

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. lx, 4.

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

Price 5d. Post Free 6d. Annual Subscription 6/- prepaid, post free.

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VOL. LVII.

June, 1952.

No. 2

A Goodly Heritage.

WRITING to the Hebrews the Apostle instructs—"That ye be not slothful, but followers of them who through faith and patience inherit the promises." As in a mental picture he sees the Church of God as a vast army passing onwards. Past generations have gone, but they have left behind them a witness, clear for all to see who will, a witness conspicuous for its faith and patience. And now the present generation of believers to whom he writes is passing through a time of violent persecution, and some among them are tempted to "fall away." He warns them sharply—"It is impossible for these who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance." (Heb. vi. 4, 5, 6). Then, lest these solemn words lead to despair, like a wise and experienced leader he encourages them, "But, beloved we are persuaded better things of you, and things which accompany salvation, though we thus speak" (verse 9); and from encouragement he goes on to rally them thus, "That ye be not slothful but followers of them who through faith and patience inherit the promises." Here surely is a message for our times. Of persecution as experienced in the early days of the Christian Church we know nothing, but on many and various accounts, that there is a sharp and all too evident falling away cannot be denied. These words are a rousing call to us then, "That ye be not slothful, but followers of them who through faith and patience inherit the promises."

1. *The Promises.* They are scattered throughout every part of Scripture. The Bible is a treasure-house containing incalculable wealth of a heavenly kind in the form of great and precious promises, designed for the use of pilgrims on the way to Eternal Glory.

These promises first concern the all-important matter of salvation. "He that believeth *shall be saved*," and being saved, he shall be forgiven. "I have blotted out thy sins as a thick cloud, and thy

transgressions will I remember no more." Being forgiven there is no condemnation, for "there is therefore now no condemnation for them who are in Christ Jesus who walk not after the flesh but after the spirit."

To those who are in a state of salvation there are promises of fellowship by which the presence of the Lord Himself by His Spirit is promised, "Fear not, I am with thee." There are many promises of strength and peace for the way, "He will give His people strength, and with peace bless them all." And again, "My grace is sufficient for thee, my strength is made perfect in weakness"—surely a fountain of living water which many a weary wanderer has had reason to bless the Lord for. To those who love God there is this wonderful word, "All things shall work together for good," and for the tried and tempted, think of this, "When thou passest through the waters I will be with thee; and through the rivers they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee."

Then for the future there are those wonderful promises which deal with death and resurrection. The substance of the 15th chap. of I Cor. is the great and precious promise, a promise which culminates in the victorious word, "So when this corruptible shall have put on incorruption; and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory. O, death, where is thy sting? O, grave, where is thy victory?'" And beyond the Resurrection Morning there are those promises which speak of the eternal blessedness and felicity of the redeemed in a state of glory. "God shall wipe away all tears from their eyes, there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

2. *The Promises an Inheritance.* Followers of them that *inherit* the promises. This inheritance is obviously of grace. It never came into the possession of any sinner by right of natural birth, nor personal merit, and it never will. The right and warrant is altogether of grace. "For all the promises of God in Him (Jesus Christ) are yea, and in Him Amen, unto the glory of God." (II Cor. i. 20). It is Christ who holds the right and title to all and any of the promises of God. It is Christ who gives these promises their substance and value. Apart from Him they have no existence. For their reality and efficacy they are altogether dependent upon him—the glory of His Person as the God-Man; the infinite merit of His righteousness in His obedience and suffering unto death; the acceptance of His sacrifice and intercession as the Great High Priest within the veil; the inexhaustible fullness of His grace. It is on account of all this, and much more which we cannot now mention, that all the promises of God are yea and Amen in Him.

Apart from Christ no sinner dare lay finger upon one single promise to claim it as his own. On the other hand that man who is so instructed of God as to reject all claim to salvation through personal merit because of his sin, but who is brought humbly and willingly to close with the Gospel offer of salvation through a crucified and exalted Redeemer, has in Christ a Covenant right, not only to one promise, but to every one of all these exceeding great and precious promises which are yea and Amen in him, and that to the glory of God.

3. *By Faith and Patience they are inherited.* Some of these promises are realised at once on believing. The moment a sinner believes in Jesus to the saving of his soul this inheritance of unsearchable riches begins to come into being. Of this class are such of those great and precious promises as deal particularly with justification before God and with the believer's acceptance into the family of heaven as an heir of God and joint heir with Jesus Christ. These promises are graciously and immediately made over to him and he receives them by faith. He has a scriptural and undeniable right and warrant to them, and it is his privilege to receive them to the relief and comfort of his soul. Immediately upon believing he experiences in some felt measure a peace and joy to which he may long have been a stranger. Now, like Bunyan's Pilgrim, when he came up to the Cross, "his burden loosed from off his shoulders and fell off his back, and then was Christian glad and lightsome, and said with a merry heart, "He hath given me rest by His sorrow, and life by His death." Then he stood still a while to look and wonder for it was very surprising to him that the sight of the Cross should thus ease him of his burden. He looked, therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks. (Zech. xii. 10). Now, as he stood looking and weeping, behold, three shining Ones came to him and saluted him with "Peace be to thee." So the first said to him, "Thy sins be forgiven thee" (Mark ii. 5); the second stripped him of his rags, and clothed him with change of raiment; the third also set a mark on his forehead, and gave him a roll with a seal upon it (Zech. iii. 4); which he bade him look on as he ran, and that he should give it in at the Celestial Gate; so they went their way. Then Christian gave three leaps for joy! There we have relief, peace and joy—but this is only a beginning!

As time goes on the Pilgrim finds his need of daily renewal, of fresh supplies of grace, strength and comfort. The grace he had yesterday will not do for to-day. The comfort enjoyed in the past will not meet the temptations and trials of the present. There is ample provision made, however, for his every need, even before it arises; and so he is taught that the inheritance he has come into possession of he is to realise as an experience of day to day reality, for "the just shall live by faith." In learning this lesson he comes into possession of the

golden key which opens the secret of that wonderful word in the 5th chap. of Romans, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God, and not only so but we glory in tribulations also; knowing that tribulation worketh patience and patience experience and experience hope." What would the believer do *without* the grace of patience in many a difficulty? As he comes up from the wilderness leaning upon his beloved he is not only taught the *value* of this grace, but he is graciously *enabled to walk in the daily exercise of it*, and indeed, "run with patience the race which is set before him." So through faith and patience his inheriting the promises becomes an experience of daily occurrence.

But again there are these great and precious promises which pertain to the future and cannot be realised until the future becomes the present. These are such promises as apply to the death of the believer, the Resurrection, the blessedness pronounced upon the righteous in the Great Day, and the everlasting inheritance of the saints in light—for these he must wait until the time comes; the appropriate promise is already there to meet the particular time and circumstances for which the Lord Himself prepared it and bestowed it. How appropriate are the words of Jude in this connection, "Now unto him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy. To the only wise God our Saviour be glory and majesty, dominion and power, both now and ever, Amen." Faith and patience in harmonious and active combination; what wonders they have wrought! What sufferings they have endured! What victories they have won; how rich the promises they have realised!

Followers of them who inherit the promises. Who are they? Their names are familiar to all who love God's great salvation; the exploits of their faith and patience fill many chapters of the Bible, and range from Adam to Christ! The Apostle in this chapter specially cites Abraham, to whom God made promise, saying, "Surely, blessing I will bless thee and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. We are all familiar with the history of Abraham; his first going out of Ur, not knowing where he went; his sojourning over many years, and in many places; his waiting, waiting, waiting upon God; time and the natural course of events robbing him of all *reasonable* grounds of hope in the promise—yet he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God. And the day came when Abraham saw a wonderful sight (Gen. 22). "And Abraham called the name of that place Jehovah-jiveh; as it is said to this day, "In the Mount of the Lord it shall be seen." Jesus gives us the explanation of this when He tells us, "Abraham saw my day, and was glad."

As Abraham gazed in prophetic vision down the ages, from the top of Mount Moriah, who can tell of the fascinating glory of the sight he saw, or the gladness which filled his heart? "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them and confessed that they were strangers and pilgrims on the earth." And now—be ye followers of them. They were men of like passions as we are, encompassed with those infirmities common to fallen man, in themselves just sinners—lost sinners; but through faith in the promise of God, and patience, waiting upon the faithfulness of Him who cannot lie they endured and triumphed. Be ye followers of them. The God in whom they trusted has not changed. The Saviour they loved is still "able to save to the uttermost," the grace that met their need is still all sufficient, and in Christ as freely available as of old. Be ye followers of them. The testimony of their faith and patience is handed down by them to us. Let us in our day make conscience of handing it down to those who come after us.—*J.A.T.*

A Sermon.

By REV. JOHN A. MACDONALD, Applecross.

"Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Hebrew x. 35, 36.

