

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.*

C O N T E N T S

	page
Synod Sermon	97
A Meditation	104
The Scottish Theory of Ecclesiastical Establishments	111
The late Mrs. Fraser, The Cottage, Stratherrick	116
Suipeir an Tighearn	118
Notes and Comments	120
Church Notes	124
Acknowledgment of Donations	127

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

THE
Free Presbyterian Magazine
AND MONTHLY RECORD.

VOL. LVIII.

August, 1953.

No. 4

Synod Sermon.

Preached in St. Jude's Church, Glasgow, 19th May, 1953,
by the REV. WM. MACLEAN, M.A., Ness.

"Behold his bed, which is Solomon's; three-score valiant men are about it, of the valiant of Israel. They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night."—The Song of Solomon iii. 7, 8.

THE Church—the true spouse of Christ—is here addressing the daughters of Jerusalem. Throughout the Song she manifests her solicitude in their spiritual welfare. In verse 2 she tells them to go forth to behold King Solomon. It is a mark on the true Church of Christ that she would have sinners espoused to Christ. "The spirit and the bride say, Come, and let him that heareth say, Come, and let him that is athirst come. And whosoever will, let him take of the water of life freely."

The Church is here directing the attention of the daughters of Jerusalem to Solomon's bed, and what the Holy Spirit is here saying through the Church to the daughters of Jerusalem, He is saying it to every one that hath ears to hear. It is evident that a greater than Solomon is here. We may notice

- (i) Some respects in which Solomon is a type of Christ;
- (ii) Solomon's bed to which our attention is here especially directed;
- (iii) That there is this true of Solomon's bed, that three-score men are about it, of the valiant of Israel, in order to guard it against the fear or danger of the night.

(i) *Solomon was in several respects a type of Christ.*

We find Christ in upbraiding the Jews because of their rejection of Him, solemnly declaring, "The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here" (Luke xi. 31).

Solomon was noted for his wisdom. "He spake three thousand proverbs: and his songs were a thousand and five." But never man spoke like the New Testament Solomon, the Lord Jesus Christ. Solomon had nought wherein to glory. What he had of wisdom that he received. In Christ all the treasures of wisdom and knowledge are hid. The preaching of Christ crucified is said to be the power and wisdom of God. And as there came of all people to hear the wisdom of Solomon, from all the kings of the earth, so the preaching of Christ crucified, the power and the wisdom of God draws sinners in all ages and lands to Christ. "And I, if I be lifted up from the earth, will draw all men unto Me."

We find Christ in the Sermon on the Mount saying, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Great and magnificent as was the glory of Solomon, it was but for a time and a glory that passed away. But "the glory of the mighty Lord continue shall for ever: the Lord Jehovah shall rejoice in all His works together." The glory of Solomon's reign and of Solomon's temple was typical, we believe, of the latter-day glory, when the Lord shall appear in His glory—in the demonstration of the Spirit and of power, to raise up the Tabernacle of David that is fallen, when He will raise up its ruins and build it as in the days of old. The New Testament Solomon is to have dominion from sea to sea, and from the river unto the ends of the earth. The Church therefore in every age pleads for the fulfilment of this promise to her King and Head in the words of David, "The whole earth let His glory fill, Amen, so let it be." Psalm 72 brings before us the kingdom and reign of Him who is greater than Solomon. The subjects of His kingdom are an afflicted and poor people and who put their trust in the name of the Lord. In all their afflictions their King was afflicted. The Holy Spirit therefore testifies concerning Him for the comfort of His tried and afflicted heritage. "He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in His sight" (Psalm lxxii. 12-14).

Solomon means "peaceable." The New Testament Solomon is the Prince of Peace—the One who made peace by the blood of His Cross and who on the ground of the atonement which He made invites labouring and heavy-laden sinners unto Him. "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest." "Peace I leave with you, My peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."

(ii) *Solomon had a bed or couch where he rested.*

Christ the New Testament Solomon has a bed in which He rests. When He finished the work of redemption given Him by the Father He entered into His rest. He rests as the God-man in the glory which He had with the Father before the world was. This was the joy that was set before Him. He has rest now from the shame and the sorrow and the grief and the agony which He had in working out redemption for His people. He rests in the love of the Father. He rests in the will of the Father. To do the will of the Father was His meat and His drink while in this world. And at the right hand He is now executing as Mediator, as He ever was and shall be, the will of the Father—God's eternal decrees, in providence and in grace. When He saw highly-favoured Capernaum ripening for hell, and the wise and the prudent rejecting His claims the prospect gave Him grief but in the will of the Father He found rest. "I thank Thee, O Father," He said, "Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in Thy sight."

It is evident that the bed here referred to is in this world. No enemy can disturb the rest which He has in heaven. There is no danger there, for in heaven there is no night. We may notice the bed or places of rest which Christ has in this world. "Thus saith the Lord, the heaven is My throne, and the earth is My footstool: where is the house that ye build unto Me? and where is the place of My rest?" He Himself gives the answer where the place of His rest is. "To this man will I look," He says, "even to him that is poor and of a contrite spirit and trembleth at My word." There is no resting place for the Lord of Glory in the unregenerate heart. In the praises and graces of the new creation in the souls of His people He rests. "Thou art holy Thou that dost inhabit Israel's praise." He rests in His Cause in the world. "For God of Zion hath made choice; there He desires to dwell. This is My rest, here still I'll stay; for I do like it well." Moses was told to do all things in accordance with the pattern shown him in the Mount. God would not dwell between the cherubim above the mercy-seat in the Holy of Holies, unless that was done. It was when the worship of the Temple was corrupted and there was a departure in the Old Testament Church from the pattern shown them as to doctrine and mode of worship that Ezekiel saw the glory of the God Israel depart from the Temple. He left the place of His rest in the way of judgment and chastisement. By Solomon's bed we are to understand especially the Cause of Christ in the world.

(iii) *Solomon's bed was defended by three-score of the valiant of Israel.* (Sixty valiant men very probably formed Solomon's personal bodyguard.)

The defending and the upholding of the Cause of Christ was the work to which the valiant in Israel in every age and generation were called to. Moses, Joshua, David, Solomon, the prophets, the apostles, the martyrs, are all the Lord's servants set for the defence of the Gospel were of the valiant of Israel. What a valiant watchman the apostle Paul was! At the close of his life he could say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

They are said to be of the valiant of Israel. It is written, "They are not all Israel which be of Israel," but the valiant of Israel are Israelites indeed in whom there is no guile, Israelites who have the circumcision that is of the heart and in the spirit and not in the letter. They are the circumcision who worship God in the spirit, who rejoice in Christ Jesus and who have no confidence in the flesh. "They all hold swords." As their being of Israel indicates their call by grace, their holding swords we may take to indicate their call to the ministry. It was Solomon who chose the men who would be his bodyguard, and who provided them with swords. It is the Lord who calls men by His grace and who calls men to be watchmen on the walls of His Zion. "No man taketh this honour unto himself, but he that is called of God as was Aaron." We may say that the sword which the Lord gives to His sent ambassadors is the grace to preach the Word. "Unto me," said the apostle, "who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

They are said to be "expert in war." They have been trained and disciplined to know experimentally the hardships of the spiritual warfare in which they are engaged—the trials, and conflicts and temptations and desertions, the sorrows and the griefs which in a peculiar way are the portion of the sons of Levi. "And He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." These hardships which they are called upon to endure as good soldiers of Jesus Christ are divinely directed to make them sit loose to the things of this world, and in some measure to enable them to determine to know nothing but Christ and Him crucified. The words, "Every man hath his sword upon his thigh" would seem to indicate this—that their main concern is to be found faithful to the Cause entrusted to them. "Be thou faithful unto death, and I will give thee a crown of life."

They are thus armed and trained to guard and defend Solomon's bed because of fear in the night—against the counsels, designs and onslaughts of the powers of darkness. "We wrestle not," said the apostle, "against flesh and blood, but against principalities, against

powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Time would fail to enumerate the attacks from the days of the apostles to the present day which have been, and are being made against Solomon's bed. The heresies which through the centuries disturbed the peace of the Church were of the night. The world-wide totalitarian systems of Romanism and Communism are of the night. In our own land enemy Number One is the Roman Anti-Christ, that man of sin and son of perdition that exalteth himself in the Church against Christ and all that is called God, whom the Lord hath promised to consume with the spirit of His mouth and to destroy with the brightness of His coming. The Papacy is the great Harlot of the Revelation "Drunken with the blood of the saints and with the blood of the martyrs of Jesus." "Therefore," we read, "shall her plagues come in one day, death, and mourning and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her" (Rev. xviii. 8). The region of diverse "isms" which plague the land—Arminianism, Voluntarism, Modernism, Spiritualism, Russellism, etc., etc., issue from the pit, and have as their ultimate aim the overthrow of Solomon's bed, and the deluding of precious souls for eternity. The Declaratory Act legalising the evils of Voluntarism, Arminianism, Modernism, and an un-Scriptural mode of worship was of the night. By an overwhelming majority it was passed in the General Assembly of the Free Church of Scotland in 1892. At the Assembly in 1893 all efforts to have the Act rescinded were overwhelmingly crushed. It was then that the Rev. Donald MacFarlane made his famous protest, by which he separated himself from the Declaratory Act Church and conserved the creed and constitution of the Free Church in the year 1843. "Discipline (in the Free Church) was completely a thing of the past, especially in her General Assemblies. Libel after libel was brought to the Assembly against several of her professors, but all in vain. The great mental powers of Dr. Rainy were used to shield these professors from the discipline which the circumstances required; but nothing could be done to purge heresy out of colleges and pulpits. This was the Church from which the Rev. Donald MacFarlane separated in 1893, in order to get behind all the innovations brought into her till he would reach the old foundations of 1843. This is what was done by the Free Presbyterian Church."*

We may now notice some of the efforts made for the overthrow of Solomon's bed in our midst as a branch of the visible Church.

