

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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Brethren, Pray For Us.

THE spirit of prayer is one of the precious gifts of the Holy Spirit to all the members of Christ's Church in the world, and is an eminent mark and evidence of the life and reign of grace in their souls. We mean by those members such as have been regenerated by the Holy Spirit, through the incorruptible seed of the Word of God, and are united to the glorious Redeemer by faith in Him and love to Him. They are members one of another and are brethren in the Lord, and are counselled to "pray one for another" (James v. 16), having a mutual care for the spiritual prosperity and providential good of one another. But there is a special call to prayer which appears in the Epistles, where Paul particularly, once and again, makes request to his brethren in Christ Jesus to pray for himself and his fellow ministers in the Gospel. The Apostle, on his part, was much given to prayer for those to whom he preached the glad tidings of salvation, and who were blest thereby with all spiritual blessings in heavenly places in Christ Jesus, and had need of growing in grace that they might worthily witness for their Lord in the world and be with Him ultimately in heaven. As he writes to the Philippians, "I thank my God upon every remembrance of you; always in every prayer of mine for you all making request with joy" (Philip. i. 3-4). And truly his example in this is followed by every sent servant of the Lord Jesus, that much of their exercise at the Throne of Grace is in the behalf of poor, lost sinners and their fellow believers, to whom they seek to minister in the expounding and preaching of the Word of Life. Now it is but reasonable, and especially out of true spiritual need, that the ministers of the gospel express the desire that God's people should seek grace to be much given to prayer for them. And so the Apostle writes, "Brethren, pray for us" (I Thess. v. 25).

It may be that God's people are lacking in this regard to-day. Every conscience will give its own testimony. There may be a frame of mind abroad within the Church of Christ which considers that ministers of the gospel have such a familiarity with the public exercises of God's worship and the particular matter of preaching that it is not a burden-

some or difficult duty at all, but on the contrary, one to which a minister may be called at any time and discharge with the greatest ease, if not always to the satisfaction of his hearers. We would appeal to our serious readers to dispense with this view as speedily as possible, inasmuch as the sincere and spiritual servant of Christ finds no such ease and freedom from anxiety in his preparation for the pulpit and in his approach to the serious business of declaring the whole counsel of God to his fellow sinners, and the needy children in Zion. For Christians to go to the House of God on Sabbath and weekday to hear the Word, and yet habitually or frequently to omit secret prayer in the behalf of ministers of the Word, is deplorable conduct. Such persons cannot expect to be fed with spiritual food and have no ground to be dissatisfied when the sermon or exposition neither nourishes nor revives their souls. There ought to be humble, earnest cries to the Lord, at the Throne of Grace, that ministers of the Gospel would get out of the fullness of Christ Jesus and His Truth, to give to needy souls in their congregations, and to the end that careless and carnal sinners would be awakened to cry out, "What must I do to be saved?" And in God's time led to believe upon the only Redeemer of God's elect, who is the Lord Jesus Christ.

To pray for ministers of the Gospel is to pray for needy men. Although the servants of Christ are converted men and have their commission from the Lord Jesus Himself, to devote themselves to the ministry of the gospel, and possess varying gifts to assist in the discharge of their duties, yet they are indeed but men and rightly described as "earthen vessels." Paul came to the Corinthians, not with excellency of speech or of wisdom, declaring unto them the testimony of God; but he says "And I was with you in weakness, and in fear, and in much trembling" (I Corin. ii. 1-3). And so do ministers of Christ know by experience, to-day also, somewhat of this weakness, fear and trembling, in relation to the life of grace in the soul and in connection with burdens and responsibilities of their office. They are not ignorant of the uprisings of a carnal, sinful and vain heart and mind, and of the activities of Satan, to the distracting and disturbing of their minds even in the midst of spiritual and gospel exercises in private and public. And in many cases they oftentimes meet with sore and difficult afflictions in their own persons and in their providential circumstances like others; and yet find it obligatory upon them, at such times, to go forth before their fellows, to endeavour to serve their Master in preaching the Word of the truth of the Gospel. They have their seasons of spiritual desertion, when one of the most difficult things for them is to meditate upon and to delight in the precious Scriptures, out of which they are expected to bring "things new and old," at regular and stated times. This can affect the servant of the Lord with a strain and anxiety that his hearers know nothing of, and which constitute a severe mental trial, sending him with cries to the

Lord for help and deliverance, for truth and light, and for a spiritual frame of mind. Then again the general indifference to the most solemn and wonderful doctrines of Christ's gospel, and the absence of conversions where these truths are constantly and consistently preached and taught, is all a trial and test to true gospel ministers as to persevering in the Lord's work. They go forth weeping, bearing precious seed. They have their times of disappointment, loneliness, temptation, spiritual darkness, and a keen sense of unfitness for the Lord's service. These are men to be prayed for, by all those who desire and expect the tidings of the gospel of salvation from their lips.

What should the brethren pray for, on behalf of Gospel ministers? They require from the Lord all the spiritual blessings and divine care which all other believers have need of while sojourning here and in contemplation of Eternity. But we would suggest several particulars which really ought to find a place in the prayers of the Lord's people when pleading for ministers of the Gospel. Ministers need especially that the Most High would anoint them abundantly with the Holy Spirit as the spirit of truth, grace, power, love and of a sound mind. A ministry devoid of the anointing of the blessed Spirit must in all respects be a barren, dead and unprofitable one, not only with respect to the Church of Christ, but in the sight of God. And surely they need a large and constant measure of the spirit of prayer not only for themselves but in relation to their office and the activities of the same. What an essential to a gospel minister, is communion with the God of all grace! And pray, Christian reader, that any minister in whom you are interested, be also favoured with a mind to meditate in the law of his God day and night; that he may, by the grace of God, show himself approved, a workman that needeth not to be ashamed, rightly dividing the Word of God (II Tim. ii. 15). Then, how comforting it is for a minister of the Gospel to have his mind directed to and fixed upon portions of the Scriptures in view of the recurring services of the sanctuary, and to be given, by the Spirit of truth, an insight into such parts of God's Word. Let the brethren seek to have this in mind at the throne of grace. Pray also that utterance may be given unto them that they might preach with spiritual clarity, liberty, and under the unction and with the authority of the divine Spirit. And do you feel oftentimes your need of a word in season from the Lord? Then one way of seeking this is to ask the Lord to give to your minister such a word in season for your weary and needy soul. And finally, let the brethren pray, that the Lord would sustain His servants in mind and body, in and by His good and kind providence. God has indeed a special interest in His sent messengers; and surely therefore He will have a special regard for the prayers of the brethren on their behalf, and all for the sake of His own eternal Son, the Lord Jesus Christ.

Temporal Troubles.

By the late DEAN LAW, D.D.

(Continued from page 175.)

2. *Poverty*.—Diversity of grade rules all society. Heavenly wisdom thus orders for general good, and opens a door through which many blessings pass. But it is common for the low to mark with envy the exalted rank. They think abundance shuts out many cares, and that ease dwells with wealth. It is needless to expose this obvious error. It is better to remind that Scripture gives especial cordials to the poor. Lowliness is not an unfavoured lot. "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" (James ii. 5). If poverty excluded grace, the poor might well bewail. But let them sing when they peruse, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called," but "base things of the world, and things which are despised, hath God chosen" (I Cor. i. 26, 28). Let the son of toil exult in reading "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill, that He may set him with princes, even with the princes of His people" (Psa. cxiii. 7, 8). Remember, too, the lowly path is sanctified by Jesus' step. Though He was Sovereign of all, no palace was His home. In early days the workshop was His constant resort; and when He entered on His public course, He had not where to lay His head. Both by water and by land He borrows what His needs require. Poor women shared with Him their scanty fare; and when His body rested for three days in the grave, His tomb was not His own. Let not the poor then scorn a lot so sanctified.

But poverty has many shades. Its darkest hue is abject penury. Cases occur which no forethought could avert, when loss of strength, deficiency of work, domestic trials, or other trouble in some pinching form, reduce to emptiness the means of living. Heavy indeed is this burden, and strong faith only can sustain. But this is the time for grace to triumph over nature's fears. Hope will pierce the intervening clouds, and see God on His all-arranging throne, reigning, loving, blessing. The promise brightens, "God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. iv. 19). Streams of support may seem all dry, but His fullness is for ever full. The heart is now attuned to sing, "Though the fig tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall; yet I will rejoice in the Lord: I will joy in the God of my salvation" (Hab. iii. 17, 18).

This, too, is the time when wrestling prayer refuses to let God go; and is such prayer without success? The annals of God's saints teem with records of the largest answers. Unexpected channels most unexpectedly are opened. Hands most unlikely bring unlooked-for aid. The truth is realised, "There is nothing too hard for the Lord to do." It is for ever true, "When the poor and needy seek water and there is none, and their tongue faileth for thirst; I the Lord will hear them, I the God of Israel will not forsake them" (Isa. xli. 17).

