

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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Printed by

N. Adshead & Son, 34-36 Cadogan Street, Glasgow.

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VOL. LII.

March, 1948.

No. 11.

What Think Ye of Christ ?

THIS question, put well-nigh two thousand years ago, is as imperative as when first put to the Pharisees. They readily answered: "The Son of David." They were so far correct but the answer was seriously lacking and so the Lord put to them another question: "How then doth David in spirit call Him Lord ? Sit thou on my right hand, till I make thine enemies thy footstool." This is followed by another question: "If David call Him Lord, how is He his son ?" These questions not only silenced the Pharisees but completely took the ground from under their feet. No man was able to answer Him a word, neither durst any man from that day forth ask him any more questions.

On another occasion Jesus asked His disciples: "Whom do men say that I the Son of Man am ?" And they answered: "Some say that thou art John the Baptist; some, Elias; others, Jeremias; or one of the prophets." After this answer, Jesus put a question to themselves: "But whom say ye that I am ?" Peter answered: "Thou art the Christ, the Son of the living God." Jesus sealed the veracity of this remarkable confession with a divine attestation no less remarkable: "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee but my Father which is in heaven." Peter's confession was therefore not a mere impulsive utterance of the warm-hearted disciple but a confession on which Christ put His divine seal.

To this day men in a certain sense are meeting with Christ in the reading and preaching of the Word and though they may be unconscious that are being confronted with the questions—What think ye of Christ ? and whom do men say that I, the Son of Man am ? .

Is he merely one of the prophets ? or is our answer: Thou art the Christ the Son of the living God. If that is our unfeigned answer coming from a heart taught by the Holy Spirit happy then are we. We have something that all the natural knowledge acquired by instruction and study can never give. The outside world has little or no place for Jesus. Any place it may give Him is for its own ends though all power in heaven and in earth is given to Him. Do the nations in the hour of the world's trouble and distress give any indication in their security councils and schemes for the rehabilitation of crushed nations that this power has been given to Christ ? What do they think of Christ ? Well, need we wait long.

for an answer? Does it not appear to the most casual observer that Christ might be non-existent for any notice that is taken of Him? Nevertheless, the decree will stand—He *must reign* until *all* His enemies shall be made His footstool.

When we turn from the world to take a survey of the prophesying Church do we find things in a healthy state here? Alas! the church which ought to be a witness for Him in the world has played false to her Lord and too readily listened to the counsels of the world through the cunning solicitations of the devil.

The Church of Laodicea put the Lord outside. That explains in one sense, at anyrate, why He is knocking at the door. The Church was rich and increased with goods and had *need of nothing*—no need of Christ at all. She did not realise her poverty. The one who could provide her with all she needed was not appealed to. How true is this of the professing Church? Can the professing Church in Scotland to-day say that she is giving Christ the place that was given to Him by our Reformers, Covenanters and Disruption fathers? Who that has any knowledge of ecclesiastical events would take upon himself to say that “all is well” as far as the Church is concerned? But ask His true followers: What think ye of Christ? and the answer is: “He is fairer than all the children of men. He is the chiefest among ten thousand and altogether lovely—He is the great God and our Saviour Jesus Christ—He is God’s unspeakable gift. Now they are seeing through a glass darkly, but what shall it be when they see Him face to face?”

Burial of the Dead.

WE cannot be too often reminded of our duty, as we, like other generations who quickly and sinfully forgot the mighty power of God in delivering them from the dominion of Satan will forget like the ancient Israelites that God brought them out of the furnace of Egypt. Before the blessed Reformation in Britain, the inhabitants of these islands were living like savages in Church and State. History records the facts. We are fast returning to the same old and abominable habits in our minds, words and actions. The Reformers were instrumental (under the hand of God) in directing the minds of the people to the Word of God. The Bible was accepted as the Word of God; the German Rationalists and destructive Higher Critics were as dumb as the Egyptian dogs, by the divine authority of the truth of the gospel. The Reformers in Scotland adhered most faithfully to the inspired Bible, and handed it to the people as God’s Book without at any time suggesting that a verse, chapter or book of it was not given by the immediate inspiration of the Holy Spirit. The Reformers were scholars of the first order (some of them excelled in parts, and natural gifts), but they were all eminent in scholastic attainments. They were profound in their knowledge of the ancient tongues—Hebrew, Greek and Latin; in fact, some of them were more conversant with Greek and Latin than with the Scottish and English language. It is not necessary to mention them by name as there were many of them that attained to all the learning of the age, and the various branches of knowledge in the sciences as well as languages.

Above all this, they were men of conscience—a conscience purged from dead works to serve the living God. They were not the slaves of their own intellectual knowledge—they served God in the gospel of His Son, and instructed the people in the fear of God according to knowledge. The Bible was their text-book. They were deeply taught by the Holy Spirit in gospel. They knew by experience the infinite preciousness of the gospel that set themselves free from the curse of the law, dominion of sin, and malice of Satan.

They set their faces against idolatry, ancient and modern worshippers of Baal, and papal paganism. They saw and believed that God is a Spirit and they that worship Him must worship Him according to His own Word. They found the places of worship with altars, images of saints, walls painted all over with pictures of monks, nuns, animals and beasts of various kinds.

When a parishioner died, the priest and people collected and made the most hideous noise singing, weeping (or pretending weeping), dancing, drinking, and the same unseemly orgies went on the day of the burial—"the committal service" was often mingled with the blood of the living. The priest and people prayed for the dead, and to the dead, to angels, to so-called "saints," and the people in millions were in heathen darkness throughout the whole of Europe. When God raised up the Reformers, all this was changed in Germany, in England and Scotland. We are now going back to the old pagan customs—as we depart from the Word of God and forget His mighty work in our nation.

It was the Reformers who abolished praying at the grave. The people accepted the directions of the Reformers, and until recent times no "committal service" was to be seen in any part of Scotland. It is not so now—the Church of Scotland, Free Church, Baptists and Papists pray at the mouth of the grave, and commit "dust to dust" in the hope of a glorious resurrection—a handful of dust is thrown on the coffin as it is lowered in the grave, and the clergyman "offers prayer." The "committal service" is the first part of this pagan performance—that is "dust to dust" for that proceeds the "prayer at the grave." They are back to the pagan-papal custom from which our nation was mercifully delivered at the Reformation. They try to reason and defend this papal custom and practice on the ground that they are praying for the living and not for the dead, nor to the dead. The priest can argue on equal terms with the Protestant minister that he too is praying for the living—and if for the dead, that ancient tradition and practice is on his side. Why this noise and excitement about returning the dust (just dust) of a fellow-mortal back to mother earth! The Freemasons are another sect that make a great show as well as Papists and Protestant pagans. They have a "committal service" and a crude ritual which is common to Jews, Hindus, Christians and Mohammedans. It is pagan in its origin and ritual. Do they believe in the resurrection at the Great Day of Judgment? It appears not.