(1) However well-intentioned the efforts which were made to consummate a union between our Church and the present Free Church, and however godly some of those were who sponsored these efforts, we believe that such efforts were not of the Lord. "We believe," said the late Rev. Donald MacFarlane in a sermon which he preached on

* *History of the Free Presbyterian Church* (p. 109).

Sabbath, 17th March, 1918, on 'Forsaking all for the sake of Christ and His Gospel' and which was published in pamphlet form, "that Satan is at the root of the movement for Union. Some may say—If so, how could some of the greatest ministers in our Church be doing the work of the evil one? In answer to this, I mention what a man of God said, He said that when Satan goes out for a ride he takes the best horse he can get. Aaron was a great man of God, but he took a prominent part in making the golden calf. Satan took him as his horse to ride upon when he made the people begin idolatry." These efforts failed in their purpose. The following are further extracts from Mr. MacFarlane's sermon: "When errors were coming to a height in the Free Church, Dr. Aird of Crichton, said that the cause of the Disruption in 1843 was small as compared with the cause we have now to separate from the so-called Free Church. It was only one doctrine that was denied in 1843, but now all the fundamental doctrines of the Bible were either ignored or denied; but when the trial came, Dr. Aird remained in the Church which he so strongly condemned." Further on Mr. MacFarlane says, "All the Unions that have taken place in our day have been for the worse, and should be a warning to us."

(a) About the year 1928 efforts were made to grant privileges contrary to the view of the Church to persons who travelled by trains, buses or cars run in systematic disregard of the Lord's Day. In his *Lecture on the Sabbath*, the late Rev. Neil Cameron, Glasgow, writes, "The thin edge of the wedge is being driven into the Free Presbyterian Church so as to split it on this question. It is well-known that a thin wedge will not split a log; but a thick one may do it. Every man and woman who add to the wedge their support are doing what they can to split the Church. I appeal to all concerned to consider seriously as in the presence of God whether they desire to open the flood-gates of Sabbath desecration into our Church. All who are determined to have the laxity claimed can easily find Churches in Scotland or elsewhere in which they may have it to their heart's content." He also states, "We consider also that such men as use their cars for hire on week-days, but who do not go out for hire on the Lord's Day, may if they like, charge for the oil consumed and tear and wear of the car on the journey, but we cannot agree to their charging any other fare for passengers on God's holy day." "Should any Kirk Session," he adds, "allow their people to travel by such God dishonouring means to Church or otherwise on the Lord's Day, and extend to them the privileges of the Church, the Presbytery is bound to restrain it within their gates, that is, within their bounds. They have full powers to bring such a Session to an account, and to deal with recalcitrants in accordance with the law of the Church, even to the length of deposition. Every individual who may feel aggrieved by the decisions of Kirk Session or Presbytery can appeal to the Synod for final decision. This is as it should be, in order to

deal justly, in accordance with God's Word and the law of the Church in every case."

(3) In recent years certain in the Church began to question the ecclesiastical significance of a protest as held by the Church. However complex the issues of the controversy out of which the question of protest arose, those questioning the Church's view denied that the Rev. D. MacFarlane by his protest effected his separation from the Free Church. Mr. MacFarlane himself held that he separated by his protest. He made that clear to the late Archibald Crawford that after he protested he was done with the Free Church. The Rev. Neil McIntyre in his defence of the Church's view of protest states that he was present in the Assembly when Mr. MacFarlane protested.

"When Mr. MacFarlane left the Assembly Mr. MacIntyre invited him to go to Glasgow with him, and this Mr. MacFarlane did. When they arrived in Glasgow there were waiting for them there Messrs. Neil Cameron, Alex. MacRae, D. Beaton and others. Mr. MacFarlane informed them that he had tabled his protest and thereby had separated from the Declaratory Act and party for all time." Mr. MacIntyre then accompanied Mr. MacFarlane to Tighnabruaich. They were met by Mr. Archibald Crawford. When Mr. Crawford heard of Mr. MacFarlane's stand, he uncovered his head and in an audible voice thanked the Most High for the stand His servant had made in defence of His Truth and prayed that Mr. MacFarlane might be strengthened by His grace for the solemn duties then confronting him."*1.

The Rev. Neil Cameron in his lecture on New Year's Day, 1926, says, "So, at that Assembly, immediately after the result of the vote was declared, the Rev. Donald MacFarlane rose and read his protest, which he left on the table of the Assembly. Thus a separation was constitutionally made."*2 Separation by protest according to Mr. Cameron is constitutional separation. That was the view held by the Church for 50 years prior to the controversy and which she still holds. Those who maintain that Mr. MacFarlane did not separate himself by his protest do not belong to the Free Presbyterian Church of Scotland, neither can they be in communion with her until they have submitted to her jurisdiction and authority which they have renounced. "The Synod of November, 1942, at Glasgow, devoted much time in public to the matter of protest, and to views held by the Church thereon since 1893. Rev. D. Beaton, Oban, read a paper on the subject in which he stated: 'It is the purpose of what is now to be presented to you, to show that it was the firmly held view among us that Mr. MacFarlane's protest of 1893 did effectively separate him from the Declaratory Act Free Church.' This paper is to be found in the *Free Presbyterian Magazine*, February, 1943. Other members of Synod also spoke in corroboration of the Rev. D. Beaton's paper,

*1 *Free Presbyterian Magazine* (Vol. xlvii. p. 113).

*2 *Memoir* (p. 175).

and at the conclusion of the proceedings not one member of Synod, minister or elder, made a dissentient speech or counter-motion to any part of the proceedings anent the subject of protest."* A tribute surely to the recognised eminence of Mr. Beaton as one of the leading authorities in Church History in Scotland to-day. The Church's view of protest was and is, that a protest may be used as a legal instrument in its own time and place, and effects separation *de facto*, *de forma* and *de jure*.

(4) The Free Presbyterian Church has met with her full share of bitter opposition and ridicule because of her stand against Freemasonry and dancing. Both are "of the night," and all countenancing these works of darkness are debarred from Church privileges until they have severed their connection absolutely with the same.

The question of old was put. "Watchman, what of the night? Watchman, what of the night?" The watchman said, "The morning cometh and also the night: if ye will enquire, enquire ye; return, come" (Isaiah xx. 11, 12). It is now night with the Cause of Christ in the world. But the morning cometh. The Lord will arise in His appointed time to have mercy on His Zion, and to plead the Cause which is His own. The daughter of Zion is now left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. But she shall yet hear the joyful sound when the spirit is poured from on high, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon Thee." May it be ours in an age characterised by lawlessness and rebellion against constituted authority to keep in the strength of grace the Word of His patience as to doctrine, discipline and purity of worship, and when on every hand efforts are being put forth to remove the ancient landmarks, to give the more earnest heed to the exhortation which says, "Hold fast that which thou hast that no man take thy crown."—(Some extracts have been added to the sermon as originally delivered. W. M.)

A Meditation.

By the REV. JAS. BUCHANAN, D.D.

(Continued from page 77.)

There is a vast difference betwixt the state of believers on earth, and their state in heaven—between sanctification begun through grace, and sanctification perfected in glory. Here, holiness appears as in its first dawn, like the morning twilight gradually progressive, indeed, and the harbinger of "perfect day," yet still dim and obscure, and frequently overspread with clouds; but there it shall shine, in meridian splendour, a sun without decline. Here, the power of indwelling sin,

* *Synod Statement* (page 1).

although broken, is not destroyed; the growth is checked, but the roots remain deep in the heart. There, not only the reign, but the presence of sin shall be abolished, and every lust shall not only be repressed, but eradicated for ever. Here, from the constitution of human society, and the circumstances of human life, the believer is surrounded with temptation, and apt to be either terrified, or ridiculed, or seduced into sin. There, no temptation shall be presented, but, on the contrary, every influence from without shall be favourable to the stability and progress of holiness. Above all, here, the believer, while he is in part transformed into the image of Christ, by the partial and obscure views which he is enabled to obtain of his glorious character, yet as he "sees only through a glass darkly," Christ's image on his soul is imperfect, in proportion as his knowledge is defective; but there "he shall see face to face," and "when Christ shall appear, he shall be like Him, for he shall see Him as He is."

It is one of the sublimest doctrines of Scripture that men may become like to God Himself, in point of character. And can we anticipate such a result, without seeing that it is the highest perfection of our moral nature, and a source of the most exalted satisfaction and happiness? "I shall be satisfied when I awake in Thy likeness," says the Psalmist—satisfied not till then, for our nature is not perfected, nor its high capacities filled, if we rest short of this; but then, satisfied to the full; for what higher attainment, or what nobler happiness, can any created being desire, than a character conformed to the character of God?