3. *Disappointed Hopes.*—The desire to prosper exists with heavenly grace. It is not real humility to shun the seat of eminence. Success may bring extended influence, and thus do work for God. Let no one then condemn the straining efforts in the race of life. But failure is a common condition. Instead of honour there is neglect. Instead of prominence there is obscurity. Elevation eludes the grasp. Depression then is prone to sadden. The doubt may trouble, where are the promises, "Whatsoever he doeth shall prosper" (Psa. i. 3). "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you" (Matt. vi. 33). But pause. Let no distrust of God arise. He still holds His righteous sceptre. He knows the temper of each inner man. One can walk steadily, where another would be giddy and soon fall. All shoulders cannot bear like weights. Success might ruin, and therefore is most graciously denied. It is wisdom to prevent what painful discipline could scarcely remedy. Hence disappointment is no miscarriage of God's truth. Such cross may be a blessing in disguise. Lest Paul should be exalted above measure, there came a thorn in the flesh, a messenger of Satan, to buffet him. Let the baffled rest in hope that snares are thus escaped, and safety's path preserved. Greatness may not make truly great. Fame among men may not be honour from above.

4. *Reproach.*—Believers must expect the hatred of the world. The warning is most clear, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John xv. 19). Hatred then will incessantly assault. Its armoury is full of deadly weapons; but chief among them is the tongue, "set on fire of hell." It is still true of the ungodly, "their throat is an open sepulchre; the poison of asps is under their lips." Sometimes malicious exaggeration distorts; and truth is told so as to insinuate a lie. Sometimes a hint is dropped, which proves a seed whence evil crops spring up. Thus wounds are slyly given, and the fair name maligned. Sometimes falsehood stalks forth, and boldly scatters its vile calumnies. In this suffering the foremost was our blessed Lord. "The world hated Me before it hated you" (John xv. 18). If sinless perfection could escape, surely against Him no evil tongue would have moved. But His blamelessness envenomed man's reproach. "They laid to My charge things that I knew not." He is reviled as worse than the worst of men. "He

hath a devil." But as a lamb before its shearers is dumb, so He opened not His mouth, except in extenuating prayer, "Father, forgive them, for they know not what they do." Let the reviled, then, glory in the thought! Some lineaments of the Holy Master awaken such attacks; these are the trials of the narrow way; the separate people have this heritage of hate.

But when the storm beats pitilessly, heavenly shelter often intercepts all hurt. True is the word, "Thou shalt hide them in the secret of Thy presence from the pride of man: Thou shalt keep them secretly in a pavilion from the strife of tongues" (Psa. xxxi. 20).

It may not be ignored, that the cause of the reviled is especially espoused by God; and, "if God be for us, who can be against us?" Is it not written, "It is a righteous thing with God to recompense tribulation to them that trouble you; but to you who are troubled rest with us" (II Thess. i. 6, 7). And again, "Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their reviling. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but My righteousness shall be for ever, and My salvation from generation to generation" (Isaiah ii. 7).

Think, too, the reviled have claim to especial blessings. The lips of man reproach. The lips of Jesus thus solace. Which scale preponderates? "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven" (Matt. v. 11, 12). Happy they who inherit Moses' spirit. He "esteemed the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward" (Heb. xi. 26). The faithful word draws near with a refreshing cordial. "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified" (I Peter iv. 14). Welcome reproach which thus brings glory to the Lord!

5. *Injuries.*—But sometimes hatred rests not in inward feeling or mere speech. Injustice may deal wrongly. Oppression may do ruinous work. Malevolence may defraud. This is the time for faith to realise that its substance is far above the skies. The true riches are not here. They are where rust and moth cannot corrupt, nor thieves break through and steal. No despoiling hand can reach them. Our inheritance is incorruptible and undefiled; it fadeth not away; it is laid up in heaven for those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time (I Peter i. 4, 5).

The elders of the household of faith took joyfully the "spoiling of their goods, knowing that they had in heaven a better and an enduring substance" (Heb. x. 34). Christian annals are dark with tales of persecuting rage. But in this darkness there is light. The

testimony is ever sure, "All things are yours, things present, and things to come" (I Cor. iii. 21). "The meek shall inherit the earth." He is upraised above all injury, who can say, All things are mine in God.

6. *Desertion*.—Sweet is the tenderness of sympathy. Trials are bereft of bitterness, when a loving friend is near to share the sorrow, and to whisper a sustaining word. A kindly smile makes heavy burdens light. But this support is not always found. The summer brook is often dry. The weary traveller seeks its stream in vain. Thus sufferers may meet suffering alone—without an earthly arm on which to lean. But now faith reminds—this loneliness was known by Jesus. He has preceded in this solitary way. In His extremest need, they all forsook Him and fled. Hear the plaintive sigh of Paul: "This thou knowest, that all they which are in Asia be turned away from me" (II Tim. i. 15). And again: "At my first answer no man stood with me, but all men forsook me. I pray God that it may not be laid to their charge." But had he no help? Was there no succour near? Did he realise unmitigated desertion? Hear his experience: "Notwithstanding, the Lord stood with me, and strengthened me" (II Tim. iv. 16, 17). He felt "I can do all things through Christ that strengtheneth me." We miss no friend when we can see His smile. We need no human prop when we can lean on Him. Happy they who can clasp to the heart the assurance of Christ's fellow-feeling. "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. iv. 15). When friends desert, listen to His Word: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness" (Isa. xli. 10).

Details in long train might still be added, and the extent of trouble not be traversed. Most hearts have some peculiar bitterness. An enlarged catalogue would not contain each form of woe. But these are general cordials, which may be adapted to most cases. The troubled may always find comfort in words general as these: "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee" (Job v. 19). "Thou art my hiding-place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance" (Psa. xxxii. 7). "Thou, which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me again from the depths of the earth" (Psa. lxxi. 20).

Some simple rules are now adjoined to promote right use of these cordials.

1. Labour with earnest diligence for an increase of faith. This grace in exercise prevents sinking amid billows. It grasps the Saviour's hand, and is kept up. It sees His smile, and darkness disappears. It is a tender and a teaching word—"Let not your heart be troubled; ye

believe in God, believe also in Me" (John xiv. 1). Thus, faith is the barrier which trouble cannot pass. Who will not pray, "Lord, increase our faith"?

2. Frequent with unremitting constancy the throne of grace. Here help is ready for every time of need. There are no limits in the precept, "In everything by prayer and supplication with thanksgiving let your requests be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. iv. 6, 7). Let distress call to prayer and praise; then peace, flowing like a river, shall submerge the trouble.

3. Maintain a holy walk. Godliness has the "promise of the life that now is, and of that which is to come" (I Tim. iv. 8). "The Lord God is a sun and shield: the Lord will give grace and glory. No good thing will He withhold from them that walk uprightly" (Psa. lxxxiv. 2). Trouble of conscience terribly augments other troubles. Relief can only come from God; and none can claim God's help whose wills are not conformed to His.

4. Use your appointed Burden-bearer. Christ is all things to His people. Not only is His work their uttermost salvation; not only does He purchase for them deliverance from wrath and give eternal life, but He presents Himself their shelter from each storm—their refuge in each need—their present help in every trouble. They are exhorted to bring every care and cast it upon Him, knowing that He careth for them (I Peter v. 7). Strength in ourselves is utter weakness; but why should our shoulders bear what He stands ready to remove?

5. Consider how short is trouble's day. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. iv. 17). However keen the present anguish may be, the believer knows that yet a little while and he shall be raised far above its reach. Let trouble do its worst, its worst cannot last long.

6. Let self-examination be sincere and deep. The rod is God's appointed messenger. It is not mute. It calls to the inquiry: Is there not purport in this visitation? Let the prayer go forth, "Search me, O God, and know my heart: try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting" (Psa. cxxxix. 23, 24). Happy the trouble which detects some lurking evil, rescues from some secret snare, shows an unsuspected leak in the frail bark, expels some lingering lust, and establishes the undivided rule of "righteousness, and peace, and joy in the Holy Ghost."

The final counsel shall be the Lord's precept, "Call upon Me in the day of trouble, I will deliver thee; and thou shalt glorify Me" (Psa. l. 15). The testimony will follow—"This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Psa. xxxiv. 6).

Holy Comforter, fulfil Thine office, and give some cordial through these words!

(From *Christian Cordials*—1873.)

A Sermon on the Gospel Message.

By the REV. CHARLES SIMEON, M.A.

THE late Rev. Charles Simeon, M.A., Fellow of King's College, Cambridge, was greatly honoured by God, in his day and generation, as an instrument in the conversion of sinners, especially University students, one of them being the famous missionary, Henry Martyn. He was also instrumental in the conversion to Calvinistic evangelicalism of the Rev. Alexander Stewart of Perth, afterwards the Rev. Dr. Stewart of Dingwall.