As far as we know the Free Presbyterian Church of Scotland is the only Christian body which in this land adheres to the Reformed practice—"no prayers at the grave," and does not countenance the pagan ritual of a "Committal Service," when burying their dead. This is in keeping with the Confession of Faith in its Directory for public worship. Let us not

be moved nor perturbed that we are alone of all the Protestant denominations in Britain. The Reformed Presbyterians have fallen victims to the present-day pagan custom of "praying at the grave"—dust to dust stunt. Some weak-minded people think that it is absolutely essential that a minister should be present to conduct the family worship before the remains are removed to their last resting-place.

No! The family worship in the bereaved family can be conducted by the Missionary, Elder, Deacon, or a member in full communion in our Church as well as by a minister. It is no more necessary for a minister to be present on such an occasion than for the Elder or Missionary to be present. It is family worship that is conducted and not a "burial family worship," which service would appear to be on par with the "committal service." That is what we must jealously guard against in adhering to the Confession of Faith of the Reformed Church of Scotland. It is purely and simply family worship, and not a burial service. If the pastor of the congregation or a neighbouring minister is present on such an occasion, let him preside, read the Word, pray with the bereaved and seek to console them in the fear of the Lord. We have known ministers leaving communion services and rushing off by steamers, cars and trains to attend funerals and conduct "funeral services"—dangerously like "committal services." Let us watch, and be sober! Satan is the same old malicious serpent. We respect our dead; we love their memory; we believe all who die in the Lord are with God in the moment their precious souls leave the tabernacle of clay! We believe that they shall rise again, as to their bodies—spiritual bodies and then, and not till then, soul and body rejoin perfectly holy in their complete persons to glorify God for ever. The handful of clay or dust that we lay in the grave will for ever be consumed when the material universe shall burn with a fervent heat—all material substance will then die, and pass away. Our tabernacle of clay is made up of material substance, and it will pass away. We will possess a spiritual—for the "body" will be as spiritual as the soul at the final resurrection—"It is sown a natural body; it is raised up a spiritual body." We have a natural body, but "there is a spiritual body." Why then make noise, show, and pomp, in burying a handful of dust which once it mingles with mother earth passes out of sight for ever? What happened to the soul is no concern of the most of ministers, Jews and Freemasons. All they are concerned with is just a handful of dust—like silly children playing with tiny pebbles! How foolish! Where is the soul, in heaven or in hell, is not their concern—it is the body.

It is a deep and grievous concern with some poor families that they cannot put an expensive head-stone over the grave of their departed friends and relations. It does not make the slightest difference nor benefit the dead whether a headstone is placed over the grave or not. It is a matter of sentiment—and what is written on tomb-stones is very often false—"stolen property." The truth twisted, and the great name of the Most High taken in vain! It is often money used for wrong ends. The great question should be "am I in Christ," or "am I not in Christ," if not, the "grave" is a lost eternity! Do not worry whether an expensive headstone is placed over your grave or none at all! It does not matter! Christ by His resurrection from the dead left the grave ready for Joseph to enter into it in the sure hope of a glorious resurrection at the great day.

Let our daily and constant concern be to be in Christ—as for the rest we need not worry. *Note.*—Dr. Hay Fleming, the eminent Scottish ecclesiastical historian, requested that no silly prayers be offered at his funeral.—*James MacLeod*, Greenock.

Communion, Fellowship, Access and Liberty.

By WILLIAM GUTHRIE.

I. There is *communion* with God much talked of among Christians, by which they understand the sensible presence of God refreshing the soul exceedingly. But, if we speak properly, communion with God is mutual interest between God and a man who has closed with Him in Christ. It is a commonness, or a common interest, between God and a man. Not only is a man interested in God Himself, but in all that is the Lord's; so the Lord hath a special interest in the man, and also all that belongs to him. There is a communion between husband and wife, whereby they have a special interest in each other's persons, goods and concerns. So is it here; there is such a communion with God—He is our God, and all things are ours, because He is ours. This communion with God all true believers have at all times, as we shall afterwards show. I grant there is an actual improvement of that communion, whereby men do boldly meddle with any thing that belongs unto God, and do meddle with Himself, as their own, with much homeliness and familiarity; especially in worship, when the soul doth converse with a living God, partaking of the divine nature, growing like unto Him, and sweetly travelling through His attributes, and, with some confidence of interest, viewing these things as the man's own goods and property. This we call communion with God in ordinances. This indeed is not so usually nor frequently made out to men, and all His people do not equally partake of it; and it is true that what is in God goes not out for the behoof of the man, to his apprehension, equally at all times; yet certainly communion with God, properly so called, namely, that commonness of interest between God and a man who is savingly in covenant with Him, does always stand firm and sure. And so much of communion with God in ordinances all believers have, as that their heart converses with a living God there, now and then, and is in some measure changed into the same image; and there needeth be no doubt about it any further.

II. There is what is called *fellowship* with God, often mistaken also among believers. If by fellowship be meant the walking in our duty as in the sight of a living God, who seeth and heareth us and is witness to all our carriage, it is a thing common unto all gracious men; they all have it habitually and in design. "I have set the Lord always before me." Yea, and often they have it actually in exercise, when their spirit is in any good frame; they walk as if they saw God standing by them, and have some thought of His favour through Christ: "Truly our fellowship is with the Father and with His Son Jesus Christ." If we by *fellowship* mean a sweet, refreshing, familiar, sensible conversing with God, which doth delight and refresh the soul, besides what the conscience of duty doth; it is then a walking in "the light of His countenance," and a good part of sensible presence. And although it seems Enoch had much of it, whilst it is said, "He walked with God," yet it is not so general as the former,

nor so common to all Christians; for here the soul is filled as "with marrow and fatness," following hard after its Guide, and singularly upheld by His right hand: "My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips. My soul followeth hard after Thee, Thy right hand upholdeth me."

III. There is what is called *access* unto God; and this I take to be the removing of obstructions out of the way between a man and God, so that the man is admitted to come near. We are said to have access to a great person when the doors are cast open, the guards removed from about him, and we are admitted to come close to him; so it is here. Now this access, in Scripture, is sometimes taken for Christ's preparing the way, the removing of enmity between God and sinners, so as men now have a patent way to come unto God through Christ. "For through Him we both have an access by our Spirit unto the Father." Sometimes it is taken for the actual improvement of that access purchased by Christ, when a man do ordinarily fall in between him and God removed. God is not reserve to him, nor as a stranger, keeping up Himself from him, or frowning on him; but the man is admitted to "come even to His seat." Of the want of this doth Job complain, whilst he saith, "Behold, I go forward, but He is not there; and backward, but I cannot perceive Him; on the left hand, where He doth work, but I cannot behold Him; He hideth Himself on the right hand, that I cannot see Him." The first sort of access is common to all believers; they are brought near by the blood of the covenant, and are no more far off, as the deadly enmity between God and them is removed; but access in the other sense is dispensed more according to the Lord's absolute sovereignty and pleasure, and it is left in the power of believers to obstruct it to themselves, until it please the Lord mercifully and freely to grant it unto them again; so it is up and down, and there needs be no question as to a man's state about it.