While these views of the character of the redeemed address a very solemn warning to those who are still disposed to cherish their evil passions, they are fitted to encourage and comfort the minds of believers, whose chief burden, while they remain on this earth, is the power of indwelling sin. For it assures them, that each of them will then be perfect—perfect up to the full capacity of their moral nature. And how cheering is it to the man who is daily struggling against his corruptions, to know that his struggle will end in victory! How animating to him who is daily mourning over his backslidings, to know that he will soon be confirmed in a state of unchangeable integrity! And how consoling when he looks on his best righteousness here as "filthy rags" to anticipate the time when he shall be arrayed "in white robes!" And, it adds to his consolation, that all around him will be equally holy; that, amidst that innumerable multitude, not one envious, nor uncharitable, nor sensual, nor rebellious spirit, shall be found; not one who will ridicule his principles, or seek to seduce him from his piety, but all shall be of one heart, and of one mind, and mutual helpers of each other's holiness and joy. And how consoling, even now, to those who have lost near and dear friends, is the reflection, that if they were prepared for their departure, they are already placed beyond the reach of many evil influences to which they were here exposed, and admitted into a company of the holiest, and best, and

happiest spirits in the universe! Had we been called to leave them behind us in the world, our anxiety must have been great as to the influence of that mixed society, and those evil examples to which they would be exposed after our departure; but there, they shall meet with no unkindness, no harsh word shall disturb their serenity, no deceitful friendship wound their feelings, no seductions sap their principles, but, being received and welcomed by the "just made perfect," they are safe up in heaven. And finally, if we can discern in our own spirits any evidence of sanctification, let us cherish it as the first dawn of that holy light which shall issue in everlasting day; the springing blade which shall blossom in heaven; the earnest and pledge of the perfection of our nature; nay, as the first faint beginning of that character which shall be perfected on high. Oh! with what reverence should a Christian regard his own soul, if it be now putting on the robe in which it shall appear before the throne, and how careful to guard that principle of grace within him, which is the germ of future glory!

As a SOCIAL being, man is dependent on the society with which he mingles for a very large share of his personal happiness. By sympathy, he is so connected with others, that he must often weep when they weep, and rejoice when they rejoice. By this natural instinct, he shrinks from the contemplation of extreme suffering, and feels his happiness increased by the happiness of those around him; and, by his moral nature, the believer is disqualified from enjoying the company of the wicked, and yearns after the fellowship of those who have kindred principles and feelings with his own. This is the ground of that strong love which, notwithstanding their petty differences, subsists betwixt all the sincere disciples of Christ on earth. But here the enjoyment of Christian fellowship is marred by various causes, arising from the imperfection both of our present condition, and of our Christian graces; partly by the diversities of opinion which flow from the limited range of our present vision, or the undue influence of prejudice; partly by the difficulty of discovering the true followers of Christ in the midst of so many nominal or false professors, and the suspicion, or at least the caution, which frequent disappointment, in this respect, is fitted to inspire; partly, also, by the obstacles which the necessary business of life, or the established distinctions betwixt different classes of men, interpose to that free intercourse on which the enjoyment of society depends; and most of all, by the weakness of love, both on our part, and on the part of others. But all these impediments to social happiness shall be removed in heaven. There, our little prejudices, whether against persons or parties, shall disappear. There, we shall be in no danger of misplacing our confidence, or of being deceived by hollow professors, but "shall know, even as also we are known." There, if there be not a perfect equality in point of capacity or dignity, there will at least be no pride on the one hand, and no servile fear on the other; and there above all, love

—pure, generous, disinterested love—which is the cement of all happy society, shall burn in every bosom, and prompt every word and action. Oh! blessed season, when the strifes of the lower world shall cease, and be forgotten, and when, superior to every prejudice and passion, we shall dwell as brethren together in unity!

And, consider how perfect that society will be, in which no ungodly, or ungrateful, or treacherous person shall be found, but in which we shall hold converse with all the wisest and best men that ever existed on the earth—with the patriarchs, and prophets, and saints of old—with the apostles and confessors, and martyrs of our faith—with the reformers, and witnesses for God's truth, in all nations and ages—with every man that ever loved God, and His Christ, throughout the whole world. Other orders of intelligent beings will also be there—angels, archangels, seraphim and cherubim; ministering spirits, who, while we sojourned on earth, watched over us as the heirs of salvation, rejoicing with joy in the presence of God at our conversion; how they shall rejoice with us, on our introduction into glory! Such society, so free from every intermixture of base alloy, and so replete with the means of highest instruction, and with the spirit of loftiest principle, shall surely constitute one of the sweetest springs of happiness in heaven.

In reference to the society of heaven, it is well worthy of being considered, that in it will be found the greatest, the wisest, and the best, from every nation, and of every age. It is one of the chief glories of heaven, indeed, that it is not confined to the great or the learned of this world; but neither is it exclusive of them. While every humble and simple-hearted Christian will be admitted, however limited his attainments may be, and however distinguished his name, and while unquestionably the grand distinction of their character is that which is common to them all, viz., their resemblance to God in the moral dispositions and affections of their hearts, yet it is surely an interesting feature in our future prospects, that in heaven we shall meet with those great, and wise, and holy men, whose names are recorded in sacred history, and whose example has been thought worthy of being held up for our encouragement and imitation in the house of our pilgrimage. It is specially mentioned by our Lord Himself, that when Lazarus died he was carried by angels into the presence of Abraham, the father of the faithful; and what Christian does not feel his spirit elevated and cheered by the prospect of meeting, not only the venerable patriarchs and prophets of the Jewish Church, but the apostles and first disciples, the confessors and martyrs who in every age have witnessed a good confession, and in every land bequeathed their heroic example as a legacy to the Church of Christ? Heaven is the asylum, the home of all these mighty and noble spirits. They appeared at intervals, and were often widely separated on earth, but they are now met in that holy place, to which, however unworthy, we also are invited to aspire.

But not less interesting is the prospect of finding amongst the society of heaven, the pious relatives and friends whom we have lost on earth. For the apostle, designing to comfort the brethren respecting them that are asleep, points to their meeting again and spending an eternity together in heaven, as a reason why believers should not sorrow for the dead as those who have no hope. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord: wherefore, comfort one another with these words."

As death does not destroy, but is rather the occasion of perfecting, the essential faculties of human nature, and as, among other faculties, we learn from various intimations of Scripture, that memory will be preserved, we cannot doubt that friends will remember and recognise each other in heaven; and, oh! what joyful congratulations must then be interchanged betwixt parents and children, brothers and sisters, friend and friend, who have mutually prayed for each other on earth, and oftentimes feared for each other's welfare, when, victorious over every enemy, and having surmounted every difficulty or danger, they shall meet around the throne in heaven! Here, what deeper emotion can swell the heart of a Christian parent, than that which arises from the first, though faint, dawnings of grace in the bosom of a beloved child? But deep as is the joy of such a parent, he is depressed by the thought that the heart of his child is deceitful, that he is surrounded with snares, that soon he may be left alone in the world, without the benefit of parental care or counsel, and that, like too many others, he may make shipwreck of faith and a good conscience, and in age belie the promise of his earlier years. But if the dawn of grace create joy, what must be the joy of meeting that child in glory; especially when it is considered that, henceforth, no temptation shall assail, and no enemy disturb his principles or his happiness for ever! If, on earth, a parent welcomes his child on his return from a long and perilous voyage, with feelings too big for human utterance, what shall be the joy of that welcome with which he shall be greeted on his arrival in heaven, by those friends who are there before him, and who had often fasted, and wept, and prayed, even while they could as yet scarcely venture to hope, for his salvation!

But, besides the multitude of human spirits with whom the redeemed shall enjoy happy and congenial fellowship, their society embraces several other orders of intelligent and holy beings, who shall there mingle with them, and enhance their happiness. We find in the context that the angels and seraphim are engaged in the same act of religious worship with the redeemed from the earth. When the redeemed sing the song of God and of the Lamb, saying, "Thou art worthy to

take the book, and to open the seals thereof, for Thou wast slain and hast redeemed us to God by Thy blood," the apostle adds, "and I beheld, and I heard the voice of many angels round about the throne, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying, with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and honour, and glory."

And as they are represented as engaging in the same services in heaven, so we have reason to believe that the redeemed, while they were on earth, were the objects of their interest and care; it is emphatically declared by our Lord Himself, that "there is joy in heaven amongst the angels of God over one sinner that repenteth"; that "the angels desired to look" into the mystery of man's redemption, and were employed, in various ways, in the course of its application, as "ministering spirits sent forth to minister to them who should be heirs of salvation." Did they rejoice over one sinner when he was converted? And with what joyful welcome then, will they receive him when he arrives in heaven! Did they minister to him on earth as an heir, and will they stand aloof from him when he enters on the possession of his inheritance? It cannot be; and what gives a peculiar value to their society is, that they have been for ages, and perhaps in very different parts of the universe, gathering knowledge of God and of His works, to which, on earth, the redeemed had no means of access, but which shall be imparted to them in heaven; and how much their higher knowledge must add to the information of men, cannot require to be proved.

Here, then, is a glorious prospect opened up for us, a prospect into the invisible world, a world peopled with pure and happy spirits ready to receive and welcome us into their blessed society. Yes, we are called to come "unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels to the general assembly of the church of the first-born, which are written in heaven, to the spirits of just men made perfect, to Jesus the Mediator of the New Covenant, and to God the Judge of All." How should such a prospect raise us above the sordid cares, and low ambitions, and degrading fellowships of the present world! Let us feel ourselves to be citizens of a nobler state, members of a purer society, and heirs of a better inheritance hereafter. And if at times we are despised—if our names are unknown, or known only to be ridiculed by men—if we are poor and insignificant in comparison with many around us, let the prospect of our admission into the society of heaven, inspire us with a just sense of our dignity as immortal beings, and preserve us both from abject thoughts, and from degrading subserviency.