The following is a sermon by him on Mark xvii. 15-16: "He said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved, but he that believeth not shall be damned."

It is to be lamented that an unhappy prejudice subsists in the professing Christian world against the peculiar and most essential doctrines of our holy religion; and that, while ministers defend with zeal and ability the outworks of Christianity, they are at little pains to lead their hearers within the veil, and to unfold to them the blessed truths whereon their salvation depends. Under the idea that moral discourses are more accommodated to the comprehensions of men, and more influential on their practice, they waive all mention of the sublime mysteries of the Gospel, and inculcate little more than a system of heathen ethics. They would be ashamed, and almost afraid to make such a passage as this the groundwork of their discourse, lest they should be thought to be contending for some uncertain, unimportant tenets, instead of promoting the interests of piety and virtue. But can anyone read such a solemn declaration as that in the text, and account it unworthy of his notice? Can anyone consider the circumstances under which it was uttered, or the authoritative manner in which the apostles were commanded to publish it to the world, and yet think himself at liberty to disregard it? Shall the very recital of it beget suspicion, as though nothing were desired but to establish the shibboleth of a party? Let us put away such unbecoming jealousies, and enter in a fair and candid manner into the investigation of the words before us; let us consider that they are among the last words of the blessed Lord Jesus while He sojourned upon earth; that they contain His final commission to His apostles, and, in them, to all succeeding pastors of His Church; that they are distinguished by the Lord Himself by that honourable appellation, "The Gospel," or glad tidings; and that they were delivered by Him not only as the rule of our faith, but as the rule of our procedure in the Day of Judgment; let us, I say, consider the words in this view, and, with hearts duly impressed and open to conviction, attend to what shall be spoken, while we endeavour, in the first place, to explain the import; in the second place to vindicate the reasonableness, and, in the third and

last place, to display the excellency of this Divine message; and the Lord grant, that, while we are attending to these things, the "word may come, not in word only, but in power, and in the Holy Ghost, and in much assurance."

In explaining the import of our text, we shall have little more to do than to ascertain the meaning of the different terms; for the sense of them being once fixed, the import of the whole will be clear and obvious.

Salvation can mean nothing less than the everlasting happiness of the soul. To limit the term to any temporal deliverance would be to destroy utterly the truth as well as the importance of the Lord's declaration, for though it is true, that they, who believed His prophecies relative to the destruction of Jerusalem, escaped to Pella, and were rescued from the misery in which the Jewish nation was involved, yet the followers of the Lord in that and every age have been subjected to incessant persecutions and cruel deaths; nor was that deliverance either of so great or so general concern that the apostles needed to go forth "into all the world," or to preach it to "every creature." The Lord "came to seek and to save that which was lost"; He came to open a way for the recovery of our fallen race, and to restore men to the happiness which they had forfeited by their iniquities; this is the salvation spoken of in the text, and justly termed, a "salvation which is in Christ Jesus with eternal glory."

This salvation is to be obtained by faith; "He that believeth shall be saved." By the term "believing" we are not to understand a mere assent given to any particular doctrine; for there is not any particular doctrine to which the most abandoned sinner, or even the devils themselves may not assent; in this sense of the word, the Apostle James says, "The devils believe and tremble." The faith intended in the text is far more than an acknowledgment of the truth of the Gospel; it is an approbation of it as excellent, and an acceptance of it as suitable. Assent is an act of the understanding only: but true faith is a consent of the will also, with the full concurrence of our warmest affections; it is called in one place a "believing with the heart," and in another a "believing with all the heart." In few words, faith is a new and living principle, whereby we are enabled to rely upon the Lord Jesus Christ for all the ends and purposes for which He came into the world, a principle, which, at the same time that it takes us off from all self-dependance, leads us to purify our hearts from the love and practice of all sin. To such faith as this the Lord frequently annexes a promise of eternal salvation; in His discourse with Nicodemus He says, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever *believeth in Him* should not perish but have everlasting life. He that *believeth on Him* is not condemned; but he that *believeth not* is condemned already, *because he hath not believed* in the name of the only begotten Son of God." And in the close of that chapter it is added, "He that *believeth*

on the Son hath everlasting life, but he that *believeth not the Son* shall not see life, but the wrath of God abideth on him." Not that there is anything meritorious in this grace more than in any other; for, as a grace, it is inferior to love, but salvation is annexed to this rather than to any other; because this alone unites us to the Lord Jesus Christ, in Whom we are accepted, and by Whose merits we are saved.

To the term salvation is opposed another of a most awful import, namely, damnation; as the former cannot be limited to any temporal deliverance so neither can this be limited to any temporal judgment; for, not to mention the express and repeated declarations that the punishment of the wicked will be as "a worm that dieth not, and a fire that is not quenched," the Lord, in the very words before us, contrasts the consequences of unbelief with the consequences of faith; thereby manifesting, that they were to be considered by us as of equal magnitude and duration; and, in His account of the final sentence which He will pass upon the righteous and the wicked in the Day of Judgment, He describes the happiness of the one and the misery of the other by the very same epithet, in order to cut off all occasion of doubt respecting the perpetuity of either: "These shall go away into everlasting punishment, but the righteous into life eternal." We are constrained, therefore, to acknowledge that the threatening in the text includes nothing less than the everlasting misery of the soul, under the wrath and indignation of God.

This, tremendous as it is, will be the fruit of unbelief: "He that believeth not shall be damned." We must not suppose that the unbelief here spoken of characterises only professed infidels, who openly avow their contempt of Christianity; for then it would by no means afford a sufficient line of distinction between those that shall be saved, and those that shall perish, seeing that there are many who profess to reverence the Christian Revelation, while they live in a constant violation of every duty it enjoins. If the receiving of Christ, as He is offered in the Gospel, be the faith that saves, then the not receiving of Christ in that manner must be the unbelief that condemns. This observation is of great importance, for the generality of men seem to have no idea that they can be unbelievers, unless they have formally renounced the Christian faith; their consciences are quite clear on this subject; the guilt of unbelief never caused them one moment's uneasiness. But can anything be more plain, than that the same faith, which is necessary to bring us to salvation, must be also necessary to keep us from condemnation? Indeed, it is so self-evident a truth, that the very mention of it appears almost absurd; and yet it will be well if we admit its full force in the point before us, for, however zealous many are to comprehend holy actions and affections in their definitions of saving faith, they are backward enough to acknowledge that a want of those qualities must evidence them to be in a state of unbelief; yet, till this truth be felt and acknowledged, there is little hope that the Gospel will ever profit them at all.

There is a qualifying clause in the text which we must not leave unnoticed; and the rather because it is added in the former, but omitted in the latter part; "He that believeth, *and is baptised*, shall be saved; but he that believeth not shall be damned." The Lord had appointed baptism as that rite whereby His disciples should be introduced into the visible Christian Church (covenant), as the Jews had been by circumcision into the Mosaic Church (covenant); and men's submission to this rite served as a test of their sincerity, and a public badge of their profession. If any were inwardly convinced that the religion of Christ was indeed of Divine authority, and were not prevented by insurmountable obstacles from conforming to this rite, they must cheerfully enlist themselves under His banners, and honour Him in His appointed way; they must "follow the Lord fully," if they would be partakers of His benefits. But, on the other hand, if they should submit to this ordinance, and yet be destitute of true faith, their baptism should not save them; they should perish for their unbelief; baptised or unbaptised, they should surely perish. The parts of the text being thus explained, there remains no difficulty in the meaning of the whole as it stands connected together. No words can be found that can more forcibly express the solemn truth, which the Lord intended to convey; the import of His declaration is so obvious, that we shall not attempt to elucidate it any further, but will proceed, in the second place, to vindicate its reasonableness.

That men should be saved for their good works, or condemned for their gross iniquities, would be thought reasonable enough; but that they should be saved by faith, or condemned for unbelief, seems to many to be utterly unreasonable and absurd. But to a candid enquirer, the equity and reasonableness of both these points may be easily and plainly evinced.

If faith were, as some imagine it to be, a mere assent to certain propositions, it must be confessed that, to expect salvation by it were preposterous in the extreme, but it has already been shown that this is not saving faith. The man who truly believes, invariably comes to Christ in this way: He confesses with humility and contrition, in the light of Law and Gospel, in the hand of the Holy Ghost, his past offences; he acknowledges, from his inmost soul, that he deserves the everlasting displeasures of God; he renounces every hope that might arise from his comparative goodness, his penitential sorrows, his future purposes, his actual amendment; he embraces Christ as a suitable and all-sufficient Saviour, and relies simply and entirely upon the promises which God has made to believing sinners in the Son of His love. This, I say, is the believer's experience at the first moment he truly believes in Christ. To this we might add, that, from that moment, he lives in a state of communion with his Saviour, and exerts himself to the utmost to adorn his profession by a holy life and conversation, but

we intentionally omit all the fruits of faith which he afterwards produces, lest anyone should be led to confound faith with its fruits, or to ascribe *that* to faith and works conjointly, which properly belongs to faith alone. Consider then a person coming in this penitent manner to Christ, and trusting in the promises of God, is it reasonable that such a person should be saved? Who in all the world should be saved so soon as he, who implores deliverance from his lost estate? Who should reap the benefit of Christ's death, but he, who makes *that* his only plea and dependance? Who may so justly hope to experience God's fidelity, as he who rests upon His promises? Who, in short, should enjoy all the blessings of redemption, but he who seeks redemption in God's appointed way? Surely, if it be reasonable that Christ should "see the travail of His soul," and that God should fulfil His own Word, then is it most reasonable that he who believes in Christ should be saved.