IV. There is what is called *liberty* before God; and this property is freedom, or free speaking unto God. Many do much question their state, because of the want of this now and then, since the Scripture hath said: "Where the Spirit of the Lord is, there is liberty." But they do unjustly confine that liberty spoken of there unto this free speaking with God. I grant, where the Spirit of the Lord doth savingly discover God's will in the Scriptures to a man, there is liberty from any obligation to the ceremonial law, and from the condemning power of the moral law, and from much of that gross darkness and ignorance which is on natural men's hearts as a veil hiding Christ in the Gospel from them. I grant, also, that sometimes even this liberty, which is a free communing with God, and "ordering of our cause before Him, and filling of our mouth with arguments" is granted to the godly, but not as liberty taken in the former senses. Although the Lord hath obliged Himself to pour out the Spirit of prayer upon "all the house of David" in some measure, yet this communication of the Spirit, which we call *liberty*, or *free speaking* unto God, dependeth much on the Lord's absolute pleasure, when and in what measure to allow it. This liberty which we call *freedom* or *free speaking* with God in prayer, is sometimes much withdrawn from any great confidence in the time of prayer, at least, until it draw towards the close of it. It stands much in a vivacity of the understanding to take up the case which a man is to speak before God, so that he can order his cause; and next, there be words or verbal expressions, elegant, suitable,

and very emphatical, or powerful and pithy. There is also joined a fervency of spirit in prayer, of which the Scripture speaks; the soul is warm and bended and very intent. There is also usually in this liberty a special melting of the heart often joined with a great measure of the "Spirit of grace and supplication." So the soul is poured out before God as for a first-born. Such is the liberty which many saints get before God, whilst, in much brokenness of heart and fervency of spirit, they are admitted to speak their mind fully to God, as a living God, noticing (at least) their prayer. Sometimes this liberty is joined with confidence, and then it is not only a free but also a bold speaking before God. It is that boldness with confidence: "In whom we have boldness and access with confidence, by the faith of Him." This is more rarely imparted unto men than the former, yet it is ordinary; it hath in it, besides what we mentioned before, some influence of the Spirit upon faith, making it put forth some vigorous acting in prayer. There is a sweet mournful frame of spirit, by which a man poureth out his heart in God's bosom, and, with some confidence of His favour and good-will, pleadeth his cause before Him as a living God; and this is all the sensible presence to which many saints do attain. There is no ground of doubt concerning a man's state in the point of liberty before God, in this last sense, because there is nothing essential to the making up of a gracious state here. Some have it, some want it, some have it at some times, and not at other times, so that it is much up and down. Yet I may say, gracious men may do much, by a very ordinary influence, in contributing towards the attaining and retaining, or keeping, of such a frame of spirit.

Bringing Sinners to Christ.

By Dr. JOHN LOVE.

God will take His own way of bringing sinners to Christ.

I. "Him that cometh unto Me I will in no wise cast out." Thy fears that Christ may not receive thee, may arise from thy own folly, in inventing and chalking out God's way to bring thee home to Jesus Christ. Some souls that are coming to Jesus Christ, are great tormentors of themselves on this account. They conclude, that if their coming to Christ be right, they must needs be brought home thus and thus. They think, for instance—(1) "If God be bringing me home to Jesus Christ, He will load me with the guilt of sin till He make me roar again." (2) "I must be assaulted with dreadful temptations of the devil." (3) "When I come to Him, I shall have wonderful revelations of Him." This is the way which some sinners appoint for God. But perhaps he will not walk therein; and yet He will bring them to Jesus Christ. But because they come not in the way of their own chalking, they are at a loss. They look for a heavy load and burden of sin. But, perhaps, God giveth them a sight of their lost condition, and addeth not that heavy weight and burden. They look for fearful temptations of Satan. But God sees that they are not yet fit for them; and that He would not be much honoured by them in such a condition. They look for great and glorious revelations of Christ's grace and mercy. But perhaps God only takes the yoke of their jaws, and lays meat before them (Hos. xi. 4). God hath more ways than thou knowest of, to bring

a sinner to Jesus Christ; but He will not give thee beforehand an account, by which of them He will bring thee to Christ (Is. xl. 13); (Job xxxiii. 13). Sometimes He hath His way in the whirlwind; and sometimes the Lord is not there (I. Kings xix. 11).

II. If God will deal more gently with thee than with others of His children, grudge not at this. Refuse not the waters that go softly, lest He bring up upon thee the waters of the river, strong and many, and these smoking firebrands—the devil, and the guilt of sin. Christ simply saith to Peter—“Follow Me.” What thunder and lightning did Zaccheus hear and see? “Zaccheus, make haste, and come down,” said Christ, and he came down, and received him joyfully. But had Peter or Zaccheus made the objections which thou hast done, and directed the Spirit of the Lord, as thou hast done, they might have looked long, before they found themselves coming to Jesus Christ.

Anecdote from the Life of Rev. Thos. Hog, Kiltearn.

THERE was in the parish of Kiltearn, Ross-shire, a bold young fellow, John Munro, alias Ceard, so called from his occupation, being a tinker by trade. This man, who loved to give and take his bottle, happened to have a child to baptize; but accounting Mr. Hog too rigid in his examination, he had no will to go to him; but go he must, for the discipline of the Church in those days permitted no man to go without the bounds of his own parish for baptism, without a licence from his minister. So John Ceard being shut up in this dilemma, either to want baptism to his child, or go to his minister, at length resolves on the latter. Mr. Hog received him courteously, and knowing his errand, took him apart and examined him, but finding him unqualified to receive that seal of the covenant, he told him so much in plain language and gave him his best advice to agree with God “while he was in the way” of life; and recommended to him to get the Assembly’s Shorter Catechism by heart, and to come next week to give account of his success. John goes home, but being as yet insensible of his mercy, was in no haste to comply with the advice given him, nor to return to his minister at the time appointed; however, the case straightened him, and therefore return he must once more, and he was resolved it should be but once. So he comes again to his minister and in an insulting manner asks him how long he would be so cruel as to keep his child from baptism. Mr. Hog answered him with meekness, that the cruelty was on his own side, who was at no pains for his salvation, and the salvation of his child; and added, “If I should administer baptism to your child without warning you of your hazard, I should be more cruel than you, for you would perish in your iniquity, and God would require your blood at my hands.” To enforce the reproof, Mr. Hog asked some questions concerning the nature of sin and wrath; but John, fretted therewith, said in a peremptory manner: “Well, minister, will you give me baptism to my child or not?”; and Mr. Hog answering, “The Lord’s time is the best time; when you are fitter to receive that privilege, I shall be more willing to grant it.” John was angry and said, “Well, sir, keep it to yourself, you’ll give me baptism when I ask it again, farewell.” He went off in a huff.

