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The Increasing Observance of Christmas in Scotland.

YEAR after year Presbyterian Scotland is gradually but surely adopting the customs and the religious festival days of her more powerful neighbour in the South. Some of these customs may be innocent enough, but it is quite different with others, such as a loose view of the sanctity of the Lord's Day. Alongside this there is an extraordinary readiness on the part of Presbyterians to adopt such festival days as Christmas and Easter. These have a place in the Church calendar, and are more or less devoutly observed by many, but by the great bulk these days are set aside for pleasure and amusement. Presbyterian Scotland at the First and Second Reformations set its face sternly against the observance of these so-called "holy" days.

In the First Book of Discipline the Scottish Reformers, under the first head of Doctrine, say:—"Seeing that Jesus Christ is He whom the Father has commanded only to be heard, and followed of His sheep, we urge it necessary that the Evangel be truly and openly preached in every Kirk and Assëmbly of this Realm; and all doctrine repugnant to the same be utterly suppressed as damnable to man's salvation." They then state what they mean by preaching this Evangel and what they understand by the contrary doctrine, viz.:—"Whatsoever men, by laws, counsels, or constitutions, have imposed upon the consciences of men, without the expressed commandment of God's Word; such as the vows of chastity . . . keeping of holy days of certain saints commanded by man, such as be all those that the Papists have invented, as the Feasts (as they term them) of Apostles, Martyrs, Virgins, Christmas, Circumcision, Epiphany, Purification, and other fond feasts of Our Lady" (Knox's Works, II., 185-6). At their 17th session the famous Glasgow Assembly (1638) confirmed this view, and decreed that these Feasts "be utterly abolished, because they are neither commanded nor warranted by Scripture." In their Act reference is made to Assembly decisions on these Festivals (Acts of the General Assembly of the Church of Scotland, p. 19). In 1566 (25th December) the General Assembly, while giving its approval to the Second Helvetic Confession, disapproved of "days dedicated to Christ." In the letter sent to Beza it is not only said that such festivals as Christmas, Circumcision, Good Friday, Easter, Ascension, and Pentecost, that they "at the present time obtain no place among us," but that they "dare not religiously celebrate

any other feast day than what the divine oracles have prescribed." In the Directory for Public Worship, in the Appendix touching Days and Places for Public Worship, it is laid down as a rule:—"There is no day commanded in Scripture to be kept holy under the Gospel but the Lord's Day, which is the Christian Sabbath. Festival days, vulgarly called Holy-days, having no warrant in the Word of God, are not to be continued." The General Assembly in 1645 passed a stringent "Act for censuring the observers of Yule-day and other superstitious days, especially if they be scholars," giving as their reason "the manifold abuses, profanity and superstitions," committed on these days. So great was the opposition to the observance of Christmas in Scotland in the eighteenth century that when a law was passed in Queen Anne's time repealing a law which forbade the Court of Session a "Yule vacance," it raised quite a storm of indignation.

We believe our forefathers acted rightly in this matter. And those who are again introducing the observance of Christmas into Scotland have neither Scripture nor history on their side. One will search the New Testament in vain for a command to keep the birthday of the Lord Jesus Christ sacred. It was certainly a momentous day for the world, but His advent, wonderful though it was, would not have saved sinners. It is His death and resurrection that brought everlasting hope to sinners, and the Church of God has her holy day in the Christian Sabbath as commemorative of His resurrection from the dead. If God asked men to observe Christmas and Easter they would flout His command just as they are doing the Sabbath, but because He has not asked them to do so they become a law unto themselves. The manner in which Christmas is observed in England, with its religious services, followed too often by revelry and the observance of customs handed down from pagan times, ought to make serious-minded Scottish Presbyterians ponder as to whether such a way of observing this Church festival commends itself to them, as in accordance with the fitness of things.

Dr. Maclean, Bishop of Caithness and Moray (now Primus of the Scottish Episcopal Church), an authority on the early Church festivals, says that Christmas was probably unknown until A.D. 300. That admission by a Scottish Episcopalian prelate is of great significance. This opinion is confirmed by Professor Kirsopp Lake in his article in Hasting's *Encyclopædia of Religion and Ethics* (III., 601). As to the two dates, 25th December and 6th January, on which Christmas was observed, Duchesne suggests that the former date was observed by the Western or Latin Church, while the latter was observed by the Eastern or Greek Church. Why was the 25th December chosen as the date for this festival? Sir William Ramsay has shown that the birth of the Redeemer could scarcely be on the 25th December, as it was not a time suitable for the shepherds to be out with their flocks in the fields. Apart from this, the Gospels throw no light on the day or month of the Redeemer's birth. Why, then, was the 25th December fixed on? Professor Kirsopp Lake quite candidly admits that it was owing to the Church wishing to distract the attention of Christians from the old heathen festivals that December 25th, the *dies natalis solis invicti* (birthday of the unconquerable sun) was fixed on. Our author, while making this admission, maintains that the commonly accepted view that Christmas was intended to replace the

Roman "Saturnalia" is not tenable. This feast was celebrated on 17th-24th December. Some of the customs are thus described:—"Gambling with dice, at other times illegal, was now permitted and practised. All classes exchanged gifts, the commonest being wax tapers and clay dolls. These dolls were especially given to children." It must, therefore, be conceded that if the "Saturnalia" were not replaced by Christmas, that it certainly took over with its observance a great deal of the pagan tomfoolery that characterised the "Saturnalia." This accounts for many of the customs observed at Christmas. Many of the other customs observed in England and now followed in Scotland are traceable to distinctly pagan Norse influences.

The observance of Christmas as a religious festival, then, has (1) no warrant from Scripture. (2) There is no warrant for the 25th December being the birthday of the Redeemer. (3) Its observance was not known until the fourth century. (4) It replaced a heathen festival and retains in many of its customs its connection with the day following the Roman "Saturnalia." Why Presbyterians should be so keen to observe such a day, therefore, can only be accounted for on the ground that men are always determined to add something in religious observances that God never asked for nor commanded.

Notes of a Sermon.

Preached by Rev. N. MACINTYRE, Edinburgh, at Dingwall,
on Saturday, 3rd August, 1940 (Communion).

"He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled" (John iii. 29).

