

THE
Free Presbyterian Magazine
 AND
MONTHLY RECORD

(*Issued by a Committee of the Free Presbyterian Synod.*)

"Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth."—Ps. lx. 4.

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No. 3

Testaments or Missals.

PRIOR to the Coronation of Her Majesty the Queen, in June, the Education Committee of the County of Caithness had under consideration the matter of gifts to the children in schools of the county. The Convener of the County, Brigadier G. D. K. Murray, proposed that in addition to an ordinary gift, the children should be given a copy of the New Testament, a very commendable suggestion which was heartily and unanimously agreed to by the Committee. No qualifying proposal was mooted at the time this was approved. And as there was no special Government financial grant available to cover the cost of this additional gift of a New Testament, the Rev. Robert R. Sinclair,* a member of the Education Committee, proposed that the Churches throughout the county should be asked to give donations to assist in defraying the cost. The Churches responded to this, and as a matter of interest, the Free Presbyterian congregation of Wick, for example, donated the sum of £21. Now, we understand that when the New Testaments were handed out at the schools, some, if not all, of the 28 Roman Catholic children accepted the copies provided.

Following the Coronation, the Finance Sub-Committee of the Education Authority met on June the 5th. At this meeting the Assistant Director of Education intimated that the New Testaments as Coronation gifts were not acceptable to Roman Catholic pupils, and that the Rev. George G. Kerr, the Roman Catholic priest, Wick, had sent in a request by letter, which was read, that the Roman Catholic pupils in Caithness be given copies of their own Church Missal instead of the New Testament. And by the way, the Missal was to cost 3/6 per copy compared with 2/6 per the Testament.

We have thought fit to give a fairly full account of the proceedings of the Sub-Committee on June 5th, and the Education Committee itself on June 10th as being of public interest, and inasmuch as there have been reports in the press of Scotland, England, Ulster and Eire.

* We are on this Committee as a representative of Churches. Our name inevitably appears in this article.—*Editor.*

The *Irish News*, the Roman Catholic daily paper of Belfast, for instance, published a full account of the Sub-Committee's debate and finding.

So when the request of the Wick priest was submitted to the Sub-Committee, Mr. Abrach MacKay, Castletown, moved that no action be taken.

The Rev. Dr. John MacInnes, Church of Scotland minister at Halkirk, said: "This is a matter in which we should have complete harmony. I do not want to raise any controversy, but I think it would be an act of grace on the part of this Committee if the request of the responsible pastor was agreed to."

The extra expense involved, he said, would not amount to more than a few shillings, and would not be an improper expenditure.

The Rev. Robert R. Sinclair, Free Presbyterian Church, Wick, said that the Missal was an office book of the Roman Catholic Church. He used office in the ecclesiastical sense. The Missal contained the liturgy of the Mass, and the Masses to be read throughout the year.

Mr. Sinclair emphasised that he, personally, had no prejudice against Roman Catholic children as such, or any Roman Catholics.

Referring to the Coronation, Mr. Sinclair said that the Queen had received, at the hands of the Moderator of the Church of Scotland, a copy of the Word of God, the Bible. That was one prominent testimony to the fact that we were a Protestant Realm.

"Therefore," said Mr. Sinclair, "I cannot support any action whatever, even indirectly—and I emphasise indirectly—which will condone any disparagement of the Word of God in the open Bible or any part thereof, such as the New Testament, which has been presented to our children.

"As head of the Realm, the Queen is the Defender of the Faith, and we should be defenders of the faith in our own humble way.

"If Roman Catholics were in our position, would they authorise or condone the giving of New Testaments to a minority of Protestant children? In my humble opinion—I am open to correction—the answer is 'No.'"

Replying, the Rev Dr. MacInnes said: "My point is that these children are citizens of this country, and under the Constitution they have a right to hold their own faith. We should not act on the hypothesis that if the proportions were reversed, Roman Catholics would act in a certain way. I would remind Mr. Sinclair of the golden rule, 'Do unto others . . .'"

Mr. Sinclair said: "I am entitled to my opinion. It is on principle that I speak, and not against the Roman Catholics as individuals, who get plenty of rights as citizens in this country."

Mr. Walter Sinclair, Chairman of the Education Committee, said: "I think we are taking a rather narrow view of this."

The Rev. Mr. Sinclair seconded Mr. Mackay's motion that no action be taken.

Dr. MacInnes moved an amendment that the request be granted, and was seconded by Mr. Walter Sinclair.

The motion was supported by eight members and two members supported the amendment.

On the 10th of June the recommendation that no action be taken was debated by the full Education Committee itself, and confirmed without an amendment, although at this meeting Provost John Sinclair of Thurso also condemned the action of the Sub-Committee. Other members strongly supported the recommendation.

In connection with this whole business, we would like to point out that the intention to present the children with a copy of the New Testament in addition to the ordinary gift agreed upon was made public in the local press time and again, and yet it was not until after the Testaments were actually handed out that any objection was raised and the request for Missals for the Roman Catholic children proposed. Then this was purely a local gift, made possible in part by financial help from the Protestant congregations throughout the county. Being a gift of this kind, the Committee were under no obligation to substitute any other gift in its place, for those pupils who refused to receive it. A gift offered and a gift refused seems to end the matter. But not in this case as can be seen.

The charge of lack of tolerance was made against the Committee because they would not agree to giving the Missal to the Roman Catholic children. This charge is wholly unfounded, irrelevant and illogical. The Committee did not interfere with the religious rights of the R.C. children. They did not force them to take or to read New Testaments, but negatively refused on Protestant and Christian grounds to provide Roman Catholic literature to these children. Surely it is not intolerance for Protestants to refuse to put the liturgy of the blasphemous Mass into the hands of others. Roman Catholics who wish the Missal for their children have a cool nerve when they ask Protestants to pay for these and provide them.

But finally, for any person calling himself a Christian to even indirectly acquiesce in the rejection of the New Testament as a gift to children, condones a line of action arising from the darkness and oppression which still characterises the Romish Church. Imagine in this year 1953 that in the County of Caithness, and in this nation, there are children who are barred from possessing and reading the New Testament. For any minister or layman claiming the Christian faith to even hint at furthering such anti-Christian action is deplorable in the extreme. A simple illustration in conclusion. All true Protestants hold that R.C. teaching regarding the Mass is blasphemous and poisonous doctrine and ruinous to the precious souls of sinners. In the

light of this, are Christian Protestants to assist in any way to put this "poison" in the hands of even R.C. children in order to avoid the charge of intolerance? Let the Psalmist answer, "Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way" (Ps. cxix. 128).

Lamps in the Vale.

"Heaviness in the heart of man maketh it stoop, but a good word maketh it glad" (Prov. xii. 25).

A FRIEND who was about to travel North by the last train from Buchanan Street Station called at my lodgings to bid me "good-bye." He found me reading a book, and as he had some time to spare I asked him if I should read to him for a short time, and to this he agreed. I knew that for days he had been greatly depressed and anxious about his spiritual state, and I hoped that some relief might come to him while I read. So I read on. The time passed and the clock pointed an approach to train time. I stopped to remind him of this, but by now it was clear that something in the way of light and liberty was coming to my friend. He continued sitting, and so I read on to the close of the section. This happened in Glasgow over thirty years ago, and I cannot now remember whether my friend reached the station in time for his train or not. This I do know, however. He did not seem very worried whether he was in time or not, and that he left me a happier and a much less depressed man. This is what I read to him.

Neophytus: "And truly, sir, you have so declared and set forth Christ's disposition towards poor sinners, and so answered all my doubts and objections, that I am now verily persuaded that Christ is willing to entertain me, and surely I am willing to come to him and receive him, but alas, I want power."

Evangelista: "But tell me truly, are you resolved to put forth all your power to believe and so to take Christ?"

Neophytus: "Truly, sir, methinks my resolution is much like the resolution of the four lepers which sat at the gate of Samaria; for as they said, 'If we enter the city then the famine is in the city, and we shall die there; and if we sit still here we die also. Now therefore come, and let us fall into the host of the Syrians; if they save us alive we shall live; and if they kill us we shall but die' (II Kings vii. 4). Even so say I in my heart, if I go back to the covenant of works to seek justification thereby I shall die there, and if I sit still and seek it no way, I shall die also. Now, therefore, though I be somewhat fearful, yet am I resolved to go unto Christ, and if I perish, I perish."

Evangelista : "Why, now I tell you the match is made. Christ is yours and you are his. This day is salvation come to this house—your soul, I mean. For what though you have not that power to come so fast to Christ and lay firm hold on him as you desire, yet coming with such a resolution to take Christ as you do, you need not care for power to do it, inasmuch as Christ will enable you to do it.

"O, therefore, I beseech you, stand no longer disputing; but be peremptory and resolute in your faith and in casting yourself upon God in Christ for mercy, and let the issue be what it will.

"Yet let me tell you to your comfort that such a resolution shall never go to Hell. Nay, I will say more, if any soul have room in Heaven, such a soul shall, for God cannot find it in his heart to damn such a one.