Man is an ACTIVE being; and some suitable employment for his active powers seems to be essential to his perfect happiness. This will be supplied by the services of heaven. We find from Scripture that in such services the angels themselves are employed—sometimes

around the throne on high, an example of which we have in the account given of their worship and adoration; sometimes on missions to distant parts of God's dominions, an example of which we have in their ministering to believers on earth. It is presumable that men, being qualified for similar services, will be similarly engaged, as without such employment, some faculties of their nature would be unoccupied, some graces of their character unexercised, and some of their capacities of enjoyment unfilled. But then, there will be a vast difference betwixt the nature of their employments on earth and in heaven. On earth, their faculties are, in a great measure, engrossed with such labours as are necessary for the mere support of physical life; and although, even in a state of innocence man was placed in the garden to dress it and to keep it, the extreme amount of labour which is now imposed on us for this end, is the effect of that curse which was denounced against sin—"cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." But for this curse, a much smaller amount of labour might have sufficed for the mere support of life, and our faculties might have been left free to engage in higher pursuits. It is true, that this curse was wisely and mercifully imposed—and is wisely and mercifully converted into a means of preventing the much greater evils which must have ensued, had man, fallen and vicious, been under no necessity to labour, or had he been even comparatively idle; for, with disordered passions, such relaxation might have accelerated the growth of depravity, which is checked by the hard necessities of our present state; but here, the reason of the curse being removed, the curse itself shall be withdrawn—"there shall be," says the apostle, "no more curse." It follows, there shall no longer be the same necessity for hard and unintermitted labour, with the view of procuring the mere necessities of life; and thus the faculties of man, disengaged from inferior pursuits, shall be left free for higher and more suitable employments—of the acquisition of knowledge, for the study of God's works and ways, and for such services as God may be pleased to require at his hands. What these services will be, we cannot at present determine; but we may rest assured that they will be suitable to the dignity and greatness of the immortal mind, and will mainly consist in acts of homage to God, and beneficence to one another.

The redeemed shall "serve Him day and night in His temple." In one sense, indeed, it is said that there is "no temple in heaven," because, in so far as they were of the nature of means, the gifts and services of the church on earth are superseded and set aside, when the grand end is attained in heaven. Hence, the apostle declares, that "prophecies shall fail, and tongues shall cease," there being no further occasion for such means, when they have accomplished the object for which they were designed; and knowledge also, such knowledge as we have on earth, shall vanish away in the perfect vision of God.

But religion is not only a means, it is, in itself, an end; the chief end, the very perfection of our nature; and religion being not a passive but an active principle, must needs have its appropriate exercises and expressions for ever. If penitential confession shall no longer be made, it shall only be superseded by songs of praise; if the ordinance of preaching, and the use of the sacrament shall be abolished, it is only because no one shall need to teach another, saying, "Know the Lord, for all shall know Him, from the least even unto the greatest." The exercises which are appropriate to religion as a means of preparation for heaven, shall cease, but the services which are essential to religion, as a living and everlasting attribute of human nature, shall continue for ever.

Heaven, then, will perfect all the faculties and fill all the capacities of the human soul; and whether we view Him as a sentient, or an intellectual, or a moral, or a social, or an active Being, man will find, that "in God's presence there is fulness of joy."

It must never be forgotten, however, that, perfect as the constitution of our nature, and ample as the external means of its gratification shall then be, our chief happiness must be derived from God Himself. No other object can fully satisfy His people, even in heaven.

He is their portion, and it is in the enjoyment of God as their chief good, aided, as that enjoyment will then be, by full manifestation on His part, and free communion on theirs, that their everlasting blessedness shall mainly consist. He is the object of their supreme love; and as they perceive more and more of the excellency of the divine character, they will love and delight in it the more. And thus shall they reach the chief end of their being, the very highest perfection of their nature, which consists in "glorifying God, and enjoying Him for ever."

The Scottish Theory of Ecclesiastical Establishments.

(An abridgment of an address delivered by
PROFESSOR G. SMEATON, D.D., in 1875.)

THE propriety of Ecclesiastical Establishments may be advocated briefly as follows:—The State, considered in its corporate capacity, is a MORAL PERSON, with a moral standing and responsibility. It is not the creation of the so-called social compact or of the popular will, but a divine institution based on natural religion. It coheres by a moral and religious bond; and its rulers are the lieutenants of God. If the State is a moral person, capable of performing duty, of committing sin, and suffering punishment, which everyone must own who traces the fate of nations according to the divine word, it follows that a nation, acting by its rulers, can accept Christianity and make a public profession of it as the national rule and guide. It had been held together previous to the recognition of Christianity by some form

of religion however impure, without which it could not have existed. And the first duty of the civil ruler when brought in contact with Christianity and persuaded of its divine origin is to **RECEIVE THE BIBLE AS A REVELATION** in a national way. The immediate effect of this is that it constitutes the State a Christian State, and pledges it to purge out its previous religion in the same way as Pagan and Mahommedan nations constituted themselves, according to their false religions, or as the atheistic state was constituted, or rather attempted to be constituted, by the French Convention. A nation must have a religion, and the only question is, which it will adopt. And when Christianity comes to the nation, or to the family, it does not frown on either of these institutions, which also are divine in origin, but enters into them with an elevating purifying power, and sweetly coalesces with all that is purely human in both. These ordinances of God now become vessels by which Christianity is diffused.

The national recognition of the Bible as a revelation subjecting the nation to its authority, though a great step gained, does not exhaust the nation's duty, as widely diverging views prevail upon the right interpretation of the Bible. The State must by the necessity of the case **ADOPT A CREED** which will commonly be prepared by the Church. The same duty that devolves upon an individual Christian confronts a Christian State, and it naturally appends the civil sanction to the Church's creed. It must distinguish between Scripture truth and its perversion. The State, by the adoption of a creed, gives utterance to the self-consciousness of a Christian community. It confesses the Christianity it has adopted. The nation, acting by its rulers, must needs adopt a creed, and so distinguish between truth and error in the confession which it makes. It must be Trinitarian or Unitarian, Protestant or Popish, Calvinistic or Arminian, by the necessity of the position. These diverging lines of profession cannot be ignored. More than that; the responsible rulers must proclaim a Christian constitution and adopt a legislation all through the nation's history upon the principles of revelation. A Christian State is competent to make the same confession of its faith that an individual makes. This is amply confirmed by Church history; for whether we turn our thoughts to nations recently converted from heathenism to Christianity, such as Tahiti and Madagascar, or to our own country emerging from the darkness of Popery, we find that nations have uniformly acted in this way, under the prompting of a Christian instinct. Thus at the commencement of the Scottish Reformation in 1560, the ministers were requested to draw up and lay before Parliament a summary of the doctrine which they were prepared to maintain as agreeable to Scripture. The preparation of that outline was committed to six ministers including John Knox and the prominent preachers of the Reformation, and in the course of four days the Scottish Confession of Faith was completed and immediately presented. It was publicly read before the whole Parliament, and full permission afforded to object to it if valid

objections could be offered. The ministers were present, if need be, to defend the summary which they had prepared, but no exception even in appearance was taken by any party. Knox accordingly declares, "The true religion according to the Word of God, was almost unanimously ratified by the three Estates of the realm at Edinburgh, the 17th day of July, the year of God 1560 years." That was the nation by its rulers confessing the truth—the national Confession of Faith. That was as it ought to be. The nations and kings that had long given their power to the beast, were, in the conscious or unconscious fulfilment of prophecy, transferring that power to the service of Him Who is King of kings and Lord of lords. The State, as an organised community, occupying a moral standing before God, confessed its faith by the adoption of a creed. And in reply to those who hint a doubt or hesitate dislike of all State-action in this form, I reply by demanding—Can we suppose a moral person without a religion or the adequate profession of its faith, more especially in decisive times like those of the Reformation, when such a course is imperatively required by a sense of duty both to God and men? The rulers were required in their official capacity to avow the truth, and the neglect of this would have been a flagrant abandonment of duty.

Many are taught to look askance or with pious horror upon any alliance between Church and State, such as is involved in the idea of Establishment. They talk as if the support of the State was dear bought. They imagine that the Gospel is strong enough without human aid; and they set forth that the Church becomes the creature of the State if she forms any connection with it. There not only may be, but there ought to be, an alliance between Church and State. The authority as well as model, for that connection between Church and State will be found in the provisions of the Jewish Establishment the existence of which, by divine appointment, is conclusive as to the lawfulness of this arrangement. Christian rulers holding office in a State confessing Christianity, may warrantably imitate, in the Spirit of the Gospel, what the Supreme Ruler was pleased to institute for His ancient Church. It was profane to call that sinful. Some call it a presumption, and others adduce it as an argument against a civil Establishment, that during the apostolic age and for two full centuries afterwards, no trace occurs of anything of this nature. The sentiment derived from this—and it is but a sentiment—is, that this silence may be accepted as a directory for the guidance of the Church in all subsequent times in her relations with nations. Had a nation existed which came over from the profession of heathenism to the Christian faith, the apostles would have found it necessary to adjust the relations between Church and State. But every one acquainted with Scripture is aware that the application of great principles is developed in connection with historical occasions; and that throughout the Scriptures we are furnished with principles, not points. It is obvious that the Church was to be erected amid the world's opposition, and the world

was thereby furnished with a proof that human wisdom had not conceived it, and that human power could not subvert it. But to any reflecting mind, a memorable analogy presents itself on comparing the fortunes of the Jewish and Christian Churches. They were both erected amid a continuous train of miracles to accredit the supernatural economy which gave them birth. But when miraculous aids were suspended, the ordinary aids of civil power in both cases were providentially substituted. Thus the miraculous intervention which had delivered Israel from Egypt might again have been employed to rescue them from their Babylonian exile. But it was not so; the interposition of the Persian monarchs was used for this effect. And in like manner at the Reformation when the aid of Christian rulers was enlisted, we see the same principle applied in the emancipation of the Christian Church in every country that embraced the Protestant Faith.

The next State-action on behalf of the Church is her ENDOWMENT. We have always maintained that the State, viewed as a moral person, is not less competent than an individual Christian, to offer freewill offerings to Him Who is Prince of the kings of the earth. We are prepared to maintain that national funds, given from the national treasury would, if necessary, be competently applied to the purpose of religiously instructing the community. That position may be maintained on various grounds—on the ground of Christ's supremacy and the national subjection to Him; on the ground that religion is necessary for the ends of government as well as for right morality; and on the ground of the necessity of preventing the nation from sinking into ignorance and irreligion through the lack of schools and Churches.