By the time John Ceard reached his own house, he found great uneasiness in his mind. The thoughts of what Mr. Hog represented to him did pursue him, and particularly what he said concerning sin, wrath to come, and the necessity of being reconciled to God. When night came, he went to bed as usual but could not sleep, his thoughts troubled him; so up he arose, and set about prayer, a duty to which he was a very great stranger, and finding his distress to grow, he goes next day to the minister. Mr. Hog, knowing the haughtiness of the man's spirit, was surprised to see him come so soon back, yet he received him kindly and asked what brought him. The other answered that he had had no rest in his mind since he was with him; that he was followed as with a familiar spirit, with the thoughts of God's wrath against him for sin; and was so full of ignorance of God, and of sin and duty, heaven and hell, that he could form no right judgment concerning them. Upon this information, Mr. Hog instructed him at great length concerning the important subjects above-named, and then prayed with him; and finding remarkable assistance vouchsafed to him in both these duties and having otherwise an excellent discerning of the gracious operations of the spirit of grace, he gave the man such directions as he judged proper for a person in his condition and desired him to bring forward his child for baptism with the first opportunity, for now, said he, I hope God hath begun to convince you of sin and misery, and will in His own good time discover the remedy unto you. But John refused to do this as peremptorily, as before he had requested for the benefit of it, and being filled with a sense of his rebellion against God, he added: "No, no; no baptism for me, I have no right to it; nothing is due to me but hell and damnation." Mr. Hog still urged him to bring forward his child, but he would not be prevailed on to do so, and away he went in tears, requesting the minister to continue his prayers, if peradventure God would have mercy on him. A work of conviction continued with this man, which was found to be real, clear and permanent. Mr. Hog, whose concern for him was very great, found the work of grace advancing most sweetly in his soul; yet all this time his mind was not calmed, his disquiet continued for several months after, when to his sweet experience and exceeding joy, the hand which wounded him did also heal him, which happened as follows.

Upon a certain Lord's Day, John Ceard rose early, and his cries unto God vied with the dawning of the morning. In this prayer he got such a sight of sin, as filled him with great abasement; and he was made to cry to God for mercy with all the arguments he could form; and gave not over till he obtained a glimpse of hope, that God would have mercy on him; yet in a little the former load on his spirit recoiled upon him. When he came to church, he found more uneasiness than he expected. Atheism and heart plagues did fiercely assault him, and he was afraid lest he should perish by them; but to his great surprise the hour came, when his dead soul was made to hear words of eternal life. The minister was directed to preach Christ so clearly to his very soul, that he found it a time of love, and a day of salvation, so that he was in a very transport of joy; and after the sermon, he comes to the minister's closet door, which, contrary to his custom at other times, he had forgotten to bolt at that time; so in the man comes, and though he found worthy Mr. Hog on his knees, such was honest John's transport (for now I may call him honest) that he cried: "Mr. Thomas; O, Mr. Thomas, turn your prayers

to praises on my account, for this day, salvation is come to my soul." Mr. Hog was amazed to find any giving him disturbance in time of secret prayer; but cut short as if he had been at a close; and being wise and composed, he concealed his surprise, and examined the other gravely and composedly, and found a most comfortable and satisfying account of the impression made by that sermon upon his mind, will and affections. "God who commandeth the light to shine out of darkness shined on his soul giving him the knowledge of the glory of God in the face of Jesus Christ," which turned his will to the acceptance of the Saviour, and to resign himself to him on His own terms; upon which he found his soul filled with wonder, joy and peace unspeakable.

Upon John Ceard's request, Mr. Hog turned his prayers into praises on his account, and good reason he had for doing so, for this man proved one of the most remarkable converts in the country, and continued to adorn the doctrine of God his Saviour to the end of his life.

The late John MacKenzie, Carpenter, Porthenderson, Gairloch.

PAUL in the eleventh chapter of Hebrews has given us a scriptural warrant for dwelling on the memory of those justified in Christ Jesus, while in the opening verses of the twelfth chapter of the same epistle he shows the practical use we are to make of the memory of these witnesses. It is profitable for those who are still in the wilderness of this world, and struggling onwards to the "desired haven" to mark the steps by which one after another, of those who loved the Lord, have reached the end of their journey and joined the Church triumphant. It is not too much to say that to few of that company was it given to thread closer to his heavenly Master than to the late John MacKenzie.

This remarkable Christian died on 7th June, 1932, and had then entered by eight months upon the 95th year of his age. It has occurred to us as we sat to record the death of his worthy widow in the pages of our Church Magazine that something also should be recorded of himself, though somewhat belated. Our subject was born at Inverasdale on the shores of Lochewe. The house where his parents resided then is still there to be seen, and is known locally as the "white house"; probably it was the only building of its kind there at the time. It was, however, at Boor, near Poolewe, that his father's people were for two generations, and there they carried on the trade of boat-building; a trade which was in good demand on the west coast at the time. John's father was also a boat-builder, and carried on his trade at Inverasdale and later at Porthenderson after he had removed there. Naturally, the son also learned the trade and in after years became noted for his good workmanship.

As far as it can be ascertained at this distant time, it was when our subject was in early life that he came under the power of the truth. His amiable disposition, gentleness and patience were evident from his youth. The Rev. Duncan Matheson, a "Disruption Worthy," was then minister of Gairloch. John had great respect for him, and always referred to him as "the first minister we had here." Mr. Matheson died in 1873

when John would be about thirty-six years of age, so he had a long while of his ministry. When he held Mr. Matheson, whose favourite theme was justification by faith, in such esteem, one is led to conclude that if he was not converted under his preaching that he was fed and nourished by his ministry. Owing to his natural reservedness he would seldom or never speak of his own personal experience. A noted woman used to tell how he gave her a gentle rebuke when still in his teens. The Rev. Duncan Matheson happened to take his text from the 12th chapter of Isaiah for two successive Sabbaths. The two were walking together to church on the third Sabbath and she related that she said to John: "I wonder will the minister have the little chapter to-day again." But John in his own gentle way cautioned her by saying: "Never say the little chapter but the short chapter"; such was his discriminative intelligence which was characteristic of him all his days.