With respect to the condemnation of unbelievers, we readily acknowledge that *that* also would be unreasonable, on the supposition that unbelief were nothing more than a dissent from certain propositions, through a want of sufficient evidence to establish their Divine authority. But unbelief is a sin of the deepest dye; and the person who is under its dominion is in a state as offensive to God as can well be conceived. For, in the first place he rejects that which has been established by every kind of evidence which a revelation from Heaven can admit of, and, in rejecting it, he shows that he is lifted up with pride and presumption; for he not only takes upon himself to sit in judgment upon God, but denies his own state to be so dangerous and depraved as God has represented it. If he acknowledges himself to be a sinner, he still feels neither his guilt nor his helplessness as he ought, but "goes about to establish a righteousness of his own, instead of submitting to the righteousness of God." That wonderful method which the infinite wisdom of God has contrived for the restoration of an innumerable multitude of our fallen race, he accounts "foolishness," and substitutes that he esteems a safer and better method of his own. The most stupendous display of Divine *love* and *mercy* that ever was or can be exhibited, he disregards, and thus, both "tramples under foot the Son of God, and does despite unto the Spirit of grace," yea, to use the language of an inspired apostle, he "makes the only true God a liar"; for whereas God has said that "there is no name whereby we can be saved, but the name of Jesus, or any other foundation than He Himself has laid," the unbeliever directly contradicts Him, and unequivocally declares his expectation, that there is and shall be some other way of acceptance with Him. Now is it unreasonable to suppose that such a person should be punished; that such a despiser of God should be left without any part in the believer's portion? Let us only apply the case to ourselves—if a child should pour contempt upon the wisest counsels of his parents, and question the truth of their most solemn statements, should we not think him

worthy of his parents' displeasure? and would not we ourselves, in such a case, manifest our disapprobation of his conduct? Who, then, are we, that we should insult God thus, and do it with impunity? Who are we, I say, that, when we are at liberty to withhold a blessing from an ungrateful fellow-creature, or to inflict a punishment on him adequate to his offence, we should not be in like manner amendable to God? If any say, "We acknowledge the sinfulness of unbelief, but think the punishment of it too severe," I answer, "God Himself is the best judge of the malignity of sin, and He has denounced death, eternal death, as the wages due to every sin; much more therefore may it be inflicted for unbelief, since there is no sin so complicated, nor any that so effectually precludes even a possibility of salvation, for we may purge away any other sin by a believing application to the blood of Christ, but by unbelief we reject the only remedy provided for us. We do not believe that there is balm in Gilead, nor a Physician there, in the teeth of incontrovertible evidence to the contrary; such is the incorrigible obstinacy of unbelief. Hoping that the reasonableness of the Saviour's declaration has been satisfactorily proved, we come now, in the third and last place, to display its excellency.

(To be continued.)

Extracts from Diary of Rev. Christopher Munro.

Tobermory, 25th April, 1858.—Felt cast down on account of a wandering frame of mind in the morning, but attained to some earnestness and fixedness of thought in secret after breakfast, and retained somewhat of this after going to Church. Had some liberty in expressing myself in Gaelic, but the congregation seemed listless. Alas! who believes the report? Oh! the infatuating nature of sin, when people can listen to the most awful truths, and never feel as if they had anything to do with them. Lord, send Thou Thy truth home with power, for, except Thou build the house, the builders lose their pain. Felt straitened in the English service, and during the evening was much depressed. Lord, look upon a poor sinful, helpless worm, entrusted with the care of souls; give me grace and strength; make me instrumental, in Thy hands, in bringing souls to Jesus; and in feeding Thy sheep. All that they need is Thine; give them food in due season, if not by me, by Thine own truth, read and meditated on in private. Give graces to the graceless; undeceive the hypocrite, and make such as are openly profane a people for Thyself. I am weak and weary. Grant me rest in the Beloved; impart the peace of His blood, and surround me with Thy favour.

26th April.—In the morning felt as on the previous evening, depressed by the low state of religion among the people under my charge. This depression increased on my going out to visit among

them; some I saw in a dying state; to them I spoke but little, and attempted to pray. I fear some are so ignorant as to imagine prayer does them good. In such cases I know not if it be duty to pray with them, though I have no question of the duty in other respects. The Lord Himself have mercy upon them! Felt unfit for my usual reading. What a weak creature I am! How frail! Teach me what the apostle was taught, namely, that when he was weak, then he was strong. True, this does not refer to bodily, but to spiritual weakness, and in this respect, too, I feel my weakness. Give me to lay myself on Him, who is both life and strength, and all in all. Oh, may I be found in Him, and then all shall be well.

27th April.—Felt more tranquil to-day than I have done for some time back, and was able to read and to think with some measure of delight in the truth. What would I have not given during the last two or three months to be able to do this! I read a portion of Turretine on the Trinity, but could scarcely follow all his distinctions. I cannot help thinking that some of his statements are rather too unguarded. It is a dreadful, and holy, and unspeakable mystery, which can never be comprehended by a finite creature. The only refuge I find, the only ground to believe, is the declaration of Scripture as to the fact, and every attempt, by reason, to make this mystery more patent to the understanding seems to me absurd. What is acknowledged by all to be completely beyond reason cannot be explained, neither can more light be shed on it than what the Word says regarding it. It is enough that there is but one God, and that the Three Persons, the Father, the Son, and the Spirit, are this one God; that the Father is distinct from the Son, and the Spirit from both, as persons or substances, but that the Father is God, the Son is God, and the Spirit is God, and not three Gods but one; that They are co-equal, co-eternal and co-essential. Any attempt at explaining how They are Three, and at the same time One, only bewilders the mind, and instead of giving it anything to grasp, launches it into an unfathomable abyss. Enable me to believe steadfastly the truth of the Word, resting assured, without any doubts regarding it, even though I cannot grasp it; give me to believe the whole truth, and furnish me with grace and gifts for the work in which I am engaged. Thou, who canst work by any means, however weak and contemptible, canst, if it be Thy will, work by me, weak, dark and unbelieving as I am. O fill me with Thy Spirit, as Thy servants of old were said to be filled.

God hath many sharp-cutting instruments and rough files for the polishing of His jewels; and those He specially loves, and means to make the most resplendent, He hath oftenest His tools upon.—*Leighton.*

Fellowship with the Lord.

LETTER by REV. JOHN BROWN.

Haddington, August 20th, 1765.

Sir,—Despise not the day of small things—I might say of good things. When you consider yourself as one of the first-rate deservers of damnation, how you may admire the great kindness of God! Compare your mercies, your visits, not with the wishes of your soul, but with the desert of your sin; and then a “little one will become a thousand, and a small one as a strong nation” of astonishing favours. Though we should get but one smile of his countenance, and hear but one word from His blessed lips, in a whole year—what a mercy to those who deserve all the year throughout to be tormented in the lowest hell! Bless God for any transient blinks you enjoy; but let the unchangeable Saviour be the only confidence of your soul. Frames as well as heart and flesh do fail; but He will never fail you, nor forsake you.

You ask me concerning marks of fellowship with our Lord Jesus. Alas! that I should know so little about that happiness. How easy to talk about spiritual things, when we feel not their power; but, without doubt, our communion with Christ is real, if it makes us lie in the dust before him, and cause us to loathe and abhor ourselves, before Him. Isa. vi. 5: “Then said I, Woe is me! for I am a man of unclean lips; for mine eyes have seen the King, the Lord of hosts.” Oh! what a kindly, a heart-humbling, a soul-shaming, and paining view of sin, particularly of inward enmity and unbelief, does the smile and the voice of God produce! We cannot look on a God of redeeming love, without thinking ourselves unclean—outrageous beasts and devils (Ps. lxxiii. 21, 22 and Rom. vii. 24). Real communion, too, melts our hearts with love to God, and to His laws, ordinances, and people, and renders us vexed and ashamed that we cannot love Him to purpose (II Cor. 14). But it is one thing to know these matters in our head, and another thing to feel them in our heart. Ah! how many of us called Christians are led like beasts by the head, and how few, like saints indeed, are led by the heart! Oh, to hear His heart-drawing voice! Oh, to see His soul-attracting countenance! Oh, to be fast bound by the cords of His love, so that neither strong lusts within us, nor numerous devils, nor an evil world, may ever be able to loose us! Wishing that the eternal God—the dying Redeemer—may be your all and in all, and the all and in all of your seed.—I am, yours,
John Brown.