This brings me to the **DISTINCTIVELY SCOTTISH THEORY** of Church Establishments. Many of the topics above delineated are common to all establishments of the Christian Church in various lands. What we have now to notice is peculiar to the Scottish theory. It is commonly assumed by those who have reasoned themselves into an attitude of hostility to every form of connection between Church and State, that we must needs accept along with Establishment all those State-Church principles and theories which go associated with the most ill-sorted alliances that can be named, such as those of the English and Continental Churches. But it is not so: nor is the Church a mere appendage of the State, existing by its favour and passing into dissolution by its frown. The existence of the Church is one thing, and her civil Establishment another. The Church is no more the appendage or creature of the State when she consents, on right terms, to receive the invaluable boon of a free establishment and an adequate endowment, then the bride in uniting herself freely and with consent to a consort for life, deserves to be so regarded.

Of the Protestant Churches the last formed, with one exception, was that of Scotland. And the Reformers, when they took the necessary steps to digest the doctrines and consolidate the government of the

national Church, had before them the defects and advantages of the other Churches of the Reformation. They knew that the princes had been employed in the overthrow of Popery and in giving the national ratification to the Reformed faith, had, in most countries, introduced a sort of ecclesiastical supremacy for which Scripture gave no warrant; that the German princes bore the title of Chief Bishop; that several Swiss cantons gave magistrates undue authority in what pertained to the external matters of religion and the government of the Church; that the English king, Henry the Eighth, had gone so far as to assume the title of Head of the Church; and that the common doctrine in England among statesmen and ecclesiastics was that the monarch was under Christ, sole head of the Church and supreme in ecclesiastical affairs. Our Reformers were put upon their guard. That the Church should be Established and yet free was the theory for which the Scottish Church was distinguished to her advantage among all the Churches of the Reformation; and from the days of Knox she has been summoned, by a succession of peculiar providences, to raise and to reiterate a noble testimony to that effect.

There is the objection that spiritual independence in the abstract is not conceded to the Church. This I answer by demanding, Does not the Confession of Faith, to which our theologians have deferred from the days of Henderson, Gillespie and Rutherford, set forth the rounded outline of the doctrine of the Church's independence? Does it say nothing when it asserts the sole Headship of Christ (ch. xxv. 6); when it declares the distinct Government instituted by Him in the hand of Church officers (ch. xxx. 1); when it postulates the existence of ecclesiastical as well as civil powers (ch. xx. 4); when it marks out an ample sphere for the action and determinations of synods and councils (ch. xxxi. 3)? It must be allowed that all this doctrine of the Confession is ratified by the civil sanction because the Confession is itself so ratified; and consequently that independence is secured to the Church, by the Revolution Settlement, by the ratification of the Confession, and by the Treaty of Union, without the hazard of any intervening and obstructing influence. The true doctrine of independence is that of the Confession of Faith, in other words, the doctrine of Co-ordinate Jurisdiction, or of the distinct government of the Church; and we will not permit a new interpretation to be given to it on the part of those whose obvious aim is to render an Establishment impossible. The crusade against Establishments, whether we think of its renewal in present circumstances or weigh the merits of the agitation at any time, deserves the sternest reprobation.

It (Voluntaryism) proposes to substitute a non-religious State—that is, a State purely secular, without a religion and without a creed—for the Christian State which, as all historians allow, is the fountain of modern culture and refinement. The Confession of Faith would be expunged in Scotland, and the Thirty-Nine Articles in England as the national creed—a creed which has brought a blessing to the Empire.

No man can be permitted to deny this issue on the allegation that he means it not. He may not intend that in its corporate character the State shall be infidel, but it is not a question of intentions. He subjects himself to the inexorable logic of a class of principles which are wild and irreligious, and he will be swept before them like chaff before the wind. From their very nature they are a universal act rescissory as to the laws which regulate religious education, the observance of the Sabbath, the purity of marriage, and the religious character of all our institutions; and what is this but the official infidelity of an atheistic State? Never till the dawn of the French Revolution did this theory gain much attention or influence. For though we find it among the Anabaptists, the Quakers, and the untaught fanatical sects of the Commonwealth time—men who regarded the State as belonging to the empire of an evil power—it never menaced the institutions of the Christian State till the fury and impiety of the French Revolution insinuated themselves into other nations. The heathen philosophers, Plato and Cicero, speak with a deeper view of the religious character of States than Voluntary divines commonly evince. We are naturally led to enquire, what description of person must be the ideal ruler of the Voluntary theory, if that theory should ever be reduced to practice in any unhappy country? The answer can only be, that in order to be a MODEL RULER he must needs be a BAD MAN—a man denuded of the fear of God, to whom all religions are alike, and none worthy of encouragement.

The late Mrs. Fraser, The Cottage, Stratherrick.

To the church militant the death of the righteous brings sorrow; to the church triumphant joy. This contrast is due to difference of place, circumstance, and outlook. On earth, especially in a day of declension, the Church, contending for truth and righteousness, mourns the loss of the prayers, example, and fellowship of those who have entered into the rest that remaineth to the people of God. In heaven, the assembled hosts, resting from their labours, rejoice at the safe arrival of another trophy of sovereign grace, redeemed by blood, and brought by the Captain of Salvation to join the multitude who are before the throne singing the praises of God and of the Lamb.

On February 5, 1953, Mrs. Fraser, The Cottage, Stratherrick, passed to her everlasting rest. Margaret MacGillivray, for this was her maiden name, was born on December 28, 1857, at Balnabiran, of godly parents who reared their children in the nurture and admonition of the Lord. Their home was the resort of many of the godly, and in it the eminent Donald Duff held, periodically, the catechising diet for the district. After the service it was customary for some of the godly to remain behind with Mr. Duff and the evening was passed in conversation on things spiritual and eternal.

Her mother died when Margaret was but eighteen years, and at this early age, as the oldest of the family, she undertook the care of the household, acting a mother's part to her brothers and sisters. When her mother was on her death-bed she gathered her young family around her, counselled them with regard to their conduct, and urged them to read the Bible and seek the salvation in Christ it sets forth. Especially she urged them to consider prayerfully Psalm lxiii. Of Margaret's awakening to a sense of her lost state the writer was not informed but she got deliverance with the words, "I know that my Redeemer liveth." It was during the night. She was in bed. The Scripture, giving "the light of the knowledge of the glory of God in the face of Jesus Christ," shined in her heart filling it with the light of life, and with a sense of pardon, peace and joy. At the same moment as if to convey visible assurance that the Lord had made her darkness to be light: that the darkness was past and that she was now light in the Lord, there shone a bright light around her in the bed. Now she began to understand in a measure, and to find joy in imitating the exercise of the Psalmist in Psalm lxiii. 6, 8.

In 1881 she married William Fraser, farmer, Ledelune, a man like-minded with herself. The late Rev. D. Macfarlane when minister in Tomatin, often assisted at the communion services in Stratherrick. On these occasions he gave solemn warning of how the Free Church was departing from Scripture doctrine and her own Constitution, especially how she was allowing many of her ministers to reject the doctrine of election and the Scriptural relation of Church and State, and to attack the Confession of Faith. These evils were soon afterwards embodied in the Declaratory Act which turned the Church's Calvinistic Constitution into an Arminian Constitution, and bound these evils upon all who remained in the Church after the defeat of the attempt to rescind the Act in 1893. After the service on one of the occasions referred to, Mr. Fraser thanked Rev. D. Macfarlane for the clear and sober way in which he had described the Church's declension, adding, that they as a congregation were not informed of the evils he had spoken of as being in the Church. Rev. D. Macfarlane in other places stated publicly that he was greatly encouraged by Mr. Fraser's words, for in those days he got very little encouragement in the uphill task of exposing the evils within the Church.

Mrs. Fraser had a family of five sons and six daughters, and she had the great joy of seeing several of them and some of her grandchildren brought to a saving knowledge of the Divine Redeemer. She was gifted with remarkable calmness of mind in the midst of trying circumstances. That calmness, however, was often severely tested, for the gifts which the Lord bestows He will test that they may be exercised to His glory and the advancement of the believer's sanctification. So it was in Mrs. Fraser's case. Her husband, in 1908, while in seemingly good health, died suddenly outside his own home. All her brothers and sisters predeceased her. Death cut off five of her

family, two sons and three daughters. She met with other trials, too, but she bore them all with remarkable calmness. Submission under the afflicting hand of the Lord, she said, was a duty. "Shall we receive good at the hand of God, and shall we not receive evil?"

When about to seek admission to the Lord's Table, at the last moment she became discouraged and refrained. Soon afterwards she burnt her arm severely. This she took as a rebuke for failing to confess publicly her Lord, a duty she performed at the next communion season. At the last communion she attended at Inverness, at the age of ninety-two, she enjoyed much of the Lord's presence. Not long afterwards death removed her much-esteemed sister, Matron MacGillivray, to whom she was deeply attached. This blow, followed by a pneumonia attack, and later the death of her youngest son, sapped her strength but, on the whole, her health continued favourable until near the end, and her faculties were unimpaired to the last. Latterly, her daughter, Mrs. John Fraser, took her to her home at Migovie where she passed away peacefully in her ninety-sixth year, surrounded by members of her family. In her case the Scripture was fulfilled, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." "Blessed are the dead which die in the Lord."—*F. B.*

Suipeir an Tighearn.

LE EANRUIG GROVE.

