

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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Free Presbyterian Magazine
AND MONTHLY RECORD.

VOL. LII.

November, 1947.

No. 7.

**Statement anent National Bible Society of Scotland and
"Readings from the Holy Bible for use in Schools"
by Church Interests Committee of the
Free Presbyterian Church of Scotland.**

INTRODUCTION.

THE Synod of the Church, at its meeting last May, discussed objections to the publication, by the National Bible Society of Scotland, of "Bible Readings." Arising from this, a concise statement was sent to the Society setting forth the Synod's views and attitude upon the matter, and warning the Society that our people would be advised to withhold all support if the Society did not decide to have nothing to do with the publication, etc., of the said "Bible Readings." The Society's Board of Directors on the 9th June, 1947, considered the Synod's views, and sent a reply, through their Secretary, to the Synod Clerk. This reply contained the following statements, viz.: "The result of the discussion was that the Society should continue with the preparation of the book of Readings. . . ." "We came to this decision being fully aware of the objections raised by your Synod, and in the knowledge that financial support would be withdrawn."

A meeting of the Church Interests Committee was called, and met at Dingwall on the 24th day of September, 1947, and drew up the following Statement for the information and guidance of Free Presbyterians on the matter.

THE STATEMENT.

These Bible Readings, in our judgment, constitute an abridged version of the Bible, inasmuch as selected portions only of the various books of the Bible are published in this volume. For, according to proofs submitted, the story of Cain and Abel, the account of the cause of the Flood, and the record of the destruction of the cities of the plain, are omitted. Yet we do not object, for instance, to the publication of the Gospel of John by itself; but we would be bound to object to the said Gospel being published with, for example, the 3rd Chapter omitted; or the Book of Psalms, with the omission of, say, Psalm 137.

Further, in the deliberate judgment of this Committee, this is an attempt to substitute a part of the Scriptures in place of the entire Word of God as contained in the Old and New Testaments. No body of men have authority to judge what is, and what is not, necessary or desirable to be published of the Word of God, to form, for practical purposes, a Bible for the young. We assert that the whole Word of God is the only rule to direct us, how we may glorify and enjoy Him. This rule indisputably extends to children as to all others. We have reason to fear that the spirit prompting this publication is rationalistic and modernistic.

Be it noted, that under no circumstances can this publication "Bible Readings," be recognised as *the* Authorised Version of the Scriptures; and according to Rule 3 of the Society's Constitution, "*The only Version of the Holy Scriptures in the English language which the Society shall circulate is the Authorised Version.*" Therefore we hold that this action amounts to a violation of the Society's Constitution.

One of the express purposes of the formation of the Society was, ". . . to unite the friends of Bible circulation in Scotland. . . ." (Rule 2 of the Constitution). For many years the Society has been the means of doing this; but by this action complained of, many friends of Bible circulation have been so alienated from the Society that they can no longer endeavour to support the Society by their means and prayers.

Furthermore, we observe that a meeting of the Board of Directors of the Society has been advertised to take place on 13th October, 1947, having as its object the approval or rejection of a motion to change the Constitution of the Bible Society, to permit of their publishing versions of the Scriptures in the English language other than the Authorised Version. This, if carried, on their own showing, manifestly shall alter the present Constitution, so that the Society after the 13th October, 1947, will not identically be the National Bible Society of Scotland, as existing from its foundation to 13th October, 1947. And the further serious question arises as to whether the Society can legally use its amassed funds under a changed and new Constitution.

We therefore, as a Committee, acting on behalf of the Free Presbyterian Church of Scotland, reluctantly but unhesitatingly, *direct our people to withhold all contributions from the Society until such time as the Synod of the Church, or this Committee, give further guidance as to what other Society should be supported in future.*

The National Bible Society had no warmer or more steadfast friends than those of the Free Presbyterian Church, and it is with great regret that the conclusions noted above have been forced upon us. While we feel that prayer for the success of the Society must now be silent, we equally feel that prayer for its return to its former position and usefulness be unceasing.

Note.—Will Ministers and Missionaries please read this Statement, or give the substance of it, to their congregations. The second last paragraph should be read.—ROBERT R. SINCLAIR, *Clerk of Synod.* Wick, 25th September, 1947.

A Free Church Criticism Examined.

REV. ROBERT R. SINCLAIR.

THE Synod published in the July issue of the *Free Presbyterian Magazine* its reply to a Communication, dated 22nd March, 1947, on the question of Co-operation among the smaller Presbyterian Churches in Scotland. The Synod stated that they considered the Communication, received through the Free Church, from the Committee on Co-operation among the smaller Presbyterian Churches in Scotland; but that they could not see their way to co-operate by reason of barriers still existing between the Free Church and the Free Presbyterian Church. Further, there were cited some irresponsible statements levelled at the Free Presbyterian Church, in an issue of the *Free Church Monthly Record*, in 1946. Thus co-operation was out of the question.

This reply has been subjected to criticism, in the September number of the *Free Church Monthly Record*, the nature of which only goes to prove the wisdom of the Synod's attitude to the proposed co-operation. It is asserted that it was "quite gratuitous" on the part of the Synod to treat the Communication as emanating from the Free Church and to frame its reply for the benefit of the Free Church.

Let us examine the matter. The Communication emanated from a Conference (or conferences) between the Committee of the Free Church of Scotland on Co-operation among the smaller Presbyterian Churches in Scotland and the Special Committee of the United Original Secession Church. The letter is headed "Committee on Co-operation among the smaller Presbyterian Churches in Scotland," which is the official designation of the Free Church Committee and is typed on official paper of the Free Church; being signed by a member of the staff of the Free Church offices, as "Secretary to the Committee." It may be asked, "What Committee?" The Secretary begins his letter by stating that he was instructed by the Conference of the Original Secession Church and the Free Church of Scotland Committees . . . to invite the Free Presbyterian Church to co-operate with them. The point here is, that as far as we know, there did not exist at the time this letter was written, a joint-committee on co-operation, whose personnel was made up of members of the Free Church and Original Secession Committees. The Free Church Committee was apparently in the vanguard and thus carried the burden of carrying on the crusade for co-operation through its own official; the Original Secession Committee meanwhile awaiting developments in the rear. This should make clear to any reasonable person that the Communication did, in point of fact, emanate from, and was received by the Synod through, the Free Church. Of course, we allow that the Original Secession Church was a partner in the matter. Yet, the Synod was obviously justified in directing the substance of its reply to the Free Church, the leading partner, the active partner and the originator of moves for co-operation and union with the Free Presbyterian Church.