There was an angel to keep Paradise when Adam was shut out, but there is none to keep us out of heaven, nay the angels are ready to convey our souls to heaven, as they did Lazarus.—*Sibbes.*

True Joy.EXTRACT from *Richard Sibbes*.

Sometimes, indeed, I am amazed at the joy of sinners, while those who have the truest cause of exultation rather are too sad. Yea, I wonder that, on due consideration, joy of soul bursts not my mortal frame. Though I should never think highly of myself, yet I should never think lowly or meanly of the manifestations of the love and favour of God. What shall I, then, think of this quiet of mind, this peace of God that passes understanding, pouring into my soul, and giving me the life of a prince, while one would be ready to conclude that I lived like a prisoner? What of this dwelling under the smile of Heaven? this joy that I have in believing? these transforming glances of glory, which give a sweet antepast of the fruition to come, and make me long for the day of communion? What of my daily allowance from the table of the King, yea, sometimes my being allowed to eat at the King's table of the hidden manna, and bread of life, and to behold His glory with the eye of faith.

Surely, then, I ought to sing and rejoice; for as the sorrow of the world worketh death, so the joy that is spiritual tendeth to life. God remembers both the place and time where He lets out His love to His people; hence says He to Jacob, "I am the God of Bethel"; and of Jacob to his posterity, "He found Him in Bethel, and there He spake with us, even the Lord God of hosts, the Lord is his memorial." "I remember thee, the kindness of thy youth, the love of thine espousals." Dare I, then, despise the day of small things, or forget what God may be pleased to remember? And if I look but a little further to the end of my life, which is perhaps nearer than I think of, what a flood of glory waits to replenish my enlarged soul, when sin and imperfection shall be put off, and perfection put on? Should not such a happy change, secured to me by the faithfulness of Him who cannot lie, but who rests in His love, cause a continual joy in my soul? I daily see sinners, whose life is one scene of joviality, one round of mirth, and yet they know not on what account they are so cheerful; and why should I be sad, who have the truest cause of purest joy? Neither should the outward troubles of time disquiet me, more than a king, riding in his coach of state, attended with his guards, should take it ill that dust should fly round him, or a gentle shower fall on him, when screened from both; so I am safe in the promise; yea, I ride in the chariot of my Beloved with greater security, and statelier port, than crowned heads could ever boast of.

Hasten your flight, ye envious days, that I may see Him whom I love, for whom I long, on whom I have fixed my affection, and with whom my soul dwells by faith. Now will I joy in Thee with joy superior to theirs that divide the spoil; and wait for the day when I shall be allowed to bring to the throne of Thy glory, the tribute of praise for all Thy mercies to me, and among the rest for this true substantial joy.

A Dying Testimony.

(Part of SIR ROBERT HAMILTON'S *Dying Testimony*,
Borrowstounness, September, 1701.)

"And now, my dear friends, let nothing discourage you in that way. The Lord will maintain His own cause, and make it yet to triumph. The nearer to the day, it may be the darker, but yet 'in the evening time it shall be light'; and the farther distant ye keep from all the courses and interests of this generation, the greater will your peace and security be. Oh! labour to be in Christ, for Him, and like Him. Be much in reading of the Holy Scriptures, much in prayer and holy unity among yourselves. Be zealous and tender in keeping up your private fellowship for prayer and Christian conference, as also your public correspondence and general meetings. Go to them and come from them as those intrusted, really concerned and weightied, with Christ's precious controverted truths in Scotland; and labour still to take Christ along with you to all your meetings, and to behave yourselves as under His holy and all-seeing eye when at them, that ye may always return with a blessing from His rich hand.

"Now, farewell, my dear Christian friends; the Lord send us a joyful meeting at His own right hand, after time; which shall be the earnest desire, while in time, of your dying friend."

Some Anecdotes.

THE ANGEL'S SONG.

That proclamation has brought joy to many a despairing soul. Gillies once repeated it during a discourse, and enlarged upon it with holy rapture; and while expatiating upon God's infinite condescension to men, he again and again reiterated the words, "Good will to men; good will to men; oh, how sweet is this!" A woman present, Mrs. Luke, who had long been under spiritual distress, cried out, "And to me also." Deliverance from spiritual bondage had come.

POWER IN THE WORD JESUS.

A brave cavalry officer was dying of his wounds. He thought himself on the field, at the head of his gallant men. Here I interposed, saying, "You are safe among friends." "Let me alone," he sternly replied. "I must renew the attack." "No," said I; "let us not talk of battle scenes. You are soon to die. Let us talk of Jesus." The mention of that name seemed to exert the powerful influence I had often heard ascribed to it. His agitation ceased at once; his delirium passed away; a smile lit up his pallid features. After a moment's silence, he said in a lower voice, "Jesus, Jesus! It is He who said,

'Come unto Me, all ye that labour and are heavy laden, and I will give you rest.' I want rest: I am weary." Soon after he entered Eternity.

THE ACKNOWLEDGMENT OF CHRIST.

David Straiton, one of the Scottish martyrs, was brought to the knowledge of the truth through the instrumentality of John Erskine, of Dun. One day, having retired with the young Laird of Laurieston to a quiet and solitary place in the fields, to have the New Testament read to him, it so happened that, in the course of reading, these words of the Saviour occurred, "He that denieth me before men, in the midst of this wicked generation, him will I deny in the presence of my Father and His angels." On hearing them, he became of a sudden as one enraptured. He threw himself on his knees, extended his hands, and after looking some time earnestly towards heaven, he burst forth in these words, "O, Lord, I have been wicked, and justly mayest Thou withdraw Thy grace from me; but, Lord, for Thy mercy's sake, let me never deny Thee nor Thy truth, for fear of death or corporal pains." The issue proved that his prayer was not in vain. For at his trial and death, he displayed much firmness and constancy in the defence of the truth, and gave great encouragement to another gentleman, Norman Gourlay, who suffered along with him.

The late Alexander Gollan, Elder, Plockton.

The God of all grace had His witnesses on this earth since the days of Abel, and will continue to have them, however few in some ages, till the end of time. They are called "witnesses" in Scripture because they witness on the side of their God in their own generation, and speak to future generations to be constant, as they were, that they might receive the like reward. They witness partly by their faith in Christ Jesus, and partly in the fruit of their faith: "He that hath received his testimony, hath set to his seal that God is true." We have the witness of these as opposed to those who "profess they know God but in works they deny Him" (Tit. i. 16). The subject of this sketch was a sincere "witness" in his own generation and "finished his course with joy" (Acts xx. 24).

Alexander Gollan's father was a Lochalsh man and his mother was from Applecross; the two parishes referred to are of no great distance from each other on the sea. His father was the owner of a schooner with which he traded with home and foreign ports. Plockton being a good natural harbour for his father's ship to anchor in, here his parents set up their home. Our subject was, however, born at Applecross, and in the hamlet of Ardbain, in the home of his grandparents, in February, 1881. When Alexander was yet a boy, his father was drowned, so his widowed mother, with her family of four, three sons and one daughter,

removed from Plockton to Ardbain. One of his brothers, Kenneth, was at school at Plockton, and his other brother, John, went to visit him in a boat that happened to cross from Applecross, and was drowned with the other occupants of the boat. Kenneth took the death of his brother so much to heart that he took to his bed and pined away, and died in six weeks' time. It was said by observants, at the time, that he died of a "broken heart." Thus Alexander was bereft, in the mysterious providence of God, of his two brothers, and his widowed mother of her two sons in a short space of time. After a time his mother was married again to the noted John Macaulay, a native of Lochalsh, a sketch of whose life will be found in Volume XLVIII, page 54, of this Magazine. There were six of a family by this marriage, five daughters and one son, death claimed the son and two of the daughters, while three are still with us. Mrs. Macaulay, as she was known to most of our readers, was converted in her girlhood days, and was known to our people as a most pious and humble Christian, who lived very near her Lord. She was a great admirer of the noted Rev. Alexander MacColl, of Lochalsh, as all the godly of his day were, and she often found her way to Lochalsh to wait on his ministry on the Sabbath; the distance from Applecross was no obstacle, for her soul longed for the bread of life. Her recollections of MacColl's ministry continued with her till the end of her days, and she could freely quote from his sermons. A sketch of her life will be found in Volume LI, page 173, of this Magazine. Our friend, as can be seen, was nurtured under a roof where true and vital godliness was constantly in practice, and had, no doubt, an indelible influence over him when he went out into the world, to earn his living, in after days.