(*Air a leantuinm bho t.d. 91.*)

Mar sin tha dìlseachd ar Slànuighear a dh'ionnsuidh a bhàis a ghiulain e le uibhir de mhacantas a thaobh a nàimhdean, agus uibhir de mhuinghin a thaobh Dhe; ni nach eil air fhaotainn ann am mealltair anns an uair uamhasaich sin, ged a dh'fhaotadh iad a bhi air a faotainn ann an neach a bha air a mhealladh: tha so, tha mi ag ràdh, air a chur ris na mìorbhuilean a rinn e, agus naomhachd agus maitheas a bheatha, na ni bu chòr a bhi toirt dhuinn a bhi smuainteachadh, 'n uair a bhitheas sinn a beachd-smuainteachadh air a bhàs anns an t-sealladh so dheth, air an dearbhadh chumhachdach a tha ar creidimh a faotainn, ann an diadhachd ar n-aidmheil. Am bitheadh mealltair, na'm bu chomasach do leithid sin de neach a bhi cur air a leithid so do choslas naomhachd agus gach sùbhaile eile, comasach air a ghiulain a dh' ionnsuidh na crìche, agus ann an dìon an ni a b'fhiosrach e a bu bhreug? Cha b'urrainn e bhi. Agus, uime sin, 'n uair a chi sinn Iosa Crìosd a giulain a mach a theagasg diadhaidh le a bheatha (mu'n tog sinn an còr an deigh so) agus ga sheulachadh le fhuil, faodaidh sinn da rìreadh a cho-dhùnadh, gu'm bheil gu fìrinneach gach ni a labhair Eoin mu'n duine so, na an duine so mu thìomheull fein, no na h-abstoil mu thìomheull, fìrinneach.

Ach 's e 'm feum is àirde a dh'fheumas sinn a dheanamh de'n t-sealladh so air bàs an t-Slànuihear mar mhartarach, a bhi beachdachadh air cho reusanta 's a tha na nithean a tha e'g iarruidh, eadhon, gu'n cuireadh-mid cùl ris na h-uile ni air sgàth na firinn, eadhon gu leigeadh sìos ar beatha; gu'm feum sinn, mar gu'm b'eadh, na nithean so uile fhuathachadh, air neo cha'n urrainn sinn a bhi na'r deisciobuil dha. Ann an so uile cha'n eil e'g iarruidh oirne tuilleadh agus a rinn e fein; ni a bu chòr a chur n'r cuimhne-ne an suidheachadh anama leis am bu chòr dhuinn a bhi cumail air chumhne am martarach glòrmhor so; agus a bu chòr ar toirt gu bhi cur romhain, le bhi leigeadh ar taic gu h-iorasal air euideachadh neamhaidh. Ged a bhàsaichinn air do shon, gidheadh cha'n àicheadh mi thu; ged a gheibheadh na h-uile oilbheum annad gidheadh cha'n fhaigh mise. Is aithne do Dhia, dha'n aithne eridheachan nan uile, gun deuchainn a chur air a chreutair, an seasadh-mid gu daingean ri aobhar na firinn; agus far am bheil e faicinn ullachadh inntinn agus eridhe, bheir e duais an sin: ged nach ann, faodaidh e bhi, leis an aon chrùn agus a gheibh martaraich da rìreadh, gidheadh le crùn glòir nach searg as.

EARRANN IV.

3. *Faodaidh sinn beachdachadh air bàs Crìosd mar ar n-eisempleir.* Anns a chumantas tha iadsan a tha air an cur gu bàs leis an uachdaran shìobhalta air an cur suas mar eisempleirean ann an seadh eile, 's e sin gu bhi toirt rabhaidh, agus a cur bacaidh, air cuid eile, bho bhi deanamh mar rinn iadsan. Ach an so tha aon, ged a bha e air buintean ris, fodh choslas ceartais, mar an ciontach a bu mhiosa, gidheadh tha e air a chur fodh'r comhair mar eisempleir air gach uile oirdheirceas agus mhaithneas; eisempleir air oirdheirces air a maslachadh, air a sàrachadh, air a geur-leanmhuinn, gidheadh fathasd an ni ceudna. Mar sin tha e air innse dhuinn "gu'n d'fhuiling Crìosd mar an ceudna air bhur son, a fagail eisempleir agaibh, chum gu'n leanadh sibh a cheumanna." Ann ar Tighearn beannaicht' tha againn eisempleir de'n eud agus de'n chùram is motha air son maith chloinn nan daoine, an ioraslachd is iongantaich a bha riamh ann, agus strìochdadh agus umhlachd neo-chriochnach do Dhia; na nithean sin uile tha sinn air ar gairm gu bhi leantuinn ann am briathraibh an Abstoil Phòil a dh'ionnsuidh na'm Philipianach: "Bitheadh an inntinn cheudna annaibh-se a bha ann an Iosa Crìosd: neach air dha bhi ann an cruth Dhe, nach do mheas e na reubainn e fein bhi co-ionnan ri Dia: ach chur se e fein ann an dìmeas, a gabhail air fein cruth seirbhisich, air a dheanamh ann an coslas dhaoine: agus air dha bhi air fhaghail ann an cruth mar dhuine, dh'ioraslaich se e fein, agus bha e umhail gu bàs, eadhon bàs a chroinn-cheusaidh." Am b'urrainn ioraslachd, sleuchdadh agus umhlachd a bhi air an guilain na b'fhaide na so? "Na b'e mo thoil-sa ach do thoil-sa gu robh deanta." "Feuch tha mi teachd, chum do thoil-sa a dheanamh, O Dhe;" a chum an toil sin a dheanamh, le mi fein a thoirt suas gu bhi ga fulang. B'e so

cainnt Iosa Bheannaicht; agus mar a labhair e, ghnìomhaich e. Tha'n àithne a tha'g iarruidh ar nàimhdean a ghràdhachadh, maitheanas a thoirt dhoibh-san a ni eucoir oirne, agus ùrnuigh a dheanamh air an son-san a labhras gu h-ole umainn agus a gheur-leanas sinn, air a meas na cainnt chruaidh, agus na coire an aghaidh Crìosdalachd nach gabh a bhi air a freagairt. Ach co leis a tha so air a mheas cho mi-reusanta? Shaoileadh neach gu'm b'ann leo-san nach do leugh, na nach eil a creidsinn, na nach tug fa'near, eachdraidh fulangais ar Slànuighear. Dh'fhaodadh freagairtean eil a bhi air an toirt air adhart; ach ann a bhi ga'n cur an dar taobh fàgadh-mid eisempleir, gu h-àraidh 'n uair a bha e air a chrann, gu bhi cur tosd air faghail choireachan da àitheantan:—"Athair maith dhoibh, oir cha'n eil fhois aca ciod a tha iad a deanamh:" mar an leth-sgeul is fearr a ghabhas deanamh air an son; agus an eisempleir sin air a companachadh le ùrnuigh nach b'urrainn ach a bhi soirbheachail, a tighinn bho leithid do neach, na leithid do shuidheachadh. Ciod e'n earbsa mhacail a tha e cleachdadh ann an Dia, agus aig am a bha'n saoghal uile air tionndadh na aghaidh, agus a tharruig Dia fein na foillseachaidhean àbhaisteach air a lathairechd bh'uath. "Mo Dhia, mo Dhia, ca'r son a threig thu mi?" Tha a fathasd a gairm a Dhia dheth, gun a bhi leigeadh a ghreim dheth; agus e'g analachadh a mach anam naomh ann am broilleach a ghràidh. "Athair, a ta mi tiomnadh mo spioraid a'd' laimh-sa." Mar sin, bu chòir dhuinn fòghlum dòchas iorasal ann on Dia a chumail, 'n uair a tha freasdal ag amharc ro-dhorch agus iargalt; agus a bhi cho fad bho bhi toirt breth air ar seasamh ann an deadh-ghean Dhe le nithibh bho'n leth a muigh, agus nach co-dhùnadh-mid ni air bith na'r n-aghaidh fein, a mhàin a chionn nach eil againn ùrachadh mothachail agus togail spioraid mar a dh'fhairich sinn aig amaibh eil. Cha'n eil anns an nì ris an can cuid de dhaoine math "treigsinn spioradail," bitheanta, ach isleachadh agus doilgheas inntinn; briseadh, cha'n ann an am beatha agus cleachdadh an gràsan, ach anns na comhfhurtachdan a tha iad a faotainn bh'uatha: ni coltach ris an dorchadas a dh' fhuiling ar Slànuighear anns na h-uairibh deireannach; ach fad air dheireadh air ann an tomhas.

(*R'a leantuinn.*)

Notes and Comments.

The Duke of Windsor and the Protestant Declaration.

The Duke of Windsor, we need hardly remind our readers, was for a short period King Edward VIII, after the death of his father; but of course he was never crowned. He abdicated instead. In a brief article appearing in the *English Churchman* of 29th May, last, by Elizabeth Boorne, there occurs the following revealing facts:—

There is further cause to thank God for the accession of King George VI. In the Duke of Windsor's book, "The King's Story" (page 324) he refers to the Protestant Declaration, which he was called upon to make when he met Parliament.

"I, Edward VIII, do solemnly and sincerely, in the presence of God, profess, testify, and declare that I am a faithful Protestant, and that I will, according to the true intent of the enactments which secure the Protestant succession to the Throne of my Realm, uphold and maintain the said enactments to the best of my power according to law."

The Duke adds: "I was brought up in the Protestant faith, yet the duty of uttering this outmoded sentiment was repugnant to me. In spirit it seemed wholly inappropriate to an institution supposed to shelter all creeds. I actually enquired into the possibility of dispensing with this ritual. But on learning that the Sovereign's subscription to the Declaration is in fact a mandatory matter, going back to the Bill of Rights in 1689, I decided not to make an issue of it."