THERE are great depths in the chapter before us. The Apostle points out, that all the sacrifices and ceremonies under the Ceremonial Law were merely shadows of good things to come, and could not therefore of themselves take away that which God abhorreth, namely sin. Hence the reason why Paul stresses upon the "holy brethren," as he calls the Hebrew believers, to whom he is writing, to look to the sacrifice which God the Father had provided, even His only begotten Son. In Him alone they were to place their hope and confidence for an endless eternity. Indeed, this is good news for sinners that He so completely satisfied Divine Justice with the sacrifice which He offered of Himself upon the accursed tree, that none other shall ever be required.

The Apostle further teaches our constant need of a truly humble spirit, that we put our hope and confidence in the blessed Redeemer, seeking always to crucify pride, self-dependence, self-deceit with all manner of hypocrisy; thus our confidence in Christ becoming such that we can truly say "and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him not having mine own righteousness." (Phil. iii. 8, 9).

In meditating upon the above portion of the Word of God, let us draw your attention to five things:—

- I. That these Hebrew believers had "confidence" in their Redeemer.
- II. The exhortation relative thereto.

III. What they had need of—"Patience."

IV. Whose will they were to do, "the Will of God."

V. Promises to be fulfilled.

I. *That these Hebrew believers had "confidence" in their Redeemer.* Prior to their conversion, these Hebrew believers had no confidence nor belief in Christ as the Messiah nor in any of the New Testament Scriptures; the veil of sin being on their hearts. When awakened by God's Holy Spirit, they realised the total corruption of their whole nature through the fall, and were brought further to a deep realisation of the truth that, "by the works of the law shall no flesh be justified." (Gal. ii. 16). This, along with a consciousness of their actual transgression and an awakened conscience apprehending the solemn truth, "Cursed is every one that continueth not in all things which are written in the book of the law to do them," caused them to realise how vain it was to look to the law for salvation. Through the enlightenment of the Holy Spirit they were enabled to confide in Christ alone for salvation. Self-importance, self-sufficiency, and self-confidence must of necessity receive their death-blow before a poor sinner can say with the Psalmist "O Lord, my hope and confidence is placed in Thee alone." (Psalm lxxi. 1). O! what confidence the people of Scotland had in the Bible as the inspired Word of God, until the Higher Critics as well as other "enemies of all righteousness" began to attack God's Holy Word; thus filling the minds of many with doubts and suspicion as to the authenticity of God's Word. It is sad to notice how little confidence people have in the Truth, in its claims and authority in our day. The vast majority proceed in ways pleasing to themselves irrespective of what God's Law commands. Want of confidence, belief, obedience and love to the Truth as it is in Jesus shall doubtless incur God's displeasure as sure as Achan's sin grieved the Most High and brought many sufferings upon Israel.

"*No Confidence in the flesh*": The Bible says of the righteous that they have no confidence in the flesh, being brought to see that, "Other foundation can no man lay than that is laid, which is Jesus Christ." (I Cor. iii. 11).

Confidence in His Blood: These Hebrew believers had full confidence in Christ's atoning blood to cleanse them from all manner of corruptions and indwelling sins, which often caused God's people in every age to cry with the Apostle Paul "O, wretched man that I am, who shall deliver me from the body of this death?" (Rom. vii. 24). O! that He would bestow upon us the confidence the Israelites had in Egypt in the blood of the Paschal Lamb sprinkled upon the door posts and lintels of their dwellings. Their confidence was such that they had their shoes on their feet and their staff in their hand ready for their journey out of Egypt. Blessed be His name, they were not disappointed in that the destroying angel passed by immediately He saw the Blood. "When I will see the blood I will pass over you." (Ex. xii. 13).

Confidence in His Atonement: In His Atonement God's people see by faith the love which was in Christ's heart for the redemption of His elect people from eternal misery. All that the Father committed to Christ, He did willingly for their salvation. No one ever heard a complaint from Him. It is in the light of all this that we understand the wonderful

Scripture which says "Greater love hath no man than this, that a man lay down his life for his friends." (John xv. 13). By His atonement Divine Justice was forever satisfied, the law exalted, and death and the grave robbed of their power: "I will ransom them from the power of the grave, I will redeem them from death; O death, I will be thy plagues, O grave, I will be thy destruction." (Hosea xiii. 14).

II. The exhortation relative thereto: "*Cast not away therefore your confidence.*" God does not give His people or Church in this world any grace or gifts with which they can dispense during life's journey. Oh, no, for nothing would please the accuser of the brethren better than that they should dishonour their Creator by casting away their confidence in Him. Hence the solemn warning, "*Cast not away therefore your confidence.*" In the form of a serpent he succeeded in making our first parents commit this heinous sin against which death three-fold was threatened; "for in the day that thou eatest thereof thou shalt surely die." (Gen. ii. 27). Oh, the misery this has brought into the world, and shall bring to men and women in the world to come, unless repentance unto life is bestowed. The person who casts away his confidence in the Bible as "the only rule to direct us," in the worshipping of God privately and publicly and in praying for his own soul's salvation is bound to become a prey to him who is going about like a roaring lion seeking whom he may devour. Indeed, it makes one sad to think and know of the many young men and women who left the Highlands of Scotland for our cities and towns in pursuit of employment, etc., etc., and who evidence by their absence from the means of grace, having no family worship, and their following the ways in which transgressors go that they have no further confidence in what God says in His Holy Word, in His Church in the world, and in what their godly parents taught them with a view to their eternal welfare. That heart must be as hard as flint, who despises, departs from and forsakes such parental admonitions.

In troublesome times: Troublesome times are times when we must continue more and more to place our confidence in God, in His Church, however small and despised, as she was in the days of the Prophet Isaiah when the man of God enquired thus: "Who hath believed our report? and to whom is the arm of the Lord revealed?" (Isaiah liii. 1).

It is obvious from the manner in which Moses addressed Hobab, his father-in-law, that Moses's confidence or faith in God's covenant with his elect Israel was becoming increasingly stronger and stronger, notwithstanding the trials of the wilderness; "We are journeying unto the place of which the Lord said, I will give it to you: come thou with us and we will do the good: for the Lord hath spoken good concerning Israel." (Numbers x. 28). Our beloved Church has come through trials upon trials ever since we have made a stand on the side of Truth in 1893. But, blessed be His Name, we did not cast away our confidence.

We are as confident as ever we were, that we are where Rev. D. MacFarlane, Dingwall; Rev. Donald Macdonald, Shieldaig; Rev. J. S. Sinclair, Glasgow; and Rev. Neil Cameron left us. In this way let us resolve with David in saying: "Though war should rise against me, in this I will be confident." (Psalm xxvii. 3). The Apostle further asserts the readiness of all to backslide, Peter as well as Demas (2 Tim. iv. 10) if

restraining grace as well as saving faith be not vouchsafed. Thousands followed Him for the sake of the loaves and fishes, but the moment He exposulated with them to labour; "not for the meat which perisheth," etc., we learn that many went back. (John vi. 66).

"*Cast not away therefore your confidence.*" He is the unchangeable One with whom nothing is impossible; "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." (Heb. vii. 25). Herod's frown did not cause the Church to cast away or lose confidence in His Almighty power. On the contrary, the Church prayed earnestly for Peter's deliverance although he was under the sentence of death, tied with chains, imprisoned between two soldiers; "and the keepers before the door kept the prison." God hearkened to their cry, while in His righteous indignation He permitted Herod to become a prey of worms. (Acts xii. 23). Let the persecutors of Christ's Cause tremble. Ah! friends, let not the power of darkness cause you cast away your confidence in the doctrine and principles of the Reformation, and in Calvinism which is so much in our day held up to the ridicule by a carnal world. Beware of the person who will suggest and maintain, that any kind of religion will do for eternity, that all denominations are alike; and what does it matter as long as we have the Bible. Believe not the lie, neither "cast away your confidence" but believe that only such as are made willing and obedient shall eat the fruit of the land. The advice which a godly father gave his son when leaving home is applicable here: "Attend that Church which keeps closest to God's Word and makes your tether shortest in sin."

Peter thought his confidence could never be shaken, no, supposing he were to face death for his beloved Saviour, but alas, how sad to read: "Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied them all, saying, I know not what thou sayest." (Matt. xxvi. 69, 70.) God's people feel their need of grace, being in living exercise continually, lest they too cast away their confidence. After sweet tears of repentance, however, Christ bestowed again upon Peter the "joy of his salvation" as the One who is at God's right hand to give repentance unto Israel.

When death visits your family: even then child of God, remember and seek to obey the Holy Spirit's counsel "Cast not therefore away your confidence." Cleave to Him in the hour of distress saying with Job: "Though He slay me, yet will I trust in Him." Like Mary and Martha in the hour of their distress, with their beloved brother dead, and the Master tarrying when they sent for him; all which was sufficient to dishearten them only that the grace of confidence was active "in the day of trouble great." The confidence of the hypocrite would certainly have failed. On the contrary their's stood the test and upon His arrival they welcomed Him with the words: "Lord, if Thou hadst been here my brother had not died." "But I know, even now whatever Thou wilt ask of God, God will give it Thee." Their confidence received "a great recompence of reward" when their beloved brother was restored to life again. Caleb and Joshua as faithful men received "a great recompence of reward," in that they entered in to the land of promise. The Prophet Isaiah was commanded of God to encourage and strengthen His beloved

Ones in a similar way: "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; He will come and save you."