"I might then with as much true confidence say unto you as faithful John Careless said to godly John Bradford, 'Hearken, O Heavens, and thou, O Earth, give ear, and bear witness at the great day that I do here faithfully and truly declare the Lord's message unto his dear servant and singularly beloved John Bradford, saying, John Bradford, thou man so specially beloved of God, I do pronounce and testify unto thee, in the word and name of the Lord Jesus, that all thy sins, whatsoever they be, though ever so many, grievous or great be fully and freely pardoned, released and forgiven thee by the mercy of God in Jesus Christ, the only Lord and sweet Saviour, in whom thou dost undoubtedly believe. And truly, as the Lord liveth He will not have thee die the death, but hath verily purposed, determined and decreed that thou shalt live with him forever.'"

Neophytus : "O sir, if I have as good a warrant to apply this saying to myself as sweet Mr. Bradford had to himself, I am a happy man."

Evangelista : "I tell you from Christ and under the hand of the Spirit, that your person is accepted, your sins are done away, and you shall be saved; and if an angel from heaven should tell you otherwise let him be accursed. Therefore you may without doubt conclude that you are a happy man. For by means of this your matching with Christ you are become one with Him and one in Him, you dwell in him and He in you, He is your well beloved and you are His. So that the marriage union betwixt Christ and you is more than a bare notion or apprehension of your mind, for it is a special, spiritual and real union; it is a union betwixt the nature of Christ (God and Man) and you, it is a knitting and closing not only of your apprehension with the Saviour but also of your soul and a Saviour. Whence it must needs follow that you cannot be damned except Christ be damned with you, neither can Christ be saved except you be saved with him.

"And as by means of corporal marriage all things become common betwixt man and wife, even so by means of this spiritual marriage, all things become alike betwixt Christ and you. For when Christ hath

married His spouse unto Himself He passeth over all his estate unto her, so that whatever Christ is or hath you may boldly challenge as your own. He is made of God unto you, 'Wisdom, and righteousness and sanctification, and redemption.' And surely by virtue of this near union it is as Christ is called, 'The Lord our righteousness' (Jer. xxiii. 6). I tell you man, you may by virtue of this union boldly take to yourself as your own, Christ's watchings, abstinence, travels, prayers, persecutions, and slanders; Yea, His tears, His sweat, His blood, and all that ever He did and suffered in space of three and thirty years, with His passion, death, burial, resurrection and ascension, for they are all yours.

"And as Christ passeth over all His estate to His spouse, so doth He require that she should pass over all unto Him. Wherefore, you being now married unto Christ, you must give all you have of your own unto Him. And truly you have nothing of your own but sin, and therefore you must give Him that. I beseech you, then, say to Christ with bold confidence, I give Thee, my dear Husband, my unbelief, my mistrust, my pride, my arrogancy, my ambition, my wrath, and anger, my envy, my covetousness, my evil thoughts, affections, and desires. I make one bundle of these, and all my other offences and give them unto Thee. And thus was Christ made to be sin for us who knew no sin that we might be made the righteousness of God in Him.

"Now then, says Luther, let us compare these things together, and we shall find inestimable treasure; Christ full of grace, life and saving health; and the soul is a freight full of all sin, death and damnation. But let faith come betwixt these two and it shall come to pass that Christ will be laden with sin, death and hell; and unto the soul shall be imputed grace, life, and salvation. Who then, sayeth he, is able to value the royalty of this marriage accordingly? Who is able to comprehend the glorious riches of this grace, where this rich and righteous Husband Christ, doth take unto wife this poor and wicked harlot, redeeming her from all devils and garnishing her with all His jewels? So that you, as this same Luther saith, through the assuredness of your faith in Christ your husband, are delivered from all sins, made safe from death, guarded from Hell, and endowed with everlasting righteousness, life and saving health of this your husband Christ. And therefore you are now under the covenant of grace and freed from the law, as it is a covenant of works. For, as Mr. Ball truly says, at one and the same time a man cannot be under the covenant of works and the covenant of grace."

Neophytus: "Sir, I do not yet know how to conceive of this freedom from the law, as it is the covenant of works, and I pray you to make it as plain as you can."

Evangelista: "For the true and clear understanding of this point you are to consider that when Jesus Christ the second Adam had, in

behalf of His chosen, perfectly fulfilled the law as it is the covenant of works, divine justice delivered that bond to Christ who utterly cancelled that handwriting so that none of His chosen were to have any more to do with it, nor it with them. And now you, by your believing in Christ, having manifested that you are one who was chosen in Him before the foundation of the world, His fulfilling of that covenant and cancelling of that handwriting is imputed to you, and so you are acquitted and absolved from all your transgressions against that covenant, whither past, present or to come. And so you are justified as the apostle says, 'freely by His grace, through the redemption that is in Christ Jesus' (Romans iii. 24).

The above is a portion taken from the *Marrow of Modern Divinity*. The great truth of a sinner's closing with Christ is presented in a way so satisfying and helpful that I would not take on myself to comment on a single line of it. I would like to indicate, however, the wonderful name given to this chapter by the writer. It is "The believer *matching* with Christ." "Matching": what a wonderful word to use in such a connection. Oh, surely to a soul bent on closing with Christ in the Gospel, it is a soul-thrilling word. Profound and unknowable want, matching with inexhaustible and glorious riches. Surely such a matching could be effected only by Divine grace and love. Yes, and because the maker of it is Who and What He is, such a match is glorious in every part of it.—*Pennel*.

Synod Address.*

By REV. D. A. MACFARLANE, M.A.

Moderator and Brethren,—In 1923, thirty years ago, the late Rev. D. Macfarlane said, in his Synod motion, that while we were penniless at the time when he, and those supporting him, took the stand which they did in 1893, to keep intact the testimony of the Church of 1843, yet the Lord in His loving kindness and goodness provided for them. For this he gave thanks to the Lord for himself and for those on whose behalf he spoke. The late Rev. Neil Cameron, and others of his brethren, now at their eternal rest, voiced, from time to time, the same views. The late Rev. N. Cameron stated, probably more than once, that when our people saw ministers inclining to depart from the testimony of the Church, then the contributions manifestly dropped, but as long as they saw our ministers and other office-bearers faithful, they willingly supported the funds of the Church, as the Lord enabled them.

We to-day recommend the several funds of the Church to our people at home and abroad. We respectfully request our people in far-off lands to remember the F.P. Church, to keep in touch with it by getting its monthly magazines. We pray that they may seek first the Kingdom

* This address was given after Synod Finance Report on 21st May, 1953.
—*Editor*.

of God and His righteousness, for, at the longest, they are soon to leave this world for ever. When the Lord blesses our people in the homeland with a measure of bodily health, and temporal mercies, it is due to them to help, as the Lord enables them, what we unfeignedly believe to be God's cause. The Sustentation Fund is most needful, as also the fund for the upkeep of Missionaries, and the Foreign Mission Fund. If any who happen to read these words are able, in the kind providence of the Lord, to give special contributions to the above funds, apart from their ordinary ones, they may be assured that such will be deeply welcomed by us as a Church. It should be most clear to us all that all these funds need substantial contributions, over and above ordinary ones, from those in a position to give such help. The Foreign Mission Fund, in particular, requires all assistance which can possibly be given it.

The other funds are also deserving of all help which can be given. We cannot press the claims of one as being in advance of another. The Organisation Fund may deserve a word by itself as the working expenses of our Church depend on it.

We anew point out to our people at home and abroad that the F.P. Church holds the truth of God, by divine grace, in love. This Church seeks to witness first and foremost to the truth that the carnal mind is enmity against God, and is not subject to the law of God; neither indeed can be. No mere man since Adam fell believes properly the truth of law or Gospel, unless divinely taught and regenerated by the Holy Spirit. Likewise, no mere man can of himself discern the Godhead of Christ, nor the reality and infinite sufficiency of Christ's atoning death, of which His resurrection is the evidence of the eternal acceptance of His sacrifice. We deny utterly that the doctrine of the substitution and holy suretyship of Christ has been, in the history of the Church, from Augustine to Anselm and so to the present day, disastrous to the good of the Church. We still believe that the word "propitiation" is a suitable, carefully-chosen, and adequate word to use in the translation of Romans iii. 25: "Whom God hath set forth to be a propitiation through faith in his blood." We deny that the use of the word should be dropped. We deny that it is well or proper to aver that those who hold the confessional doctrine on the subject of the Atonement understand that the propitiatory life and work and holy satisfaction of Christ was meant by Christ to cause the Father, as Judge within the Godhead, to relent. We hold with—we believe—the Apostolic Church and with the Reformed Faith as set forth by its best expositors, and in its best symbols, that the Father provided the atonement that eternal and infinite mercy and redeeming love might be bestowed on the flock given to Christ, in a way consistent with the essential righteousness and justice of the unchangeable God of eternity. For such holy doctrines of the faith, without referring to the internal work of the Holy Spirit in the souls of all regenerated, and His keeping them by the power of God through faith, we still stand.

Now it is sixty years since these witnesses referred to counted all but loss and dung that they might keep the faith for themselves, and hand it on, as far as in them lay, to the race which was to come. We stand for the doctrine, worship, government and discipline of the Church, albeit we fail daily in thought, word, and deed. The Lord raise up of young and old—all classes—who will be blessed with eternal life—the power of godliness! “The knowledge of the holy is understanding.” We ask our people to pray for all labouring in the vineyard—to remember the Sabbath Day to keep it holy—however reckless others are—to attend, as far as able upon the public means of God’s grace, to worship God in their families. The latter end of those who fear God is peace.