Happily, Queen Elizabeth took the Declaration and even went out of her way to assure the Scots that she was a Faithful Protestant.

Duke of Edinburgh and Sabbath Polo.

At the United Free Church of Scotland Assembly, met at Glasgow on 10th June, the Rev. A. Small, Orkney, said he thought it was time the Church called attention to the continued practice of the Duke of Edinburgh, in disregarding the sanctity of the Lord's Day, by playing polo. Rev. J. P. Young, Greenock, said that the Duke flew to England from Balmoral on a Sabbath morning to play polo, and returned to Scotland by air in the evening. The Rev. Mr. Small also told the Assembly that on a Sabbath Day, just after the Coronation, the Duke after attending divine service with Her Majesty, played polo in the afternoon. We trust that these two U.F. ministers will continue to speak out against all forms of Sabbath desecration, not only in high places, but among many professing Christians and the people of Scotland in general. We cannot but look upon the Duke of Edinburgh's Sabbath-desecration as extremely deplorable and calculated to draw forth manifestations of the divine displeasure.

Of course, some dignitaries of the Church of England, have expressed such sentiments on the Sabbath question as to encourage such conduct after divine worship has been attended on the Lord's Day. When leaders in Church and State have unscriptural and lax views of Sabbath observance, the outlook on the question of Sabbath keeping appears dark.

Safeguarding Presbyterian Witness.

The following significant paragraph appeared in *The Scotsman*, for 22nd May, 1953, and speaks for itself:—

Safeguarding Presbyterian Witness—The dangers claimed to be inherent in the policies now being pursued by certain Assembly committees, tending towards ritualism and ultimate union with the Anglican Church, were stressed by the Rev. Thomas M. Donn, Carrbridge, at a conference held under the auspices of the National Church Association for the Safeguarding of the Protestant and Presbyterian Witness of the Church of Scotland.

It was resolved at the meeting that the activities of the association be resumed after several years quiescence and a strong representative committee was formed. Mr. Donn was appointed to the office of secretary and Mr. A. F. Stephenson, Edinburgh, was re-elected as treasurer. The conference, attended by ministers, elders, and church members, the Rev. Dr. R. Moffat Gillon presiding, was held in the Guthrie Memorial Church hall, Easter Road, Edinburgh.

It is to be feared that the activities of this Committee will be confined to a "rear-guard action," unless a profound change will come upon the leaders of the Church of Scotland with respect to their intentions to seek closer relations with the Church of England and the Episcopal Church of Scotland. But if this Committee is to act on Scriptural grounds and in real earnest and fearlessly, they will obtain support from those who need leaders and a lead.

Colombia Attack on Protestant Missionary.

The following Parliamentary report is taken from *The English Churchman*, of May 22nd, 1953; and reveals that active and brutal persecution of those who propagate the Christian and Protestant faith is a possibility even in these times, where Protestants are in a weak minority. It also reveals that our Government are prepared to intervene in such cases, which is a good thing:—

"In the House of Commons on May 11, Sir D. Savory asked the Secretary of State for Foreign Affairs whether he is aware that the Rev. Samuel Heap, a missionary from Barnsley, Yorkshire, was severely injured when the Protestant congregation at Ubaté, Colombia, was attacked on Sunday, April 12, and that when the mayor arrived upon the scene, he informed the Protestants that if they did not leave the town that very day, he would not be responsible for what might happen to them; and whether he has demanded from the Government of Colombia redress and full compensation for the injuries received by this British missionary.

"Mr. Selwyn Lloyd: Yes, Sir. As my hon. Friend informed the hon. Member for Maldon (Mr. Driberg) on May 4, Her Majesty's

Ambassador has made strong representations to the Colombian Government in this case. The Colombian Government have now replied stating that the incident is being investigated.

"Sir D. Savory: Is my right hon. and learned Friend aware that many details have come to light since the Question was put last week by the hon. Member for Maldon (Mr. Driberg)? Is he aware that the Protestant Meeting House was stoned for half an hour, that finally when the minister appeared, the mob shouted, "This is the man that we are ordered to kill," that they attacked him and he was severely cut about the face and bruised? This is the culmination of the persecution of Protestants which has taken place under this clerical Government during the last three years.

"Sir W. Smithers: Will the Minister of State take active steps to see that Mr. Heap is adequately compensated.

"Mr. Lloyd: In previous cases of this sort which have been brought to our attention we have taken energetic steps with the Colombian Government, and, on the whole, they have taken fairly strong action after the facts have been brought to their attention."

Papal Mission Refuse to Enter Westminster Abbey.

It was reported in the press, and in the Roman Catholic paper, *The Universe*, that the persons forming the Papal Mission from the Vatican to the Coronation in June, came as far as the precincts of the Abbey, but did not enter the Abbey for the Coronation service. They instead occupied a special place outside the annexe. In other words, they refused to enter a professed Protestant Church, they would take no part in a Protestant service even as part of the congregation. Behind this action on even such an occasion, was not merely that they represented the R.C. Church and the Pope, but that the persons concerned in the service were all heretics and the worship erroneous in the view of their Church. As to the Duke of Norfolk, the organiser of the Coronation arrangements, who is an ardent Roman Catholic, he must have received a special dispensation from the Pope to engage in heretical worship and activities, or else he is an independent-minded and modern R.C. who is not led by the priest in everything.

The Case of Two Jewish Children and Roman Catholic Authorities.

In our May issue we had a Note and Comment on the case of two Jewish boys, Robert and Gerald Finlay, whose parents died in a Nazi Concentration Camp in 1944, who were baptised as Roman Catholics by a French R.C. foster-mother, and thereafter disappeared. Nuns and priests were arrested in connection with the affair. A friend from Edinburgh has kindly sent us a cutting from the *Manchester Guardian*, of June 6th, reporting the present stage of the case. The report is as follows and is indeed revealing:—

"Paris, June 5. The quarrel between Roman Catholic and Jewish ecclesiastics over the guardianship of the two small Jewish orphans, Robert and Gerald Finlay—adopted and baptised by a Catholic foster-mother—was resumed to-day with a long and severe declaration by the Grand Rabinat of France.

"The children are now in Spain and although French law has recognised the claim of their relatives in Israel to bring them up, religious personalities who helped to smuggle the children out of the country have so far declined to divulge their hiding place. The family and various Catholic and Jewish personalities have met and agreed in principle that the children should be brought up in an atmosphere of religious neutrality so that they could choose their own faith when they came of age. But continual assurances that they were about to return to France have so far not been fulfilled.

"The Jewish declaration complains that the highest authorities of the Church have failed to order 'the kidnappers and their accomplices, among whom are priests and nuns,' to return the children. The statement draws the attention of Jewish parents to the dangers to which it alleges their children are exposed. 'No Jewish child is safe from a baptism secretly administered. No Jewish child even if baptised secretly is protected against the fanatical zeal of priests who can snatch them away from their families in order to preserve them in the Catholic faith.'

"The declaration protests against alleged 'immunity of persons who are notoriously guilty.' It concludes: 'We consider it a sacred duty to pursue this action so that such practices, of which the Finlay affair is not the only example, should become inconceivable.'

"Cardinal Gerlier has personally taken charge of the negotiations with Spain for the children's return, and he is expected to reply to this attack. His envoys are still in Spain but they say they have not succeeded in finding the missing children."

Church Notes.

Communion.

January—Fourth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay and Lochinver; fourth, Kinlochbervie; fifth, North Tolsta. *April*—First Sabbath, London, Portnalong and Breaslete; second, Fort William; third, Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Scourie and Broadford; third, Edinburgh. *June*—First Sabbath, Tarbert, Applecross, 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,

Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten and Thurso; fifth, Stornoway. *September*—First Sabbath, Ullapool and Breasceleite; second, Strathy; third, Tarbert and Stoer. *October*—First Sabbath, Tolsta and Lochcarron; second, Gairloch and Ness; third, Applecross; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

We have published above all the Communion dates for the year. 1953. Will ministers kindly check the list and forward a note of omissions or corrections to the Editor.

Appointment of a Day of Prayer.

The Synod, at its meeting in May, appointed a Day of Prayer as follows:—"That Wednesday or Thursday before the last Sabbath of September, namely, 23rd or 24th September, 1953, be appointed a Day of Humiliation and Prayer to be observed throughout the Church on account of our manifold departures from the Word of God as a people and the low state of religion throughout the Nation."

Sustentation Fund.

While appeals are made from time to time on behalf of the various Church Funds yet no appeal has been made directly to our people on behalf of the Sustentation Fund, which of all Funds may be considered as the most important. While our people have at all times given well in support of the Sustentation Fund yet during recent years the financial position of our country has undergone a change and the value of money reduced while the cost of living is ever increasing. With this in view it was necessary that salaries of Ministers and Missionaries should be increased, thus it is desirable that the givings of the people should keep pace with this necessary increase. In reviewing the past 60 years and the wonderful provision made for maintenance of the Cause may we not conclude with the Psalmist, "The Lord of us hath mindful been."

J. GRANT, *General Treasurer.*

Ordination of Rev. D. A. Maclean, M.A.

The Southern Presbytery, at a meeting held in St. Jude's Hall, Glasgow, on Wednesday, the 3rd day of June, 1953, ordained the Rev. D. A. Maclean, M.A., Probationer, as Missionary to our South African Mission in Ingwenya. The Moderator of Presbytery, Rev. D. Campbell preached a very appropriate sermon for the occasion from Mark xvi., 15. Thereafter the Clerk put the usual questions to Mr. Maclean, who, on answering them satisfactorily and signing the formula, knelt and was set apart to the office of the holy Ministry by solemn prayer by the Moderator and laying on of the hands of the Presbytery. After receiving the right hand of fellowship the newly

ordained Minister was suitably addressed by Rev. J. Tallach, who had laboured in our South African Mission for over twenty years.