The trade of which he made choice was that of tailoring. He learned that trade partly at Kyle and Edinburgh. We are not sure how long he worked in Edinburgh, but he removed to Glasgow when he was about twenty years of age, so as to be within reach of the late Rev. N. Cameron's ministry, through whose preaching he got spiritual benefit before then. During his time in Glasgow he worked with a firm of the name of Mason and Westwater, who appreciated him as a reliable workman, and who on an occasion, with their employees, presented him with a tangible gift. There is nothing now known of his early spiritual experience. He himself was of a very reserved and quiet disposition and would not at any time speak directly of himself. His conduct was, however, distinguished by a holy tenderness which flowed from deep religious principles long embedded in his soul by the work of the Holy Spirit in regeneration and progressive sanctification. In speaking to the "question" on Friday, at Communion seasons, he laid emphasis on conviction of sin as necessary in order to value Christ as a Saviour. From this and other Christian experiences given as "marks" of grace in the soul of the believer, one could see that he was relating, in an indirect way, how he himself "learned Christ." We can safely characterise our late friend as a

very humble and serious Christian, and a close walker with God, and a strict observer of the Lord's Day. Prayer was his delight and constant exercise. He was careful to keep from the very border of every sin; and to abstain from "all appearance of evil." He was of a most tender and compassionate spirit towards persons in trouble. We cannot ascertain the exact time of his life when he became a member in full communion. But it was in the congregation of St. Jude's, Glasgow, and in his early twenties.

In 1911 he was married to Miss Jessie MacRae, and had a family of six, two of whom died early in life. In the loss of two members of his family, with only about a year between the death of the two, he tasted of the "waters of Marah" on his wilderness journey.

In the year 1914 he with his family left Glasgow and settled in Auchtertyre, in the parish of Lochalsh. The family afterwards resided at Kyle, before they finally settled in Plockton. He was an elder in the Plockton mission station for about twenty-two years. He was in demand as an assessor elder for congregations that needed assistance in that way. This gave him a seat in the Presbytery and Synod for many successive years. He served the Church as a lay preacher willingly, in his own parish and outside of it, without any remuneration. Many congregations round about will miss his services very much for week-end supply. He was always ready to give a helping hand and could give an address both in Gaelic and in English.

He was strong and robust till about nine months before his end, when he complained of an internal pain. After medical examination it was found that an operation was not advisable. He continued much in his usual, keeping services at home when required till January, 1953; even that month he took the services for three Sabbaths, and a prayer meeting towards the end of the month, which was his last public service. After this, general weakness, pain and discomfort set in. He knew his end was drawing near; he took it calmly and was reconciled to the will of God. Someone asked him if he had faith, to which he answered: "I need all the faith I have; the wise virgins had none to spare, but it is written, 'Ask and it shall be given you; seek and ye shall find.'"

During the period when his pain and sickness were most severe, which ended in his death, his patience and serenity of mind were truly admirable. He longed to be in heaven. His last words to us, on parting with him a few days before his end were: "See now, and be praying that God will take me away." So well was he fortified against what is to nature most terrible that few have been known to meet death with greater composure of spirit.

About ten days before his departure he himself thought his end was at hand; indeed, others thought so too, even the doctor who was in at the time. That day he asked one of his sons to read the 12th chapter of the book of Ecclesiastes, and part of the 89th Psalm. After that,

as if giving his family a parting blessing, he said: "The Lord bless, keep and preserve you all, and keep you close to His word." After this he revived a little but his discomfort was not any less. The day he was taken was a Sabbath, the 22nd of March last, and his constant prayer the whole of that day, until he breathed his last, was that of the Psalmist: "Create in me a clean heart, O God." He was evidently seeking preparation for the place his soul longed after, and which he was about to enter. One of another denomination remarked to us, the day of his funeral, "He was a good man." We were struck with the remark, and felt, after all, that this was the impression he made on those who differed from his doctrinal position. "He was a good man" no one could deny. Our heartfelt sympathy goes to his widow, two sons and two daughters, who mourn his loss, and to the congregation of Ploekton and Kyle, who have lost a faithful and useful elder.
—A. B.

The late Miss Christina Ross, Finsbay, Harris.

The Cause of Christ in South Harris has been weakened by the removal of Chirsty Ross, as she was familiarly called. We believe it is an addition to the Church of the First Born above. She was one who had entered on the Christian profession very early in life, and who adorned the Gospel by her meekness and charity, throughout a long life of usefulness. She often said she felt better when ministering to the needs of the Lord's people, as she received additional strength. She had been a member in full communion in the Free Church before its constitution was changed by Dr. Rainy and his satellites. The Rev. Mr. Davidson was then settled at Manish, in the Church for which the Harris Blacksmith had been collecting throughout Scotland. The manse was near the shore, as in those days there was such opposition to the Free Church's testimony by "the powers that be," that suitable sites would not be granted.

She often told the writer about Rev. Mr. Davidson that he preached Christ by the humility of his life, as well as others could preach Christ in the pulpit. The only thing that ever estranged the minds of his flock from him was the fact that he gave his consent for a union between the Free Church and the United Presbyterians, who were tainted by Voluntarism. For this his congregation showed their disapproval by absenting themselves from Church for a year. When the Separation came in defence of Reformation and Free Church principles, under the leadership of Rev. Donald Macfarlane, the Harris people were not cowards or traitors, but followed him manfully, although they had to abandon Churches and manses, and to worship God under the canopy of Heaven, in the midst of snow on the moor

at Kintail. It is said that no one ever got a cold as a result of this exposure to the elements. The only thing they managed to claim was the box for the ministers at Communion times.

Even this was not obtained without a hard struggle, for the Rainyites were claiming it also, along with Churches and manses. Chirsty Ross was a young girl in her teens, when she first applied for admission to the Lord's Table. Some of the elders demurred on account of her extreme youth, but the minister said he thought there was no sight so beautiful under the sun as that one like her should set her face on such a duty. She had the privilege of living at the manse at Manish, which was a Gospel privilege in those days, and said it was the happiest period of her life. If anyone was ever "given to hospitality," she was. Many a time she washed the saints' feet, and gave a cup of cold water, like Gains mine host in the *Pilgrim's Progress*. The law of kindness was in her lips, and malice was never seen in her, but true heavenly charity. She was most exemplary in attendance on the means of grace until blindness and infirmity prevented.

When young she often attended North Uist Communion, when many men and women used to come from Harris. Walking to Sollas was nothing thought of in those days, when there were no conveyances. The late Rev. A. Macrae of Portree had the service at Sollas, on one occasion, his text being, "Thy sun shall no more go down, neither shall thy moon be darkened. The Lord shall be thine everlasting light, and the days of thy mourning shall be ended." We believe this is true of Chirsty now. Although her eyesight failed, she had the same warm greeting for the Lord's people. Her death was no death but the beginning of eternal life with Christ Whom she loved. As one of the oldest Christians in Harris, she was also one of the kindest. As Holy Writ enjoins, she spake evil of no man. In this she followed the example of Christ and Mr. Davidson, whom she revered. He used to teach that if you cannot say well of a man, say nothing about him. He also taught that we should be diligent for both worlds, for this life as if we were to live here always, and for eternity as if we had not a moment to live. Rev. D. M. Macdonald, Emeritus Minister from Edinburgh, was present at her funeral. We believe she was of the blessed dead, and that her body was laid in the earth, in sure and certain hope of a glorious resurrection. "The souls of believers are at their death made perfect in holiness and do immediately pass into glory. Their bodies being still united to Christ, do rest in their graves till the resurrection." "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep" (Job xiv. 12). We would express our deepest sympathy with those she left behind to mourn her loss, her brother and his family. May they be enabled through grace to follow her example, that they also might get an inheritance among the saints in light.—D. J. Macaskill.

Suipeir an Tighearn.

LE EANRUIG GROVE.

(*Air a leantuinn bho. t.d. 178.*)

Ach c'ar son a tha Crìosd cho deidheil air gu'm bitheadh a ghràdh gu siorruidh air a chumail air chuimhne? An ann a chum agus gu'm bitheadh e na chuspair flachd neo-thorach? Na a mhàin air sgàth ar moladh-ne, agus gu'm bitheadh ainm aig air an talamh? Mo thruaigh, is crìochan iosal so do Mhac Dhe a thoirt air adhart; an Ti is e cuspair aoraidh ainglean, agus cuspair flachdmhor an òrain, is cinnteach nach eil e sanntachadh moladh a lethid de chreutairean bochd, ain-eolach, peacach agus a tha sinn ann. Niheadh; feumaidh sinn ar smuaintean a ghiullain ni's faide. 'S e gràdh do Dhia agus do ar coimhearsnach an dà àithne air am bheil an lagh agus na faidhean uile an crochadh, agus tha'n dithis so a tarruig beatha nuadh agus neart bho ghràdh Dhe agus bho Iosa air a shamhlachadh ann an sàcramaid na Suipeir. Ann an so tha gràdh, cha'n e gu'n do ghràdhaich sinne Dia, ach gu'n do ghràdhaich esan sinne, agus, an sin, air son an aobhair sin, tha sinne ri esan a ghràdhachadh ni's motha do bhrìgh gu'n do ghràdhaich esan sinne an toiseach. Mar a ghràdhaicheas sinne Dia, an Ti is e gràdh, tha sinne r'a Mhac a ghràdhachadh, a ghràdhaich sinne agus a thug e fein air ar son. Agus do bhrìgh gu'n do ghràdhaich Dia mar so sinne, is còr dhuinne, mar an ceudna, a cheil a ghràdhaibhadh: oir is e so àithne Dhe, esan a ghràdhaicheas Dia gu'n gràdhaich e a bhrathair mar an ceudna. Agus is e so àithne nuadh Chrìosd da dheiseiobuil. Tha barrachd còir againn uile air gràdh aon a cheile, na's urrain aon againn a thagradh a tha againn air gràdh Dhe; agus dearbhaidh sinn sinn fein gu dubailt' neo-airidh air a ghràdh so ma dhiultas sinn eis cho furasda agus cho reusanta iocadh air a shon ris a ghràdh bhràthaireil so.