I now second the adoption of this Financial Report. Thanksgiving is due to the Lord for His loving kindness. We, as a Synod, hereby thank most sincerely the Treasurer for all his labours, when he is not now so strong as he once was. Also we thank cordially the auditors for their labours in auditing once more the Financial Statement of the Free Presbyterian Church in this the sixtieth year of its existence.

A Meditation.

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

“Thou wilt show me the path of life; in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore.”—
Psalm xvi. 11.

FROM the commentary of an inspired apostle, we learn that in this Psalm, David speaks concerning Christ: “For David speaketh concerning Him, ‘I foresaw the Lord always before me; for He is on my right hand that I should not be moved. Therefore did my heart rejoice, and my tongue was glad; moreover, also, my flesh shall rest in hope; because Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption. Thou hast made known unto me the ways of life; Thou shalt make me full of joy with Thy countenance.’ Men and brethren, let me freely speak unto you of the Patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on His throne; he, seeing this before, spake of the resurrection of Christ, that His soul was not left in hell, neither did His flesh see corruption.” The passage, therefore, primarily refers to Christ, and we may regard it as expressing that faith in God’s covenant promise, by which He was animated to “endure the cross, despising the shame.” But the covenant promise was not made to Christ alone—it was made to Him as the head of His body the church, and on behalf

of all His believing people; and as through grace, they are made partakers of His reward, and shall share in the glory of His resurrection, the words are equally applicable for the use and comfort of each of His believing followers; and in the exercise of a simple faith in Him, they may appropriate His language to themselves and say, "Thou wilt show me the path of life; in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore."

When viewed in reference to our everlasting prospects, these words may be regarded as descriptive of the perfection of that happiness which is in reserve for us in heaven. To perfect happiness, two conditions are essential; first, that in point of amount, it be adequate to satisfy our capacities and desires; and secondly, that in point of duration, it be so permanent, that at no future time it shall forsake us, and that our comfort, while it lasts, may not be diminished or disturbed by the fear of losing it. In the future happiness of believers, both of these conditions are secured; in its amount, it will be adequate to fill all our capacities of enjoyment—"In Thy presence is fulness of joy"; and in its duration, it will be permanent—"At Thy right hand are pleasures for evermore."

The FULNESS of this happiness will consist in its satisfying the desires, and perfecting the capacities of our immortal nature; and if we would form a right estimate, either of its quality or its amount, we must take a comprehensive view of all the capacities with which that nature is endowed. Man may be considered in several distinct aspects—as a SENTIENT, or an INTELLECTUAL, or a MORAL, or a SOCIAL, or an ACTIVE BEING. In each of these aspects, certain capacities belong to him, and it is on the filling and perfecting of all these capacities, that his highest happiness depends. It is not enough that one class or order of his capacities be satisfied, if the rest be neglected, or denied their proper gratification; for, although they may be considered distinctly, they do not exist separately, but in a state of combination, and from their combined perfection and satisfaction alone, can man enjoy all that such a creature is capable of. It is not enough, whatever the sensualist may say, that our capacities of organic pleasure be gratified, to the exclusion of the higher and nobler enjoyments that are peculiar to our rational and moral nature. Every object around us may be such as to minister delight to the eye and the ear, yet, in the reign of intellectual ignorance, or in the play of unhallowed passions, there may be a hell within. Nor is it enough, whatever the stoic may say, that the mind should be well ordered, and the passions tamed, for, by the constitution of our nature, we are both sentient and social beings, and, as such, we depend for the perfection of our interior happiness on the circumstances of our external condition. Nor is it enough, whatever the philosopher may say, that the intellect be highly cultivated, and the mind stored with knowledge—this is good, but insufficient for our perfect happiness, unless, along with it, we have hearts filled with every moral feeling,

society in harmony with our taste, and such external accommodations as may conduce to our comfort. It is not in one of our capacities being filled, then, but in all of them being full, that our happiness consists; and what the Bible affirms, is, that our condition in heaven will be such as to secure the perfection of every faculty, and the satisfaction of every desire.

The SENTIENT nature of man will then be perfected, and surrounded with circumstances fitted to minister to its enjoyment. Much of our happiness depends on the state of our sentient nature, and still more is derived through means of it, from the impressions made upon us by the scene in which we live. In its present state, our bodily frame is, in itself, imperfect. It is vitiated by disease, liable to frequent derangements, and easily overcome by fatigue; and he who sums up the emotions which may be traced, directly or indirectly, to the state of his material frame, will easily discover how very large a share both of his happiness and misery flows from this source alone. The difference betwixt the enjoyment arising from a state of vigorous health, to which every, even the most ordinary element of nature, ministers gratification, and the misery arising from sickness or disease, which interrupts every mental exercise, and tinges every object with gloom, is so great, that for health, men would esteem it a cheap purchase to exchange all the business, and wealth, and honour of the world; but great as is the difference betwixt these two states of our sentient nature on earth, the difference will be still greater betwixt even the most vigorous and healthy body here, and the state of our frame in heaven. There, our sentient nature will be made perfect; freed from every tendency to disease or decay, and from every accidental evil—"it is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." "They shall hunger no more, neither thirst any more"; "there shall be no more pain, neither crying nor tears; but God shall wipe away all tears from their eyes."

In whatever scene a body so constituted might be placed, it would be incomparably more conducive to happiness, than the finest scene could be to a diseased or disordered frame; but, while happiness will spring from the healthy and perfect state of our sentient nature itself, we are taught in Scripture that the external scene, from which it will derive its impressions, will be adapted to its state, so as to minister to its enjoyment. We read, not only of a new body, "but of a new heaven and a new earth," where "there shall be no more curse." The present world, beautiful and varied as it is, is but an imperfect specimen of creation; for God cursed the ground for man's sake, and the whole creation groaneth and travaileth under it; but if this world so cursed, be yet so beautiful, what must heaven be, the immediate residence of God! No human eye hath rested on such a scene; it hath not entered into the heart of man to conceive what God

hath prepared for them that love Him. In speaking of heaven, the sacred writers seem, as it were, to labour for expressions, and by heaping together every figure descriptive of earthly grandeur or beauty, to convey to our minds some analogical sense of its glory. The new Jerusalem is described as a city, "its foundation laid in precious stones, its walls of jasper, its gates of pearls, its streets of pure gold, like transparent glass"; at another time it is spoken of, as "an inheritance, incorruptible, undefiled, and that fadeth not away"—the scenery, the music, the living fountains of heaven, are rather mentioned than described; but we may rest assured that it will furnish ample gratification to every capacity of our sentient nature, in so far as the capacities of that nature shall survive the dissolution of our material frame.

As an INTELLECTUAL being, man is capable of a still higher happiness. Knowledge, in all its various forms, is the object—Truth, immortal, imperishable. Truth, the proper aliment and solace of his mind. By this capacity, he is raised immeasurably above the rank of mere sentient beings, and takes his place among the intelligences of heaven. But here, this source of pure and lofty enjoyment is imperfect, partly by reason of the defectiveness of vision and the blindness of understanding which have followed as a consequence of sin; partly, also, by reason of the prejudices preventing the full view and the free admission of truth, which spring from the disordered state of his passions, and the defective nature of his educational discipline; partly, also, by reason of the necessary conditions of his present state, in which he must walk by faith and not by sight, and is prevented by the necessity of daily toil, and by the numerous calls of appetite or business, from improving to the uttermost even those means of knowledge which are within his reach. But in heaven, all these defects and obstacles will be removed; his mind being then disengaged from the contact of a gross earthly body, and fitted with a new and spiritual one, will be aided by it, rather than, as now, hindered in the search of truth; his moral nature being restored to order by the eradication of every unholy passion, will leave his intellect to act in freedom and unfettered, while the subjects of thought will be presented in all their reality and vastness before him, and those things will then be disclosed which are now concealed. God and His works, both in the wide domain of creation, and in the boundless course of providence, will furnish ample scope for his inquiries. New associates, with knowledge acquired in other ages, will be found at once to stimulate his diligence, and to enrich him with information; and the human mind, thus situated, seems to have no limit to its advancement, but a prospect of endless progression in the acquirement of Truth.