III. What they had need of, "patience." At the outset, the people of God are not so conscious of their need of this grace of "patience" as of other graces; because in this their first love to Christ they find unspeakable pleasure of being in the company of God's people, praying meditating, and singing God's Praise; not realising that there is a "howling wilderness" before them. The Apostle here affirms that the Lord knows His people's peculiar needs along with all the trials and afflictions they shall be confronted with during their sojourn here; but such is His love and tender compassion for them that He speaks not so much of the trials as of grace to help in time of need, "ye have need of patience." He told the Church (in the Acts of the Apostles) that it was through much tribulation they would enter into the Kingdom of God.

Patience to run the race: In the 12th chapter of this Epistle, Paul reminded the Church of her being compassed about with so great a cloud of witnesses, and, therefore, to run with patience the race set before her. This vale of tears is the place to test our patience. By patience is not meant one single grace, but all the graces in living exercise in the soul of the believer, we believe. In running a race there must not be any relaxing if we are to receive the reward. Doubtless there shall be rough roads, storms, and tempests, but holy patience and confidence in the Captain of their Salvation, who opened a way in the Red Sea, will enable His people to surmount and be more than conquerors through Him that loved them.

"Patience," because of furnaces of afflictions ahead: Both Prophets and Apostles had need of patience, and, indeed, every chapter of God's Word bears testimony to the abundant grace or patience bestowed upon them in every hour of need. "Abraham was tried." O, Abraham's need of patience the day God commanded him to offer his darling Isaac for a burnt offering; to bind him to the Altar, and to take the knife to slay him. Patience did her perfect work in the hour of trouble great when the heavens bore testimony to Abraham's love to God, saying: "For now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." (Gen. xxii. 12). Job, who was the most patient man, was also severely tried, but when the trials were ended "he came forth as gold." The book of Job was indeed the balm of Gilead to many of God's dear people in their afflictions. There are some yet in our midst who heard the honourable servant of Christ, The Rev. Neil Cameron, Glasgow, relate an experience he had when a man spat in his face. "My reason for being so patient with him for doing so was that I remembered that they also spat in my Saviour's face," he said. It is indeed a mark of grace upon you that you feel your need of patience to endure all things for Him who "endured such contradiction of sinners against Himself lest ye be wearied and faint in your minds." (Heb. xii. 3). "Ye have need of patience," because however severe and prolonged your trials, sickness, and temptations may be, remember His were greater. "There is no sorrow like unto my sorrow." (Lam. i. 12). In this way, seek grace to learn of Him "who, when He was reviled, reviled not again,

when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." (1 Peter ii. 23).

IV. Whose will they were to do; "the will of God." Self-willed persons. All by nature prove by their walk and conduct in the world that they are self-pleasers, self-willed and without any desire to do the Will of God. Paradise was promised our first parents upon their doing the Will of God, on the other hand, in doing their own will death three-fold was promised. Notwithstanding the momentousness of the threat, they proceeded to do their own will. Ah, the misery this has brought upon all mankind. It is entirely the Holy Spirit's work to make a willing people in a day of His power. (Ps. cx. 3). Self-willed Herod as well as self-willed Pharaoh, and others learned in the way of judgment that God will punish the children of disobedience. Obedience is better than sacrifice. Those who have tasted that the Lord is gracious seek to do His will, obey His Commandments, and walk humbly with their God. It is futile to conclude that we are doing "the Will of God" merely because we attend a place of worship once or twice a year and participate in the commemoration of Christ's death, while we frequent the dance-hall, the theatres, the gambling-dens, and all other worldly frivolities which alienate men's minds and affections from the ways of holiness; thus failing to yield obedience to His blessed Holy Will.

His Will for both time and eternity: (1) *Time*, day by day, and year by year, we must proceed to do His revealed Will, contending for the faith, and worshipping Him publicly and privately on Sabbath and week-days, whatsoever opposition we may encounter until we accomplish as an hireling our day. (Job xiv. 6). Moses did His Will, then God graciously gave him a view of the land of promise, and further honoured him with a secret sepulchre, so to speak. This shows how precious in the Lord's sight is His saints' death, and the grave wherein they sleep until the blast of the last trumpet, after which they shall rise to a life that shall never end. The Holy Spirit also bears testimony of David, that, "after he had served his own generation by the Will of God, fell on sleep." (Acts xiii. 36). Let us beware, dear friends, because we are easily tired in God's service, and let us give the more earnest heed to the warning Paul gave the Galatians: "And let us not be weary in well doing: for in due season we shall reap, if we faint not." (Gal. vi. 9). In time His people did His will in much weakness and many imperfections. But their efforts were precious in His sight, because of Him who said, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." (John xvii. 4). (2) *Eternity*: Throughout eternity His servants shall continue to serve Him in perfection, holiness, and love. Be of good courage, child of God, who found unspeakable joy and gladness in serving the Lord Jesus Christ on earth, you shall do His will world without end; "And His servants shall serve Him: and they shall see His face and His name shall be in their foreheads." (Rev. xxii. 3, 4).

V. *Promises to be fulfilled*: "that after ye have done the will of God ye might receive the promise." The promises of the Gospel are yea and Amen in Christ Jesus. Nothing can ever happen which can prevent God from being unfaithful to His promises, both to the righteous and to the wicked. To the latter His promises are woeful, especially those which pertain to the eternal world. Outer darkness, the lake of

everlasting burning, the worm which dieth not, with unceasing weeping is what God promises the wicked. The man who hid his talent in the earth (Matt. xxv. 30) as well as the rich man found this to be perfectly true. Unto the righteous, however, God made and accomplished wonderful promises. To Abraham and Sarah He promised a son. To them this seemed impossible now that they were old, "and well stricken in age"; but in God's appointed time Sarah bare Abraham a son. It was when the Disciples obeyed the command, "launch out into the deep and let down your nets for a draught," (Luke v. 4) that "they inclosed a great multitude of fishes: and their nets brake."

Promises which relate to eternity. The promise here spoken of, however, has a direct reference to the great eternity to which we are fast hastening, we believe. "After," relates to the end of their various activities here. In this way, the Apostle seems to suggest; "after" ye have performed those weighty duties; "after" ye have endured hardness, and "after" for my sake and the Gospel's, ye have "forsaken houses, or brothers, or sisters, or father, or mother, or wife, or children or lands," (Matt. xix. 29) then the sure fulfilment of the promises which could never be accomplished here. "After" your sorrows, and "after" your temptations, then a crown of joy and gladness which you shall ever wear: "And the ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isaiah xxxv. 10). At the marriage in Cana of Galilee Christ kept the good wine till the end. You who often fear through manifold temptations, and a sense of your utter unworthiness of being made a partaker of the redemption purchased by Christ, shall before long have the promises of the 45th Psalm fulfilled to you whatever Satan may suggest: "With gladness and rejoicing shall they be brought: they shall enter into the King's palace," (Psalm xlv. 15). Indeed, the promises which relate and shall have their accomplishment in time are unspeakably precious, and indispensable to the Church of God in the world; as David said, "Unless thy law had been my delight, I should have perished in my afflictions." (Psalm cxix. 92). "Ye might receive the promise"; such promises are the Church's golden jewels, but the promises which relate and shall have their fulfilment in Heaven are the Church's diamond jewels, so to speak. "If in this life only we have hope in Christ, we are of all men most miserable." (1 Cor. xv. 19).

And lastly, to His people the promise of promises is their being eternally with Himself where their sun shall no more go down, that is, where they shall never have to cry, "O that I knew where I could find Him." O, how it gladdened the heart of the dying thief Christ's eternal promise, "To-day thou shalt be with me in Paradise." (Luke xxiii. 43). Indeed, let such a promise or promises gladden and elevate the minds of His people, especially those who know and have with them in this tabernacle of clay, marks and signs that their journey here is about ended. To such, the wonderful promise in Revelation vii. 17 is precious beyond words when they get a moment of Christ's presence and a good hope through faith that, "The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

Christian and Hopeful on Conversion.*

THEN Christian began, and said, I will ask you a question. How came you to think at first of doing as you do now?

Hopeful: Do you mean, how I came at first to look after the good of my soul?

Christian: Yes, that is my meaning.

H.: I continued a great while in the delight of these things which were seen and sold at our fair (Vanity Fair); things which I believe now would have, had I continued in them still, drowned me in perdition and destruction.

C.: What things were they?

H.: All the treasures and riches of the world. Also I delighted much in rioting, revelling, drinking, swearing, lying, uncleanness, Sabbath-breaking and what not, that tended to destroy the soul. But I found at last, by hearing and considering of things that are divine, which indeed I heard of you, as also of beloved Faithful that was put to death for his faith and good living in Vanity Fair, that the "end of these things is death," and that "for these things' sake the wrath of God cometh upon the children of disobedience." (Rom. vi. 21-23; Eph. v. 6).

C.: And did you presently fall under the power of this conviction?