'S e aobhar eile air son gràdh do gach neach, gu'm bheil sinn air ar gabhail a stigh ann an gàirdeanan gràdh Dhe. Agus cia mar a tha ar gràdh-ne gu e fein fhoillseachadh? Ma dh'eircas aobhar air son sin, ann an leigeadh sios ar beatha air son na'm bràithrean; agus 's cinnteach, uime sin, ni's motha gu mòr ann a bhi ullamh gus an uallaichean a ghiullain, a bhi fuasgladh orra na'm feum, agus a bhi nochdadh dhoibh gach uile ghnìomh eile de choimheanas agus do dheagh thoile, bho nach eil neach air bith, aig am bheil togradh inntinn gu bhi toirt an fhoillseachaidh is motha air gràdh, deireannach ann a bhi deanamh an ni is lugha. Tha do ghràdh, O mo Shlànuighear, ga'm cho-eigneachadh gu bhi deanamh so uile, do bhrìgh gu'm bheil mi toirt breth gu'n d'rinn thu air mo shon ni a dh' aobhraicheas nach bu chòr dhomh bhi beo dhomh fein, ach dhuit-sa. Agus ciod a tha mi gu bhi tuigsinn le bhi beo dhuit-sa ach a bhi deanamh na nithean sin is ro-thaitnich leat-sa, agus a tha na'n seirbhis do aobhar na diadhachd; 's e sin aobhar Chrìosd anns an t-saoghal? Ciod e, ach le mi bhi ceart, agus seirceil, agus naomh, agus, ann an aon fhoel, ga'm ghluasad fein

air a leithid de dhòigh agus gu'm faigheadh an saoghal cuid dhe na buannachdan sin, agus ann an tomhas nis lugha bh'uamsa, agus bho fheadhan eile dhe'n aon spiorad rium, a gheibheadh e ann an aireamh na bu lionmhora, agus ann an tomhas na bu mhotha bho do làthaireachd agus do cho-chomunn na'm bitheadh tu fein air an talamh; agus mar sin, gu'm bitheadh do Spiorad ag analachadh òirne agus a faotainn cleachdadh annain, agus a dòrtadh a bheannachdan gràsmhor air gach neach mu'n cuairt dhinn, gu bhi, ann an tomhas, a deanamh suas, thu bhi air falbh bh'uainn gu pearsanta.

(*R'a leantuinn.*)

Notes and Comments.

Edinburgh Councillor Supports the Sabbath.

At a meeting of Edinburgh Town Council last September there was a proposal to increase the Corporation's grant to the Scottish Tourist Board. Councillor George Horne opposed this and gave reasons. He declared that tourist representatives in England had criticised the Scottish Sabbath as drab and dull. He said, "What they really call a bright Sunday is having public-houses and clubs open. If visitors do not like our Sabbath they can stay away. The Scottish Sabbath is the envy of the world." But he failed to find a seconder for his motion to reduce the grant. It is refreshing to read of anyone, like Councillor Horne, on public bodies who are not ashamed to testify against the Sabbath-breaking pleasure seekers and business organisations of to-day. Too many so-called Christians are afraid, or just ashamed, to speak out on the side of the truth against a worldly and irreligious majority. To witness for the Lord's honour and be unsupported by those around us, is the rule to-day. A deadly indifference has laid hold upon many who knew and saw Sabbath-keeping in their youth.

Archbishop of York on Drift from Religion.

Dr. Cyril Garbett, Archbishop of York, while lecturing to his people, deplored the drift from religion, that is, the Christian religion. He spoke of the decline in Churchgoing, or in other words, the decline among us of the public acknowledgment of God and His precious Word. "Theft," he said, "is no longer regarded as a serious crime provided it is not on too large a scale." He might have gone further than this, and declared that increasing numbers are making theft on a large scale their business, until detected. But we were especially gratified that the Archbishop spoke very plainly in exposing novelists whose morals are lax. He declared that some of the novelists in this country are almost fanatical in preaching a new gospel of sexual licence. He added that their autobiographies too often show that they practice what they preach. The moral and religious state of the nation we know

to be at a low ebb, in addition to our disregard for the law of the Sabbath; and it is a dereliction of duty that such as the Archbishops of the Church of England do not speak out more frequently on the fact of national sin in the light of Scripture. Then maybe millions under their jurisdiction would not be left so much to the darkness and delusions which prevail regarding the evil and bitter nature of sin against God. The national "conscience," as well as the individual conscience, requires light, reproof and Scriptural counsel. But the ecclesiastical leaders of the national and indeed the most of Churches, do not discharge their duty as they ought, in warning the nation of the fact, evil and danger of widespread wickedness and backsliding. In the visible Christian Church in our land to-day there are thousands of clergy who are but "dumb dogs that cannot bark."

Royal Commission on Capital Punishment.

The Royal Commission on Capital Punishment, whose report was published on the 24th September, was not asked to deal with the question of the abolition of Capital Punishment, but with the questions, Who should die for murder? and How should Capital Punishment be administered? Much of the report published in the press makes difficult reading for the sensitive mind, at least to the Christian mind. We do not state this from the point of view of some in Parliament and outside it, who would have Capital Punishment abolished in this country, but from the consideration of the inexpressibly solemn issues involved in the fact of a fellow creature being ushered into the great Eternity and the presence of the Judge of all, for crime against God and society. When the question of the abolition of the death penalty for murder was debated in the House of Commons some time ago, we as a Church opposed the abolition, on Scriptural grounds, and we stated so in these columns. But there has arisen again, following upon the publication of the aforesaid Report, a renewed campaign for abolishing the death penalty, led by certain members of Parliament. We trust that this campaign will come to nought. "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man" (Genesis ix. 6).

St. Paul's Cathedral and Romish Memorial.

The Protestant Truth Society, 184 Fleet Street, London, have issued a 30-page pamphlet on the subject of a proposed new Empire Memorial in St. Paul's Cathedral, on behalf of Commonwealth people of all creeds and races who lost their lives in two world wars. The Memorial is to consist of a new high altar, an extra large-sized crucifix, and what is called a baldachrino, i.e. a special canopy covering the so-called altar. All this artistically designed, wood, stone, silver and silk, devoted to the eyes of worldly men and the idolatrous hearts of Romanisers in the Church of England, is to cost over £20,000 at least. Christ and Him crucified as set forth in the Scriptures and in the Gospel can

never be portrayed by cunning workmen in gold or silver. The crucifix stands for idolatry, out and out. The high or low altars of Rome or St. Paul's Cathedral have nothing whatsoever in common with the table at which the blessed Lord Jesus instituted the Lord's Supper or the Lord's Table as a sacrament. Apart from theological implications of the "altar" with its priests and offering of blasphemous masses, the fact is that it is just one of many pieces of showmanship in the religious worship of those who are grossly ignorant of the mind of the Lord. And as to the canopy to overshadow the "altar" in St. Paul's Cathedral, men holding high office in the Church of England, in arranging for this decoration, are aping the Papacy, and in placing significance upon such a thing in the professed House of God, are manifesting the mentality of children. Truly the substance and glory of the Gospel have departed.

Archbishop of York and the Bible.

Dr. C. F. Garbett, Archbishop of York, addressing the York Convocation on 14th October, gave reasons why the Bible was an unknown book to many people. He said many find no time for reading it, on account of other books, and wireless, etc., and to those who live and work in the cities much of it seems irrelevant and unreal, because he said, "It was largely written by countrymen." Further, the neglect of the Bible was due to failure to give intelligent teaching about its nature, he declared. What the Archbishop did not say was that the carnal mind in man, as a sinner, is in enmity against God, and that the carnal man has thus no love to the Bible, no appetite for it and no mind to give time to the reading of it. But the Archbishop went on to attack the Bible himself. He said, "Those who were brought up to regard it as verbally inspired or as an infallible guide on every kind of matter had their faith in it destroyed." He gave the usual reason for this, given again and again by the enemies of God's inspired Word, viz., "It contained statements which they could not reconcile with modern science or recent historical research." This is the old story of the higher critics. And this is one of the basic reasons of long standing as to why so many people in Britain to-day do not read the Bible. And so Dr. Garbett shares with others part of the responsibility for this Bible neglect; and from his own lips we draw this conclusion.