As a MORAL being, man is capable of intense misery, or of refined enjoyment, according to the nature of those feelings or passions which prevail in his bosom. Anger, wrath, malice, lust, envy, jealousy,

revenge—these elements of unholy passion make the human heart an inward hell, and deprive him of the power of enjoying either sensible or intellectual gratification, blasting prosperity, and making life itself a burden. But, on the other hand, when the mind is filled with love—with love to God, with love to others—when the heart is pure, the will resigned, the temper meek—these are the elements of a happiness which, as being interior to the mind itself, no outward accident can destroy—they are the springs of perennial peace. This moral happiness may, like the enjoyments formerly mentioned, be tasted on earth, but here, like them also, it is imperfect, even in the maturest believers. The remains of indwelling sin, the roots of bitterness, are still in the heart, and the graces of the Christian character, although implanted and watered by the Spirit, are weak and sickly. But in God's presence this joy will be full. No evil passion shall enter heaven along with us. Into that high sanctuary nothing shall enter that defileth, or worketh abomination. It is an asylum for pure and holy spirits—the spirits of just men made perfect. Not the prevailing power only, but the very presence of sin shall be abolished for ever. That is a great change which takes place on earth when a sinner is converted unto God; when his eyes are first opened, and he is turned from darkness unto light; delivered from the bondage of corruption, and brought into the moral liberty wherewith Christ maketh His people free. That is a great change—for the dominion of sin is then, for the first time, broken, and, from being the servant of Satan, the convert becomes the servant of God. By that change he is translated from a state of guilt and condemnation, into a state of grace. But another transition is necessary to perfect his blessedness—he must be translated from a state of grace into a state of glory. In the former, his sanctification is imperfect, his moral affections are as yet but feeble, frequently interrupted in their exercise, and their happy influence impaired by the remains of indwelling sin. The believer is engaged, while he lives here, in a continual conflict with his own corruptions, and with the power of moral evil on every side of him. But that conflict ends with death—then the very being of sin in his soul will be destroyed, and, released from all the fetters by which he is now bound, and from all the obstacles by which his progress is now retarded, he enters a career of uninterrupted and perfect holiness. “He shall be presented faultless and blameless before the presence of his God, with exceeding joy”; for “Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it, and present it to Himself, a glorious Church, without spot or wrinkle, or any such thing.” The completion of our sanctification, the absolute perfection of our moral nature in heaven, will be, in itself, one of the chief sources of our happiness, as well as a means of qualifying us for the enjoyment of all the other springs of comfort with which heaven is filled.

(To be continued)

The General Assemblies.

THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

THE Assembly met on Tuesday, the 19th day of May, 1953, and appointed Professor J. Pitt-Watson, D.D., as the new Moderator. The Duke of Hamilton was the Lord High Commissioner of this year's Assembly, and in his Address to the Moderator referred to the presentation of the Holy Bible to Her Majesty at her forthcoming Coronation. He spoke of the "devotion of our Church to the sacred authority of the Holy Word." It would be well if such devotion were as genuine and faithful as it ought to be on the part of many professed ministers and many of the laity.

Queen's Letter to the Assembly.—The Principal Clerk read this letter, in which Her Majesty pledged herself anew to uphold the rights and liberties of the Church of Scotland. Her Majesty also looked forward to sharing in the congregational worship of the Church. And in view of the Coronation wrote—"We draw strength and comfort from the knowledge that we are supported by your thoughts and prayers . . ." Her Majesty expressed the desire that a distraught world would be brought to peace by the compulsion of the Gospel; and concluded with a reference to the presentation of the Bible to her at the Coronation. May the religious sentiments and hopes of Her Majesty be realised spiritually by the outpouring of the Holy Spirit upon Her Majesty and the Church in Scotland.

Church Finance.—Mr. G. I. Stewart, C.A., convener of the General Finance Committee said, "Some are saying to-day that the Church is on the retreat, and I am bound to say that during my period on this Committee the figures hardly justify any great belief to the contrary." So it seems from Mr. Stewart's report that another £100,000 per annum is required by the Church of Scotland for current work. The people of Scotland, as elsewhere, spend huge sums regularly on vanity and pleasure, but lack in right giving to the Church.

Membership of the Church.—Dr. White Anderson reported that the membership of the Church had increased by 5,441, and now stood at 1,278,468. As we have observed more than once, if all these members in *full communion* were persons truly "born again" and living according to the holy gospel of the Lord Jesus Christ, what a wonderful Scotland we would have. There were 2,322 churches, served by 2,182 ministers, said Dr. Anderson. And we say, what a power for good it would be in this our land if these 2,182 were engaged in preaching the whole counsel of God and the pure gospel of Christ to sinners as such!

New Clerks.—On the retiral of Rev. Dr. Thos. Caldwell from the Principal Clerkship of the Assembly, the Rev. William MacNicol, B.D., Longforgan, was appointed in his place. The Rev. James B. Longmuir, M.A., B.L., was appointed Depute Clerk. He is minister of Chirnside.

Church Building Programme.—Professor Riddel said as an outcome of a former appeal, they had been enabled to build 40 buildings. "If the new areas with their teeming population are allowed to go pagan the whole of Scotland will suffer irreparable loss," said the Professor. The sad thing is, that there are virtually thousands of pagans to-day in towns and cities served with the most comfortable church buildings. The paganism is here apart from the lack of churches and ministers in new housing areas. Those that have found new homes in newly built communities, took their irreligion or Christianity with them from their old quarters. But although we write thus, we do recognise the immense problem facing those who genuinely desire to follow the people with the Word of God and His Scriptural worship, to the end that they be converted and saved through the means of grace and by the Holy Spirit.

Gaelic Speaking Students Ordained.—Dr. MacDonald referred in his Home Board Report to the fact that eleven students with a knowledge of Gaelic had been ordained and inducted to parishes in the North and West during last year. The Church of Scotland are meeting with increased difficulties as to filling vacant charges in the Highlands with Gaelic-speaking men. The Free Presbyterian Church, with vacant charges also in the Highlands, are favoured with the services of God-fearing laymen to expound the Word of God to the people in such charges, although such men are not as numerous as we would like.

Answer to Queen's Letter.—The Assembly's answer to this letter contains a sentence we were glad to read, viz., "We learned with deep satisfaction of the way in which Your Majesty bound yourself on your Accession to preserve the settlement of the true Protestant Religion in Scotland, and we thank Your Majesty for so readily and willingly renewing that obligation now." And so, we say, let the whole people of Scotland sincerely support Her Majesty in this, not merely in words, but in deeds, at a time when the Roman Church is actively engaged to obtain power in this Realm.

A Strange Statement.—The Rev. D. P. Thomson made a strange statement, in the light of the Assembly's answer to the Queen's letter. He said, "In Scotland all their great missions had been on a completely inter-denominational basis, and they had had the warm goodwill of the Roman Catholic Church, again and again—an expression of unity which he did not think could be found anywhere else in the English-speaking world." Now, if we know anything of the attitude of the R.C. Church to heretics, even to-day, the aforesaid statement is strange indeed. What unity can the professed Protestant Church have with Rome? What a mixture we perceive among the ranks of the Church of Scotland ministry! And what a dangerous mixture!

No Revision of the Psalter.—It was gratifying to learn that a Committee appointed to examine the question of revising the Psalms in metre, reported that it could not see its way to interfere with the "words which our forefathers have sung." An attempt was made in the Assembly to lay this task upon another Committee, but this proposal was defeated. And so the Psalms in metre will be left to rest awhile from the modern tactics of an "up-to-date" clergy.

Foreign Missions.—Rev. Robert Ross, of Hamilton, submitting the report of the Foreign Missions Committee, said, among other things, "The missionary had learned quickly . . . that the African did not want and would not long tolerate him as a dominant master or even as a kindly father, but would welcome him and work loyally with him as a partner and brother." Mr. Ross also said regarding the African Christian, that there was constant pressure either to forsake his Church—which so many saw as the symbol of the dominant white—or to turn it into an instrument of his people's political aspirations. We consider these observations to be true and wise, portraying as they do the conditions prevailing in many Foreign Mission areas in Africa. Indeed the task of the missionary to-day has become delicate and difficult. To revert to Mr. Ross's report, he declared that Church of Scotland congregational contributions to Foreign Mission work were the highest on record, viz., £210,000. But it was not nearly enough.

Candidates for the Ministry.—The report of the Committee on Education for the Ministry revealed the shortage of candidates for the ministry. The Rev. George S. Gunn, Edinburgh, stated that the Church of Scotland needed 100 new candidates every year. Financial support for students was described as "niggardly." Of course when we come down to fundamentals regarding the office of the ministry of the gospel, the leaders of the Church of Scotland appear to give no place to the absolute necessity of a call by grace, and a special call by God to the work of the ministry of the gospel of Christ. It seems that ministers are to be turned out like teachers, doctors, etc. Truly it is God's work to convert a sinner, and commission that man to the ministry of Christ's gospel. What a plague to Scotland a dead ministry has been! This is part of the spiritual judgments of to-day.

Central African Federation.—The General Assembly gave long consideration to this question, and adopted finally the following deliverance:—"The General Assembly, noting that Central African Federation seems now inevitable, still deplores the fact that the consent of the Africans has not been obtained, and calls upon the Governments and all concerned to take action to ensure that Africans are convinced of the sincerity of the proposed partnership, and urges upon all concerned to give the federal scheme a fair trial, in the hope that it may prove beneficial to the three territories." The three territories are Southern and Northern Rhodesia and Nyasaland.

Communism.—Rev. G. M. Dryburgh in presenting the report of a Commission on Communism said, "Let us not forget that Communism has not abandoned in the slightest its avowed aim of conquering the world, as is evident from the recently issued instructions of the Cominform to the Communist parties in all countries." Mr. Dryburgh continued, "So long as we are complacent about this tragedy, we are heading straight for a famine of the hearing of the Word of God. What would this land be like if the manse were empty, the churches closed, and the preaching of the gospel were no more throughout the land?" We certainly think that Mr. Dryburgh has asked a very pertinent and solemn question.

The Moderator's Closing Address.—There is one part of this address which bears repetition inasmuch as it savours of plain gospel truth, viz., "It is a world of races and classes alienated from each other. But the malady of the world has a deeper seat than that. It is a world of sinners estranged and alienated from God. But the Church which carries the mission is . . . a Church bringing to man a message of unquenchable hope and the ministry of reconciliation . . ." It were better if the Moderator's address was more largely concerned with this theme, extended in the light of Scripture.