While still a young man he left his carpenter's bench at Porthenderson and went for a time, we cannot say how long, to the city of Glasgow and worked with, what was then, the Caledonian Railway Company, in their works at St. Rollox. Here he worked in the wagon building department, and he used to say that to use one hundredweight of nails per day was a common occurrence with him while there. The religious circle in which he moved while in the city was still green in his mind till old age. He spoke often of the "men" he met, who were the excellent of the earth, many of whom were his fellow-workers. There were two he never forgot and these are John Campbell and Peter Campbell, who were among the worthies of his day, and who in later years were among those who formed the St. Jude's congregation of the Free Presbyterian Church in that city. John Campbell was our subject's senior by thirteen years, and kept the gate at St. Rollox and had a small office there, to which at the dinner hour those who feared the Lord, and there were many of them, gathered and spent their time discussing portions of Scripture and speaking about the work of the Spirit in the people of God. Hence the gateman's office became known in the works as "John Campbell's College." In that congenial company, John was in his element.

He, however, returned home after a time and resumed work at the boat-building with his father and brother at Porthenderson where he finished his pilgrimage. By this time, the Rev. John Baillie was settled over the Gairloch congregation. The sincere friendship that existed between himself and his new minister continued till the minister's death.

When the Rev. Donald MacFarlane raised the standard in the Free Church Assembly on the side of the truth in 1893, there was no man who could be more zealous than John MacKenzie on the side of the stand made. His faithfulness to Christ and His cause espoused him to that testimony of the Free Presbyterian Church. The step he took then he never regretted. It was, however, shortly after the Free Presbyterian Church was formed, and the Rev. J. R. MacKay, their first minister, was settled in Gairloch, that he became a member in full communion, but he was looked upon as a changed man from his youth by the most discerning people.

In the year 1909 he was ordained an elder, and from that time he had actively and faithfully discharged all the duties connected with that office till he "fell on sleep." He frequently conducted meetings, and his

terse notes on the Scripture as he read the chapter were clear and convincing, and none without doing violence to his conscience could resist their truth. His doctrine was pure and without corruption: "speaking the truth in love," and his life was answerable to that. He was deeply affected with a sense of his frailties and unworthiness and he would refer to his brother elder, Kenneth Macpherson, who lived on the opposite side of the hamlet, as the "one who is keeping me right"; "am fear tha 'ga m' chumailsa ceart." His brethren in the Session loved him and from their tribute to him which they placed on their Records we suote the following: "A man of warm piety, of an unobtrusive, self-effacing, buoyant and peaceable disposition, and one the example of whose blameless life and whole-hearted devotion to the cause of Christ exercised a commanding influence on young and old alike, he was held in respect by all who came in contact with him, and was in a very special manner endeared to his brethren in the Session and to the Lord's people in general."

He continued at his trade till near the end of his pilgrimage. It could almost be said of him what is said of Moses: "His eye was not dim nor his natural force abated." It was only two years before his end that he finished his last boat and the money he got for it he gave intact for the support of the cause of Christ.

It is said that he was naturally timid and afraid of death, but when death really appeared he met with it calmly and had no fear. He got grace to die. Like the church he looked for the Bridegroom, and the Bridegroom stood ready to embrace him in the arms of love everlasting. Death brought John MacKenzie to the home which he longed for and to the joys and engagements which the better country affords. His wife, one son and two daughters survived him. In conclusion, it is right to state that we are indebted to Mr. John MacKenzie, presently at Coigach, the deceased's nephew, for many of the facts stated above.—A. B.

The late Mrs. Catherine MacKenzie, Porthenderson, Gairloch.

Mrs. MacKenzie was the devoted wife of John MacKenzie whose biographical sketch is given in the preceding pages. She was born in South Erradale in the parish of Gairloch. John MacKenzie, her father, was a respectable crofter and fisherman of unrepachable character. Her mother, Jessie MacKenzie, was one of the most eminent women in the parish, and was one of the members in full communion during the ministry of Rev. Duncan Matheson. Her consistent Christian character and conversation gave her a place that few had. Her regard for the Lord's Day gave her influence in rebuking offenders, irrespective of persons. This zeal for the Lord's Day was also very remarkable in her daughter, the subject of this sketch.

Mrs. Catherine MacKenzie passed to her eternal rest on the 24th day of November, 1946. She had then entered upon the 90th year of her age. From her early years, like her husband, she showed signs of love to Jesus her Redeemer. As a young girl, she was given to secret prayer, and when herding the cattle in those youthful years she was known to resort to places of secret to commune with the covenant God of Israel. This was

one of her outstanding characteristics to the end of her pilgrimage. She became a member in full communion during the ministry of the Rev. John Baillie in Gairloch, while she was still young. During all these years, for she was one who witnessed long, her Christian wisdom, consistency and devotedness shone forth in her daily life. At the same time we do not claim for her exemption from those imperfections which are incident to all the saints of God so long as they are not completely delivered from the "body of this death." No believer acknowledged more humbly and habitually that she "had not already attained, neither was already perfect," but no one "pressed" more earnestly "towards the mark for the prize of the high calling of God in Christ Jesus."

We should not omit to state that she was among those who founded the Free Presbyterian Church in 1893, and ever since held its distinctive principles inviolably sacred. While the congregation of which she was a devoted member for so long, was specially dear to her, she did not forget "the regions beyond"; other parts of the Lord's vineyard and the mission fields occupied her thoughts and prayers.

She was most exemplary in her constant attendance at the public ordinances. "The Lord loveth the gates of Zion more than all the dwellings of Jacob"; public worship is preferred by the Lord before private, and so it is by his people. She, like the Psalmist, could say: "My soul longeth, yea, even fainteth for the courts of the Lord." During the last years of her life her eyesight was gone, but so long as she had a little bodily strength, she continued to attend the public services regardless of weather. We remember asking her if she was cold one cold day, as we came out at the church door. "No! who could be cold listening to the gospel," was her ready answer. For some time before her end she was confined to bed, her time then was mostly spent in prayer. Sometimes she would forget there was anyone in her bedroom, especially if there was a little silence, and she would lapse into prayer and converse with her covenant God in Christ. Her devoted family of two daughters and one son are left to mourn. For her to live was Christ and to die was gain. She ended her days in the house of her son-in-law at Lonemore, where she was tenderly nursed by her daughter.—A. B.

Four Uig Worthies.