The writer in the *Free Church Record* endeavours, in our opinion, to establish and make public the view that the Free Church, as a Body, had really little or nothing to do with this latest approach to the Free Presbyterian Church. He states: "The Communication . . . came from the Committee on Co-operation among the smaller Presbyterian Churches in Scotland

on which the Free Church is represented, and it was purely incidental that the Clerk of that Committee had happened to be a member of the staff of the Free Church offices." This we may prove to be an attempt to throw dust in the eyes of Free Presbyterians and Free Church people also. This latter may have been the primary design. People, not knowing all the relevant facts, are ingeniously invited to conclude that the Free Church as represented in and by its Assembly was not really involved in responsibility for this approach to the Free Presbyterian Church.

If the above was so, then the Synod reply, refusing to co-operate, might be stigmatised as misdirected. But the opposite is the case, although the *Free Church Record* declares, wittingly or in ignorance, that, "The Free Church had not deliberated on this matter, and no other body was authorised to issue such a communication on behalf of, or through the Free Church." Let readers judge the value of this statement, by consideration of the information that follows. The Report of the Committee on Co-operation among the smaller Presbyterian Churches in Scotland was submitted by the Convener, Prof. MacKenzie, at the Free Church Assembly in May this year; and Dr. Renwick, in seconding, said that it was not too much to expect that the four smaller Presbyterian Churches . . . should co-operate. He would even like to see Union. A committee was appointed in August, 1916, by the Free Church Commission of Assembly to initiate negotiations with the Free Presbyterian Church. The Free Church Assembly enlarged this committee in 1930. In 1933, the Free Church Assembly gave to the aforesaid Committee the following terms of reference: Co-operation with the smaller Presbyterian Churches in Scotland. The Assembly again gave its blessing to this Committee in 1935. We have every reason to believe that it was this Committee, which was still in existence, that engaged in Conference with the Special Committee of the United Original Secession Church.

Following upon all this came the appeal to the Synod of our Church to co-operate, which included the request that the Synod would hear deputies, "and one from the Free Church of Scotland." We repeat, "One from the Free Church of Scotland." The ground is now cleared for asking the Free Church writer if he is still prepared to declare: "The Free Church had not deliberated on this matter"? And can it still be said that the Synod's action, in directing their Reply to the Free Church, was "quite gratuitous"?

We are charged with deliberately formulating and directing our Reply to express "well-known and oft-ventilated animus towards the Free Church." In the light of the aforesaid evidence, we calmly lay this charge to one side, while firmly retaining the liberty and the honesty to record, when occasion requires, our reasons why we cannot co-operate with the Free Church (or any other Church) and especially when a specific official appeal to us demands a reply.

Seeing, however, that the question of animus, on our part, has been raised, we would recall the unrestrained declamations against us, published in the *Free Church Record* in 1946. The occurrence of trouble in our Church which accompanied and followed the exercise of scriptural authority and discipline, was partly made the occasion for this action. Expression was given to the expectation that the Free Presbyterian Church would soon be in fragments. The conclusion come to was, that it was not

chastisement but fearful judgment which was being meted out to us as a Church, from the hand of God. We were described as being afflicted with judicial blindness and hardness of heart, the precursors of destruction. And our official "pretensions" were described as spurious and our leadership as misguided. We leave our readers to judge whether these extraordinary observations had their rise in sober Christian thought or in active animus towards the Free Presbyterian Church. We, at any rate, are reminded of Shemei and his conduct toward King David, II. Sam. chap. xvi.

But to revert to the present matter, it is further said on behalf of the Free Church, "That fellowship with the Free Presbyterian Church under its present leadership . . . could result only in disharmony and dispeace within its own borders." We agree on this for more reasons than one. But we do not accept the implication that there is presently nothing but harmony and peace within the borders of the Free Church, while unaffected by fellowship with the Free Presbyterian Church. We know too much to bow before such an implication.

Since 1893, when the late Rev. D. Macfarlane, by the good hand of God upon him, was in conscience led to take up a separate position, the Free Presbyterian Church of Scotland has sought to serve her divine Lord and Master, Jesus Christ. Though deeply conscious of imperfections in His service, the Free Presbyterian Church of Scotland of the present day, entertains no regrets for continuing her separate existence and maintaining her distinctive testimony for the Word of God. Rather are we constrained to acknowledge, humbly and thankfully, the continued goodness of the Lord to us. "Hitherto hath the Lord helped us" (I. Sam. chap. vii., verse 12).

Notes of a Sermon.

Preached by the late Rev. M. GILLIES, Stornoway, at Dingwall,
on Friday, 5th November, 1937 (Communion).

"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting."—Isaiah l., 4, 5 and 6.

IN endeavouring to consider these words let us notice three things:—

1st. The person who is the concern of the Lord Jehovah, a person upon whom His eyes are, and to whom His heart goes out, and the person is him that is weary, whoever he is. He is the object of the Lord's concern.

2nd. Let us notice what the Lord Jehovah was providing for this person, and what the Lord Jehovah was providing for this person was One that would speak a word in season to him—One that would just come and touch his grief, to meet his grief and to give him ease and comfort in his grief. The Lord Jehovah would have One that would speak a word in season, One with the tongue of the learned, or, as the word could be

translated, One with the tongue of a disciple. One that has been taught Himself, and in that way He is able to speak this word in season to him that is weary.

3rd. The Person whom the Lord Jehovah found. He says: "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting."