THE FREE CHURCH OF SCOTLAND GENERAL ASSEMBLY.

THE Assembly met in Edinburgh on Tuesday, the 19th of May, 1953, and appointed as its new Moderator, Rev. Alexander R. Fraser, M.A., Dumbarton, who has been a minister of the Church for 27 years.

The Moderator's Address.—He said, "War . . . had for too long pursued its ugly course to the indictment and detriment of the nations—a pathetic witness to man's fallen state, incorrigible wickedness, and utter inability to rescue himself or rectify his environment." There was a lack of spiritual life, neglect of divine ordinances and a lowering of moral standards, and a materialistic outlook, he said. The cause of youth delinquency, he thought, would be found in the religious departures of the preceding generation, with its want of family religion and lack of parental control. With this view we heartily agree.

Welfare of Youth.—Rev. Hugh G. Mackay, Aberdeen, in presenting the Report on Welfare of Youth, declared that there were parents who had forgotten their baptismal vows for their children. Speaking of a fall in the number of adherents, he said there was no doubt there was grievous lapsing. There were those who left the Free Church and joined other communions, and others drifted out into the world and formed no church connection whatsoever. He said that the Church must do something for the young people in their leisure hours and so they had adopted the Campaigner movement. What the nature of this movement is, we know not. We do know that quite a few Free Church congregations are associated with the Boys' Brigade movement.

And we question if there has been on this account any betterment in the movement of the young towards regular Church going to hear the gospel. The movement that is needed, first and last, for young and old, is that brought about by the Holy Spirit, a movement away from sin, and a fleeing to Christ. Professor A. M. Renwick, whose utterances we have not always appreciated in the past, put his finger on a vital matter. He said, "It was most important that parents should bring their children to Church regularly."

Ministers' Stipends Inadequate.—Mr. W. M. Mackay, Dundee, submitting the report of Finance Advisory Committee, stated that the ministry of the Free Church was increasing in numbers, but that the equal dividend was in continual peril. Rev. Donald Mackay, Watten, speaking for the Sustentation Fund Committee, said that they should aim at an equal dividend (i.e., minimum salary for all ministers) of £375 for 1953. The Rev. James W. Fraser, Plockton, said that all we are pleading for in the Church is that we should get a living allowance. He said that even £500 should be the target. Mr. Fraser's aim may be high for Free Church or Free Presbyterian ministers. But we sympathise to-day with ministers who have large families, that is, from the economic point of view. Yet, where there is trust in the Lord, He will provide; although this does not relieve responsible professing Christians from their obligations to support the ministry.

Senior Clerk Congratulated.—The Moderator referred to the fact that Rev. William MacLeod, Senior Clerk to the Assembly, had been elected Provost of the Burgh of Dornoch, where he is minister of the Dornoch Free Church congregation. The Moderator offered the Assembly's felicitations on this account and on the fact that Mr. MacLeod had attained his semi-jubilee as minister of Dornoch. As to a professed minister of the gospel still in charge of a congregation becoming a Magistrate, we have our misgivings. What *may* be lawful is not always expedient. Mr. MacLeod is of course a prominent member of Sutherland County Council, and much time and energy must inevitably be taken up with secular duties which might otherwise be devoted to the claims of the Church.

An Appointment for an Episcopalian.—Mr. Brewster, a member of the Episcopal Church, was appointed to the Free Church office staff as Depute Treasurer, which includes secretarial duties. This was approved on the recommendation of the Finance Committee. It was stated that the committee had not received any application for the post by any member of the Free Church. All we will say here is that the appointment seems somewhat odd.

Religion and Morals.—Rev. A. MacDonald, Duke Street, Glasgow, gave in the Report on Public Questions. He stated that Roman Catholicism was growing in the industrial parts of the country, for two reasons—larger families and immigration. On Sabbath Observance, Mr. MacDonald referred to Sabbath travel in the Highlands, the

defeat of the *Sunday Observance Bill*, and to the fact that there were more Sabbatarians in England than in Scotland. Rev. Professor R. A. Finlayson said that the Sabbath Day was a barometer of the people's spiritual life. We make no apology for once more raising the question as to whether the Free Church still permit their ministers and members in full communion to travel by tramcars, etc., on the Lord's Day, in the cities of the South. Where is the line to be drawn, if this is the case? These members would need to be permitted also to engage as drivers and conductors, and so on. And what exactly is the difference between playing polo on the Sabbath Day and driving a tramcar or a bus for wages on that same day? Wherein consists the witness for the Sabbath?

Committee on Evangelism.—Rev. A. MacLeod, Partick, declared that men looked for “an easy religion on the easiest possible terms.” The Church, he said, was conscious of the surge of irreligious life in the world round about them. The great need of the hour was the need for repentance. Yet, Mr. MacLeod said, there was a real spiritual hunger in certain quarters. We ask, what is the nature of this hunger and in what quarters does it exist? It certainly exists in the souls of those who are being taught and led of the Holy Spirit, wherever such are.

Free Church Singing.—The Rev. J. W. Campbell said, “It is sad to realise that the standard of singing up and down our congregations is very low.” The Rev. Hugh G. Mackay stated that there seemed to be little or no enthusiasm among the congregations, and that no injunction from the General Assembly is going to do any good whatever to make the churches sing.

United Effort in Evangelism.—The Moderator, Rev. Alexander Fraser, in his closing address to the Assembly, called for a united and energetic effort by the whole Free Church to meet the challenge of the religious situation. He asked for an all-out campaign of evangelism, exercised with prudence and courtesy. We here venture to suggest that professing Christians should testify to the Lord Jesus and the preciousness of the gospel, among other ways, principally by a life, conversation and example becoming the gospel, in their homes, at their work and in the community where they reside. The world takes note, the unconverted measure the Christian, as they view the Christian from day to day. Who can tell what the effect may be if all who profess the Lord Jesus Christ were consistent and more consistent than they are in their life and conduct.

Free Church Fellowship in the Worship of Other Churches.—An appeal and complaint concerning the alleged practice of ministers and professors, when taking part in services in other churches, using the forms of worship prevalent in these churches, were submitted to the Assembly from the Synod of Ross. Some member of Dingwall Free Church Presbytery had moved a motion in that Court, making allegations against brethren unnamed, to the effect that they had been

guilty of a breach of ordination vows, without indicating in what respects they had been guilty. The Presbytery, by a majority, decided to pass from the motion; that is not to deal with. But apparently some members, or a member of the Presbytery, knowing the whole intent of the motion, complained to the Synod against the *action* of the Presbytery in not dealing with and examining into the whole substance and intention of the motion. It seems to us that those who complained to the Synod were such as felt the motion was aimed at them. The complaint was dealt with by the Synod of Ross, which reversed the judgment of the Presbytery, and thereby instructed the Presbytery to deal with the motion and examine into it, and in giving their judgment the Synod went further than the case required in law, and went on to deal with the facts underlying the motion, viz.: The Synod also expressed disapproval of the practice of ministers and office-bearers in the Free Church using in any circumstances forms of worship other than those authorised in the Free Church. The Synod, going further than the case before them permitted, thus brought their action and the whole underlying business before the Assembly by way of appeal. Now what was that underlying business? The practice of Free Church ministers holding services in congregations of other denominations and using uninspired hymns and departing from the form of worship generally sanctioned in the Free Church. From the speeches of parties at the bar of the Assembly, it was made palpably plain that there is an actual and sharp cleavage of opinion as to what Free Church ministers may or may not do in the light of their ordination vows *ament* the conducting of services in other denominations, such as, say, the Church of Scotland, with the use of uninspired hymns, etc. Rev. J. W. Fraser, Plockton, was out and out against curtailment of freedom in this matter. He said, "The acceptance of the judgment of the Synod would cut members of the Free Church from taking part in any worship outside the Free Church, however evangelical. Anything that interfered with the catholicity of the Church, I will contend against to the utmost of my powers." But Rev. W. McQuarrie, Knockbain, one of the senior ministers of the Free Church, had something else to say. He said, "They had liberty to preach the gospel anywhere but only if accompanied by the forms of worship sanctioned in the Free Church. If ministers and others were hankering after uninspired materials of praise, they could leave the Free Church and go where they could get these." It is good that Mr. McQuarrie is one who does not mince his words, and is not afraid to bid farewell to ministers who do not appear to know to which denomination their allegiance belongs. Mr. McQuarrie further referred to the practice of the early church, from the time of our Lord, as to the use of the Psalms. The doctrine and the practice of the Free Church stood or fell together, he said. Professor A. M. Renwick made a speech on historical grounds, the gist of which was, that many of the Fathers, especially after the Disruption, were involved willingly in hymn

singing and organ playing services in other churches. He further said, in speaking of the finding of the Synod of Ross (and we infer that part of it which condemned participation in services with hymns, etc.) that the accepting of it would make the work of the Free Church throughout the land in many respects impossible. What an admission for a Free Church leader to make, in defence of the liberty to participate in the services of other denominations and forms of worship inconsistent with the recognised Free Church forms! Rev. Murdo Macrae, Kinloch, said, among other things, that what was wrong inside the church was surely wrong outside the church. And we do not see anything wrong in Mr. Macrae's argument. Rev. K. Macleay referred to this practice which was causing disunity and disharmony among brethren. It was a solemn matter, he said, that we should be a divided church.