It is with deep concern that we have to record the passing to eternity of men and women who, in the language of Scripture, "are the salt of the earth," "and the light of the world." This can be truly said of many from the parish Uig, Lewis, since the time the eminent Rev. Alexander MacLeod began his ministry there in the year 1824. Like many other parts of Scotland, they were under the deadly spell of the Moderates up to the time Mr. MacLeod went to labour among them. On his arrival he found the people full of a lifeless religion. It is said that eight or nine hundred were in full communion, and not one of them could be asked with propriety to engage in prayer publicly. Mr. MacLeod realised to the full the situation, and knew by deep and saving experience the utter uselessness of patching up old Adam with deceptive doctrines. In this

way, he began where all faithful preachers begin to teach and instruct; at the ruin of man as fallen in Adam. We can well realise how amazed the poor benighted people were at hearing from God's Word, doctrines that were strange and foreign to their ears. This was the doctrine that they stood so much in need of, and that God so eminently blessed to many of them. It is said of the eight or nine hundred that only six sat at the Lord's Table at the first Communion held by Mr. MacLeod. The rest dared not join themselves to the six who through saving grace could warrantly venture to publicly own the Lord Jesus as their Saviour. The savour of that heavenly balm, which was so liberally poured forth by the blessed Spirit during the ministry of Mr. MacLeod, continued there for many years after this servant of Christ left the parish of Uig.

It is of no great interest to our readers that the writer should enter into details about the various changes and movements which took place among them. It is as clear as noon-day that there were men among them who were as watchmen on the walls of their Sion. They took keen and special notice of the trend of the ecclesiastical debauchery that was taking place in Scotland. In 1929 when that corrupt union between the United Free Church and the then Church of Scotland took place, the godly among the Uig congregation saw clearly that the old landmarks were taken away, and the Church of their fathers demolished, or set adrift on the ocean of modern infidelity. The vast majority of the congregation applied to the Free Presbyterian Church of Scotland to be received into that Church. It was with the greatest pleasure that our Synod received this congregation into its bosom; believing that their appeal to them was on the grounds of principle. They were assured that the Free Presbyterian Church stood in defence of God's Word in 1893.

They were not forced by us to join our Church, they joined of their own free will. They well knew that the Free Presbyterian Church of Scotland maintained and defended the Scriptural principles for which our fathers fought from the dawn of the Reformation to the Revolution Settlement of 1690. They also knew why the Free Presbyterian Church separated from the Declaratory Act Free Church in May, 1893. We are fully convinced our Uig congregation joined us in defence of the Word of God, and to keep their consciences free from the terrible sin and guilt of adding to or taking from the Bible.

The following brief remarks about some of those who joined us are given as follows:—

JOHN MACDONALD, Elder.

We would record first, John Macdonald, who was born in Carloway, Lewis, in the year 1845, and died at the ripe age of 93 years. He remembered well his pastor, Rev. Alexander MacLeod, and his preaching made lasting impressions on his mind, which time or the troubles and trials of the wilderness never defaced. We have no record of when this jewel came to lean his soul upon the risen and glorious Redeemer; but we are assured that he was brought to the feet of Christ to learn of Him. He was a meek Christian, humble and lovable. His love to Christ was obvious to all who had the least discernment, and had the opportunity of listening to his public exercises in prayer and at the "Fellowship Meetings." He would be brief and edifying to his hearers. Indeed, this was true

about all the Uig men. John Macdonald was a frequent visitor at communion seasons at our Stornoway Congregation long before 1928. He was thus well acquainted with the most of our ministers. He was a man of prayer from early manhood to his ripe old age. It was with pleasure one would listen to his store of sweet and pleasant reports of the heavenly Gospel days that the Lord's people had in their Parish in bygone days. He deeply mourned in the latter end of his life seeing how men had betrayed the cause of Christ to the devil, the flesh and the world. This was now his daily grief. The cause that his soul loved, more than life, falling as it were into the grave with the passing away of the godly, and the younger generation showing no signs of spiritual life. His own love to Christ was so sincere and tender that it was easily hurt, but this man of God kept the bright side of the Christian believer to the world and betook himself and his troubles to a throne of grace to mourn before the Lord for himself and others. The cause of Christ in Lewis, and the Free Presbyterian Church, lost a friend when the Lord removed this excellent man from the Church below to the Church triumphant. It was not seen, heard, nor at any time known that this "Israelite" ever regretted the step he took in 1929, in joining the F.P. Church. He found in it the Church of his fathers intact, though small and despised; and he took courage in the fact that a small remnant was left in the land who could discern the times, and took notice how the enemy was coming in like a flood. John was not married. He was cared for to the last by near and dear relatives and to them and to the people of Uig we would extend our deepest sympathy and plead with them to follow his example in their Christian behaviour. He passed out of this world in great composure of soul. His latter end was peace, the eternal peace of the gospel.

The foregoing has been given us by a friend who knew the worthy John Macdonald, which we fully endorse to be true.

NORMAN MACIVER.

Secondly we would record the name of Norman MacIver. He was born in the parish of Uig in the year 1854 and died 14th January, 1938. How or when Norman was brought to the knowledge of the Truth, as it is in Jesus, is not known to us; but it was obvious to all who came in contact with him that he was "born not of corruptible seed but uncorruptible, by the Word of God, which liveth and abideth for ever." When under conviction of sin he betook himself often to places of secret, such as the barns and back of hills. It is really regrettable how few we hear of to-day in such a living exercise. The first time he went forward to the Lord's Table he was obliged to sit beside one for whom he had the greatest spiritual admiration. The accuser of the brethren took mean advantage of this circumstance and sorely tempted him, that the person as well as others considered it daring of him to sit there. Owing to his deep realisation of his unworthiness, the temptation became very severe. But little time only had passed when the Lord of the Table sent deliverance. When the union took place between the U.F. and Established Church of Scotland in 1929, Norman along with the vast majority of the Balnakille Established Church congregation, left that Church and joined the F.P. Church, thus forming the first F.P. congregation in the parish of Uig.

This faithful step in defence of Truth and the principles of the Reformation Norman never regretted. Being an elder in the congregation as well as a pious and highly intelligent man, he proved a great help to his brethren in the Courts of the Church. Norman got his share of the sorrows of this world. He lost two of his sons in the first World War. However, it pleased the good Lord to leave with him his wife, who was like-minded with himself in the things of the Lord. She has, since his removal followed him, we believe, to the place where there is "neither marriage nor given in marriage."

In their latter days they were tenderly nursed by their dutiful daughter, Mrs. Macdonald. All that is mortal of them lies in the Valtos Cemetery to await the blast of the Archangel's trumpet on that day when "the dead in Christ shall rise first." Our sympathy goes to the family and we pray that they make choice of the God of their parents.

MURDO MORRISON, Elder.