THESE are the words of John the Baptist. He was a wonderful man. Christ Himself says of him that of those born of women there had not risen a greater than John the Baptist. He was wonderful in this respect that he was spoken of hundreds of years before he was born. The prophet Isaiah, who lived about 700 years before John the Baptist, speaks of him as "the voice that crieth in the wilderness," and the prophet Malachi, who lived 400 years before John, speaks of him as "my messenger, and he shall prepare the way before me." We may say that he was also wonderful in this, that he was sanctified from the womb. There is no question of that. He was also wonderful in this, that he was the first to proclaim publicly that Christ had come, when he said: "Behold the Lamb of God that taketh away the sin of the world." This honour was also his, viz., that he baptised Christ in the river Jordan. Now, we see that these were words which He spoke to His disciples when they came to Him about a certain question which had arisen between themselves and the Jews, evidently about purifying. Very likely the Jews maintained that purifying was from the ceremonial law. The Jews were zealous concerning the tradition of their fathers, and they held that purifying was through the ceremonial law, and John's disciples were zealous concerning their own master and his teaching, and they probably held that purifying was from the baptism of John, and said to Him that He who was with them beyond

Jordan was baptising, and that all men came to Him. It appears that there was here zeal without knowledge on the part of the disciples of John. I think, that they were jealous of Christ—He was in opposition to their own master, He was baptising and all men came to Him, and they were to defend the honour and glory of their own master. John, however, dispels the error under which they were labouring: "Ye yourselves bear me witness, that I said, I am not the Christ," and so now, without enlarging on these things, he says to his disciples: "He that hath the bride is the bridegroom, but the friend of the bridegroom which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice, this my joy, therefore, is fulfilled."

In seeking to speak from these words we may notice *first* the parties here spoken of, and they are the bride and the bridegroom. There is a bride and a bridegroom spoken of here, and who are they? Secondly, what is said about the bridegroom, for it will naturally follow what has been said that the bridegroom has the bride, and in the third place, the effect that this had on the friend of the bridegroom who was standing by and hearing His voice: "This my joy therefore is fulfilled." This was the effect it had on John, and it is the effect it will have on all His friends. It is the fulfilment of their joy.

Now, first, the parties here spoken of, i.e., the bride and the bridegroom. We need not take up time pointing out that the Bride and the Bridegroom here are none else than Christ and the Church. The Church is spoken of in many places in Scripture as the Lamb's wife—His mystical body, and we are told in Scripture also that when two are married that they become one. Now the Church is the mystical body of Christ, and we know that our bodies are made up of members—different members, and each member has its own function, and the Apostle speaks of this when he says that one member of the body cannot say to another: "I have no need of you." The ear cannot say to the eye, nor the eye to the ear: "I have no need of you." He goes on to say: "If the ear shall say, because I am not the eye, I am not of the body; is it therefore not of the body?" What I wish to point out is this, that Christ's mystical body, as our bodies, is made up of members. In the Church of God He bestows different graces and gifts upon each member of His mystical body, the Church, and one member cannot say to another: "I have no need of you." The weakest is as useful in his own place as the strongest. He gives grace—different exercises of grace and different exercises of gifts to different members, but each is useful in this mystical body of Christ. Most of you will have read in the *Fathers of Ross-shire* about two godly ministers, Mr. Fraser of Alness, and Mr. Porteous of Kilmuir. It seems that Mr. Fraser was in the habit of preaching the law, and on the other hand Mr. Porteous was more on the gospel side in his preaching. The Lord was blessing Mr. Fraser's labours in quickening and awakening sinners, but evidently they were not getting nourishment for their souls, and so they were going from Alness to Kilmuir to hear Mr. Porteous in order to get nourishment until at last the Church at Kilmuir was overcrowded with the people of Alness. Mr. Porteous's elders spoke to him, and suggested that he should speak to Mr. Fraser, so Mr. Porteous told Mr. Fraser that he was sorry to see so many of his congregation coming to him and complaining that they were not getting the nourishment their souls required, and that if the Lord gave it to him

he should not keep it back for Mr. Porteous considered Mr. Fraser was better able to give it than he was. The answer Mr. Fraser gave was this: "When the Lord sent me out to preach He gave me a quiver of arrows, and I will be trying to shoot these arrows, and the quiver is not finished yet; but when He sent you out He gave you a cruse of oil, and your cruse is not empty yet, and I will be trying, as long as the Lord will enable me, to pierce and break the hearts of sinners in Alness and also send them to Kilmuir to be healed by you, and we will be working together in building up the Cause of Christ." We have here two men—one sent out with a quiver of arrows, preaching the law, and the other sent out with a cruse of oil to preach the gospel, and to feed the Lord's people.

But now in coming to speak of the parties here spoken of—the Bride and the Bridegroom, who is the Bride and where did He get her? In the first place he found her dead in trespasses and in sins. There was no difference between her and others: "By one man sin entered into the world and death by sin, and so death passed upon all men because that all have sinned." Dead in trespasses and in sins—no difference whatsoever between her and the rest of the human race, as the prophet Ezekiel puts it: "Cast out in the open field." Now, did Christ marry a dead Bride, as it were? (You never heard of, and I do not suppose the law of the land would allow a man to marry a dead woman.) No, He did not. What did He do with her? We read: "The dead shall hear the voice of the Son of God, and they that hear shall live." He brought her alive by His Word and Spirit, and she was betrothed to Him in righteousness, in judgment and in loving kindness. It was here He found you—dead in trespasses and in sins—you who have a ray of hope that you have been betrothed to Him as your own Saviour. You will be the first to admit that it was dead in trespasses and sins He found you. Were it not that He came your way, and quickened you by His Spirit you would have remained dead in trespasses and sins just as those who will be lost for ever. If you have a ray of hope that He did this for you—that He came your way and quickened you, and united you to Himself, you will have to confess that He found you among the dead. There will not be a saint in Heaven of the human race but will have to confess that it was there they were found—among the dead and He brought them alive.

Now, in speaking of this marriage, was there anything to oppose it? Was there anything that opposed this person being betrothed to Him? When two are to be married there is what we all know to be a proclamation of banns. Now, why is there a proclamation made when two are to be married? Is there any sense in the thing at all? Yes, it is not done without a reason or purpose. Why is the proclamation made then? It is made for this purpose, that if any person has an objection to the marriage taking place he has an opportunity of coming forward and putting a stop to it. That does not take place very often, but I saw it being done (not in our church)—a son of the man who was to be married got up and said he was putting a stop to it, and the marriage was stopped until matters were settled. Now, another thing, when the two parties do not belong to the same parish the proclamation will have to be made in both parishes. Now, the parties here belong to different parishes, as it were—the Bridegroom belongs to the parish of Heaven, and I think we may say the Bride belonged to the parish of hell. Was the proclamation made in both places?