There is one main conclusion that the onlooker upon this controversy can safely come to, and that is, that those who represent the people of the Free Church in their Assembly, and desire to hold to the old paths, as to forms of worship, are now in a minority; and those whom we may describe as the "advanced party," are in the majority and carry the day on the floor of the Assembly on every issue of this kind.

Teachers' Training Centre at Shangani—An Appeal.

At its last meeting in May the Synod instructed the Foreign Mission Committee to draw up an appeal for funds to erect and equip a Teachers' Training Centre at our Mission in Shangani.

Such a centre has always been extremely desirable as it would enable us to train our own teachers for their duties in our schools on the Mission field. At present we have to rely on trained teachers from other centres of training and the position is not so satisfactory. Recently, however, a new ruling by the Government forbids the opening of new schools unless a certain percentage of the teaching staff are trained. Accordingly a centre where we can train our own teachers has not only become desirable but an imperative necessity in order to maintain our present schools and open new ones. Added to this, once a denomination opens a school in any particular district in the Shangani Reserve, the Government look upon that district as the particular sphere of that denomination for religious and educational purposes. This means that unless we can open schools we cannot expand our efforts to carry the Word of Life to the natives, and as we cannot open schools without trained teachers, a Training Centre once more becomes imperative. Rev. James Fraser's Report tells of rapid advance by the Roman Catholic Church, who lack neither staff nor funds and who are acutely aware of the position.

It is considered that the centre would consist of various buildings, including a classroom, dormitory, lecture room, dining room, etc., the estimated cost being £2,000. Rev. J. Fraser himself would have oversight of the Centre and the Synod gave authority to Mr. Fraser to visit the congregations in the Church, lecturing on the Mission and taking collections for the above project. Due to his state of health Mr. Fraser will not be able to go over all the congregations and expressed the hope at the Synod that all would understand this.

The Foreign Mission Fund has had to bear heavy expenses this year due to travelling and still heavier expenses of this nature lie before it. It was decided therefore to open this Appeal Fund, and we look for the prayerful and liberal support of our people for this further attempt to advance the Cause of Christ in Shangani. Donations should, of course, be sent to the General Treasurer.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich" (II Cor. 8, 9).

JOHN COLQUHOUN, *Convener.*

DONALD MACLEAN, *Clerk.*

The late Mr. Angus Morrison, Valtos, Uig.

Early on New Year's morning, 1953, the chariot of heaven called at the home of our friend in his ninetieth year to bring him to the rest which remains to the people of God, and where years and time shall be no more. While yet a very young man, Angus Morrison manifested a more than common interest in the gospel and in the affairs of Christ's Kingdom here below. Many were of the opinion that he should witness publicly on the Lord's side, but he refrained from doing so for a considerable time afterwards. As he himself used to relate, God's time had not yet come, but when it did, it was impossible to keep back from commemorating the dying love of Christ any longer."

Angus Morrison had the rare privilege of listening to faithful preachers who warned men and women against eating and drinking unworthily, "not discerning the Lord's body." When the Rev. Alexander McLeod was settled in Uig in 1824, there were eight or nine hundred communicants in the congregation. In view, however, of the spiritual ignorance of the people, Mr. MacLeod decided not to administer the sacrament of the Lord's Supper during the first year of his ministry, and when the ordinance was at length observed the communicants had dwindled down to six. Under Mr. MacLeod's ministry the parish of Uig became as a garden of the Lord. "The Rev. John MacRae (MacRath Mor) testified that the finest moral spectacle he had ever witnessed during his whole career was that of the

Uig congregation under the pastorate of the Rev. Alex. MacLeod" (Memoir of Rev. A. MacLeod). In 1875 on account of the Voluntaryism which was now becoming rampant in the Free Church, over 1,000 people in the parish of Uig left the Free Church and joined the Established Church which had shortly before then rescinded the Patronage Act. The elders and deacons of the Free Church in Uig in their formal resignation state *inter alia*: "In leaving the Free Church we firmly maintain that we stand by the Free Church principles of 1843, but repudiate and disown the Voluntary teaching which has been the main reason for this deliberate action in returning to the Established Church." The great majority of the converts and members of the Rev. Alex. MacLeod were among those who carried with them the ark of the testimony into the parish church of Balnakill. It was thus in an atmosphere of piety unfeigned and devotion to the crown rights of the Lord Jesus Christ that Angus Morrison was reared.

Continuing a member in full communion in the Balnakill Parish Church for a good number of years, Mr. Morrison was elected to the eldership. This office he declined to accept in view of the proposed union between the Church of Scotland and the United Free Church. Angus was a highly intelligent man and well read in the contentings of the Church of Scotland. One of his favourite books over which he often poured was the late Dr. Begg's book in defence of the "Establishment Principal." Its contents he mastered, and with that racy skill of delivery which was characteristic of him, he was not slow to make known the principles at stake in connection with the Union. Never could the Balnakill congregation which in 1875 made a stand against Voluntaryism unite with the U.F. Church which was Voluntary, Arminian and rotten to the core with Higher Criticism. Accordingly when the Union took place in 1928, the Balnakill congregation, except for a small remnant, joined the Free Presbyterian Church of Scotland. It was not until 1892 that Voluntaryism and Arminianism became the new creed of the Free Church. The Rev. Donald MacFarlane by his protest in 1893 conserved the creed of the Holy Scriptures—both Voluntaryism and Arminianism being contrary to the Word of God and to all the confessions of the Reformed Churches in Scotland, England and the Continent of Europe.

No sooner was the stand made by the Balnakill congregation in refusing to enter the 1928 Union and in joining the Free Presbyterian Church than they discovered in measure the truth of Revelation xii 17: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Angus Morrison received letters fiercely criticising the Church he had now joined. These he did not make public lest the mind of the congregation would be influenced through these tactics of Satan.

Now, fully persuaded that he was in that branch of Christ's visible Church which adheres most closely to the Bible and Reformation principles, Angus Morrison accepted the eldership, which office he faithfully and diligently adorned to the end. For many years he was a member of Synod and Presbytery. In all the trials which our beloved Church met with in recent years, not once did we find him wavering. Blessed are they who endure unto the end. He lost his wife in early life, and he was thus left with the concern of a young family. On more than one occasion he told the writer how the Lord manifested to him beforehand that he was to pass under the rod of affliction. A year previous to this sore bereavement he awoke early one morning with the words, "Many are the afflictions of the righteous; but the Lord delivereth them out of them all" (Psalm xxxiv. 19). For months he pondered over those afflictions which meet the just in the valley of Baca, but never thought of the removal of his beloved partner, until one day while working on his croft, God through His word spoke to him: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (I Peter iv. 12).

In the absence of the minister Angus conducted the services. He was most orderly in his handling of God's Word, and the people listened to him with interest. He read much and made use of the same. With every opportunity he warned the people against coming judgments, when the love of many for the truth of the Gospel would wax cold. He was grieved at heart to see the falling away of the generation from the doctrines of the Confession of Faith which were dear to him, being the doctrines of our Lord and Saviour Jesus Christ, to the popular Moody and Sankey evangelism which is not from the Holy Spirit of Truth but from Satan as an angel of light. He was a beautiful Gaelic precentor and retained his voice almost to the end.

We desire to extend our sincere sympathy to his family and relatives both at home and abroad, but especially to the one who so faithfully and lovingly attended him in his declining years. May the Lord who is rich in mercy to all that call upon Him, enrich them one and all with the righteousness of Christ, that it, too, may be well with them at life's journey's end.—*J. N. MacD.*

The late Mr. John Gillies, Stockinish.

The above was a worthy elder of North Harris congregation, who passed to his eternal rest some time ago. There cannot be the least doubt but John Gillies was a loyal and faithful witness of Jesus Christ, and it is a matter of regret that, as in other cases, not much can be gleaned concerning him from those who knew him most intimately, in order to do justice to the memory of one who was so

devoted in furthering the Cause of Christ in his congregation for many years. As the writer only met him occasionally, it is impossible to give a full account of his activities in relation to the Cause, like the old-time obituaries in the Magazine.

He was received as a member in full communion on 13th April, 1912. Twelve years later he was elected Deacon, and having been proved, and obtained to himself a good degree, and great boldness in the faith, ten years later he was elected and ordained to the office of an elder. An old friend of his says that he was brought to some realisation of his state as a lost sinner, in view of eternity, on the occasion of listening to a sermon preached by one of the late ministers in our Church. John Gillies was one of the humble and meek ones, and scarcely ever made any reference whatever to his Christian experiences, even to his most close associates, but that he adorned his profession in walk and conversation in a manner becoming to the Gospel cannot be gainsaid. His devotedness to the witness raised in defence of the Truth of God in 1893, and his loyalty to the Free Presbyterian Church were outstanding features of his character. It was a privilege to be associated with him in church courts, and to have his company at communion seasons, especially on the Friday, when speaking to the Question. He always spoke well to the Question, but in conversation he was of such an unassuming and retired disposition that he had very little to say. He will be missed at communion seasons in the church militant, but we have reason to hope he is now in the church triumphant. Being a victim of asthmatic complaints for years, he had many sufferings in this vale of tears, which are now at an end for ever. His mortal remains were conveyed by a large concourse of friends, who came to pay their last tribute to the dead. The service was conducted by Rev. Malcolm Macsween, M.A., who happened to be in the district. May the Lord bless the sons and daughter and grandchildren who were left to mourn his loss. May they be enabled to follow his footsteps! There was no prayer at the grave, as this practice is frowned on by the Westminster Divines in their Directory of Public Worship, as leading to prayer for the dead. According to the *English Churchman* of April 3, there was an R.C. prayer for the dead included in the service from Marlborough House Chapel in memory of Queen Mary, an avowed Protestant.—*D. J. Macaskill.*

Improve the remembrance of those Gospel truths which you have heard from the mouths of your ministers now at rest: their labours were not intended by the Lord only for a present relief to your souls during their speaking, but for afterward. Remember how thou hast received and heard, and hold fast (Rev. iii. 3).—*Samuel Petto*: 1682.

