter Beaton, Treasurer, acknowledges with sincere thanks the following:—Mr. A. McL., Dunvegan, Fielding, New Zealand, £5; Mr. K. M., McK., Glenveacaskill, £5; Mr. J. G., Glasgow, £1; Collected in Struan Section—Mr. R. Campbell, Ebost, £9 3/-; Mr. J. MacKinnon, Struan, £7 10/-.

Daviot, Stratherrick and Tomatin Manse Fund.—*Daviot Section*—Miss Cameron, Farr, acknowledges with grateful thanks the following donations:—A Friend, £5; Rev. D. A. McF., £1. *Tomatin Section*—Mr. D. C. Mackintosh thankfully acknowledges a donation of £3 from Mr. Wm. C. McK., Colerne, Wiltshire.

London Congregational Fund.—Rev. J. P. Macqueen acknowledges with sincere thanks a donation of £1 from A Friend, Shepherd's Bush postmark.

Rogart Congregation.—Mr. J. M. Murray, Treasurer, acknowledges with sincere thanks a donation of £2 o/a Sustentation Fund from Mr. McA., Golspie, per Mr. Ross.

Shieldaig Congregation.—Mr. J. Gordon, Treasurer, acknowledges with grateful thanks a donation of £5 o/a Sustentation Fund, from Mr. J. McK., Johannesburg, South Africa, now of Dingwall.

Wick Congregation.—Rev. R. R. Sinclair acknowledges with sincere thanks a donation of £5 in memory of Mrs. Miller, Wick, o/a Wick Sustentation Fund from Anon.

South African Mission, Ingwenya.—Mrs. Nicolson of the Ingwenya Mission, desires to acknowledge with grateful thanks the sum of 50 dollars received from the Vancouver ladies for the Building Fund. Miss Nicolson, thankfully acknowledges the sum of £23 12/6 from Miss Flora Macdonald, Fraoch Eilean, Portree, Skye, on behalf of nine F.P. Teachers, to be used for any school needs.

St. Jude's South African Clothing Fund.—The Treasurer acknowledges with grateful thanks the following donations:—Miss F. F., Glasgow, 10/-; Miss K. McC., Glasgow, £1; Mrs. J. H., Glasgow, £1.

South African Mission Clothing Fund.—Mrs. Matheson, F.P. Manse, 5 Park Quadrant, Glasgow, acknowledges with thanks the following donations: Miss A. Macdonald, Rhiconich, 5/-; Miss B. C., Thurso, £1; Miss M., Rogart, 10/-; Claddich Prayer Meeting Collection Box, per M. M. C., £5; Friend, Shieldaig, £1; Friend, Gairloch, 5/-.

St. Jude's, Glasgow—Congregational Funds.—Mr. A. E. Alexander, 137 West Graham Street, C.4, desires to acknowledge the following amounts received for the Congregational Funds:—J. H., Glasgow, £30; A. M. W., Bearsden, £1 10/-; W. McK., 10/-; Miss McK., £1 14/-; D. McK., 7/-; B. B., 10/-; W. McL., £2; F. McK., 4/-; Mr. and Mrs. Mack, £2; Mr. and Mrs. MacP., £2; M. B., £1; A. M., £1; K. M., 14/-; C. M., 14/-; Mrs. C. Stirling, £3; Miss C., £1; Miss MacL., £5; Wm. McD., 5/-; A. L., 3/-; A. C., £1; J. McL., 17/-; W. McK., 4/-; I. McA., Glendaruel, 10/-; M. McL., £1 14/-; J. McL., £2; Mrs. McK., Clydebank, 15/-; C. M., £1; Mrs. H., £3; John McG., £1 10/-; Miss M. V. F., £2; also Anon., per M. McP., £1 10/-.

Oban Congregation.—Mr. J. Martin, Treasurer, acknowledges with grateful thanks the sum of £100 from the Estate of the late Mr. Arch. Crawford, Largiemhor, Oban, per Mrs. Crawford, for Oban F.P. Church and Manse Repairs.