Yes. Were there any objections in Heaven to the marriage? Yes. What were they? In the first place, there was this objection—He was a divine and eternal Person and she was a finite creature and polluted, and how could the eternal God who was from everlasting to everlasting come to be married to the world? How was that objection to be got over? Here, my friends, was love that was strong as death that many waters could not quench, and floods could not drown. He loved them with an everlasting love. He said He would take her very nature: "Seeing the children were partakers of flesh and blood He likewise took part of the same." He became flesh of our flesh and bone of our bone. There was this objection also—the law of God objected to this marriage. What did the law say? She is married to me—she is my wife, and although she has conducted herself as she has done—she has forsaken me and broken her marriage vows, yet that does not mean that I lost my claim on her. I still claim obedience just as before. Let us remember that we are married by nature to the law in our first covenant head—the covenant of works, and the law of God in breaking the covenant demands obedience of us, and we have no excuse for not giving that obedience. We are so very, very ready (that is, Christless sinners here to-day and elsewhere) to say: "I can do nothing," and you think that your inability and your helplessness will excuse you in the eyes of the law. No, the law demands of you the same perfect obedience that it demanded of man in a state of innocence, and it will demand obedience throughout eternity—do this? It is no excuse, and it will not be accepted of you to say: "I cannot do it." Dr. Hugh Martin, Edinburgh, used to say: "Although you had no other sin going to eternity but your inability, that very inability will bring you to hell." But now Christ came, or rather entered into a covenant to obtain His bride. She was under the law—she was under its curses and could never meet its demands, and the law has never ceased to demand of her what she could not pay. The law demanded obedience and justice demanded punishment for the past, and she could give neither the one nor the other, and that is the case with you, but Christ was made under the law to redeem them that were under the law, that we might receive the adoption of sons. He exalted the law and made it honourable, and I think I am right in saying this, that Christ as the second Adam was not made under the law in the same way as the first Adam. There was a difference, and it is that Adam was made under the law as an untransgressed law. The law of God had no curse for Adam in a state of innocence, and while he continued to obey that law there was no curse for him, but now when Christ came, how was He made under the law? It was not as an untransgressed law He was made under it, but as a broken, transgressed law, and in that sense He had to be made under the curse, and not only that He had to be made under the curse of a broken covenant, but also justice demanded her life: "The wages of sin is death." Justice demanded her life which meant eternal death for her, but now the Bridegroom came and took her nature—was born of a woman, and made under the law, and now He suffered and came under the curse of the law and laid down His life for her to satisfy the claims of justice. Now, "Christ is the end of the law for righteousness to everyone that believeth," and so this objection, or this obstacle, was taken out of the way, and the law of God was satisfied, and that, my friends, is the comfort of the Lord's people in the moment in which they are enabled to believe in and accept of Christ

as their Saviour. What about the law? The law now has nothing to charge the sinner with—there is no condemnation for him now. Why? Christ satisfied the law in the place of the sinner. “He that believeth is not condemned.”

We cannot say how long Adam stayed in a state of innocency, but, however long, we know that in the moment he sinned he had nothing to fall back on—not a penny laid by. He lived as it were from day to day, but this second Adam, who is the Lord from Heaven, has now earned for her unsearchable riches for time and for eternity, and the Lord will not ask even one single farthing of the believer because of the satisfaction that Christ has given to the claims of the law and of justice. Now, we may say that the proclamation was made also in her parish. Were there any objections there? Yes, there were two there too. Who were they? There was this one—her father, the devil. Christ, my friends, did not come to ask the daughter of His Father,—“He spoiled principalities and powers and made a show of them openly.” You may be certain that Satan will do everything in his power to keep you from being married to Christ, as it were. He will say—you do not need to look for salvation, you are not elected, and I believe the devil makes his own use of the doctrine of election more than any other doctrine in the Word of God. What should you say to Satan if he comes with such a temptation to you? Tell him that he was a liar from the beginning, and that he knows no more about election than you do, and that is nothing. No angel or man on earth knows anything about election as regards who is elected or who is not, and you have no authority—no sinner here today has authority—to come to the conclusion that he is not elected. I defy you to show me your authority for saying you are not elected. It is not from Scripture you have your authority, but from Satan and yourself. You continue, my friend, to reject Christ in the gospel, and you will have an eternity to find out that you are not elected.

But you have this revelation, that you are called—see how beautifully the Word of God is putting it, not putting the cart before the horse. It does not say—make your election sure—if I was sure I was elected it would be easier for me to believe in Christ. The Word says: “Make your calling and election sure.” That is the order of Scripture, and that is the order which we should take. Satan objects to this marriage, but Christ takes the prey from the mighty and sets the lawful captives free. There is another objector, and perhaps the worst of all. Who is that? The Bride herself. When Christ came to her she would not accept Him, and ran away from Him. It was said to Rebekah: “Wilt thou go with this man? and she replied: “I will go,” but how many when asked if they would go with the man Christ Jesus, say: “No,” and are many a year rejecting this Bridegroom? We compare her to a young woman and a man seeking her hand in marriage, but she has no love nor regard for him and would not accept him, so sent him away time after time, but somehow a change came in her mind, and now she began to love this person, and would be saying to herself—what would I not give if he would come and offer his hand in marriage to me now, but it is not likely that he will come to me again, but if he would, I would gladly accept him. Christ was offering Himself to her, and is doing so to sinners here to-day but they will not accept Him, but, if the Spirit would come in a

day of His power and make you willing, you would soon come. I can appeal to all the Lord's people here to-day—never did you do anything so willingly as to marry Christ in the day of your espousals. Not one of the mystical body of Christ ever accepted Christ against their will, and never will there be any, and why? Because, as we have it in the 110th Psalm: "Thy people shall be willing in a day of thy power." They never did anything more willingly than accept Him.

Well, we are just now speaking of those who have been under the wrath and curse of God, under sentence of death, but He took her nature, bone of her bone, and went and paid all her debt for her as we commonly say, and as the old divines used to say: "Sin is an infinite evil and she was in infinite debt which she could never pay, but Christ came and paid it all off," and they are not indebted to Him. If you were in great debt and your creditors came to apprehend you and cast you into prison until you paid the last farthing, and a kind friend came and paid it, would you not be indebted to him? You who can cherish the hope that Christ came on your behalf, and underwent the miseries of this life, the cursed death of the cross, and was buried and continued under the power of death for a time, for *you*, has He not, my friend, put you under an infinite and eternal obligation, and especially to obey His command on the morrow: "Do this in remembrance of me"—in remembrance of what He did for you. Well, she was an abominable creature. Scripture says: "From the crown of her head to the sole of her foot there is no soundness in her, but wounds, bruises and putrifying sores."

That is how the Bride is described in Scripture—wounds, bruises and putrifying sores. Well, here was a marvel of love to His bride—a marvel that He ever looked on her in her low estate—He took her and married her. Now, who is the Bridegroom? He is the eternal Son of God: "Thy Maker is thy husband."

It struck me very forcibly how Christ was made poor—He was rich and became poor that we through His poverty might be made rich. He was made poor regarding temporal things—the foxes had holes and the birds of the air had nests but the Son of Man had no place to lay His head. Why was it that Christ had to be made poor in that respect? Why should He not have plenty to eat and drink? I take it to be this—The Bride was under the curse and she had forfeited any claim even to a drop of cold water, and when performing miracles, on more than one occasion He fed the multitude, yet we never find Him performing a miracle to feed Himself, because He was made poor that she might be made rich. Supposing you had nothing but potatoes and salt, if you are His you have that with a covenant right, for He purchased it for you. Now, He took their place and nature, and He purchased their blessings—whoever will want His Bride will not want. "My God," says the Apostle, "shall supply all your needs according to His riches in glory by Christ Jesus"—unsearchable riches. If you are poor, my friend, to-day, and you may be poor enough and complaining of your poverty, it is not because there is not enough in the store. Your Husband has provided riches for you. We hear a great deal about rationing, but Christ has given what He sees profitable for His bride.