There was a large congregation and much solemnity characterised the proceedings. It is our fervent wish that Mr. and Mrs. Maclean will be brought safely over sea and land to Ingwenya where we hope and pray his labours will be owned and acknowledged by the Holy Spirit in the conviction and conversion of sinners, and in the strengthening and encouragement of the people of God in our South African Mission.

D. J. MATHESON, *Clerk, Southern Presbytery.*

Lochbroom Church Building Fund.

At a recent meeting of the Lochbroom Deacon's Court it was decided to take steps to build a new church. The present one, a corrugated iron structure, and one of the first to be built after the Free Presbyterian Church took up a separate position, has served its day, and in spite of all the care bestowed upon it to keep it in repair, is no longer suitable as a place of worship, especially in winter. The congregation have already done very well and are still prepared to do their utmost by way of raising funds for the erection of a new church, but on account of the high price of building material and the necessity of erecting a building with the utmost speed, they feel that they cannot face the task alone. They, therefore, appeal to friends throughout the Church in the hope that the Lord, who has the hearts of all in His hand, will move some, at least, to help them. Contributions will be gratefully received by the Rev. D. N. Macleod, F.P. Manse, Ullapool, or by Captain A. Corbett, Broom Cottage, Ullapool.

The Western Presbytery cordially endorse the foregoing appeal.

D. R. MACDONALD, *Moderator.*

JOHN COLQUHOUN, *Clerk.*

Rev. D. A. MacLean, M.A., Leaves for Africa.

Rev. D. A. MacLean, M.A., who was recently ordained to the African Mission, sailed for Africa with his wife in the ship "Rhodesia Castle," on Thursday, the 16th July. In a letter from Mr. MacLean he expresses the desire that friends in the Church will remember Mrs. MacLean and himself at the Throne of Grace. They expect, the Lord willing, to arrive at Cape Town about the 10th of August. We trust and pray that the Keeper of Israel will bring them safely to Ingwenya and sustain and guide them in all their duties and responsibilities.

Departure of Rev. D. A. MacLean, M.A.

On Monday, the 13th day of July, Rev. D. A. MacLean and Mrs. MacLean left Inverness on the first stage of their long journey to our Ingwenya Mission in Southern Rhodesia. The following Thursday they

sailed from London aboard the "Rhodesia Castle" to Cape Town, from where they will proceed by train to Bulawayo and so to Ingwenya.

We would ask the Lord's people to bear our Missionary upon their spirits at a Throne of Grace asking that the Lord would bless him in body, soul and circumstances, giving him many souls for his hire, and using him as an instrument for the building of the walls of Sion among the natives of Rhodesia.—D. MACLEAN, *Clerk to the F.M. Committee.*

Acknowledgment of Donations.

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

Sustentation Fund.—M. C. M., £2; Mr. L. Gillanders, Midhurst, New Zealand, per D. G. Gillanders, Arrina, £5.

Home Mission Fund.—Mr. E. M., 1 Carrigrich, Tarbert, £1.

Aged and Infirm Ministers' and Widows' and Orphans' Fund.—Mr. W. B., Stenhousemuir, 10/-.

Dominions and Colonial Missions.—Mr. L. Gillanders, Midhurst, New Zealand, per D. J. Gillanders, Arrina, £10; Mr. Jas. MacP., Tokomaru Bay, New Zealand, £2.

Publication Fund.—M. MacPherson, Greenock, o/a Trinitarian Bible Society, 5/-; Mr. H. Mackay, Craig Dunain Hospital, o/a Trinitarian Bible Society, 5/-.

Magazine Free Distribution Fund.—A Friend, Edinburgh, per Mr. Peter Anderson, 16/-; M. MacPherson, Greenock, 5/.

Jewish and Foreign Missions.—Mrs. F. McAlpine, R.M.B., Rosebank, Lismore, N.S.W., £39 10/-; Mr. L. Gillanders, Midhurst, New Zealand, per Mr. D. J. Gillanders, Arrina, £10; "Go Forward," £5; Mrs. Matheson, Maropui, New Zealand, per Mr. Hugh McLean, £5; Mr. Jas. McP., Tokomaru Bay, New Zealand, £2; A Kames Adherent, £1; Anon., Stornoway postmark, £1; From Child's Little Bank, per Mrs. Gibson, Salvador, Sask., £1 3/9; Mr. W. B., Stenhousemuir, 10/-; Plockton Prayer Meeting per Mrs. Gollan, £4.

Rev. Jas. Fraser thankfully acknowledges the following on behalf of the Shangani Teacher Training Fund:—Stornoway Congregation, £112; Dingwall Congregation, £28 14/6; Inverness Congregation, £41 17/4; Hilton Congregation, £10; Ness Congregation, £60; Lairg Congregation, £8; Helmsdale Congregation, £6 6/-; Rogart Congregation, £7 10/-; Wellwisher, Evanton, £10; Breusclete Congregation, £13 10/-.

The following lists sent in for publication:—

Applecross Congregation.—Mr. Colin Gillies, Treasurer, thankfully acknowledges a donation of £5 from A Friend for Church Door Collection.

Bayhead Church and Manse Repairs Fund.—Mr. Allan Macdonald, Treasurer, acknowledges with sincere thanks £10 "in memory of a godly mother" o/a of Sustentation Fund, also £10 in memory of a beloved mother o/a Church and Manse Repairs Fund per Rev. D. J. MacAskill.

Dingwall Church Building Fund.—Mr. D. Matheson, Treasurer, acknowledges (to 1st July, 1953) with grateful thanks:—Friend, Isle of Wight

postmark, £1; O. B. Zeigler, Texas, £1 15/-; M. and A. M., Evanton, £2; J. McL., Muir of Ord, £5; Two Friends, Tain postmark, £5; Friend, Southside, Gairloch, £1; M. McK., Strathpeffer, £2; Friend, Muir of Ord, £5; Mr. and Mrs. McL., Muir of Ord, £20. The following per Rev. D. A. Macfarlane:—In loving memory of the late Miss Harriet Macdonald, £5; Mrs. McK., The Neuk, £2; Hilton Congregation, £20; Friends, Lochcarron, £5; Friend, Gairloch, £15; F.P. Friend, £10.

Dornoch Church Building Fund.—Rev. F. McLeod acknowledges with grateful thanks the following:—Friend, Harris, £1; A Strond Friend, 10/-; Friend, Tarbert, £3; J. N. M., Harris, £2; Friend, Achmore, £1; Friends, Lochcarron, 10/-; Dr. M., Dornoch, £5; Friend, Thurso, £1; Anon., Inverness, £5; Miss M. G., Fearn, £1; Mrs. L., Fort Augustus, £2; Mrs. R., London, £2; Mrs. M., Lochinver, £1; Mr. W. M., Melvich, £1; Mr. R. C., Dornoch, £2; Friends, Bonar Bridge, £5; Mrs. M., Inverness, £1; Mrs. M., Fearn, £1; Mr. A. M., Dornoch, £1; Miss M., Golspie, 10/-; Mr. and Mrs. M., Golspie, £2; Mrs. Matheson, Maropiu, New Zealand, £5, per Mr. Hugh McLean.

Edinburgh Manse Purchase Fund.—The Hon. Treasurer acknowledges with sincere thanks the following donation to the fund, viz., Mrs. Matheson, Maropiu, New Zealand, per Mr. Hugh McLean, £5.

Fort William Congregation.—Mr. A. Colquhoun, Treasurer, 6 Cameron Square, acknowledges with sincere thanks a donation of £2 from Two Skye Friends on behalf of the Sustentation Fund.

Glendale Congregation.—Mr. A. McLean, Treasurer, acknowledges with grateful thanks a donation of £1 for recent damage to Glendale Church from A Friend, Skye, per Rev. J. Colquhoun.

Mr. J. M., Orbst, £5, acknowledged as for Church Repairs in June issue, should read as for Manse Repairs Fund.

Helmsdale Congregation.—The Treasurer gratefully acknowledges receipt of £30 towards cost of new heating installation from the estate of the late Miss C. Murray, Halkirk, per Rev. W. Grant.

Lochcarron Manse Building Fund.—The Treasurer acknowledges with grateful thanks:—"In memory of my parents," per J. M. L., £3; Friend, Dingwall, per J. M., £1; Mr. R. Macrae, Treasurer, thankfully acknowledges £3 from Mr. and Mrs. R. M., Achintee o/a Sustentation Fund.

London Congregational Funds.—Rev. J. P. Macqueen acknowledges with sincere thanks £2 from Mr. M. McG., Hurstville, Australia, and £1 from A Friend, Acton, postmark.

Ness Manse Purchase Fund.—Mr. D. Mackay, Treasurer, 72 Cross Skigersta, acknowledges with grateful thanks the following:—Friends, North Strome, Lochcarron, £5; Friend, Conlays, Lochcarron, £1; Mrs. A. M., Tarbert, £1; Mr. and Mrs. E. McK., Mich., U.S.A., 10/-; C. M. M., Northton, £1; Mr. M., Northton, £2; Capt. J. McL., 116 Edge Moor,

Raasay Manse Building Fund.—Mr. E. MacRae, Treasurer, acknowledges with sincere thanks the following:—K. M. D., Inverness, £2; Friend at Communion, £2; Friend, Dunvegan, £1; Anon., £1.

St. Jude's Ladies' Organisation in Aid of South African Mission.—The Committee acknowledge with grateful thanks contributions amounting to £14, also A Friend, Kames, 10/-; A Friend, Edinburgh, £1; and M. M., Edinburgh, £2 per Mrs. Matheson.

Ness, £5.