First, there is an individual brought before us here and the Holy Ghost declares that he is the concern, in love, and in mercy, and in kindness, and in pity, and in grace, of the Lord Jehovah. The eyes of the Lord are upon him for good. The eye of the Lord is on him in loving kindness and in tender mercies. The Lord declares in many places of the Word that there are many individuals in whom He has no delight—in the 10th chapter of Hebrews—"But if any man draw back, my soul shall have no pleasure in him." He has no delight in man's legs, nor in horses' strength. The Lord has no delight in the supposed strength of the creature. He has no delight in the supposed self-sufficiency of the creature—no delight in him that goes on frowardly in the way of his own heart. "Surely God shall wound the head of those that are His foes, the hairy scalp of him that still on in his trespass goes." He says. "I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me and I was chastised, as a bullock unaccustomed to the yoke: turn thou me and I shall be turned, for thou art the Lord my God." The Lord says: "Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him, I will surely have mercy upon him." That is the person in whom God delights. He says: "Surely I will have mercy on him," and that is the person that we have brought before us here—he that is weary and a sinner has good right to be weary. There is no sinner on the face of the earth that has not got every reason to be weary, but they are not weary. It says further on in his prophecy: "Thou art wearied in the greatness of thy way; yet saidst thou not, there is no hope." The way of the sinner is a hard way, a great way, yes, it is an unspeakably difficult way, it is an impossible way. He will not get on with it. How great is the way of the sinner? It is as great as this—he walks in opposition to the moral government and to the gracious government of God. There is not a sinner that does not make that his way. He is going to walk in open defiance to the moral government of Jehovah, and to the gracious saving government of God. That is a great way. No wonder although the sinner is weary in it, and yet he pursues in it. He does not realise from what his weariness comes. He does not realise where the dissatisfaction really is. He is blinded by Satan and his own wicked heart. Oh my friends, how terribly great, how impossibly great in defiance is the way of the sinner! That is the path upon which every Adam's child walks as he is by nature. He walks in this terrible way of opposition to God. God says: "Thou shalt not," and the sinner just tramples that under his feet. Then as to God's gracious government, this is the way of salvation. It is the way by which you can escape hell, and be delivered

from your sinnership, from all the miseries that you have brought upon yourself, and the sinner just tramples it under his feet and walks contrary to God, morally and evangelically. He is wearied in it.

But now I come to speak about this person—who is he? He is the person here spoken of—he is one that sees that all is vanity, and he has given up the ghost regarding the way in which he walked and he has become so wearied of the greatness of his way that he has said: "There is no hope and the life that I am leading is going straight to hell. Yes, I am going straight to the bottomless pit." The end of these things is death. Yes, it is because the Holy Spirit has made the Word effectual. It is quite easy, in a way anyway, for one to know whether the Word is effectual in his case or not. You see, as long as a sinner can contradict the Most High and just ignore God's precepts, he need not think that the Word is effectual. The Word is effectual in the day that the sinner stops. See how effectual the Lord Jesus' Word was to Saul of Tarsus. He said: "It is hard for thee to kick against the pricks," and that meant that it was impossible for him. He would make nothing of it, but ruin himself for eternity. The weary is one who has said that there is no hope regarding how he lived since he was born into this world—without God and Christ. That man will be a weary man who sees that he has only earned the wages of sin which is death, and that he has brought himself by sin under the dreadful displeasure of God. Ah friends, it is a mercy from heaven when a sinner comes to see this, that if he goes on as he is going he shall be lost as sure as Satan, whatever kind of life he is living. Every godless, graceless life is of that nature. If the sinner continues in it he must be lost. But I notice secondly about him that is weary, that a sense of his great sinfulness makes him weary. When the Spirit of God convinces one of his sin and of his misery he becomes weary. That is a terrible burden—"Because gone up above mine head my great transgressions be, and as a weighty burden they too heavy are for me." That is a weary, weary soul. Ah friends, there is no burden so heavy as sin. How it crushed the humanity of the Second Person of the adorable Trinity when the weight of sin was put on Him! How it crushed Him when it caused His body to be sweating blood in the garden of Gethsemane! There is no burden so heavy as the burden of guilt and sin when that lies upon the conscience of man, when the understanding is opened to receive (as we were hearing already to-day), the light of God's truth regarding man's relation to God, man's sinnership, man under the law. What a burden of guilt comes to light upon the soul and how the conscience crushed under that burden declares that he is a lost creature, a cursed creature, a creature upon whom the wrath of God must abide for ever and ever. That is a weary soul—a soul with a burden of sin on it, that will take the soul down to Tophet. That is a weary soul, and see you, not only sin as to its condemning power but sin as to its defilement. Oh how weary the soul of man comes to be under a knowledge, under a personal experience of the defilement of sin. How it has defiled all the faculties, and how man is polluted in the very wellsprings of his nature and in all his faculties by sinning against God, and how not only is the creature under the curse, but he is become loathesome—become altogether separate from everything of the nature of holiness and purity, and become defiled and polluted, and that by his own sin. That will weary one. But I notice this, that the weakness, the

impotency of a sinner under a sense of his sin and misery causes him to be weary. You see we can do nothing to remove our guilt or to cleanse ourselves from sin. We can sin and commit plenty of it, but oh friends, there is the guilt and there is the defilement attached to the guilt of sin, and we cannot move a hair to remove that guilt. We cannot do the least to remove the least of the least of the defilement of sin. We are utterly undone and ruined in the matter of sin as to its penalty and pollution. What we need is a Saviour. Our own condition is an utterly undone condition, and that will make one weary. Oh how weary the soul of man will find itself to be when it is confronted with the consequences of the fall in Adam and with one's own actual transgressions, and that he cannot in the slightest degree remove the awful consequences or meet with them in any way to take them away. He cannot do the slightest to remove sin as to its penalty or pollution. That is a weary soul. Nor change his misery into joy, but the Lord can do it—the creature can never do it. His cry is: "Thou art angry with me," and it is righteous that the Lord should be angry with one, but in the matter of the anger being turned away and comfort given in the place of misery, that is impossible to the creature—he has nothing but weariness and vexation of spirit, and utter helplessness so far as he himself is concerned. But then again, this makes one weary: "Have I got an interest in Christ? Will I have an interest in Him?" Doubts and fears wear out the soul, make it weary—"Will grace be bestowed on me." "Turn thou me," said Ephraim, "and I shall be turned." The difficulties of the creature, as it is confronted even with God's provision in grace; his condition as it is confronted with the fullness of the gospel, wear him out. Then there is the condition of a soul in whom faith hath been wrought. There is weariness of soul here: "Will I get Christ or have I got Him." The sinner, confronted with a provision which is fitted to meet with his need and ease as a sinner, but whose soul is clouded with doubts and fears, temptations, darknesses and many unpromising personal experiences, and doubts and fears even regarding his interest in Christ, is weary and faint. Then there are the many sorrows: "The heart knoweth its own bitterness, and a stranger doth not intermeddle with its joy." This is good news indeed that such a miserable creature is the concern of the Lord Jehovah. It is good news indeed that He from His high Throne looks down on the earth—He views from Heaven on high to hear the prisoner groaning and to free him that is doomed to die. That is good news. He looks down but He has no delight in the giddy crowd. He has no delight in the worshippers of mammon, nor in those that spend their time giving ease and comfort to their fallen nature, but He looks down from His high Throne in heaven to listen to the poor sinner that is groaning for his sins and for his misery, and for his inability, for his fear that he shall come short of the grace of God, and that he shall not be found in Christ and without his own righteousness. His bowels are moved for such a person, and He says: "Surely, I will have mercy upon him." There is no creature under heaven that is more afraid that God never loves him, and never looks down upon him, than this person. You find Zion saying: "The Lord hath forsaken me and my Lord hath forgotten me," which is the very opposite to the truth. You see, we are very apt to gauge everything according to our own miserable standard, and because we feel in a certain way, we consider that that is to be the criterion—the standard is what we think when saying