I believe that it will be a question with yourself to-day as you expect to sit at His Table to-morrow—the lower end of the Table—how are you

going to sit at the upper end of the Table among holy angels when you find yourself so corrupt and so unlike those who are going to Heaven ? I remember the first time I ever saw the late Mr. Macdonald, Shieldaig, was at a Communion in ———, and there was a godly man there, Allan Young, and he was so greatly taken with Mr. Macdonald that when he got up to speak to the "Question" he looked at Mr. Macdonald and said: "You nice minister, it is yourself that is worthy to be there and it is from your own mouth the truth is sweet." After going on a little, he said: "We hear much about holiness or sanctification, but in my opinion there is nothing that is so difficult for the child of God to understand what holiness is. I am told that merchants will be taking stock once a year, and that they usually have cellars in their shops which they will be cleaning out before taking stock, but one man took stock and forgot all about the cellar until he went down and found it on fire and the smoke and smell of the rags was choking him with the result that he lost his way in the smoke and had to stay there until the last bit of it was burnt out. If I know anything about sanctification it is like that." He is preparing them and will bring them to glory at last. He will present them holy and unblameable at last. He will present them before the Father.

Thirdly, the friend of the bridegroom rejoices. What would rejoice yourself to-day ? Now, you rejoice to hear His Word and if He would speak to you to-day you would rejoice. Nothing would give you greater joy than to hear the voice of the Bridegroom calling sinners—young men and women. That would rejoice your heart more than anything else.

Sidelights on the Religious and Church Life in the Western Highlands* (1639-1661).

INTRODUCTION.

THE period covered by these records is one of the greatest importance in the ecclesiastical history of Scotland. Mr. MacTavish, in his Introduction, says: "In the province of Argyll, as elsewhere in Scotland there was an almost complete collapse of Episcopalian opposition. Neil Campbell, of Ederline, Bishop of the Isles under the Episcopalian regime, was content to express his sorrow for his departure from Presbyterian principles, and after discipline to accept a call from the congregation of Campbeltown. It is possible that some of the hereditary families within the bounds of the province such as the Macqueens in Skye, and the MacLachlans and MacCalmans in Lorn, were lukewarm in their attachment to the Presbyterian cause but, if so, their zeal for Episcopacy was not sufficiently strong to tempt them to go against the tendencies of the age (p. xiii). The Presbytery of Skye for some years offered what might be regarded as half-hearted opposition to their inclusion in the Synod, but it was probably no more than a protest against control from any outside sources and against the troublesome journey to Inveraray, which membership of the Synod

*Extracts from the Minutes of the Synod of Argyll 1639-1661. Edited by Duncan C. MacTavish. Scottish History Society (1943) 2 vols. The Synod of Argyll at this date consisted of Argyllshire, the western part of Inverness-shire as far north as Glenelg, the islands of Bute, and the whole of the Inner and Outer Hebrides. It will thus be seen that the Synod had ecclesiastical jurisdiction over a very large portion of the Western Highlands.

entailed. There was no effective Roman Catholic opposition, as it had already been partly dealt with by the Episcopalians" (I. xiii. xiv.). Seminary priests were busy and the Synod saw to it that those who supported them as also the activities of these priests were dealt with according to the laws of Church and State. The Synod not only looked after the religious interests of the people within its bounds but it took a deep and active interest in their educational needs and especially for the education of young men for the ministry. To accomplish this, a grammar-school was established at Inveraray and parish schools at Campbeltown, Kilberry, Kilmartin, Iona, Morvern, Duntuilin, Kilmodan, Kilfinan, Lochgoilhead, Glassary, Knapdale, Kilchrennan, Kilchattan, Kilmore and Lismore. While these measures were being carried out, Argyll had a visit from that great hero of the Royalist historians, the Marquis of Montrose.†

In 1648 the General Assembly instructed the Synod to select forty boys of the "most able spirits" for preparatory education for the University. In carrying out their educational scheme the Synod then turned its attention to the production of Gaelic religious literature. This scheme included a Gaelic translation of the Shorter Catechism (1653); a Gaelic metrical version of the first 50 Psalms, 1659 (complete edition in 1694) "and a translation of the Old Testament, possibly of the whole Bible, which," Mr. MacTavish says, "failed to secure the permanence of print and the manuscript of which has now probably disappeared" (I. xix.).

1639. MEETING AGAINST THE COVENANT.

"The Assembly [that is, the meeting of Synod] having gotten intelligence that there was a meeting amongst Sir Lachlan MacLaine's friends where there was, as they were informed, some conclusions agreed to contrair to the Covenant and the band of mutual assistance thought it their duty to make trial* thereinto that they might give timeous advertisement to such as have power to take order with like proceedings and therefore the Assembly [i.e., the Synod or provincial Assembly] called upon MacAllan mhic Eoghain, who was present with them, who declared and deponed in manner after specified, that on Monday the 4th of May the Lady MacLaine† accompanied with Lachlan Barrach and Allan MacLaine's uncles, Sir Lachlan MacLaine of Duart, John Garbh MacLaine and certain others of the said Sir Lachlan's kin and tenants convened at Bunessan in Ross of Mull, were exacting mutual oaths one to another to run a course together, ay and by which Sir Lachlan MacLaine be liberated from ward and required the deponer and his brother Mr. Hugh MacLaine to give their oaths to follow them in whatsoever course they were about to take. Whereunto his brother and he answering that they were Covenanters and so could not give such an oath unless they knew whereunto their oath was craved, upon which refusal they both were presently apprehended, and kept to be laid fast in the stocks that were preparing for them, and that the same night by the good providence of God the said deponer escaped, but his brother Mr. Hugh, was apprehended and warded in the Castle of Cairnbulg and further declared that that same night he escaped there was the number

†The Records have interesting references to Montrose's invasion of Argyll (1644-7) and to the signing of the Covenant.

*In these extracts the modern spelling is adopted in preference to the archaic spelling of the records. This applies also to surnames and place-names where the modern form is known.

of seventeen cows taken from him out of a room by those wicked people in revenge because they got him not apprehended, and further that the said persons convened and the whole country intended to run a contrary course to the whole kingdom. Which being so declared the assembly [meeting of Synod] recommended to the Earl of Argyll to represent the same to the Committee of Estates" (I. 14).

HEAVY SENTENCES ON ABSENTEES.

The Synod, though it recognised the difficulties the members had in attending the meetings owing to the long distances, was determined to check absenteeism as the following extract shows:—"The Assembly, considering that many of the brethren absent themselves from the provincial meeting and that upon very slight excuses, therefore, with one voice they ordain that the minister that absents himself twice, one time after another, shall incur the danger of suspension if his excuse be not thought lawful and if any absent themselves thrice, the assembly judging it contumacy, that he shall incur the danger of deposition" (I. 16).

Controversy.