H.: No; I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it; but endeavoured, when my mind at first began to be shaken with the Word, to shut mine eyes against the light thereof.

C.: But what was the cause of you carrying of it thus to the first workings of God's blessed Spirit in you?

H.: The causes were—1. I was ignorant that this was the work of God on me. I never thought that by awakenings for sin God at first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loath to leave it. 3. I could not tell how to part with mine old companions, their presence and actions were so desirable unto me. 4. The hours in which conviction came upon me were such troublesome and such heart-affrighting hours that I could not bear; no, not so much as the remembrance of them upon my heart.

C.: Then, as it seems, sometimes you got rid of your trouble?

H.: Yes, verily; but it would come into my mind again, and then I should be as bad, nay, worse than I was before.

C.: Why, what was it that brought your sins to mind again?

H.: Many things; As—1. If I did but meet a good man in the streets; or 2. If I have heard any read in the Bible; or 3. If mine head did begin to ache; or 4. If I were told that some of my neighbours were sick; or 5. If I heard the bell toll for some that were dead; or 6. If I thought of dying myself; or 7. If I heard that sudden death happened to others; 8. But especially when I thought of myself, that I must quickly come to judgment.

C.: And could you at any time, with ease get off the guilt of sin, when by any of these ways it came upon you?

* From "The Pilgrim's Progress."

H.: No. not I; for then they got fast hold of my conscience; and then, if I did but think of going back to sin (though my mind was turned against it), it would be double torment to me.

C.: And how did you then?

H.: I thought I must endeavour to mend my life; or else thought I, I am sure to be damned.

C.: And did you endeavour to mend?

H.: Yes; and fled from not only my sins, but sinful company too; and betook me to religious duties, as praying, reading and weeping for sin, speaking truth to my neighbours, etc. These things I did, with many others, too much here to relate.

C.: And did you think yourself well then?

H.: Yes, for a while; but at the last my trouble came tumbling upon me again, and that over the neck of all my reformations.

C.: How came that about, since you were now reformed?

H.: There were several things brought it upon me, especially such sayings as these: "All our righteousnesses are as filthy rags;" "By the works of the law shall no flesh be justified;" "When ye have done all these things, say, We are unprofitable," (Isa. lxiv. 6; Gal. ii. 16; Luke xvii. 10); with many more such like. From whence I began to reason with myself thus: If *all* my righteousnesses are as filthy rags; If by the deeds of the law *no* man can be justified; and if, when we have done *all*, we are yet unprofitable, then 'tis but folly to think of heaven by the law. I further thought thus: If a man run a hundred pounds into the shopkeepers' debt, and after that shall pay for all that he shall fetch, yet, if his old debt stands still in the book uncrossed, the shopkeeper may sue him for it, and cast him into prison till he shall pay the debt.

C.: Well, and how did you apply this to yourself?

H.: Why, I thought thus with myself: I have, by my sins, run a great way into God's book, and my now reforming will not pay off that score; therefore I should think still under all my present amendments, but how shall I be freed from that damnation that I brought myself in danger of by my former transgressions?

C.: A very good application; but pray go on.

H.: Another thing that hath troubled me ever since my late amendment is, that when I look narrowly into the best of what I do now, I still see sin, new sin, mixing itself with the best of that I do; so that now I am forced to conclude, that notwithstanding my former fond conceits of myself and duties, I have committed sin enough in one day to send me to hell, though my former life had been faultless.

C.: And what did you then?

H.: Do! I could not tell what to do, until I broke my mind to Faithful; for he and I were well acquainted. And he told me, that unless I could obtain the righteousness of a man that never had sinned, neither mine own, nor all the righteousness in the world could save me.

C.: And did you think he spoke true?

H.: Had he told me so when I was pleased and satisfied with mine own amendments, I had called him fool for his pains; but now, since I

see mine own infirmity, and the sin which cleaves to my best performance, I have been forced to be of his opinion.

C.: But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said that he never committed sin?

H.: I must confess the words at first sounded strangely; but after a little more talk and company with him, I had full conviction about it.

C.: And did you ask him what man this was, and how you must be justified by him? (Rom. iv.; Col. 1; Heb. x.; 2 Pet. i).

H.: Yes, and he told me it was the Lord Jesus, that dwelleth on the right hand of the Most High: and thus, said he, you must be justified by Him, even by trusting to what he hath done by himself in the days of His flesh, and suffered when he did hang on the tree. I asked him further, how that man's righteousness could be of such efficacy as to justify another before God. And he told me He was the Mighty God, and did what He did, and died the death also, not for himself, but for me, to whom His doings, and the worthiness of them, should be imputed, if I believed in him.

C.: And what did you do then?

H.: I made my objections against my believing, for that I thought he was not willing to save me.

C.: And what said Faithful to you then?

H.: He bid me go to Him and see. Then I said it was presumption. He said, No; for I was invited to come. (Matt. xi. 28). Then he gave me a book of Jesus' inditing, to encourage me the more freely to come: and he said, concerning that book, that every jot and tittle thereof stood firmer than heaven and earth. (Matt. xxiv. 35). Then I asked him what I must do when I came. And he told me, I must entreat upon my knees (Ps. xc. 6; Jer. xxix. 12, 13; Dan. vi. 10), with all my heart and soul, the Father to reveal Him to me. Then I asked him further, how I must make supplications to Him, and he said, Go, and thou shalt find him upon a mercy seat (Ex. xxv. 22; Lev. xvi. 2; Heb. iv. 16), where He sits all the year long, to give pardon and forgiveness to them that come. I told him that I knew not what to say when I came. And he bid me say to this effect—"God be merciful to me a sinner," and "make me to know and believe in Jesus Christ; for I see that if His righteousness had not been, or I have not faith in that righteousness, I am utterly cast away. Lord, I have heard that thou art a merciful God, and hast ordained that thy Son Jesus Christ should be the Saviour of the world; and moreover that thou art willing to bestow Him upon such a poor sinner as I am (and I am a sinner indeed): Lord, take therefore this opportunity, and magnify Thy grace in the salvation of my soul, through Thy Son Jesus Christ. Amen."

C.: And did you do as you were bidden?

H.: Yes; over, and over, and over again.

C.: And did the Father reveal the Son to you?

H.: No, not at the first, nor second, nor third, nor fourth, nor fifth; no, nor at the sixth time neither.

C.: What did you then?

H.: What! Why, I could not tell what to do.

C.: Had you no thoughts of leaving off praying?

H.: Yes; and a hundred times twice told.

C.: And what was the reason you did not?

H.: I believe that it was true which was told me, to wit, that without the righteousness of this Christ all the world could not save me; and therefore, thought I with myself, if I leave off I die; and I can but die at the throne of grace. And, withal, this came into my mind, "If it tarry, wait for it; because it will surely come, and will not tarry." (Hab. ii. 3). So I continued praying until the Father showed me His Son.

C.: And how was He revealed unto you?

H.: I did not see Him with my bodily eyes, but with the eyes of my understanding (Eph. i. 18, 19); and thus it was: One day I was very sad, I think sadder than at any one time in my life; and this sadness was through a fresh sight of the greatness and vileness of my sins. And as I was then looking for nothing but hell, and the everlasting damnation of my soul, suddenly, as I thought, I saw the Lord Jesus looking down from heaven upon me and saying, "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 30, 31).

But I replied, Lord, I am a great, a very great sinner: and He answered, "My grace is sufficient for thee." Then I said, But, Lord, what is believing? And then I saw from that saying, "He that cometh to Me shall never hunger, and he that believeth in Me shall never thirst" (John vi. 35), that believing and coming was all one; and that he that came—that is, that ran out in his heart and affections after salvation by Christ—he indeed believed in Christ. Then the water stood in my eyes. And I asked further, But, Lord, may such a great sinner as I am be indeed accepted of thee, and be saved by thee? And I heard Him say, "And him that cometh to me I will in no wise cast out" (John vi. 37). Then I said, But how, Lord, must I consider of thee in my coming to thee, that my faith may be placed aright upon thee? Then he said, "Christ Jesus came into the world to save sinners: He is the end of the law for righteousness to every one that believes: He died for our sins and rose again for our justification; He loved us and washed us from our sins in His own blood: He is mediator betwixt God and us: He ever liveth to make intercession for us." (1 Tim. i. 15; Rom. x. 4; Heb. vii. 24, 25). From all which I gathered that I must look for righteousness in His person, and for satisfaction for my sins by His blood; that what He did in obedience to His Father's law, and in submitting to the penalty thereof, was not for Himself, but for him that will accept it for his salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the name, people and ways of Jesus Christ.

C.: This was a revelation of Christ to your soul indeed: but tell me particularly what effect this had upon your spirits.

H.: It made me see that all the world, notwithstanding all the righteousness thereof, is in a state of condemnation: it made me see God the Father, though He be just, can justly justify the coming sinner: it made me greatly ashamed of the vileness of my former life, and

confounded me with the sense of mine own ignorance; for there never came a thought into my heart before now, that showed me so the beauty of Jesus Christ: it made me live a holy life, and long to do something for the honour and glory of the name of the Lord Jesus: yea, I thought that had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

The Conversion of John Morris.