that the Lord had forsaken her, and her Lord had forgotten her, when the very opposite was the truth. "Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." You are weary of sin and the devil and an evil heart, and your distance from Christ, and with all your fears and doubts you are commanded by the Word of God to exercise faith on 'this truth that your condition is the concern of the Lord Jehovah, in His love and in His pity and in His kindness. That is what you are called upon to believe—exercise faith upon that instead of giving place to unbelief, that He has forsaken you and forgotten you, and that it looks very like it that you do not belong to the children at all. Instead of giving place to unbelief, you are called upon by the revelation given of Himself in His love to the Church, to believe that your condition is one which God makes His chief concern to relieve in the world.

We come in the second place to notice what the Lord Jehovah would provide for this weary soul, and what He has provided for him. Well, we said already that He was providing this for the weary soul—One that would have the tongue of the learned—One that would have the disciple's tongue, so that He would know how to speak a word in season to this poor soul that is weary. He would provide such a Comforter as that—not a miserable comforter, but a reasonable Comforter, a real Friend in need, a real Brother, that would love at all times, a real Friend that would love at all times, and a real Brother that would be born for adversity. A Brother is born for adversity who is to meet the need of the poor weary, tempted, tried soul. He is born for that. The Lord God was providing One with the tongue of the learned so that such an One would speak a word in season to him that is weary. Yes. You find most people think it is the easiest thing in the world to comfort the distressed. Yes, most people think that. Some people lay themselves out to comfort the distressed. The Lord Himself provides such, but it is not everyone that can comfort the distressed. You see, you may have the best intentions out, and you may, with your best intentions endeavour to comfort someone in distress, and perhaps your comfort is only galling to them—only pouring vinegar on an open sore. Say that there was a family bereaved of a dearly loved one, I might go to that home and with a good will endeavour to comfort them in their sore bereavement, and I might just be pouring vitriol into their hearts through my ignorance and inexperience. It takes a real comforter to comfort him that is weary. You see, in connection with the Gospel, the great majority of people think it is an easy matter to preach the Gospel, that it is an easy matter to deal with souls. Yes, it is an easy matter to ruin souls. There has been plenty of that work done. These revivals that men get up, it is to be feared that terrible havoc has been made upon the souls of men, and that by those, who according to their own light wanted to do good, but instead of doing good, through their inexperience they are doing evil. Oh friends, it is another matter altogether to deal with souls on the way to eternity. It is no easy matter to deal with a weary soul—a soul that has wearied itself out by walking contrary to God morally, and also graciously, walking contrary to God in His moral government and in His gracious government. It is another thing altogether to deal with such a soul. It is not every

novice, as the Apostle said to Timothy—"Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." The men that the Lord used were men that realised their weakness in some measure, and felt the greatness of the work—"Who is sufficient for these things." These were the men whom God used, not the man that would go out and do wonders. The only wonders they would do is harm unless the Lord accompanied them. Say, that there was a person in Dingwall who took ill and was rushed to the hospital to-night and would think of allowing a rustic from the country come and operate on him—men would say—"That man is finished if the rustic will be allowed to touch him." It is a solemn thing to deal with souls on the way to eternity, and it is a most solemn thing to deal with a soul whom the Holy Ghost has brought alive and quickened to his sense of his need of a Saviour. Oh how solemn it is! How essential it is that one be taught himself in order to deal with such a creature. Oh friends, man is quite insufficient, and that in the affairs of the soul and eternity—man apart from the grace of God and the guidance of the Holy Spirit. He is quite insufficient to meet the need of the weary soul. It is not so simple a matter as some think to deal with souls for eternity, and it is not so easy as some think to take the lambs and the sheep of Christ out of the ditches and out of the hedges in which they are entangled. It is not every novice that can do that. It is just the Holy Spirit using the instrumentality of a messenger to deliver God's people out of the snares of the devil, and out of their doubts and fears. It is not every novice that will strengthen the weak hands and confirm the feeble knees, and say to him that is of a feeble heart—"Be strong, fear not." No. But ah dear friends, this work is beyond the skill of man, and especially of the man who thinks he can do something, but the Lord Jehovah will not leave the weary soul without a word in season. He will see to it that the weary soul will get a word in season—a word that will just fit into his case and that will be the means of deliverance so that the weak will say: "I am strong." That is the will of Jehovah, that He shall provide One with the tongue of the learned, or the tongue of a disciple that will know how to speak a word in season to him that is weary. It is His will to provide such a One, and He has provided One who is pre-eminent in this, and who speaks here, and it is through the grace of the One who speaks here that any of His sent messengers or people have the tongue of a disciple to speak a word in season. It is through the pre-eminence of Christ that His people will also be used for this very purpose. Why, dear friends, are the public means of grace set up? Why have we Communion seasons? It is for this, that the Lord Jesus, through His sent messengers, and through His people, might with the tongue of the learned—of a disciple—speak a word in season to the weary soul, and many a weary soul got in the means of grace a word in season—came in, may be, to the public means in bonds and fetters, and went out rejoicing. Yes, the Lord set up the means for that very purpose, in order to strengthen the heart of the weary. He will satiate the weary soul.

But now I come in the last place to notice the Person whom the Lord has provided for this purpose. He has the tongue of the learned that He might know how to speak a word in season to him that is weary. Oh friends, He who speaks here is the Messiah Himself, the Son of God.