THE Protestant historian, Dr. Wylie, declared, relative to controversy:—"When we must engage in controversy it is not that we love contention, but we love the truths which are at stake." Jeremiah, the prophet, though a man of peace and goodwill towards men, had to declare, relative to his life-work in an evil generation, "Woe is me, my mother, that thou hast borne me a man of strife, and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me" (Jeremiah xv. 10). John Calvin, though destined to be a man of strife and contention, in like manner, to the whole earth, was, by nature, a lover of peace and of a quiet, sequestered, studious life, while the late Rev. Donald MacFarlane, Dingwall, though he stood fearlessly, faithfully, and courageously for an inspired and infallible Bible, when the Truth was trampled on the street in Scotland, was nevertheless a man of a naturally timid and retiring temperamental disposition. The man who indulges and delights in controversy, and especially religious controversy, for its own sake, is a person to be abhorred and sure to be shunned generally, yet the man who engages in controversy for conscience's sake, to the glory of God, in defending His Truth and Cause, regardless of consequences to his own tender nature, is a character to be admired and highly commended. The foregoing statement is sufficient as an introduction to the following quotation on controversy from a recently published book entitled "The Great Deception," by Mr. J. H. Hunter, the Editor of *The Evangelical Christian*, Toronto, Canada:—

"That these articles will be contentious we know, and some will write accusing us of uncharitableness towards others, and deprecating all controversy as contrary to the Spirit of Christ. These people always forget that controversy is the very law of life. Light is a controversy with darkness, cleanliness with dirt, and truth with error. Christianity

itself was born because of God's controversy with sin. Our Lord's life was one long controversy with the Pharisees and the Sadducees and those who, like the Romanists of to-day, follow the traditions of men. It culminated at last in the cruel death of the Cross, thus making possible the settlement of God's controversy with you and me. What are all the New Testament Epistles but controversies with those who undermined the Faith, and exhortations to those who had been redeemed by the precious blood of Christ to stand fast, to quit them like men, and to contend for the faith once delivered to the saints. Rome thrusts this controversy upon us. If contending for the faith means war, then we accept it, for even war is better than peace without God.

No one desires controversy less than we do. The thing itself is not pleasant. It is abhorrent to our nature. No one likes the wintry blasts that sweep our land in winter. Sunshine, calm, and balmy breezes are more to be desired, but God sees differently. The storm may be necessary as a purifying agent, the thunder and lightning to cleanse the atmosphere even while it uproots and destroys. Let it never be forgotten that it was in the time of the greatest controversy that the truth of God shone clearest, and that it was when no voice was heard to challenge error that darkness covered the earth and gross darkness the people. The sacred flame burned brightest when Tindale, Ridley, Latimer, and Cranmer were laying down their lives for the truth, and Luther and Knox were breaking lances with Romanism and winning victories the fruit of which this Empire enjoys to-day. It is not controversy that we desire but the fruits to be won from it. Anyone who cares to make a short excursion into history will find that it is through controversy our rights, privileges, and blessings have been won, and these can be maintained only by our being willing to defend, protect, and perpetuate them, and by our readiness to give a reason for the hope that is in us." It must not be peace at the expense of truth.

The foregoing quotation should be seriously perused and pondered over by all, but especially by the modern type of arm-chair professing Christian critic who seems to love ease and following the line of least resistance, while the only interest he or she takes in the righteous contentions of those who are earnestly defending the faith is to criticise them adversely, as if such were the promoters of strife and contention, rather than the propagators of errors and heresies opposed to them. Some present-day professing Christians seem to forget that this is the church militant in this world, and that consequently the seed of the woman and the seed of the serpent are here engaged in a life-and-death struggle, while he that is born of the bond-woman continues to persecute him that is born of the free. Some want all the love, peace, comfort, and undisturbed joy of Christianity here, while they leave the contending, selfishly and cowardly, to others. It is however, through a path of tribulation that Christians enter Heaven, and not on a bed of roses. The Saviour came not to send peace on the earth but a sword, and to cause divisions. The foregoing salutary Scriptural truths, however, do not alter the fact that "blessed are the peace-makers," so "as much as lieth in you live peaceably with all men."

The late Mrs. MacAulay, Applecross.

THIS gracious woman was born over three-quarters of a century ago at Ardban on the west coast of Ross-shire, a small headland which juts out into the sea a short distance south of Applecross Bay, and here she spent the greater part of her life, finally settling down in the old home where she passed her last years. Bella MacLennan, as she was in youth, had a particularly happy and vivacious disposition, and this fact made the great change when it came all the more marked. This event took place at an early age and from guarded remarks she made on the subject, the ministrations of the eminent Rev. A. McColl seem to have been the means used to effect it. Like many more of the parishes in the north, Applecross was highly favoured at the time with the awakening preaching of the great Highland preachers whose names have to-day passed into household words. This faithful servant of Christ came to the district when still a student, but even in those days his preaching possessed many of the characteristics which later distinguished it. To this day he is spoken of with terms of affection in the parish, where he was a familiar figure seated on the white pony on which he used to get about the wide district he had to minister to. Before a meeting house was erected for the Free Church, the large congregation met to listen to Mr. MacColl by the sea shore in the open air, and often in the dead of winter it happened that the crowd sat unmoved with the snow lying sometimes almost an inch thick over the congregation quite unaware of any discomfort while they listened entranced to this gracious ambassador of Christ as he unfolded the mysteries of divine grace or enforced the claims of the gospel. Mrs. MacAulay throughout life cherished a strong attachment for Mr. MacColl, which he on his part returned, for his regard for her Christian character was very high. She was brought first to his notice in a singular way. When he came to Lochalsh it soon became her custom to attend his services, and each Sabbath she would set off at a very early hour from Ardban across the hills walking the intervening miles and getting a ferry at Strome, so as to arrive at the church in time for the morning service. She usually arrived above Mr. MacColl's manse before anyone was up and sat under a hill overlooking the manse till the service would begin. Mr. MacColl soon noticed her, and when he found out that she was from Applecross, he instructed his housekeeper to bring her in immediately she arrived each morning. He admitted her to his friendship and confidence, and right up to the time of his death, she and John MacAulay, who later became her husband, were his constant hearers. Mr. MacColl was no ordinary man, and so clearly did he impress upon his hearers and especially the Lord's people the marks of his spiritual training, that it was said that those who were converted under his ministry were recognised and marked off from the rest of the Lord's people, not only by the clearness of their views of the gospel but also by the consistency of their spiritual life.

Both Mrs. MacAulay and her husband bore this impress, and by it they adorned their profession of the gospel with a godly life and conversation. She delighted to recall many of the remarks made by Mr. MacColl which particularly appealed to her, and although she must have heard many able ministers of the gospel in her time, he seems to have kept a special place in her regard. On his deathbed she visited him and asking for a final message, received this, "What I say unto you, I say unto all, Watch."