THE following interesting and instructive letter was written by the same author as wrote the article which appeared in last month's issue of the Magazine entitled "Natural Ability and Biblical Truth." In the conversion of John Morris we have an instance where the absolute sovereignty of God in salvation shines most conspicuously. Truly it is not of him that willeth, nor of him that runneth, but of God, that sheweth mercy.

The Vicarage, Wymeswold,
Loughborough,
May 27th, 1878.

My Dear Brother,

It seems very long since we had any correspondence on any subject, but a thing has just happened which I feel you must hear of, and in which, I am sure, you cannot fail to take a great interest. How it has been so long concealed from my own knowledge I know not, but I never heard of it till last week.

Do you remember going with me in the summer of 1860 to the "Wolds," to see some Farmer sort of people, where there was a very deaf old man sitting in a corner, and we both had a conversation with him by turns till we were both exhausted, and he told us to hold our tongues as he had known all we could tell him before we were born? His name was John Morris, then about eighty-four years of age: his two daughters had married men of the name of Hitherly. They were very respected, nice people. But the old deaf man was a real old public-house goer, and used to come toddling down to the village (two and-a-half miles) to spend the day occasionally at the "Rose and Crown," hobnobbing with old Joe Bampton, the landlord.

I never heard any more of poor old John Morris that I can remember, till in May, 1871, I buried him at the age of ninety-five. I regarded him as a poor old reprobate, at last sealed up in deafness against all the means of grace, and never again destined so much as to have one more thought of Heaven or Hell! But in this I was more brutish than any man, and had not the understanding of a man.

For God's thoughts were not my thoughts, nor had I the smallest idea of His grand purpose of eternal love towards that poor old dark soul.

Well—I had this account from his daughter, Mrs. Hitherly, now herself an old woman. She came here from Grimston, where they now live, for a few days last week, and I called to see her and she told me as follows:

About six years after our call he would sometimes say in a sort of pensive manner, "be born again—didn't Mr. Walker and that gentleman

say I must be born again? Didn't that gentleman say I must pray to have my heart broken to shivers?" You remember *you* said this to him as a parting word before we left the house. She said she was surprised to hear him refer to it in that inquiring way, for she was afraid at the time we were there he would have broken out and ordered us out of his house. So she was astonished at his remembering our very words.

The next thing was—her boy, then about ten years of age, said to her, "Mother, I'm sure Grandfather will go to Heaven, for he prays all night." Still she thought it must be a mistake, till she herself constantly overheard him saying: "born again! Why, *I'm* born again; it is as the gentleman said, 'except a man be born again he cannot see,' no he cannot *see*, (laying great stress on *see*) 'the Kingdom of God'."

Then many scriptures used to come to his mind, which is the more remarkable as he never could read, and he would turn them into prayer or praise. His favourite passage was, "Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy; for *all nations* shall come and worship before Thee." He used to lay great stress on "all nations," and would say sometimes, "I wish I was a young man, I would go to all nations and tell them what the Lord has done for my soul." Then he would at times break out and say, "I have found out now that for the biggest sinner there is a bigger Saviour. I am a great sinner—I have been a sinner all my life long. I am the *biggest sinner*—yet I have a *bigger Saviour*." He was very diligent on Saturdays to pray for ministers—he would always mention both of *us* by name, and say—all others who preached Christ. On Sabbath mornings again he would pray for ministers, then for hearers, then for those who *cannot* go to worship, and then for those who *will not* go to worship. He would add sometimes that he was once one who *would not* go. There was a public house, "The Durham Ox," on the forty acre at Six-hills, where, in his days of darkness, he had spent many an evening and night. Now, he *never* went there.

Still his daughter had doubts of his conversion and fancied he had picked up religious expressions from somebody or other when he could hear, and now that he was old they came to his memory. She *could not* believe so great a miracle had been wrought, as that his hard, dark, old wicked heart had *really* been changed. But one fine day they drove over from Grimston to spend the day at "The Durham Ox" with Mrs. Biddles, who was the landlady and a friend of theirs. Now she saw the reality of the change—instead of taking his accustomed seat on the ale-bench and drinking as long as they would treat him, he smiled when they offered him any drink and said, "Thank you, I will have a cup of tea presently"; then he would look very kindly at them and say, "God bless you; I hope He will bless *you* as He has me." To his daughter he said: "Betsy, don't leave me in the tap-room, I will go into the parlour and have tea with you"; and then in a very low voice, so as not to hurt Mrs. Biddles' feelings, he added, "I can't bear to *see* that seat where I used to sit, I hate the very look of it, don't let me see it." This was when he was about ninety-one. He lived four years after this. His constant ejaculation was, "I want to go home—I want to go home." Then he would add very humbly, "Lord, I know I must wait Thy time, and I am

sure that will be a good time." Thus he lived a new man for about five years, being truly born again when he was old, actually ninety years of age.

His death was as might have been expected—he was quite blind for the last two years. He called his daughter to know what o'clock it was, and being told about 9 a.m., he said, "I shan't be long now—I have had such a vision, unspeakable, I can't tell you—unspeakable; but they will soon be here again for me." Then he continued very dozing for about six hours, and at 3 he said, "Betsy, they have come again for me—I am going home." He never spoke again, but smiled and sighed gently and then never moved again.

Thus ended in hope of eternal life a man, who till the age of ninety was as hardened a sinner as any in the "Wolds"! Surely we must say "Grace, grace unto it."

I thought you ought to hear this case; you were, humanly speaking, the instrument God used to strike the spark in his flinty heart, and though all seemed lost for six years, yet at last at the age of ninety he was "Brought forth" as a new-born son of Zion, desiring the sincere milk of the word. Fancy their never once telling me! I would have walked barefoot to Grimston (about seven miles) to have seen him. And fancy their never mentioning it till now, when he has been in heaven seven years—yet so it was!

Best love to you all.

Yours most affectionately,

ROBERT WALKER.

The Rev. J. S. Serjeant.

The Rev. Dr. Angus MacIntosh of Tain.

By the late REV. ANGUS MACGILLIVRAY of Dairsie.

THE justly-renowned Rev. Dr. Kennedy of Dingwall said about the Rev. Dr. C. C. MacIntosh of Tain and Dumoon that he was the most outstanding Christian for true piety and practical godliness he had the privilege of meeting on life's journey. The following description of the Rev. C. C. MacIntosh's worthy father, from the pen of the late Rev. Angus MacGillivray of Dairsie will, no doubt, appeal to the readers of the magazine:—

Rev. Dr. Angus MacIntosh was born in the parish of Moy in Inverness-shire. He was the child of godly parents, and he told me an incident in his early history which made an everlasting impression on him. When he was sixteen years old his father assembled a few Christian friends, and after spending a part of the day in devotional exercises he addressed his son as follows:—"When you were an infant I cast you on God's covenant, and took its seal for you. You have now come to years when you are able to think and act for yourself, and I now remind you that God's vows are on you; that, as a baptized person, you have a special interest in the covenant, and that you are specially bound to give yourself to Christ, to receive Him as your own Saviour, and live to His glory." Dr. MacIntosh told me that the impression made on him that

day was never wholly effaced. Having been called to study for the ministry, he attended the University at King's College, Aberdeen, and whilst there he enjoyed the friendship of Sir James Mackintosh and Robert Hall. His first charge was the Gaelic Church in Glasgow, and at this early stage of it his ministry was eminently blessed. Mr. Neil MacBride, under whose ministry the awakening took place in Arran, was at that time his constant and earnest hearer. After being four years in Glasgow, he was transferred to Tain, in Ross-shire, and from that time till his death he was the great preacher of the North. There were at that time many eminent Christians in Ross and Sutherland, and they at once recognised in Mr. MacIntosh the "master in Israel." After Hugh MacKenzie had heard him a few times, his minister Mr. Rainy, asked him what he thought of the young man who had come to Tain. His answer was—"The great Ross-shire ministers now gone had each his own characteristic excellency. Mr. MacPhail's preaching was experimental, Mr. Fraser was the systematic divine, and Mr. Porteous was the expounder of Scripture, and my belief is that Mr. MacIntosh combines the excellences of all the three."