Yes, the Lord Jesus, the Saviour of sinners. It is He who speaks here. He who is the brightness of the Father's glory, and the express image of His Person; who has the same glory and power as the Father. Yes, "I and the Father are one," He says. He is the Person who speaks here, and is set before us as the Father's Servant in this wonderful prophecy and in these chapters. The Son of God and co-equal with the Father—He became the Father's servant, and that for the salvation of the Church, and although He is God yet He appears before us here as the servant, and although He knows all things as God He is here as the Father's servant, in obedience to the Father. He is further brought before us here as receiving a word from the Father's mouth, and conveying it in this way to the weary soul. It is a mystery, of course. We must not allow our minds to think that God the Father spoke to God the Son as an earthly father may give knowledge to an earthly son. We must never allow our minds work like that. We have here the mystery of the Covenant of Grace. We have here the Father taking the position of giving to the Son the message that the Son will give to the weary soul, and you find Him speak like that in the days of His flesh: "I can of mine own self do nothing." He is the Son, co-equal with the Father, but He is the servant and takes up that place: "Behold my servant." He says here that the Lord gave Him the tongue of the learned or the tongue of a disciple. He gave Him this—that He would receive doctrine, words, and a message, and the Lord opened His ear to hear as the learned. Oh dear friends, we have here another view of the love of the Father to the Church, and the love of the Son to the Church, when the Father is brought before us as opening the ear of His Son to give a message in love to the poor soul down in the world, opening His ear and putting words into His mouth. The authoritative message is put into His mouth. The tongue of the learned is given to Him so that He might give His Father's message to the weary soul—yes, what He learned of the Father that He might give it to them down in the world. There is mystery here but there is grace here. What infinite grace is beneath, and above, and on every side of this!—how that the Lord God opened the ear of His Son and gave to Him the tongue of the learned so that He would speak a word in season to the weary soul, and there is not one of them to whom He does not give His Father's word. What did the poor man get that had the palsy, and was carried to the Saviour in the days of His flesh? He got the Father's word by the mouth of Christ: "Son be of good cheer; thy sins be forgiven thee." Yes, the word that the Father gave to the Son as His servant to give to the weary soul, and the weary soul got that word, and that is what you get in the day of your weariness, when you had nothing but your sinfulness and your unworthiness, and your inability—when you had no faith or repentance, or new obedience, or anything that was right—that was the word that you got from the mouth of Him who has the tongue of the learned, and knows how to speak a word in season to the weary. See how He who has the tongue of the learned dealt with the woman of Samaria—how He gave to that woman of such an evil reputation: "I that speak unto thee am He," and you all know how wisely He spoke to her: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he

would have given thee living water." He then went on until He said: "I that speak unto thee am He." He gave her the Father's word—the word that He got from the Father to give to her, and that is what the Lord's people get—that is what they get in every age and generation of time. That is what they get in the day in which their bonds are loosed—in the day in which He takes the sackcloth off them, and gives them gladness. They thus get what the Father gave to the Son for them. It is a wonderful matter—a sublime matter—you get the word out of the fullness of grace that is in God through the eternal Son in human nature as the Saviour of sinners. That is how you get it, and when He speaks to your weary soul going through time it is the same thing. You had your days of difficulties, trials and temptations, and you know this, that when He speaks a word in season it fits your case just as well as a glove will fit the hand, even so the word of Him who has the tongue of the learned meets the case of the needy soul. The Lord's people know that (at least some of them may be afraid that they do not know it) the Lord Jesus has the tongue of the learned, and He knows how to speak a word in season to him that is weary. Well, He was in that school, and oh what a wonderful school this was, when God the Father was giving to God the Son the word for the Church—giving to Him the words of comfort and peace and life, the word that would lift them out of the mire and bring them into life and liberty. That was a wonderful thing. This school the Saviour uses wherever He has sent messengers—He brings them to tuition. That is a wonderful word of the Apostle John: "I have not written unto you because ye know not the truth, but because ye know it." There was John, and he was writing to the Church who knew the truth of the gospel, and because they knew the truth of the gospel he was writing to them the truths of the gospel. The Son of God knew all as God. The Father gave His word to the servant who delivered it to those who know the truth—those He deals with on this wise, some more and some less. He will open their ears time after time, morning by morning, and give them the word, treasuring up in their minds the knowledge of the gospel, the knowledge of the grace of God, the knowledge of the doctrines of grace, and the knowledge of the ways the Lord has with His people. He will teach them in this school, and that is the place where we all need to be until the day break—disciples sitting down wishing to be taught—wishing that He would open our ears to hear as disciples, day by day, day by day, that He may use us for the comfort of His people, as it says elsewhere: "Who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." The Lord brings some of His people through great temptations and trials, having this end in view, that they would be able to deal with the trials and temptations of others—so that they can deal with and handle the cases and conditions of others, and apply the Word by the guidance of the Holy Spirit. All this comes from the Master. It comes from the Master of Assemblies that there should be such to whom He gives the ear of a disciple so that they might speak a word in season to the weary. But there is another thing in this school—the Head had it, and so had the members—the discipline. We do not like the discipline. His ear was opened morning by morning. He was led in the way of obedience, which meant suffering: "I was not rebellious, neither turned

away back." "I was commanded to walk in the path of obedience—I was commanded to obey the truth and maintain it." "Oh well, they will be wanting your back and they will be wanting your cheeks, your hands and your feet to put spikes through them." "Oh, well, I was not rebellious, neither turned away back." "I just gave my back to the smiters, let them smite. I gave my cheeks to them that plucked off the hair, and I gave my face to shame and spitting." "It came to me in the way of adherence to truth and obedience, and so I submitted. Yes, I hid not my face from shame and spitting." That was the Head, and so He can speak a word in season to the weary soul. "For we have not an high priest which cannot be touched with feeling of our infirmities; but was in all points tempted like as we are, yet without sin." What a word in season!