The course of Mrs. MacAulay's life was not an easy or pleasant one. Married when just out of her girlhood to Mr. Gollan, her home was visited frequently by sickness and death, and the deaths of her two boys, one by drowning and the other as a result of sorrow over his brother, were specially painful. She lost her husband too in tragic circumstances, he too having met his death at sea, and lost what property he left her, with the result that she had to earn her own living and enough to keep her young family. Like Naomi, however, she was a woman of a chastened spirit, and uncomplainingly submitted to the Lord's will. It is through much tribulation that we must enter the kingdom, and the truth of this experience was confirmed in her case in other directions as well. She was decided in her religious convictions, and had chosen Mr. MacColl's ministry as best fitted to help her in her spiritual life, and accordingly her absences from the parish and her infrequent attendances upon the services of the local Free Church minister of the day roused his resentment. Incapable himself of either discerning or even caring about the spiritual wants of his flock, he at once deprived her of her membership without the preliminary of reprimand or meeting of Kirk-Session. Such a happening was quite in keeping with other departures of a more serious nature which were becoming increasingly apparent in the Free Church of the day. When Rev. D. Macfarlane finally placed his protest before the General Assembly of 1893, and severed his connection with that corrupt body, Mrs. Macaulay immediately welcomed his action and joined him in his protest. She was working at Fort William at the time, and as Mr. Macfarlane was minister of the neighbouring parish, she attended his services. Often she used to speak of the joy and happiness of those days; like many others in the Highlands, she felt keenly her connection with a compromising Church which had ceased to give a clear testimony to the truths of the Bible, and felt relieved that at last a way of deliverance had opened. She loved the testimony which Mr. Macfarlane had raised and became heart and soul a friend of the Free Presbyterian Church. By this time she had married again, Mr. John MacAulay who like herself was like-minded with Mr. Macfarlane in his zeal for a pure church and defence of a pure gospel. It is interesting to know that these two friends were united in marriage by the eminent theologian, who at the time was the last of the Disruption Church Professors of Theology, Professor Smeaton. Some time after this, they removed to Ardban, where they spent the rest of their lives and where some members of the family still reside. They have our heartfelt sympathy in their great loss.

In the opening months of 1943, Mrs. MacAulay, now a widow, began to show signs of declining health and soon it became apparent that she would not recover. She felt very much the confinement to the house, especially on the Lord's Day, which for such an active woman was indeed a trial. She slowly sank till the end quietly came, which released her from the troubles of life and brought her the peace and rest she craved so much. She was a woman greatly beloved and her like will not be easily found. A life-long friend who knew her during most of her days in the F.P. Church, makes this tribute, which is a sound estimate of the place she held in the affections of the Lord's people.

"To-day when so many profess to be Christians, it is necessary to turn to the Word of God to examine their life and conversation and in its

light how much of the profession of the present day vanishes. Mrs. MacAulay belonged to the class of Christians who followed Jesus to the Cross, and although at times had to stand at a distance because of the solemnity and awe upon her spirit, was like Mary seeking her beloved Lord when absent from her soul. She was one of the most pious women the writer has ever met. She lived near her Lord and in lowly abasement sought the Spirit's direction and guidance. Her trials, which were not light or easy, and her burdens were brought to a throne of grace, and there awaited patiently and humbly till her Lord and Saviour would come to ease her troubled soul of its grief and pain. We knew her for 35 years and never did we hear her once uttering one word of complaint about herself. In this respect she was like the Psalmist as we read in Psalm cxlii.: 'I poured out my complaint before him; I showed before him my trouble.' This was her habit when in trouble, whether tempted by the devil, or tried in her faith, or cast down in her soul for the cause of Christ. She was a true mother in Israel to those in whom she believed the work of grace had begun in reality, both by word and example, nursing, exhorting, encouraging and, if circumstances demanded it, she did not hesitate to rebuke sternly and seriously, but always in the most secret and private way so that it might not be known, as far as she was concerned, that she had administered the needed rebuke. She loved the cause of Christ and was jealous that no creature relationship of any kind, however highly regarded, would come in between her soul and her interest in Christ and His cause. When in 1918 some men whom she loved and respected considered it their duty to separate from the F.P. Church, being convinced that they had acted wrongly, she never wavered for a moment in her loyalty to the testimony of the Church. When the Voluntary Party in the Free Church before 1893 were doing their utmost to crush the evangelical and faithful party who clung to the "good old way," she with others suffered. Trained under such giants as Dr. Kennedy, Revs. A. MacColl, Dr. Begg, and Prof. Smeaton of Edinburgh, she proved steadfast under persecution and suffering. The minister of the F.C. congregation at Applecross, to whom Mr. Mackay has referred, was a rank Voluntary, and she came on more than one occasion under his scurrilous tongue and pen, but such things did not move her. She welcomed Mr. Macfarlane's Protest in 1893, and rejoiced at the relief which his faithful adherence to the Word of God and purity of worship brought to her and many besides. Mrs. MacAulay told us that Prof. Smeaton said at one of the meetings held in his own house on Saturday evening, 'Few, very few would remain faithful to the Word of God, and Confession of Faith, and the testimony of the Reformed Church in Scotland would mainly and generally be supported by young men from the West and Islands of Scotland.' This statement of the learned and pious Prof. Smeaton made a lasting impression upon her mind. And she saw his prediction largely come to pass, for the Declaratory Act of 1892 was directed against the very foundations of the Christian religion, the cardinal doctrines of the Bible and the whole word of God.

Mrs. MacAulay possessed a meek and quiet spirit, her love to the Lord's people was constant and scriptural, and her catholicity of mind showed itself in the deep interest she showed in the cause of Christ in general throughout the entire world. She delighted to hear of any religious

movement in any part of the world, and for many years she prayed fervently for the coming of Christ's kingdom, not only in her beloved Scotland, but the world over. She was well versed in the religious history of Scotland, the Covenanters, Puritans of England, the Reformers, and even the religious leaders in New England. Her grasp of the doctrines of free and sovereign grace was firm and clear. It would have been useless to have tried to impose upon her the Armenian theory of justification by works in place of the Pauline doctrine of justification by faith alone. Her removal from our church has made a deep and lasting blank; we feel her loss personally very keenly for she was the nearest and dearest Christian we have ever met in this world. We mourn her loss, we miss her prayers, her loving, quiet conversation. She is now with her Lord and Redeemer, her soul pure and holy, and able to love the Lord with a pure heart and fervent spirit. We love her memory and mourn her loss." She died on 26th June, 1943.—*A. F. M.*

The late Alexander Ross, Braes, Ullapool.

It is with much regret that we have to record the death of Mr. Alexander Ross, Braes, Ullapool, who departed this life on 18th April, 1946, at the ripe age of 94 years. At the early age of sixteen years he was awakened to a deep sense of his lost condition as a sinner. The passage of God's Word by which he was brought to realise his lost ruined state was Matt. iii. 10: "And now the axe is laid to the root of the trees," etc. We cannot say how long he was kept in bondage but he used to tell that the state of his soul for eternity brought him to such a weak state of body that often he had to support himself when outside by the wall. But the time of his deliverance came. We are not in a position to give the portion of Scripture by which he was set at liberty but Mr. Ross proved during his long life that he was "set free with the glorious liberty that is Christ Jesus." He kept a straight course and manifested that he was standing on the rock against which the gates of hell could not prevail.