Let me attempt to describe him as I have seen him on a 'Communion Sabbath at the tent. When it was known that he was to assist thousands came from great distances, and it almost always happened that he presided on the Lord's Day, the tables being, of course, in the open air. He was a man six feet high; his dark brown eye was keen and piercing, and all his movements in the pulpit were beautifully graceful and suited to the subject. It was not art—it was nature, and yet you could not detect an awkward movement or what could be called a peculiarity. He enters the tent, and after praise he offers up a short, solemn, moving prayer. You feel that, with the deepest reverence, the man is speaking to God; every petition is like a bolt shot up to Heaven. He reads his text, and for a time he is calm, with little action, and his deep-toned, melodious voice is, without the least effort on his part, heard by the most distant of eight or ten thousand people. He begins by expounding his text; his exposition is lucid and striking; and he shows you the great doctrines revealed in the text, and the great lessons taught in it. He has thus laid a deep foundation for what is to follow; he has brought out the mind and will of God in the text—the whole addressed to the understanding; and now his application commences, his eye kindles, and his voice, though not the least strained, is louder. Your attention is now thoroughly rivetted; your feeling is, that man thoroughly believes what he says. His very countenance shows this. At one time you see deep awful compassion—a cloud on his countenance; at another the sun breaks through the clouds, and there is a beautiful smile. The sermon is finished, and he comes to the fencing, and after a few solemn truths addressed to the worldly professor, he comes to deal with God's children, calling them to their Master's table. He speaks, indeed, to those of the highest attainments, showing that he knows their experience, but he is especially careful to deal tenderly with the "bruised reed and the smoking flax."

He has great dramatic power; in his fine pure Gaelic he puts questions, and makes his hearers, so to speak, answer them, varying the tone of his voice as the subject varies. He follows the perplexed enquirer through all his wanderings; he comes down to the first breathings of the divine

life in the soul, and he encourages the weakest to come, with all his darkness and perplexity, to meet Christ at His Table. Experienced Christians, in comparing him with other ministers, were wont to say—"No doubt they preach the Gospel, and preach it powerfully, but Dr. MacIntosh is the tender nurse—he knows how to handle the child." I recollect a striking example of this. He was to preach Gaelic on the Lord's Day at a Communion in his neighbourhood. On Saturday a very worthy but, in this case, not very judicious man preached a hard scourging sermon from the words "He that eateth and drinketh unworthily, eateth and drinketh judgment to himself." There can be no doubt that he pushed the thing too far, for the feeling among good people assembled from all quarters was that if they were to be guided by what they had heard they could not communicate next day.

Dr. MacIntosh presided on Sabbath; he had not heard the Saturday sermon, but if I ever saw the meekness and tenderness of Christ I saw it on that day's fencing, and the result was, as many of the people told me, one of the most comfortable sacraments they had enjoyed for years. In fact he had no sympathy with a system one sometimes met with—I mean the making a righteousness of keeping away from the Communion Table. I was present on one occasion when the communicants were rather stiff in coming to the table. He stood up in the tent and said—"I never could reckon it an evidence of grace to be slow in coming to the Lord's Table. Whatever be the true believer's doubts and fears and discouragements he will at once come with them all to the Lord's Table rather than displease or dishonour the Lord of the Table." It was like a shock of electricity—the table was filled in half-a-minute. His table services were generally short, there was no sermonizing in them; they were addressed directly to the communicants, or rather to the individual believer, and their object always was to bring Christ and the believer face to face, and, if I may so speak, to carry on the fellowship between them. As the number of tables was often great there was rarely an evening sermon.

Dr. MacIntosh generally concluded with an address. And it was here that he put forth his whole power and specially shone. These addresses were about the most striking things I ever listened to. After saying a few pithy words to the communicants as to their privileges and duties, he turned to the thousands of the young and thoughtless before him, and he spoke to them with a power and an unction and an authority which made the most careless listen. It was as if he said I am God's servant, and I have a message from God to you. In telling sinners of their danger he spoke as one who saw it vividly; his fine eye was frequently filled with tears, and his voice and manner made us feel as if thunder were rolling over our head. This was followed up by holding forth Christ as the living, present, all-gracious Saviour, and by the most melting appeals to the worst and the vilest to come to him *even now*, with all their sins, that they might *even now* be saved. He seemed unwilling to part with them till they fled for refuge to Christ, and, with a thorough knowledge of their own language and phrases, he plied them with illustrations and arguments. He appeared to be realizing the unseen world—indeed, he said to me on one occasion that these were at times his happiest hours on earth. "I have," said he,

“been frequently breathing the air of Heaven whilst proclaiming to sinners Christ’s fullness and love, and beseeching the worst of them to come to Him for salvation.”

His ministry was eminently blessed in his own parish, but in no part of the work did his Master more own him than he did in these addresses on Communion Sabbaths. Giving me some directions at the commencement of my ministry, one of them was—“Never dismiss the people on the evening of a Communion Sabbath without addressing the careless and godless, preaching Christ to them, and beseeching the chief of sinners to flee to Him for refuge. Their minds are then in a peculiar state, the scene they have witnessed has for the time softened and impressed them, and Christ’s ambassador should take advantage of this.” And he then told me that for many years after he came to Ross-shire he had frequent opportunities of giving such addresses to immense congregations, that almost invariably after such seasons persons from other parishes—sometimes as many as ten or twelve—came to consult him about their souls, and that he generally found it was the evening address that made the impression. About two years before his death, he had a dangerous attack of illness, and he himself and others thought it was the last messenger.

I had the privilege of being constantly at his bedside, and the scene was unspeakably solemn and instructive. An old friend and brother minister, Mr. Forbes of Tarbet, came to see him, and I heard the following conversation pass between them:—“How are you, sir?” “I am very weak—as weak as an infant.” “I trust that though the outward man decayeth, the inward man is renewed day by day?” “I have no doubt about that; I know Whom I have believed, and I am persuaded that He is able to keep that which I have committed to Him against that day.” Mr. Forbes said with tears, and yet with a smile—“There is many a poor Christian in Ross-shire who would cheerfully take your sick-bed to be able to speak as you do.” He answered with deep solemnity—“I should now be the most miserable wretch on earth unless I could speak as I have done.” Whilst some of us were turning him in bed he thanked us, and expressed regret for the trouble he was giving us, and then he said—“My kind friends would, if they could, construct a bridge to take me over Jordan; but oh, with what contempt I can look at everything else when I but get a glimpse of the finished work of Christ.” After there was some hope of recovery another old minister, a cousin of his own, said, “I do trust God will still restore you to us in answer to the many prayers of His people.” His answer was:—“I have no will in the matter. There have been seasons in my life when I have had a sinful impatience to die, and I have at other times had a sinful unwillingness to die, but He has enabled me now to put a blank bill into His hand.”

God did restore him, and he preached again for about two years; and he had promised to engage once more, God willing, in the work he loved, to preach at a neighbouring sacrament, and to preach at the tent. But his work was done; ere the time arrived the hand of death had struck him, and amid sorrow deeper and more widespread than ever I saw in the North for any other death the grave closed on Dr. Angus MacIntosh of Tain.

The late Miss Mary Morrison, Ness.

Miss Mary Morrison, Skigersta, Ness, passed to her eternal rest, we fully believe, on the 10th October, 1951, at the age of 71 years. For the period of nearly forty years she was a member in full communion in the Ness congregation, adorning her profession by a life which was a sweet savour of Christ.

Mary Morrison was one who had a deep consciousness of the plague of her own heart. With James Guthrie, who suffered martyrdom in Edinburgh in 1661, she could say, "My corruptions have been many and strong; they have made me to be in all things a sinner, yes, even in following my duty. Therefore, righteousness of mine own I have none." To be found in Christ as her wisdom, righteousness, sanctification and redemption was her soul's desire. The late James Finlayson, Ness, speaking at one time to the Question in North Tolsta, gave as a mark of grace that it was a life-work in the case of the true believer to make sure that what he had would stand him for eternity. A Mrs. Graham, a woman eminent for godliness in her day in Tolsta, used to relate afterwards how much she was strengthened and encouraged in hearing this mark from such a worthy as James Finlayson. On another occasion he gave as a mark of growing in grace, as one becoming more and more a worm in one's own estimation. These two marks were evident in Mary's profession, but of her it could be said in some measure as of Moses of old, her face shone and she wist it not. The Rev. Finlay Cook, who was the first gospel minister in Ness, said that in his day of professing, Christians were as gold, that in the following generation they would be as silver, in the third as copper, and in the fourth hardly distinguishable from the world. Mary, although in the fourth generation, in which it is to be feared that the making of a profession is more of a fashion than a reality, was what she was by the grace of God. In walk and conversation she was separated from the fashionable profession of the day with its self-complacent assurance which was never the fruit of a living faith. Mary was of the Lord's afflicted and poor ones who are emptied from vessel to vessel. This she proved by her diligence to be in the means of grace on Sabbath and week-day, and in her love for the Cause of Christ. To this end she was a loyal Free Presbyterian, steadfast and unmoved in her allegiance. It was under a sermon preached on the words, "O, my dove, thou art in the clefts of the rock," etc. (Songs ii. 15), that she was pierced by the arrow of conviction. Some time thereafter her bonds were loosed and her soul brought into the banqueting house of gospel liberty under a sermon preached at the time of the Stornoway communion by the late Rev. Alex. MacRae, then of Portree. Although ministers left the Church, Mary did not approve of the step they took, as she did not believe that their leaving was of the Lord. The Free Presbyterian Church has had to suffer of late years opprobrium and bitter opposition in connection with the separation of some from the Church in 1938. How Mary Morrison, had she been alive to-day, would rejoice in the vindication of the Synod's procedure in the Inverness Manse case. The Lord President of the Court of Session upheld the Church's

view of the late Rev. E. MacQueen's Protest, and declared that his Protest "was plainly a deliberate act firmly insisted upon in face of warning." Lord Cooper also declared that nothing the Synod "had done or left undone in relation to the Protest of 1938 or its sequels involved on their part any departure or defection from the defined constitution and standards of the Free Presbyterian Church of Scotland." From this long drawn-out conflict of strife of tongues and pens of calumny the Church has emerged favourably under the good hand of her God.