The Saviour, who was crucified between the malefactors, can speak to a poor soul who has to suffer from the devil and from his own heart and from the world, because he wants to walk in the truth. What a word the Lord Jesus, who suffered so much Himself, can speak to such a soul. Dear friends, the Lord permits discipline in the teaching of those whom He uses as under-shepherds, to speak a word in season to him that is weary. We do not like suffering, and we are very apt to take it as a bad omen that we have to suffer. Foolish, foolish, it is not a bad omen. Persecution, the spite and malice of men, is not a bad token on the Church of God, but a good token. That is what the Lord had suffered and that because He would not deviate from the truth. If He would deviate from the truth the devil would give Him all the kingdoms of this world and the glory of them—if He would just bow His head before him for this once, and Satan being unsuccessful here prepared enemies innumerable, scourges and a crown of thorns. The devil prepared it all, and He just gave Himself over to them, willingly and submissively gave His back to the smiters and His cheeks to them that plucked off the hair, so that He would keep the commandment the Father gave Him: "Let them do what they please, but I shall continue in the commandment which I received from my Father," and that is the duty of the Church. All that Christ minded was this, that He would keep to the commandment that the Father gave Him. He minded nothing else but this, that He would keep to the commandment.

An Appeal for the South African Clothing Fund.

MRS. MacKay, F.P. Manse, 11 Auldcastle Road, Inverness, has consented to act as Secretary in the place of Mrs. Matheson (now in Glasgow), for the Clothing Fund Committee for our Mission in Southern Rhodesia. There is a Committee in Glasgow, which has done very good and useful work for the Mission for many years. There is a similar Committee in Vancouver, B.C., Winnipeg and Toronto. They all have done, and are doing excellent work for the natives of our Mission. It is our intention to have a similar Committee centred in Inverness for the North and West Highlands which will assist Mrs. MacKay to carry on the good work. The ladies of the various congregations can form their own local branch in their districts to collect useful material for children's and women's clothing. It can then be sent to Inverness c/o Mrs. MacKay, who will arrange with her Committee

to send the material collected direct to the Mission Stations. The late Mrs. Millar, of Wick, and Mrs. Matheson did splendid work, and many a poor native woman and young lassie will be grateful to them for the help they gave to cover their naked bodies. When the native begins to realise that he or she is naked in the literal sense that is really a token for good to the Missionary and Teacher that moral light is dawning upon their benighted minds, and that by their patient efforts (blessed by the Holy Spirit), the poor native may feel his or her spiritual nakedness and their greater need to appeal to the blood and righteousness of Jesus Christ to cover their soul and persons for an endless eternity. History records our own state and condition before the glorious gospel came to our native Islands. It was the annual habit of the natives of these Islands to sacrifice their own children to the devil in the language of the Scripture. The gospel altered all that and infinitely more. The precious gospel will do the same blessed work in the hearts, minds and life of the natives of our Mission. It has done it already in many cases—some, we believe, singing in heaven with the redeemed on the eternal merits of the blood of the Lamb. We would point out that the Shangani Reserve has added to our work. It is not a burden! It is a great pleasure. They who consider the cause of Christ a burden should consider what relationship have they with Christ Himself?

The true Christian life is practical, charitable and liberal. The gospel opens the heart, the purse strings, the door. The heart, the house, the town or village where the Lord Jesus Christ cannot find food, drink, kindness and favour in His people, let such houses and people take warning that they have to meet the Lord Jesus in another world to render their final account to Him as Judge of all—princes and beggars! He Himself laid down the golden rule: "By their fruits ye shall know them." It is not by fair words, which may be pleasant to the ear, that His true people are to be known but by their life, walk and conversation. When one thinks to-day the thousands of millions the British people have spent on their foul lusts—wars, gambling and carnal pleasure—for the last one hundred years, is it any wonder we are to-day where we are? We may blame others for our poverty, but in all reality the blame is ours for our sins in India, Africa, Canada, Australia, England and Scotland! Fifty years ago the wealth of the world was virtually under the thumb of the financiers of the City of London. How much of it was ever used for the poor of the Lord, for His cause, for the natives of India, Africa, for the outcasts of the cities of England, Scotland and Ireland? Let any one consider what has happened since to the thousands of millions that should have been wisely used for the good and benefit of the poor and needy that passed their miserable life sighing, groaning, weeping, hungry, naked, in disease and extreme poverty, till death removed them from this life of constant degradation!

The Shangani Reserve is a big problem. The natives are coming to it in thousands. Many are naked heathen—men, women and children. We must try our best to supply them with clothes. Mrs. J. Fraser will be delighted to get all the material the ladies in the home Church can send her to distribute to the needy. The new Schools need all kinds of material which the active and resourceful minds of the women at home can provide for the little native girls to learn to sew, in all kinds of needlework and crochet-work. It is not so easy to collect such articles and material in this country at the present time owing to the endless restrictions of the powers

that be. It is wonderful what the women can do and are doing in spite of the hopeless muddle of the Board of Trade. It is far better to work in a uniform manner than a dozen working on their own. It will be wise to get in touch with Mrs. Fraser (when they get settled down); she will be in a position to communicate with the Committee in Inverness and Glasgow what should be sent to the Mission. This will equally apply to Miss MacKay and the Home and Canadian Committees. If the ladies on the Mission could send lists of things essential to the various Committees that would help them at home and in Canada not to send too much of the same stuff at the expense of other things equally needful for them to have for the School Staff to hand out to the girls. This method would co-ordinate the work, and make it easier for all concerned to know what should be done. This must be thoroughly arranged in due course. Much has been done for the last forty odd years by the ladies of the Church, especially by the Glasgow Committee. The field is now wider, needs greater, and the natives are appealing to us for help for soul, body and life. They are calling for the gospel, for schools, for clothing. We are in the favoured position that we can give them the gospel according to the Word of God. We can give them sufficient education to read the Word of God. We can help them (especially the females, old and young) to cover their naked bodies. This appeal is to the ladies of our Church. If further information is required let that be enquired of Mrs. MacKay or the Glasgow Committee, and we know it will be given at all times. If it is preferable to send money to buy the material that may be sent to Mrs. MacKay at above address.—James MacLeod, *Convener*.

The Foreign Mission—Shangani Car Fund.

THE above Fund is now closed. There has been a very liberal response to the Committee's Appeal for funds. Sufficient money has been contributed, not only to pay the cost and upkeep of a car for Shangani, but also to provide £200 towards replacing the car which has been in use at Ingwenya for several years. The latter is beginning to show signs of wear and tear, and the Committee decided it would be advisable to sell it, and with the amount realised by the sale, added to the £200, to purchase a new car for use at Ingwenya.