Thirdly we would mention Murdo Morrison who was also a native of Uig. For many years he lived like many of his fellow-creatures, careless and regardless of the things that matter. The Lord, however, had a purpose in view when he laid his afflicting hand upon him. It was at this time it is believed that Murdo was called out of darkness unto God's marvellous light. It was after the writer came to the parish of Uig, that he was ordained an elder; he had been a deacon many years before. We believe that Murdo would say in reality along with David: "For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness." His place in the House of God both Sabbath and week-day was seldom empty, in all kinds of weather. While on his death-bed he often prayed that the Lord would spare him to be of some use in His Courts on earth. On the 14th day of October, 1940, at the ripe age of 83 years, Murdo was called, we believe, home where there is perfect service in the rest that remaineth for the people of God. We extend our sympathy to his widow and family, and pray that they, like their father, will be prepared to meet the Judge of all the earth.

MALCOLM SMITH, Elder.

Fourthly we would record the name of Malcolm Smith. He was born in the year 1861, and died on the 15th day of February, 1947. It can be truly said of Malcolm that he was "an Israelite indeed, in whom is no guile." During his youth he led an exemplary life, proving that he had some interest in the things of God; yet it was not until after his marriage that he real change took place—a change which was obvious to all as being from on High. Like two of the other blessed men aforementioned, he was an elder in the Balnakille Parish Church and took part in leading the praise there. However, in the Holy Providence of God, the time to leave that church came. None was more willing than Malcolm to join the Free Presbyterian Church. Since he was a keen admirer of her principles, doctrine, and witness on the side of truth in Scotland, he had no difficulty in joining her. For several years he acted as missionary in the congregation, and notwithstanding the frailty of old age, it was a common occurrence for him to walk twelve miles to Breanish and hold

the service there. In the school of the Holy Spirit he learned much about the depravity of the heart and man's utter inability to merit God's favour by the works of the Law. In his preaching, clearly and solemnly he placed before his hearers the sinfulness of that estate into which man had fallen. Malcolm would think little of the preacher who would not refer during the course of his sermon to the loss sustained by the human race in Adam's first transgression. He was most inoffensive. On one occasion the writer called to take him to attend a Kirk-Session meeting where a matter of importance was to be deliberated. Ill-health prevented his attendance. The writer asked if he wished any message conveyed to the Court. With tears running down his cheeks he replied: "Nothing, but the message of Joseph to his brethren," that is, "See that ye fall not out by the way." This did not signify that his policy was peace at all costs. For years he was confined to the house. When one would visit him, his usual salutation was: "The law of thy mouth is better unto me than thousands of gold and silver" (Psalm cxix. verse 72). The last time he attended public worship he was obliged to rest several times before reaching home. In this way, he placed a memorable example before young and old, by whom he was highly respected throughout the parish. Malcolm had his share of the sorrows of the Valley of Baca. He lost two of his family after their reaching the age of manhood and womanhood, and as a loving father he felt the blow keenly. Yet there was a more severe trial awaiting him, as some time afterwards, his beloved wife was killed by lightning. But all those sorrows caused our friend to cleave more and more to the Friend that sticketh closer than any brother. Many attempts were made to take Malcolm, along with others, back to the Church from which he came, but all such plans were frustrated, and he continued faithful unto death. Malcolm's dust lies in Valtos Cemetery to await the resurrection of the Just. His departure leaves a great blank in the congregation. May the Lord heal the breaches in the walls of Sion. Our sympathy goes to his sorrowing family, and we pray that the God of their father may become their God.—*J. A. McD.*

Acceptable Words.

It was a saying of Luther—"From a vain-glorious doctor, from a contentious pastor, and from unprofitable questions, good Lord, deliver Thy Church."

Idleness is hateful in any, but most abominable and intolerable in ministers.—*Thomas Brooks.*

A harsh and unfeeling manner of denouncing the threatenings of the Word of God is not only inhuman, but apt to rob them of their efficiency. If the awful part of our message, the burden of the Lord, ever fall with due weight upon our hearers, it will be when it is delivered with a trembling hand and faltering lips.—*Robert Hall.*

Those who are naturally eager to preach will despond when the congregation is meagre.

Many think more of a human audience than an audience with the King.

To argue and to harangue is not to please God.—*Anon.*

Alike in the preaching of the Word and observance of the Sacraments there are *two* ministers whose functions are distinct. The outward minister administers the audible word and the external seals, sacred things doubtless, yet transitory and earthly. But the inward minister, who is none other than the Holy Ghost, worketh of His own good pleasure within the hearts of whomsoever He will, inviting them in one faith with Christ by His unsearchable energy. Which union is a work internal, undenyng and divine.—*Calvin*.

Literary Notice.

The Spirit of Grace and Supplication. By Rev. J. Ranken Anderson.

A second edition of this booklet, which has already been noticed in the Magazine, may be had from H. B. Pitt, 4 Clarendon Road, Trowbridge, Wilts. Price, 1/3.

Church Notes.

Communion.—*March*—1st Sabbath, Ullapool; 2nd Sabbath, Portree and Ness; 3rd Sabbath, Finsbáy; 4th Sabbath, Kinlochbervie and North Tolsta. *April*—2nd Sabbath, Fort William.

South African Mission.—The following are the dates of the Communion—Last Sabbath of March, June, September and December.

Note.—Notice of any additions to, or alterations of, the above dates should be sent to the Editor.

London F.P. Communion Services.—The Free Presbyterian Church of Scotland, London Congregation, Eccleston Hall, Eccleston Street, Buckingham Palace Road, London, S.W.1. In connection with the dispensation of the Lord's Supper on Sabbath, the 28th March, the following services have been arranged (D.V.) to be conducted by the Rev. Angus F. Mackay, M.A., Inverness, and the Rev. D. J. Macaskill, M.A., Finsbáy, Harris:—Thursday, 25th March, 7 p.m.; Friday, 26th March, 3.30 p.m. (Gaelic), 7 p.m. (Fellowship Meeting); Saturday, 27th March, 3.30 p.m. and 6.30 p.m.; Sabbath, 28th March, 11 a.m., 3.45 p.m. (Gaelic), and 7 p.m.; Monday, 29th March, 3.30 p.m. (Gaelic), and 7 p.m.

Services are held every Sabbath at 11 a.m., 3.45 p.m. (Gaelic), and 7 p.m. Weekly Prayer-meeting, Wednesday, 7 p.m.