Suipeir an Tighearn.

LE EANRUIG GROVE.

(*Air a leantuin bhò t.d. 59.*)

Leigibh dhomh, mu'n dùin mi'n ceann so, labhairt riu-san a tha tionndadh an eùl ri Lòrd an Tighearn agus asluchadh gu dùrachdach orra beagan cheisdean fheorach dhiubh fein. Cia mar a dh'dinmicheas mi mi fein am measg luchd-leammbuinn Chriosd, agus nach aon mi riubh ann an gnìomh leis am bheil comunn nan Criosduidhean air an aithneachadh bho fheadhan eil? Nach fheum mo Chriosdalachd, a thaobh a chuid dheth tha'n leth a muigh, a bhi neo-iomlan, ma tha mi riaraicht' a bhi dh'easbhuidh aon phrìomh chomharadh a Chriosduidh? No, ciod a b'urrainn mi ràdh air mo shon fein, mur aidieheadh Chriosd mi, air dhomh bhi air mo thaisbeanadh na làthair as eugmhais a chomharaidh so air deisciobul, gràdh neo-chealgach do gach ni a shuidhich mo Mhaighstir beannaicht'? Gu'n teagamh, na'm bitheadh e air fhaotainn, gu'n robh mo dhimeas air Suipeir an Tighearn ag eirigh bho chion gràidh agus spéis do mo Shlànuighear agus da áitheantabh, cha bhitheadh ni air bith gu leoir gu mu leth-sgeul a ghabhail. Tha'm baisteadh a cur m'ainm am measg a luchd-leammbuinn; ach bòidean mo bhaistidh, ma ghabhadh iad ann an am mo leambais, agus mar sin nach b'e mo ghnìomh fein e, tha e ann seadh feumail gu'n deanain iad dhomh fein, le bhi ga'n gabhail, air dhomh tighean gu bliadhnachan tuigse. Agus cia mar a tha cumhachan aon sàcramaid ri bhi air an aideachadh agus air an ath-nuadhachadh ann an dòigh air bith, cho maith ri bhi ga'm chur fein fodh cheangal na h-aon eil? A thuilleadh air so, cha'n eil aig a bhaisteadh uibhir de shùil ri Chriosd air a cheusadh agus a tha aig Suipeir an Tighearn; co aca, uime sin, air am bu chòr dhuinn an tuilleadh luach a chur, a chum a bhi leigeadh fhaicinn do'n t-saoghal nach eil sinn a meas a chuid so da'r creidimh na nàire dhuinn, na na mhasladh da'r creidimh; ach na urram mhòr agus na bhuannachd dhuinn le cheile.

EARRANN III.

2. *Faodaidh sinn beachdachadh air bàs Chriosd mar bhàs martarach, na fianuis; martarach do fhirinn a theagaisg fein, a cheud aon agus an aon is uaisle. Bha a bhàs gu h-uile saor-thoileach. Cha'n eil neach air bith (tha e'g ràdh) a thoirt bh'uam mo bheatha, ach tha mi ga leigeadh sios uam fein. Mar nach b'urrainn iad a thoirt bh'uithe as eugmhais a chead, mar sin, mar a leigeadh e sios a bheatha cha deanadh na dh'fhuiling e ainm martaraich a chosnadh dha; oir cha mhartarach esan, an deigh dha e fein a thoirt do'n rib le teagasg àraidh a thoirt air adhart agus a chraobh-sgaoladh, a philleas air ais agus a dh'àicheas an ni sin a theagaisg e mar fhirinn. Ach esan le'n dàna a theagasg a chur an ceill ann an sealladh nan cunntartan is motha, agus a rogh-naicheas bàs fhaotainn air son na firinn, air thoiseach air a h-àicheadh*

na a treigsinn, abraidh gach neach gur a fìor mhartarach e. Agus b'è a leithid so do mhartarach a bha ann an Iosa Crìosd. 'N uair aig a chùirt, a mhionnaich an t-àrd-shagart e, air an Dia bheo, an fhirinn innse dha, am b'esan Crìosd Mac Dhe; ged a bha e balbh roimhe sin do na h-uile ni a bha fianuisean breige a cur as a leth, agus nach do bhrosnaicheadh e gu bhi tagradh as a leth fein g'a dhion, ni a b'urrainn e gu furasda a dheanamh air a leithid de dhoigh agus gu'n toireadh e orra-san a bu nàimhdeile fuath do'n fhirinn, geilleadh: tha e gu grad a freagairt, "Thuir thu"; no, "Is mise an dearbh neach." 'N uair a dh'fheoraich Pilat, an t-uachdaran fineachail, agus a bhreitheamh, dheth ceisd, "An rìgh thu ma seadh?" fhreagair e, "Thubhairt thu gur rìgh mi"; na, "An ni a thuir thu aig an am so, ann a bhi ga thoirt a mach an cumadh ceist, tha e ro-fhirinneach." 'S e t-fhoclaibh-sa, "Is rìgh thu"; agus tha mise saor gu a ràdh gur e sin mi. 'S ann chum na eriche so a rugadh mi, agus a chum na eriche so a thàinig mi do'n t-saoghal, chùum gu'n deanain fianuis do'n fhirinn." 'S e so an aidmheil mhaith sin a tha Pòl ag ràdh a rinn e an làthair Phontius Philat, a tha e moladh da mhac Timoteus gu a leantuinn. Ann an so tha da ehliu aithnichte air a Mhesiah: oir, ann an ceist an àrd-shagairt, "An tusa Crìosd, Mac Dhe?" tha Crìosd (na a' Mesiah) agus Mac Dhe, air an cleachdadh mar a ciallachadh an t-aon ni; ni a dh' fheudas sinn a mheas mar aobhar, 'n uair a tha Lucas ag aithris an t-aon ni, nach eil ann ach, "An tusa Crìosd?" Agus a thaobh am Mesiah a bhi na rìgh, tha na h-Iudhaich ag aontachadh leinn gus an latha'n diugh, a dh'aindeoin cho eadar-dhealaicht 's a tha ar beachd air nàdur a rioghachd. Cha do ghabh ar Slànuighear, air son aobharan glìce, gu follaiseach agus gu dìreach ga ionnsuidh fein ainm agus cliuthan a Mhesiah gus a nis: ach a nis, 'n uair a bha e air àithne leis an uachdaran shìobhalt gu fianuis a thoirt mu'n mu'n fhirinn, agus nach gabhadh droch fheum a dheanamh leis an t-sluagh dhe a bhì'g aideachadh gu'm bu Rìgh e ('n uair a dhearbhadh a bhàs nach b'ann bho so a bha rioghachd, de sheorsa saoghalta agus aimseireil, mar a dh'innis e dhoibh) cha'n eil e nis fhaide ag iarraidh a bhì'm folach, tha e 'g a aideachadh fein mar a' Mesiah an Rìgh, agus Mac Dhe, ged nach robh e aineolach nach bitheadh buaidh eil aig an aideachadh so ach a dhìtheadh a chabhagachadh.

(R'a leantuinn.)

Keep up lively affections towards God, when your Gospel ministers are withdrawn from you. When David was exiled from the ordinances of God, yet then had he the most earnest pantings of soul after enjoyments of God (Psalm lxii. 112).—*Samuel Petto*: 1682.

Notes and Comments.

The Coronation.

The Coronation of Her Majesty Queen Elizabeth II in Westminster Abbey, London, on the 2nd of June took place without any disturbing incident of a public nature throughout the whole London area. Considering the population of London and the influx of many thousands from all over the country and the world into the City for this memorable occasion, it is a matter for gratitude to the Most High that such order prevailed as did. May our beloved Queen, by the grace of the Lord Jesus Christ, long reign over our nation, and by the blessing of God be a real blessing to her peoples.

Minister Disquieted on Worship.

Thé Rev. T. M. Donn, Duthill, at Inverness during April, said at a meeting of the Synod of Moray of the Church of Scotland, "People are disquieted, concerned and perplexed by recent developments as regards public worship in the various churches of the Church of Scotland. There is a suspicion that certain practices are being introduced for an ulterior motive—to facilitate union with the Episcopal Church." Mr. Donn received no support for his proposal that the Synod should submit an overture to the General Assembly last May. And thus we see that anyone who lifts his voice on the right side against ecclesiastical evils, even in the Capital of the Highlands, can expect no support from "sleeping watchmen."