An event which greatly cheered Mary Morrison was the gracious change which took place in her mother's life at the advanced age of 80 years. Mrs. Donald Morrison carried to the end her tall and upright figure with a native dignity. A good mother and a good neighbour, noted for her generosity, she was, although circumspect in life, a stranger to grace and to God. It was some time after she had been confined to her house on account of the infirmities of old age, and unable to attend the means of grace, that she came under soul concern. One night she awoke Mary and said, "Did you hear the voice that spoke to me?" "No," said Mary, "what voice did you hear?" "I heard a voice saying, 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.' " Mrs. Morrison's soul that had slept for four score years in the grave of spiritual death was now awakened. Under a sense of her sinnership and weighed down in soul by the spirit of bondage she took to her bed, which she kept for about six weeks. The nature of her complaint was only known to a few. It was while worship was being held at her bedside that deliverance came through the words, "The blood of Jesus Christ, God's Son cleanseth us from all sin." Soon afterwards she got up rejoicing in the God of her salvation. "I am comparing myself," she used to say to those who used to visit her, "to the man who had his abode among the tombs, and after the devils were cast out of him was found sitting at the feet of Jesus, clothed and in his right mind. Although they should beat me with sticks I couldn't rise out of bed, but when deliverance came no one would need to ask me to get up." She lived for a number of years after this, clearly evidencing the reality of the change wrought in her soul.

About four years ago Mary was advised to attend hospital in Glasgow when she had an operation for a serious complaint. In hospital she was favoured in soul, but often after returning home she would question whether it was the right thing she had or not. The words of Newton's hymn, "'Tis a point I long to know (Oft it causes anxious thought). Do I love the Lord or no? Am I His, or am I not?" gave expression to her state of mind. She made a good recovery from her operation, and until within a few weeks of her end she was able to be in the public means of grace. Last May, although far from strong, she travelled to Uig to attend the opening of the Uig church. Her delight was to seek the advancement of the Cause of Christ. She suffered much towards the end, her old trouble having become active. The opening words of Psalm cxii., "I joy'd when to the house of God, Go up they said to me" were applied, she confessed, with comfort and strength to her soul. These words, we believe, were her

staff and her stay in the valley of the shadow of death, until her soul entered the house not made with hands eternal in the heavens.

To her sorrowing sisters, and to her niece, Mrs. MacRitchie, who devotedly nursed her, our sincere sympathy is extended. May they, too, hear the voice which one loved by them heard and followed, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. v. 14.—*W. M.*

Aonadh ri Criosd.

Leis an Urr. IAIN MAC A' CHOMBAICHI, D.D., Lite.

(*Air a leantuinn bho t.d. 24.*)

3. Tha e air a shamhlachadh anns na Sgriobtuire an leis an aonach a tha eadar fear agus bean. Mar so tha'n t-Abstol ag ràdh, "Air an aobhar sin, mo bhràithrean, tha sibhse mar an ceudna marbh do'n lagh tre chorp Chrìosd: ionnus gu'm bitheadh sibh posda ri fear eile, eadhon ris-san a thogadh bho na mairbh, chum gu'n tugamaid toradh a mach do Dhia." Rom. vii., 4. "Òir is e am fear ceann na mnàtha, eadhon mar is e Criosd seann na h-eaglais: agus is esan Slànuighear a chuirp." Ephes. v. 23. Mar nach eil am fear agus a bhean tuilleadh na'n dithis, ach na'n aon fheoil, do bhrìgh an cùmhnant' pòsaidh, mar sin tha'n Tighearn Iosa agus a shluagh creidmheach na'n aon Spiorad.

4. Tha e air a choimeas ri aonadh dà mhìr fiodha a tha air an tàthadh ri cheile le glaoth. An neach 'a tha air a cheangal, na mar a tha'm focal 's a cheud chanan a ciallachadh, air a ghlaodhadh ris an Tighearn, is aon spiorad, ach a thàthadh le glaoth. "O 'm bheil," a deir Pòl, "an corp uile, air a cheangal gu ceart, agus air a dhlùthachadh tre an ni sin a tha gach alt a toirt uaith, a reir oibreachadh eifeachdaich ann an tomhas gach buill, a faghail fàs cuirp, chum a thogail fein suas ann an gràdh." (Eph. iv. 16.)

5. Tha e air a shamhlachadh a mach leis an aonadh a tha eadar an ceann agus na buill nns a chorp nàdurra. "Agus is e ceann a chuirp eadhon na h-eaglais." (Col. i. 18.) "Ach a labhairt na firinn ann an gràdh, gu'm fàs sinn suas anns na h-uile nithean thuig-san, is e an ceann eadhon Criosd." (Eph. iv. 15.) Mar a tha'n ceann agus na buill air an ceangal air a leithid de dhoigh 's gu bheil iad a tighinn gu bhì na'n aon chorp nàdurra, mar sin tha Criosd agus na creidmheach air an aonadh cho dlùth 's gu'm bheil iad a tighinn gu bhì na'n aon chorp diomhair, anns am bheil esan na chean agus iadsan 'n a'm buill. Mar a tha aon spiorad, na anam, a beothachadh araon ceann agus buill a chuirp nàdurra, mar sin is e aon spiorad a tha beothachadh na beatha, araon do'n Cheann agus do bhuill a chuirp dhiomhair so. 'S e so an samhladh is iomlaine air aonadh ri Criosd a tha ri fhaotainn anns an Sgriobtur.

Ged a tha'n diomhaireachd mhór so air a samhlachadh a mach leis na h-eadar-dhealachaidh aonaidh so, gidheadh cha'n urrainn aon aca, na iad uile còmhladh, nàdur an aonaidh so a chur an ceill gu h-iomlan. Cha'n urrain an t-aonadh eadar a bhunait agus an togail a dheanamh; oir cha'n urrain gach clach anns an togail a bhi uile dlùth do'n cheann; ach tha gach creidmheach co-ionnan ann an Sion. Cha'n urrain an t-aonadh eadar am freumh agus na meanglain gu coimhlionta a shamhlachadh a mach, oir gabhaidh an t-aonadh sin gu furasd' a bhi air a bhriseadh, ach cha ghabh an aon so bhi air a bhriseadh. Cha mho ni an t-aonadh eadar fear agus bean e, oir bithidh esan air a bhriseadh aig a bhàs, agus faodaidh an dara h-aon a bhi beo gu'n an ceangal is lugha ris an aon eile; ach tha so a seasamh an dearbhaidh an aghaidh a bhàis agus na h-uaign. Cha dean an t-aonadh a tha eadar nithean a tha air an glaothadh ri cheile a chèis. Tha'n t-aonadh so gu dearbh dlùth, ach tha'n t-aonadh eadar Iosa agus an creidmheach, beo, cho math ri bhi dlùth. Ni mo is urrain an t-aonadh eadar ceann agus buill a chuirp nàdurra a dheanamh, oir anns an aonadh so cha'n eil gach ball co-ionnan dlùth do'n cheann, am feadh 's a tha 's an aonadh dhiomhair so gach ball dlùth do Iosa.

(R'a leantuinn.)

Notes and Comments.

The Pope's Latest Official Pronouncement on the Sabbath.

According to the Romanist organ "*The Tablet*," of 17th November, 1951:—"Pope Pius XII received last week-end a hundred sporting correspondents of the newspapers from thirteen European countries who had been meeting in Rome. He said—"The Church understands perfectly the need for a city man to go out on Sunday for sport. Also, the Church smiles with pleasure at the sight of the family, parents and children, going out together for their recreation and their pleasure in the open air of the good God. The Church does not forbid Sunday sport, but rather does she consider it with benevolence, on condition that there remains the regard for Sunday as the day of the Lord, and the day for bodily and spiritual relaxation.'"

"The Catholic Times" (16th November, 1951) states:—"The Pope's remarks were made to Catholic sports writers, of whom there are a number attached to British papers. Among the outstanding ones may be mentioned Bernard Joy, whose name flies through London streets on "*The Star*" vans; and Frank Butler, famous as a boxing commentator. In Scotland, William Brogan, brother of the famous Colm Brogan, is a "*Daily Express*" expert."

Thus papists everywhere are feverishly active in promoting the sport—and pleasure madness of this lawless generation, while some nominal Protestants, whose indiscriminate charity runs riot, do not like the Pope described as "The man of sin and son of perdition."—J. P. MacQueen.

"Our Lady of Fatima."

In the November issue of the "Gospel Witness and Protestant Advocate," a Canadian periodical, there is a description of certain Roman Catholic processions in the Province of Ontario which remind one of the Dark Ages.