The Committee take this opportunity to express its deep appreciation and gratitude to all who so willingly responded to the Appeal. Rev. J. Fraser, before he left for South Africa, particularly wished to be associated with this expression of thanks. We are sure, however, that all our people, especially those who heard Mr. Fraser lecture on the Mission, will agree with us when we say that rather is he to be thanked; for, by the help of God, the success of this Appeal is chiefly due to his own unwearied labours.

Our people will be pleased to know that after a favourable and comfortable voyage, Mr. and Mrs. Fraser and daughter arrived at Cape Town on Friday, the 12th day of September. For all these things the Committee give sincere thanks to the God of all mercies.—Jas. A. Tallach, *Clerk, Foreign Missions Committee*.

"How wilt thou do in the swelling of Jordan?" (Jer. xii. 5).

IN Vol. XI. of our Magazine there is an obituary notice of a godly woman, Jessie MacLeod, Strathly Point, Sutherlandshire, by the Rev. John R. Mackay, then of Inverness. In this notice there is a reference to an occasion in this dear woman's life when she was found by a friend weeping bitterly while contemplating the crossing from time to eternity, an experience about which we know nothing, but an experience we all very soon must know.

Death to the Christian may and often does appear as something to be dreaded, and we read of those "who through fear of death were all their lifetime subject to bondage."

Satan has nothing in his fallen nature but enmity against God and man, and he therefore puts forth every effort to harass God's people irrespective of their weaknesses and afflictions.

This was the case with Jessie MacLeod on that occasion when her friend found her weeping and asking herself the question, "How wilt thou do in the swelling of Jordan?"

But there was a sequel to that weeping which the Rev. Mr. Mackay did not mention. The friend who tried to comfort her on that occasion ended by saying, "Maybe you will find yourself in Glory without knowing anything about the crossing of the river." That was exactly how this dear christian went to her Father's house from the vale of tears.

She had been somewhat weaker than usual for several days, but there were no signs of her approaching departure. This same friend heard of her indisposition and went to visit her. As he came to the end of her cottage he met her sister-in-law, Mrs. Angus MacLeod, who attended her. Mrs. MacLeod said, "You better not go in just now, as I am after giving her a hot drink, and she has just gone off to sleep." So he waited for an hour and then went in. Jessie was lying in the same position as she was when she went to sleep—not a limb had moved from that posture, but she had crossed the river. She had slept in Jesus, and God had taken her to be with Himself for ever.

Jessie MacLeod and Jean Robertson, as she was always called, although she was Mrs. William Mackay, that is, the mother of the late Rev. J. R. Mackay, and the late Murdo Mackay, were two outstanding Christians. Mrs. Mackay was one of the most discerning Christians one could meet. Her son Murdo was once asked if he could explain in any way this wonderful trait in his mother's character. He said that she always was guided in her conclusions by the passages of God's Word that came before her mind. Some of her conclusions were bordering on the prophetic, as some of those still living can testify.

Her husband was one of the most upright men in his generation. He was a great admirer of Rev. Christopher Munro. On one occasion he remarked that in the providence of God it was a good thing that Mr. Munro had died before they had to make the stand they did in 1893, for that if Mr. Munro would not have come out that he did not know what would have happened. Mrs. Mackay replied, "We would have come out although all the Mr. Munros on earth would stay in." Such was the firm conviction of this gracious woman of the absolute necessity of the stand made in 1893 for the Word of God, and the doctrines founded thereon in our Confession of Faith.

Murdo shared to a large extent his mother's discernment, and to a friend who enjoyed his friendship and confidence he more than once said that he was afraid his brother John—then F.P. minister, Inverness—would turn aside. His actual words were, "Tha feagal orm *gur clao Iain fhein." This was said many years before there was any indication that his brother would go over to the Free Church. When his friend remarked to Murdo that the Most High Himself would not allow such an eminent man as Iain to turn aside from the position he had taken up and had so masterfully defended, Murdo could not agree, and after events proved him to have been right in his sorrowful anticipations.

But they are now both in Glory where there will be no deviation from the perfect worship of God throughout endless ages.

When one looks back over the years to 1893 many changes have taken place since then. The most of "the salt of the earth" whom we then knew have "The swelling of Jordan" behind them for ever, and we who have survived those long years, and the many unexpected and unlooked for changes, are feeling like the Psalmist when he said, "I watch, and am as a sparrow alone on the house-top."

Acknowledgment.

A BOX for despatch to Ingwenya Mission, Bembesi, Southern Rhodesia, with the following contents, arranged by Mr. H. S. McGillivray, Kirn:—1 gross Lead Pencils; 1 gross Rubbers; 1 gross Exercise Books; 50 Text Books—Self Help History; 50 Text Books—World in School—all from Mr. Donald Grant, Grant Educational Co., Glasgow. 5 Wall Maps—52" by 42"; 11 Wall Illustrations of Animals—from Messrs. Johnstone, Edinburgh. 150 Gospels—from the Bible Society of Glasgow. 10 Books on Reformation—from Hope Trust, Edinburgh. 53 Bible Text Posters—from Free Church Council, London. 47 Children's Picture Books; 24 Books—"Torch Series"—from Messrs. Collins Ltd., Glasgow. 12 Balls Crochet Cotton—from Messrs. Coats Ltd., Glasgow.

These goods, comprising the contents of the above Box, are all gifts for the Mission Work and are given entirely free of cost; also a larger parcel of Tracts and Gospels in Zulu from Scripture Gift Mission, London, sent direct to Africa with a communication to Mr. Fraser to advise his wants from time to time.

The Magazine.

Collection for Magazine Fund.—At a meeting of Synod a statement was presented from the Treasurer, showing the increase in expenditure due to war conditions since the pre-war date.

This increase showed an expenditure of over £150 in the past two years. Included in this are Postages and Freight Charges on Parcels. Rather than increase the price of the Magazines the Synod decided to take up a Special Collection from our Congregations and Mission Stations, in this way to tide over any deficit in the Magazine Finances until better days.—D. Beaton, *Convener of Magazine Committee.*

*"I am afraid John himself will turn aside."