Princess Margaret and Religion.

The following is a quotation from a special article by Derek Marks, which appeared in the *Daily Express* of June 6th and concerns H.R.H. Princess Margaret, viz., "It used to be the parties, the pink champagne and the host of eligible young men dancing attendance upon her that brought the Princess into the news. Now it is her churchgoing and her constant quest for more religious instruction." We are relieved to read these observations, and trust that there is some real substance in the Princess's changed mode of life. May the God of salvation say unto Her Royal Highness, "I am thy salvation." Then the vanities of the world will be abandoned.

Ayr Council Bans Sabbath Golf.

On the 8th of June, 1953, Ayr Town Council refused to lift its ban on Sabbath golf. In the face of allegations of "Humbug" and "We are behind the times," the Council decided by 12 votes to 4 that there should be no golf, and by 11 votes to 5 that there should be no putting green play either. We would like to point out to our readers who saw this report in the press that the longest report which we read quoted the statements of only one or two of the Councillors involved,

so that arguments for the Sabbath in the Council debate did not appear clear. But when 12 out of 16 responsible Councillors voted against Sabbath golf, surely a goodly number of these did so from commendable convictions. They were not accused of being "behind the times" without having shown some real sympathy for Sabbath keeping.

Church Notes.

Communions.

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 Breasceleite; 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 Stoor. *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.

Synod Message to European Staff in African Mission.

The Synod at its meeting in May approved the following message:—
TO MEMBERS OF THE EUROPEAN STAFF IN THE AFRICAN MISSION—

"That the Synod desire to record their deep sense of indebtedness to each member of the European staff labouring on the mission field at both Ingwenya and Shangani. Having regard to the period of trouble and anxiety they have recently passed through, the time seems opportune for giving expression to the Synod's confidence in their faithfulness as missionaries and their conduct of all affairs

connected with the mission. The Synod is particularly happy to recall that this year Miss Nicolson completes 20 years' service. During these years the Mission has progressed beyond recognition. The Synod gratefully recognises the large part contributed by Miss Nicolson toward such development."

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."

Student Received.

The Synod, at its meeting on May, approved the recommendation of the Outer Isles Presbytery of the Church, that Mr. Alexander Morrison, be received as an irregular student studying for the ministry.

Opening of New Church at Evelix, Dornoch.

As our readers know, the severe gales which swept the North of Scotland some time ago destroyed the church building of our congregation at Evelix, Dornoch, Sutherland. The congregation under their pastor, Rev. Finlay MacLeod, applied themselves to the business of seeing another church built. They also appealed to church friends for financial help. This new church building was completed in June, 1953, and was opened on Friday evening, the 12th day of June, at 7 p.m., with a service conducted by Rev. D. A. Macfarlane, M.A., Dingwall, who preached a most acceptable sermon from the words, "The just shall live by faith" (Heb. x. 38). After the sermon Rev. Finlay MacLeod intimated to the congregation present that the collection that evening was £92, which would go to reduce the debt on the building, which was now only about £200. He cordially thanked all the friends who had so liberally subscribed at home and from abroad, and also the builders for the work they had done, and also Mr. Hamish Campbell, of our Inverness congregation, for his supervision of the building of the church. Thereafter Rev. W. Grant, Halkirk; Rev. Robert R. Sinclair, Wick; and Rev. A. F. Mackay, Inverness, were called upon to speak, which they did in terms appropriate to such an occasion. Then Rev. D. A. Macfarlane gave out the last three verses of the 72nd Psalm to sing, and concluded with the Benediction. There were friends at this service from Dornoch and many other quarters, there being a bus from Wick and Halkirk, one from Lochinver, and also Inverness. Many others came in private cars, and the church was

full to capacity, some having to sit in the vestry and on the steps of the pulpit. The church, which will seat about 300 persons, is a beautiful, spacious, and suitable building; and we trust and pray that it may be a "Bethel" indeed and in truth to many a needy sinner in the future, under, of course, the preaching of the Gospel of Christ and in connection with the worship of God.

Acknowledgment of Donations.

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

Sustentation Fund.—Anon., Argyllshire, £3; Mr. W. S. Skelpick, Bettyhill, £2; Mrs. F., 24 Colquhoun Street, Stirling, £1.

Home Mission Fund.—Mr. W. S. Skelpick, Bettyhill, £1; Miss J. T. Harrowden Road, Inverness, 12/-;.

Publication Fund.—Mrs. C. M., 47 Warrender Park Road, Edinburgh, o/a Trinitarian Bible Society for Hebrew New Testaments for Jewish Children in Jerusalem, £2.

Jewish and Foreign Missions.—Anon., Detroit, U.S.A. postmark, £7; Sister P. M., Gogarburn Hospital, Corstorphine, £5; Anon. Friend, £1; Miss McLean, New Zealand, £1; Friend, Edinburgh, £1; Mrs. C. M., 65 Doris Drive, Toronto, £1; Mr. W. S. Skelpick, Bettyhill, 10/-; Rev. Jas. S. Fraser acknowledges with sincere thanks the following:—Glasgow Friend for Bibles, £50; towards Building Fund for Teachers' Training Centre:—Tomatin Friend, £3; Lochgilphead Friend, £1; Glasgow Friend, £1.

Magazine Free Distribution Fund.—Mrs. Ross, Badcall, Seourie, per Mr. Robert Watt, £1.

The following lists sent in for publication:—

Bayhead Congregation.—Rev. D. J. MacAskill acknowledges with grateful thanks £5 from Friend, Benbecula, o/a Home Mission Fund.

Dingwall Church Building Fund.—Mr. D. Matheson, Treasurer, Achany Road, Dingwall, acknowledges (to 30 May, 1953) with grateful thanks:—Mr. A. C., Stevenson, £1; in memory of a dear friend, the late Rev. D. Macfarlane (Manchester postmark), £2; Mr. I. M., Strontian, £20; Friend per Mrs. McIver, Dingwall, £1; Friend per Rev. D. A. Macfarlane, £5; M. G., Skye, £2; Friend, Ardross, 10/-; C. M., 31 Salisbury Road, Edinburgh,

£2; J. F. (refunded), £2 10/-; J. G., Fortrose, £5; M. N. per Rev. D. A. Macfarlane, 10/-.

Dornoch Church Building Fund.—Rev. F. McLeod acknowledges with sincere thanks the following:—Mrs. G., Salvador, Canada, 14/7; in loving memory of George and Donald Mackenzie, Tarbet, £5; Mrs. M. M., Tarbet, Scourie, £2; Friend, London, £5; Friend, Glasgow, £1; Friend, Lochcarron, £1; Mrs. M. Lowell, Mass., U.S.A., £10; J. G., Inverness, £5.

Edinburgh Manse Purchase Fund.—The Hon. Treasurer, Mr. Hugh MacDougall, 15 Gloucester Place, Edinburgh, has much pleasure in acknowledging the following donations:—Friend, Glasgow, per Mrs. Charles McLeod, £1; Miss MacD., Raasay, per Rev. D. Campbell, £1; Anon., £3; Friend, Edinburgh, per Mr. P. Anderson, £2.

Lochinver Congregation.—Rev. A. MacAskill thankfully acknowledges a donation of £1 from Friend, Lochgilphead o/a Sustentation Fund.

London Congregational Funds.—Rev. J. P. Macqueen acknowledges with sincere thanks £3 from “A Braes, Portree, Friend,” also £3 from A Braes, Portree, Friend o/a Organisation Fund.

Ness Manse Purchase Fund.—Mr. D. Mackay, Treasurer, 72 Cross Skigersta Road, acknowledges with grateful thanks:—A Friend, Swainbost, £1; Sojourner, Lochcarron, £1; Miss C. M., 63 Cross Skigersta Road, £1 10/-; Miss Mary Matheson, North Strome, Lochcarron, £2.

Raasay Manse Building Fund.—Mr. E. MacRae, Treasurer, acknowledges with sincere thanks the following donations:—Friend, Dunoon, £5; J. G., Castle Bay, Barra, £3; Friend, Dumbarton, £1; Passer-by, £1; O. A. P., Broadford, per N. M. L., 10/-.

Vatten Church Purchase Fund.—Rev. John Colquhoun acknowledges with sincere thanks the following:—A Friend, Skye, 10/-; A Skye Friend per D. Morrison, £2; A Friend, £5; A Friend per J. Nicolson, £1; M. N., Portree postmark, 10/-.

St. Jude's Ladies' Organisation in aid of South African Mission.—The Committee acknowledge with grateful thanks contributions amounting to £14 5/-; A Friend, Kames, 10/-.

St. Jude's, Glasgow.—Mr. Alexander, 58 High Mains Avenue, Dumbarton, desires to acknowledge gratefully the following amounts received:—£50, “Mal. iii. 10” for African Teacher Training Centre; £10 for South African Mission from “He will provide”; M. D. MacKay, £3 5/-; A. M., Paisley, £1; A Friend, £1 10/-; Misses Cameron, £4 and £2; Nurse Lamont, £2 and £1 per A. G.; A. C. Munro, £1; Mrs. MacC., Pollok, £1; L. S. per J. G., £6; Nurse Ross, 10/-; Misses Jones, £4; Anon., £1; Nurse MacCuish, 10/- for Magazine Free Distribution Fund.