To whom it may concern.—*The Performance of Religious Marriage Ceremonies in England.*—As it may not be generally known, among our people in Scotland, that religious marriage ceremonies in England can only be performed in places exclusively devoted to religious services, the insertion of a notice in our magazine, relative to the matter, may help to obviate misunderstanding in this connection, in future. In the Established Church of England, already what is termed "consecrated" or "dedicated" exclusively to Divine services, the performance of religious marriage

ceremonies, in its churches, follows as a matter of course. In what are called Nonconformist or Free Churches in England, however, application for licence for the performance of marriage ceremonies in their church buildings or chapels is legally essential. Relative to our own place of worship in London, Eccleston Hall, notwithstanding the courteous willingness of the present owners to grant the use of their premises for this purpose, the legal authorities would not agree to the granting of a licence because of the minute legal technicality that a door leads from the vestry at the end of the Hall to a bookshop, where Bibles and portions of Scripture are sold. Such a thing as a religious marriage ceremony in a private house, manse (in England, vicarage), or hotel, common in Scotland, is unknown and unheard of in England. Let Free Presbyterians, then, marrying in England, please note this definite distinction between the legal customs of the two countries.—*John P. MacQueen.*

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs. W. M., Dalhalvaig, Forsinard, 10/-; Anon., Aberdeen postmark, 10/-; Mrs. M. McL., The Shielling, Aviemore, £1; Mr. E. McK., Dalrachney, Carrbridge, £3; Mrs. MacL., Schoolhouse, Drumna-drochit, £1; Mrs. C. Fraser, Insh Manse, Kincairg, £1.

Home Mission Fund.—Mrs. M. McL., The Shielling, Aviemore, 10/-; Mr. E. Mack, Dalrachney, Carrbridge, £2.

China Mission Fund.—Mrs. A. M. Brackloch, Lochinver, £1.

Publications Fund.—Mr. D. L. Carlton, Nottingham, £1.

Jewish and Foreign Missions.—Mrs. W. M., Dalhalvaig, Forsinard, 12/6; Mr. H. E. C., Chippenham, Wilts., 12/6; Mrs. A. M., Brackloch, Lochinver, £2; Mrs. M. M., The Shielling, Aviemore, 10/-; Mr. R. F., 6937, S. Stewart Avenue, Chicago, £1; "A Passer-by," on behalf of the upholding of cause of Christ in S.A. Mission," £5; A Friend, 12/9; Mrs. J. M., Skinidin, Skye, 4/-; Mrs. Fraser, Insh Manse, Kincairg, 10/-.

F.P. Magazine Fund—Free Distribution.—M. A. Macleod, Tofino, B.C., £1 4/-; Mr. A. M., Schoolhouse, Drimirin, by Oban, 2/6; Mrs. J. M., 29 Keith Street, Stornoway, 5/6; Mrs. M. M., 12 Big Sand, Gairloch, 2/6; Mrs. A. W., 2 Lochend Crescent, Bearsden, Glasgow, 7/-; Mr. C. F., 149 Roehampton Avenue, Toronto, 10/-; Mr. T. and Miss M. M. F., Trantlemore, Forsinard, 9/-.

Magazine Fund.—Mrs. M. A. M., Derraclate, Harris, 16/6; Miss A. M., Brackloch, Lochinver, 12/6; Miss A. B., Academy Street, Brora, 5/-; Mrs. D. G., 76 Cross, Skigersta, Ness, 12/-; Mrs. I. M., 9330 Savery, Detroit 6, Michigan, 8/4; Mr. R. F., 6937 S. Stewart Avenue, Chicago, 12/6; Mrs. MacL., Schoolhouse, Drumna-drochit, £1.

The following lists have been sent in for publication:—

Fort William House Repairs Fund.—Mr. A. Colquhoun, Treasurer, gratefully acknowledges the following:—A Friend, Glendale, £1; A Friend, Gairloch, £5.

Halkirk Congregation.—Rev. W. Grant acknowledges with thanks a donation of £5 for Home Mission Fund, and £5 for Foreign Mission from Two Friends of the Cause, Halkirk.

London Congregation.—Rev. J. P. Macqueen acknowledges with sincere thanks £1 from A Friend (Acton postmark); £2 from Miss C. Buchanan, Montreal, Canada.

Lochcarron Manse Building Fund.—Mr. Ross, School house, Lochcarron, gratefully acknowledges Collecting Card per Mr. J. Nicolson, Missionary, £6 3/6; Anon., Raasay, per K. McE., 9/6.

Ness Manse Building Fund.—The Treasurer thankfully acknowledges the following donations:—Mr. A. McK., Edinburgh, £2; Mr. N. McL., Oban, £3; Friend, Lochcarron, £1; Mrs. K. M., Dingwall, £1; Mr. R. G., Applecross (per General Treasurer), £2; Mr. and Mrs. McL., Callanish, £2; R. & A. McL., Glasgow, £2.

South African Clothing Fund—Northern Section.—Per Mrs. Mackay—Friends, Strathy Pt., £5 10/-; Mrs. Finlayson, Forsinard, £1; M.G., £1; Master Allan Mackenzie, Laide, 14/-; Misses Fraser, Kingussie, £1; Miss F. A. Campbell, "In memory of my brother Samuel, and my cousin, Miss Kate MacGillivray, £10; Miss M. Macleod, Raasay, per Mr. J. Grant, Inverness, 6/6; Miss M. A. MacDonald, Bayhead, N. Uist, 10/-.

St. Jude's S.A. Clothing Fund.—The Treasurer acknowledges with thanks:—Wellwisher, £2; Miss J. A., Worthing, 10/-; Kames Member, £1; Mrs. M., North Street, £1; Nurse McL., Pollokshaws, £1; Mr. A. C., Knightswood, 10/-; Miss C. M., Somerset Place, 10/-; Miss B. M., Midlock Street, £1; Mr. R. M., Berkeley Street, £1; Miss Cunningham, per Miss C. S., £2 2/-; on behalf of St. Jude's Committee, £30.

Portree.—Per Mrs. Macdonald, F.P. Manse—Clothing from Mrs. Macdonald, Eggertsville, U.S.A., and from Wellwisher, Portree, for Rhodesia Mission.

North Tolsta Manse Building Fund.—Mr. J. Nicolson, Treasurer, acknowledges with grateful thanks the following donations:—A Friend, Stornoway, £1; A Friend, Stornoway, £2.

St. Jude's, Glasgow.—Mr. Alexander, 137 West Graham Street, desires to acknowledge having received the following amounts:—£5 per Rev. D. J. Matheson from "Friend," to provide books for the Sabbath School children; for the Sustentation Fund—Miss E. Lamont, £5; Miss E. Campbell, £1; Miss M. MacLeod, £2; Miss Mackenzie, 10/-; D. C., 2/6; Mrs. Mackay, 15/-; Mrs. Walker, Bearsden, per Rev. D. J. M., £1; Mrs. J. Henderson, £3; J. MacGillivray, £1.

Delayed lists of acknowledgments will appear later.

Note.—Will subscribers please note to send subscriptions and donations to Mr. John Grant, Palmerston Villa, 4 Millburn Road, Inverness. Postal orders should be crossed and made payable to Free Presbyterian Church of Scotland.