The Magazine—Change of Financial Year.—In view of the Financial Year of the Church ending on 31st December, the Magazine year will also end on that date. Subscribers who have already paid their Magazine Subscriptions up to March, 1948, will only pay for the period from March to December, 1948, that is, three-fourths of the Annual Subscription, as follows:—*F.P. Magazine* to December, 1948—3/6; *Y.P. Magazine* to December, 1948—2/9. Subscribers will kindly note that both Magazine Subscriptions will in future be paid annually in December.—JOHN GRANT, *Treasurer*.

Notes and Comments.

"If, therefore, the light that is in thee be darkness, how great is that darkness!" These words of the Saviour come to our mind in reading some utterances of the Rev. H. McClelland in a cutting from a Scottish weekly sent us by a reader of the *Magazine* in South Africa. Mr. McClelland, as many of our readers know, has attained an unenviable notoriety in his explorations in the dreary domains of the New Theology.

The Sabbath, as was to be expected, had Mr. McClelland's attention called to it. "Until people can laugh freely in Church, sit back in cushioned seats and watch Ronald Colman or Greer Garson in a good interest film, the Scottish 'Sunday' will continue to be nothing but a bore." The minister of Trinity Congregational Church, Glasgow, with his new light, is to dispel the so-called gloom of the Scottish Sabbath, but fortunately there are still some people in Scotland and elsewhere who "remember the Sabbath Day to keep it holy." The Hollywood film stars have but poor light at best; the less we have of their acting on the Sabbath Day in Glasgow the better. Glasgow's old motto is more in accordance with the divine order of things: "Let Glasgow flourish by the preaching of the Word."

Gleanings by the Way.

"It's wrong to make stones of the Word of God to throw at people."—These words were uttered by the late worthy Captain Turner, Dumbarton, in the course of a conversation, in which he was describing a dispute that arose between a Vale of Leven minister and his congregation. It was evident that the Captain's sympathies were with the minister, at least in the early part of the dispute. But as the dispute developed it would appear that the minister began to attack his opponents by hurling texts of Scripture against them. It was this procedure that called forth the remark which was a severe criticism of the minister's procedure:—"It is a wrong thing to make stones of the Word of God to throw at people." It is evident from this remark that the worthy man did not consider this a commendable way of treating the Word of God.

Church Notes.

Communions.—November—First Sabbath, Oban; second, Glasgow; third, Edinburgh, Dornoch and Uig. January—Last Sabbath, Inverness. February—First Sabbath, Dingwall.

Induction of Rev. J. A. Macdonald in Applecross.—The Induction of the Rev. John A. Macdonald, formerly of Uig, Lewis, to the Applecross charge, took place on Wednesday, 10th September, in our church there. The weather was favourable and some friends came from a distance to be present at the solemn service. Rev. A. Beaton, Moderator of Presbytery, preached and presided on the occasion. After Mr. Macdonald answered the usual questions and signed the formula he was suitably addressed by the Clerk, and Rev. M. MacSween, in appropriate terms, exhorted the congregation. May the Lord bless abundantly both pastor and people and may there be a rich outpouring of the Holy Spirit on the ministry now begun so that Christ may be glorified, His flock edified, and many souls saved.—D. M. Macdonald, *Clerk of Presbytery*.

Church Deputies.—Rev. F. MacLeod, Dornoch, arrived safely in New Zealand. Rev. M. MacSween, Portnalong, returned from Canada and U.S.A. Rev. Jas. Fraser and family are now on our mission field in South Africa. May the sowing of the good seed be abundantly blessed in all lands.—W. G.

Acknowledgment of Donations.

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

Sustentation Fund.—Mr. J. M., Bayhead, Harris, £10; Anon., Strontian, £3; Mrs. McK., Badralach, o/a Lochbroom, per Rev. D. N. McLeod, £2; Miss J. C., Pineview, Carr Bridge, £2; Dr. E. C., Wyvis Lodge, Taplow, Bucks., £1; Mr. Ed. M., 1 Carrigrie, Tarbert, £1; Miss J. E. M., 125 E. Clyde Street, Helensburgh, 10/-; Mr. and Mrs. K. L., 11 Colony Cottages, Larbert, £1 12/6; A Friend, Glasgow postmark, £2; Mrs. E. McP., 13 Camuscross, Sleat, Skye, £3.

Home Mission Fund.—Dr. E. C., Wyvis Lodge, Taplow, Bucks., £1.

Synod Proceedings Fund.—12 Friends, North Tolsta, per Mr. J. Nicolson, 12/-; Mr. J. McL., Drinishader, per Rev. D. R. Macdonald, 5/-; Mr. C. McL., Cruimar, per Rev. A. Macaskill, 9/-; Mr. D. McK., Culag, per Rev. A. Macaskill, 1/-; Mr. D. McD., 27 Marketgate, Crail, 4/-.

Magazine Fund.—"Reader," Glasgow, 10/-; Friend, Breascele, 1/-; Mrs. D., 2 Columba Road, Inverness, 2/6; Mrs. M. McL., Badcall, Scourie, 5/6.

Jewish and Foreign Missions.—Mr. J. M., Bayhead, Harris, £10; Plockton Prayer Meeting, Collections o/a Bibles for South African Mission, £6 10/-; Dr. E. C., Wyvis Lodge, Taplow, Bucks., £1; Mrs. McL., Carnoch, Kyles, per Rev. D. R. Macdonald, £1; Miss J. E. M., 125 E. Clyde Street, Helensburgh, 10/-; Mrs. M. McP., 50 Captain Street, Greenock, 5/-; A Friend, Glasgow postmark, £2 10/-.

Literature Fund.—Sale of Mother's Catechisms, per Rev. W. Grant, £6.

Correction.—In the Abstract of Accounts, Synod Proceedings, under Sustentation Fund, the sum of £14 17/5 appears as donations; this should read £141 17/5, which, as it will appear, is the correct figure.

The following lists have been sent in for publication:—

Bracadale Church Repairs Fund.—Mr. P. Beaton, Treasurer, thankfully acknowledges a donation of £1 from A Well-wisher at Bracadale Communion.

Edinburgh Congregational Funds.—Rev. N. McIntyre acknowledges with sincere thanks a donation of £2 from Mrs. P., Lowstoft.

Fort William Mission House Repairs Fund.—Mr. A. Colquhoun, Glenan, Treasurer, acknowledges with grateful thanks £2 from A Friend, Edinburgh, and £1 from A Kames Friend.

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