At the age of seventeen years he made known to his father, who was an eminently godly man and one of the elders of the late Rev. George MacLeod's Session, that he desired to come forward as a member in full communion. His wise father advised him to delay. He, however, appeared and was heartily received both by minister and elders. During his long life he proved himself a faithful witness on behalf of Christ's cause and truth to the last. He often related the pleasant and profitable times he used to enjoy at the Creich communions to which he regularly went where he met many of the eminently godly men and women.

In 1890 he was appointed a Colporteur under the Religious Tract Society and travelled much in that capacity through Lewis and Harris when he made the acquaintance of many of God's people. In 1893, when the infamous Declaratory Act was passed, he had no hesitation in casting in his lot with Revs. D. Macfarlane and Macdonald when they refused to submit to that Act. The claims of God's law and his conscience had more authority with Sandy Ross than all the plausible arguments of the enemies of truth. He was enabled by the grace of God to cast himself and his family upon the Lord who promised that "they that truly seek Him shall not lack any good" (Ps. xxxiv. 10).

The Free Presbyterian fathers saw that here was a man who was worthy of all confidence and endowed with a large measure of natural ability seasoned with grace so they appointed him as missionary to North Uist where he was highly respected and appreciated especially by the Lord's people. He also had severe troubles in that congregation from some who finally proved they were chaff driven by the wind. After labouring in North Uist for about nine years he was appointed missionary at Strondef Harris, under the West Coast Mission but being dissatisfied with the rules and regulations of that mission he finally resigned and became a missionary under the jurisdiction of the Free Presbyterian Church. In 1907 his beloved wife, who was a God-fearing woman, was called away to her everlasting rest, while he was left with a young infant. This was a sore trial to him but the Lord was to him according to His promise: "Thou hast been a strength to the poor, a strength to the needy in his distress." In 1924, owing to the frailties of old age, he retired and came to reside at his old home in Braes, Ullapool, where he was of much help to his minister and kirk-session. Latterly, he became stone deaf, but continued to attend the public means of worship, and would say: "I would like to set an example to others." It was an inspiration to the speaker in the pulpit to see his smiling face in the lateran.

During his last day his eyesight failed so that he could not read God's Word nor other sound books of which he was very fond. He was particularly well read in Puritan Theology and could entertain visitors with precious notes from these authors.

But the time of his departure had come, and on 18th April, 1946, Alexander Ross heard the joyful summons, "Come up higher." So ended the life of this faithful witness. The Free Presbyterian Church has reason to mourn the removal of this godly man. May the Lord raise up witnesses to fill the vacant places made on the walls of Sion. We desire to extend our sincere sympathies with his sons and daughter who are left to mourn his loss. May the God of their father be their God.—*N. M.*

Jewish and Foreign Missions Fund.

THIS collection is appointed by Synod to be taken by Book in December. The work of the Lord is increasing, and the field of labour is extending beyond our most ardent expectations a few years ago. Rev. Edwin Radasi and Mr. Hlazo are on the Shangani Reserve, opening up preaching Stations and Schools. We hope Mr. James Fraser will be there to take charge in the near future. The original Mission Station at Ingwenya will remain as the centre (at least for a long time to come), but our people will readily realise that the financial burden involved demands of us all to double our efforts in helping to advance the Kingdom of Christ among the natives in Southern Rhodesia. Who can keep from Christ anything when He gave all for us? We appeal to the Youth of our Church to help financially and with their prayers. We need this year two thousand pounds to proceed with the Lord's work. The contributions are far behind, owing, no doubt, to other claims and demands on our kind-hearted and liberal people. We know you will not fail in your duty. "Let Thy Kingdom come."—*JAMES MACLEOD, Convener.*

"The Gateway."

THE following paragraphs appeared in the *Scotsman* (Edinburgh), 18th October:—"The Church of Scotland's new cinema and theatre in Elm Row, Edinburgh, was opened yesterday amid the good wishes of representatives of the Church, the State, the city, and the film industry.

'We hope to show films that will be just a little different,' said the Rev. Dr. W. White Anderson, convener of the Church of Scotland Home Board, who presided. They would not be purely religious films, and they would be entertaining and of a high moral tone. He expressed the thanks of the Church to the donor, Mr. A. G. Anderson, of Edinburgh, whose gift also consisted of a community centre for youth.

In declaring 'The Gateway' open, Mr. Joseph Westwood, M.P., Secretary of State for Scotland, welcomed the venture as a sign that the Church, whose attitude to the film industry had at one time been negative rather than constructive, was not afraid to grasp an opportunity of using the stage and screen for its own purposes. It had noted the shortcomings of the cinema, he said, without adapting for its own needs the advantages of this great popular medium. The film was what one made it, superficial or deep, according to the purposes one served and the inspiration with which one served them.

The Very Rev. A. J. Campbell, who represented the Moderator, wished them God-speed on behalf of the Church of Scotland, and emphasised that the experiment was being watched with interest all over Scotland.

Lord Provost Sir John Falconer said that the cinema might be an instrument of real social advancement if the Church could direct public taste and desire to a drama and a literature which was stimulating, elevating, and cleansing. Mr. A. S. Albin, of the Cinematograph Exhibitors' Association, offered the support of the East of Scotland section of which he is chairman.

The Rev. George Candlish is to be director of 'The Gateway,' and the manager is Miss Sadie R. Aitken."

It is not so long ago that the Glasgow Presbytery of the Church of Scotland began its "Open Door" experiment which is being followed in other places. Now we have this new development of the 'Gateway.' Where is the Church of Scotland heading for? Was it for such things as these the Church of Scotland received her great financial endowments?

Notes and Comments.

Hero Worship.—In recent weeks in certain ecclesiastical circles in Scotland, there has been a good deal of hero-worship. The hero of the highly laudatory speeches is the late Prof. Robertson Smith, who was relieved of his chair in Aberdeen Free Church College for teaching doctrines at variance with the creed of the Free Church. His suspension from teaching by the General Assembly is spoken of as a tragedy. The real tragedy, however, was that Prof. Smith ever had a chair in the Free Church to spread the infidel teaching of the German Higher Critics on the Old Testament Scriptures. Things have come to a low estate in Scotland when the man who did more than any other to spread the teaching of the German critics is made the object of hero-worship. A man of undoubted ability, of which he was quite conscious himself, he gave no

end of trouble arguing over little points of procedure while the real cause of all the trouble was not defects in procedure but in the new teaching on the Old Testament Scriptures. It would appear that a sure way of attaining to eminence or, more correctly, notoriety, is to call in question doctrines which were long held by the Church, and if there is added to this ability above the average, the way seems clear to a high pinnacle of eminence in the opinion of not a few. It is anything but an encouraging sign of the times when a man who did so much in introducing the new views into Scotland should be so highly lauded after over 67 years since the General Assembly passed sentence of suspension from teaching on him.