The centre of interest in these processions appears to have been a large wooden image called the "Statue of Our Lady of Fatima." By the superstitious dupes making up the procession this image is believed to be a representation of the Mother of Jesus, alleged to have appeared at a place called Fatima. This image was evidently regarded with the utmost veneration by the large numbers of people attending the procession. With great ceremony it was carried into the Roman Catholic Church of St. John's, Glenelg, where it was enshrined and crowned by the pastor of the congregation. A series of devotional exercises followed, including the celebration of Mass, at which a large number of the followers received the Sacraments of Penance (whatever that may mean) and Holy Communion. The Roman Catholic authorities arranged that the statue should continue to play its part as a money raising scheme in the various districts of Ontario over a period of some months and it appears that scenes of great religious fervour have accompanied its progress from place to place.

To account for such superstitious imbecility there can be only one satisfactory explanation—"God shall send them strong delusion, that they should believe a lie." How awful!

Although in many respects we have no cause for complacency in Scotland to-day, yet in comparison with those countries where such scenes as those are a common feature of everyday life, what cause for thankfulness to the Lord we have. Let us recall with deep gratitude our indebtedness to Reformation times for the Protestant heritage we have inherited; preserved for us in its purity by the blood and suffering of our Covenanting forefathers. May it be given to us Free Presbyterians to prize highly the outward form of Scriptural worship which we adhere to, seeking earnestly that by the blessing of God the simple Gospel of a Crucified Saviour become the power of God unto salvation to us. That is no delusion!

Church Notes.**Communions.**

June—First Sabbath, Tarbert, Applecross and Coigach; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Inverness and Gairloch. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashaddar and Daviot; fourth, Bracadale, North Uist and Plockton; fifth, Achmore and Thurso. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Stornoway and Vatten.

Corrections regarding any Communion dates should be sent at once to the Editor.

Acknowledgment of Donations.

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

Sustentation Fund.—Friends, U.S.A., £10; Mrs. McL., Dingwall, o/a Lochbroom, per Rev. D. N. McLeod, £8; “A. M.,” Glasgow, £3 10/-; Mr. J. McD., North Blochairn, Milngavie, £3 13/-; Mrs. A. B., 13 Selkirk Street, Hamilton, £1 14/-; F.P., Sydney, o/a London Congregation, £3; F.P., Sydney, o/a Inverness Congregation, £2; F.P., Sydney, o/a Halkirk Congregation, £2; F.P., Sydney, o/a Dornoch Congregation, £2; “M.M.C.,” Uig postmark, £5.

Home Mission Fund.—Friends, U.S.A., £10; Mr. and Mrs. G. M., Maropiu, New Zealand, £5; “A. M.,” Glasgow, £3 10/-; Mr. E. M., Carrigrich, Tarbert, £1.

Aged and Infirm Ministers’ and Widows’ and Orphans’ Fund.—Friends, U.S.A., £5.

College Fund.—A Friend, Vancouver, per Rev. J. P. Macqueen, £2.

Dominions and Colonial Missions.—Friends, U.S.A., £5.

Organisation Fund.—Friends, U.S.A., £5.

Jewish and Foreign Missions.—Friends, U.S.A., £10; Mr. and Mrs. G. M., Maropiu, New Zealand, £5; “A. M.,” Glasgow, £3; Miss A. McL., Glasgow, o/a Lochbroom Congregation, per Rev. D. N. McLeod, £3; Mrs. M. Crichton, Parry Sound, Ontario, per Rev. N. Caswell, The Manse, 11/-; Mrs. McD., Moyle Park, Glenelg, £1; Mr. A. G., 102 Rosebery Road, Middlesbrough, 10/-; Miss J. M. Kirkton, Glenelg, o/a Mission Lorry, 10/-; A Friend, Vancouver, per Rev. J. P. Macqueen, £2; Miss E. R., Swordale Hospital, Bonar Bridge, per Wm. Lobban, 15/-.

Magazine Free Distribution Fund.—Mr. and Mrs. G. M., Maropiu, New Zealand, £5; Friends, U.S.A., £2 17/6; Mrs. J. White, Stevenston, Ayrshire, 4/-; Mrs. B. Finlayson, Ardhyslaig, 4/-; Mrs. MacKintosh, 2 Pretoria Terrace, Inverness, 10/-; Miss M. Campbell, Craigton, Bonar Bridge, 7/-; Mr. D. J. Mackay, 18 Tulloch Road, Bonar Bridge, 12/-; Mr. A. Macaskill, Ardgay, 12/-; Mr. R. Macaskill, Ardgay, per Mr. Wm. Lobban, 15/-; Mr. A. McLeod, Duart Nedd, Drumbeg, 5/-; Mr. L. Ross, Badcall, Scourie, 4/-; A. McL., Glasgow, 5/-; Mr. James Campbell, Riverbank, Inverness, 10/-; Mr. Wm. MacKenzie, 5 Drummond Circus, Inverness, 10/-.

The following lists sent in for publication:—

Applecross Church Repairs Fund.—Mr. Colin Gillies, Treasurer, acknowledges with grateful thanks a donation of £1 from A Friend, Harris, per Rev. J. A. Macdonald; also £5 o/a Sustentation Fund and £2 o/a Foreign Missions from a friend of the Congregation from home.

Daviot, Stratherrick and Tomatin Manse Fund.—Miss I. M. Cameron, Farr, Daviot, acknowledges with sincere thanks a donation of £1 from A. McL., Glasgow, per Mr. J. Grant.

Dornoch Church Building Fund.—Rev. F. McLeod acknowledges with grateful thanks the following donations:—Mr. J. G., Ayrshire, £10; Mr. W. M. S., Halkirk, £5; Sojourner, Lochcarron, £1; Mr. and Mrs. M., Muir-of-Ord, £5; Miss M., Fearn, £1; Mr. J. M., Fearn, £1; Miss S., Bonar, £1; Mrs. L., Tain, £1; Mrs. M., Tain, £1; Mr. R., Tain, £1; Mrs. M., Glenelg, £1; Mrs. M., Lochcarron, £1; A Friend, Ardgay, £1; Gift from Friend, Winnipeg, £4; A Friend, Helensburgh, £1; D. and A. F., Callakill, £4; Mr. M., Dornoch, £5; A. M., Drumbeg, £2; Mr. J. C., Wembley, £4; A Friend, Tomatin, £5, per Mr. J. Grant; A Friend, in loving memory of David Ross, £3, per Mr. J. Grant; London postmark, £1 10/-, also £1 10/- o/a Foreign Missions.

Edinburgh Manse Purchase Fund.—The Hon. Treasurer, Mr. Hugh MacDougall, S.S.C., 15 Gloucester Place, Edinburgh, has pleasure in acknowledging the following contributions to the Fund:—Friend, Edinburgh, per Mr. James Mackay, £6; Friend, Edinburgh, per Mr. P. Anderson, £1.

Glendale Congregation.—Mr. A. McLean, Treasurer, thankfully acknowledges a donation of 13/- from Wellwisher, o/a Sustentation Fund, per Rev. J. Colquhoun.

Greenock Congregation.—Mr. A. Y. Cameron, Treasurer, acknowledges with grateful thanks a donation of £100 for Congregational purposes from an Adherent, Greenock Congregation; also £18 from Mr. T. M., Sask, Canada, o/a Foreign Missions Fund.

Ness Manse Purchase Fund.—Mr. D. Mackay, Treasurer, 72 Cross, Skigersta Road, acknowledges with sincere thanks the following donations:—Mrs. McS., Connel Ferry, £1 5/-; Sojourner, Lochcarron, £1; Mr. D. M., Fernbank, Lochcarron, £1; Mr. M. McL., 116 Edgemoor, £1; Friend, North Strome, Lochcarron, £2; A Friend, Eoropie, £1; Mr. and Mrs. J. S., 29 Matheson Road, Stornoway, £1; Mr. J. S., junior, 29 Matheson Road, Stornoway, £1; Friend, Dell, Ness, £1; Miss A. McL., 26 Valtos, Uig, £1; Mr. and Mrs. R. McK., 1 Marybank, Stornoway, £1; Anonymous, £1. The following from Glasgow Friends, per Miss Macdonald, Collector:—C. McL., £3 10/-; M. McD., £3; Mrs. M. McA., £1; E. McD., £2; Mrs. A. M., £1; C. McD., £1; K. A. M., £2; J. McI., £1; P. A. M., £1 10/-; C. M. M., £2; Mrs. E. C., £1; Mr. and Mrs. J. McP., £2; Mrs. D. McL., £2; M. M., £3; A. McK., £1; D. McD., £1.

Seilabost Congregation, Harris.—Mr. A. McCuish, Treasurer, acknowledges with grateful thanks a donation of £1 from two Wellwishers for Congregational Funds, per Mr. Rod. Mackenzie.

St. Jude's South African Clothing Fund.—The Treasurer acknowledges with grateful thanks £1 from "A Glasgow Friend," per Mrs. Matheson; M. M., Edinburgh, per Mrs. Matheson, £2; Clothing from Oban Congregation.