Adrift.—Would the lady from Raasay who ordered this book from the Editor some months ago when it was out of print, please communicate with him as the book has now been reprinted and a copy may be had?

Held over.—A number of articles, obituaries, Church Notes, and Notes and Comments have been held over for lack of space.

Church Notes.

Communion.—*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 Breasclate; 2nd Sabbath, Fort William; 3rd Sabbath, Greenock; 4th Sabbath, Glasgow; last Sabbath, Wick. *May*: 1st Sabbath, Kames and Oban.

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

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

Acknowledgment of Donations.

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

Sustentation Fund.—F.P., Sydney, £2; Dr. E. C., Wyvis Lodge, Taplow, Bucks., £1; Mrs. A. McL., Crianlarich, 10/-; Well-wishers, o/a Glendale, per Rev. J. Colquhoun, £2; Mrs. G. McL., New Westminster, B.C., £2; Mrs. W. M., Dalhousie, Forsinard, £1.

Aged and Infirm Ministers and Widows and Orphans Fund.—F.P., Sydney, 6/6; Miss M. F., Kinbrace, per Mrs. H. Mackay, £1; "Sparrow," Inverness, 2/6.

Home Mission Fund.—Dr. E. C., Wyvis Lodge, Taplow, Bucks., £1 2/6; F.P. Sydney, 10/-.

China Mission Fund.—Well-wisher, Skye, 10/-; "Sparrow," Inverness, 2/6; F.P., Sydney, 5/-.

College Fund.—"Sparrow," Inverness, 2/6.

Organisation Fund.—Mrs. G. McL., New Westminster, B.C., £1 12/6.

Jewish and Foreign Missions.—Mr. and Mrs. J. R. McL., 48 South Manning, Hillsdale, Mich., £5; F.P., Sydney, £2; Mr. J. McL., Kerracher, Drumbeg, £1; Mrs. G. McL., New Westminster, B.C., £1; Mr. W. C. B., 88 Lynton Grove, Copnor, Portsmouth, £1 1/-; A Widow's Mite, in memory of her beloved only son who fell in Italy, £1; Mrs. McL., 5 Battery Terrace, Oban, per Miss Isa Campbell, Inverness, £1; Mr. M. L. and Miss A.

McR., Ardheslaig, per Mr. John Gordon, Shildaig, £10; Mrs. W. Murray, Dalhalvaig, Forsinard, 10/-.

Shangani Mission—Car Fund.—Mr. J. McP., Cnockandhu, Tomatin, £2; Mr. J. McL., Kerrocher, Drumbeg, 10/-; Well-wisher, Skye, 10/-; F.P., Dunvegan postmark, 5/-; Friend, Gairloch, per Miss M. A. Tallach, 10/-; Mrs. D. McL., Miavaig, per Mr. S. Fraser, £2; Miss A. McN., Inverness, per Mr. S. Fraser, £1. Total to date, £341 8/7.

Synod Proceedings Fund.—"Friends," per Mr. John Nicolson, 9 North Tolsta, 12/-; Mr. D. J. McL., 24 Francis Street, Stornoway, 4/-; Mr. A. McL., Cheesebay, North Uist, 1/4.

Dutch Relief Fund.—Swordle Congregation, Stornoway, £5 0/3; Stockinish District, per Mrs. Mackinnon, P.O., £5; Mrs. K. McK., Minch View, Porthenderson, £2; Mr. and Mrs. D. F., Strath, Gairloch, £1; Mrs. P. M., Tighnabruaich, per Mr. R. Sinclair, £1 10/-; Mrs. McK., Drumechork, Aultbea, £1; Mrs. McK., Mellon Udrigle, 10/-; Mr. J. W. McK., 21 Sand, Laide, £1; Mrs. McL., 5 Battery Terrace, Oban, per Miss I. Campbell, 10/-; Miss D. McL., Heatherley, Inverness, £1; Mr. and Mrs. J. R. McL., 48 South Manning, Hillsdale, Mich., U.S.A., £10; Vancouver Congregation, per Mr. Hugh Mackay, £50; F.P. Sydney, 10/-. With grateful thanks to the many contributors at home and abroad, the Fund is now closed. Total, £635 16/2.

British United Aid to China Fund.—Gairloch Congregation, £12 6/3; Halkirk Congregation, £6 9/7; "Sparrow," Inverness, 2/6. Total to date, £98 4/2.

Magazine Fund.—J. M. D., £1; Mr. M. McL., Stanley Cottage, Brora, 12/6; Misses McC., 85 George Street, Oban, 12/6; Mr. M. McK., 3 Lochlinnbe Buildings, Fort William, 2/6; Mr. Wm. C., Carbisdale, Culrain, 2/6; M. M., New Zealand, 1/6; Mr. N. McC., Arrochar, Dunbartonshire, 4/-; Friend, Dunvegan, per Mr. Neil Montgomery, 4/-; Friend, Beaulie, 5/-.

The following lists have been sent in for publication:—

Daviot, Stratherrick and Tomatin Manse Building Fund.—*Stratherrick Section*—Mr. J. Fraser, Migovie, acknowledges with sincere thanks a donation of £1 from a Black Isle Friend, and £1 from A Friend, Dingwall.

Greenock Congregation.—Mr. R. McLeod, Treasurer, acknowledges with grateful thanks a donation of £1 o/a Communion Collection from Anon. Friend, per Rev. Jas. McLeod.

Halkirk Congregation.—Rev. W. Grant gratefully acknowledges receipt of 10 Dollars from Mrs. E., Alberta, o/a Various Funds.

Lochcarron Manse Building Fund.—Mr. George Ross, School House, gratefully acknowledges £1 from Friend, Gairloch, and £10 from A Friend, per J. McK.

London Congregational Funds.—Rev. J. P. Macqueen acknowledges with sincere thanks a donation of £1 from Mrs. M., Sidecup, Kent.

Scourie Mission House.—Mr. K. Morrison, Fiondla, acknowledges with grateful thanks a donation of £1 from Mr. J. McL., Kerracher.

Vatten Church Extension Fund.—Mr. J. Mackay, Dunvegan, thankfully acknowledges the following:—Friend, Colbost, £1; Friend, Gillin, £1; Friend, Miami, Florida, U.S.A., £5; Mr. D. S., Glendale, £1; Friend, Clydebank, per Rev. J. Colquhoun, £2 10/-.

St. Jude's South African Clothing Fund.—The Treasurer acknowledges with grateful thanks contributions amounting to £24 10/6, and £1 from Mrs. Connell, Stirling.

Dominions and Colonial Missions Fund.—Received from Winnipeg Congregation the sum of £72 1/1 on account of expenses of Deputy, per Mr. A. B. Steedman; received from Vancouver Congregation, £72 1/-, o/a of expenses of Deputy, per Mr. D. A. Macaskill; received from Mr. K. Mackenzie, Detroit, the sum of £61 14/7, being sum held in reserve for expenses of services.