A Modern Minister's New Approach to Religion.

At the beginning of October a prominent daily paper published a very full account of the methods adopted by Rev. Robert Paterson, King's Park Church, Glasgow, to instruct especially children from his pulpit each Lord's Day. He has brought a cabbage into the pulpit. Once it was a bowl of tadpoles. Another time it was a bugle. He has played the bagpipes in his pulpit, blown bubbles, held up a pair

of patched trousers, the skeleton of a fish, and so on, and he has played with a "Yo-Yo," a children's toy, in the pulpit to illustrate his talk. These extraordinary antics are part of the Sabbath morning service before the whole congregation which is said to be a large one. It is reported that the people wonder what this caricature of a minister will bring to the supposed house of God next Sabbath. He explained in an interview that some people had to be won over to his ways and that there might still be a few who object. "My approach to the children," he said, "is just part of the new approach to religion." But here we may well ask—What kind of religion? The religion of the flesh and of men who, in our opinion, have not commonsense itself, not to speak of the fear of God. Mr. Paterson also stated that ideas have to be revised. He asked, "Why, for instance, shouldn't we laugh in Church?" The press reported that there is a lot of laughter in King's Park Church, as when Mr. Paterson made some remark about his favourite football team on one occasion. What strong delusion has taken hold upon the minds of men when they dare to claim to be servants of the divine and holy Saviour and reveal at the same time the vanity, flippancy and irreverence of their unregenerate and spiritually ignorant hearts and minds! And what a low level the professed public worship of God has reached in the Church of Scotland, King's Park, Glasgow, when the children and adults are entertained with trivialities, instead of being instructed in the truth that "God is a Spirit: and they that worship Him must worship Him in spirit and in truth" (John iv. 24).

The Free Church and Prayers at the Grave.

In the October issue of the *Monthly Record* of the Free Church of Scotland reference is made to some dispute in the Vancouver Congregation attached to the said denomination, over prayers at the grave. In refusing to give space to letters on this subject, the editor of the Free Church Magazine states that it would "be dragging across our faith as a source of discord a matter that has its roots in the witness of another denomination." The latter part of this statement obviously refers to the Free Presbyterian Church of Scotland, as the only denomination to-day in Scotland which does not practice prayers at the grave. Our only intention here is to put this matter in its true light. The practice, that the Free Presbyterian Church refrains from prayers at the grave at funerals, is not *rooted* in the witness of the Free Presbyterian Church at all, which should be well known by all conversant with the documents attached to the *Confession of Faith*, which documents include *The Directory for the Public Worship of God*. Our disapproval of prayers at the grave is *rooted* in the aforesaid *Directory* of 1643, according to the following terms of the *Directory*,

under the section *Concerning Burial of the Dead*, viz. “. . . And for that praying, reading, and singing, both in going to and at the grave, have been grossly abused, are no way beneficial to the dead, and have proved many ways hurtful to the living; therefore let all such things be laid aside.” And the *Directory for Public Worship* in requiring the laying aside of prayers at the grave has the full support of Scripture, in as far as recorded accounts of burials of God-fearing persons therein are concerned; and of course there were no prayers at the grave of the blessed Lord Jesus Christ. Indeed, to come right up nearer our own day, we understand that in some places at anyrate, even about 50 years ago, the Church of Scotland did not practice ordinarily prayers at the grave. But prayers at the grave became in due course their general practice, and now prayers *for the dead* are by no means confined to St. Giles' Cathedral, Edinburgh.

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 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 Stratherriek; third, Bonar, Finsbay and Laide; fourth, Vatten and Thurso; fifth, Stornoway. *September*—First Sabbath, Ullapool and Breaslete; 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; third, *Halkirk, 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.

* Owing to local church circumstances the date for this year is changed from second to third Sabbath.—W. G.

London F.P. Communion Services.

London F.P. Communion Services.—The Free Presbyterian Church of Scotland, London congregation, Eccleston Hall, Eccleston Street, Buckingham Palace Road, London, S.W.1. In connection with the dispensation of the Lord's Supper on Sabbath, 6th December, 1953, the following services have been arranged (D.V.), to be conducted by the Rev. Finlay MacLeod, Dornoch, and the Rev. William MacLean, M.A., Ness, Lewis:—Thursday, 3rd December, 7 p.m.; Friday, 4th December, 4 p.m. (Gaelic), and 7 p.m. (Fellowship Meeting); Saturday, 5th December, 3.30 p.m., and 6.30 p.m. (Prayer Meeting); Sabbath, 6th December, 11 a.m., 3.30 p.m. (Gaelic) (with a corresponding English service in downstairs hall simultaneously), and 7 p.m. Monday, 7th December, 4 p.m. (Gaelic) and 7 p.m.

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

Rev. James Fraser's Departure for Africa.

We understand that Rev. James Fraser, M.A., Dingwall, returns to our African Mission and his labours there, sailing from Southampton on the 19th November with his wife and family. Mr. Fraser has been exceedingly active in lecturing and preaching throughout the Church at home during his present stay among us, and the people and his brethren in the ministry have been glad to meet him once more. Although he reports an improvement in his health during this leave, yet we feel that he did not obtain or seek that rest from active duty which his friends would have desired for him. But the sufficiency and strength of the servants of the Lord Jesus Christ are of God. And our praying people will remember Mr. Fraser, Mrs. Fraser, and the children at the throne of grace. May the everlasting arms be about them and carry them safely over land and sea to their destination in Africa.

An Appeal from Greenock Congregation.

From the Kirk Session of Greenock. We feel reluctant appealing to our F.P. friends for financial help. The facts are as follows:—Our Church was badly damaged by enemy action during the last war. We got some £700 from the War Damage Committee which helped us to restore the interior of the Church, but we did not realise at the time that almost all the nails holding the slates were broken. When the slater examined the roof he was amazed that the slates did not fall off. We are thus forced to have the roof secured which will cost us between two and three hundred pounds sterling. We are numerically small in numbers, and believe if we place the facts before our people that they will come to our help.

(Sgd.) J. MACLEOD, *Moderator.*

THOMAS MACRAE, *Session Clerk.*

This appeal is cordially endorsed by Southern Presbytery.

(Sgd.) D. CAMPBELL, *Moderator.*

D. J. MATHESON, *Clerk.*

Southern Presbytery Intimation re Rev. A. Cattnach, M.A.

At the meeting of the Southern Presbytery on Tuesday, the 15th of September, 1953, it was unanimously agreed that the following intimation should appear in the Church Magazine:—

“Rev. A. Cattnach, M.A., is free to accept a call from any vacant congregation of the Free Presbyterian Church.”—D. J. MATHESON, *Presbytery Clerk*.

Acknowledgment of Donations.

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

Sustentation Fund.—Friends in Michigan, U.S.A., £10; A Friend, Edinburgh, £1; Mr. and Mrs. R. A. D., Upper Inverbrough, Tomatin, £2; Miss J. S., Ardrishaig, 10/-; Mr. H. M., Craig Dunain, Inverness, 10/-.

Home Mission Fund.—Friends in Michigan, U.S.A., £10; A Friend, South Harris, per Mr. Alex. MacLennan, £1.

Aged and Infirm Ministers' and Widows' and Orphans' Fund.—Mr. and Mrs. R. A. D., Upper Inverbrough, £1.

Dominions and Colonial Missions.—Friends in Michigan, U.S.A., £7.

Organisatoin Fund.—Friends in Michigan, U.S.A., £6.

Publication Fund.—Friends in Michigan, U.S.A., £5.

Magazine Free Distribution Fund.—Friend, Argyllshire, £1; Mrs. B. MacKenzie, Dhunan, Culkein, 4/-; Mr. D. A. McAulay, 14 Keith Street, Stornoway, 2/-.

Synod Proceedings Fund.—Mr. C. K., Cruimar, 2/6; Mrs. McL. and Mrs. D. McL., 1/-; Mrs. R. K., 1/- (all per Rev. A. McAskil).

Jewish and Foreign Missions.—In Memory of a Beloved Mother, £25; A Friend, Calgary, Canada, £20; Two Friends, Ross-shire, £2; Mr. E. M., Carrigrich, Tarbet, £1 10/-. The following o/a *Shangani Teachers' Training Fund*:—A Friend, Grand Rapids, Michigan, U.S.A., £8 18/1; Mr. R. Ross, 601 East 6th Avenue, Vancouver, £7 5/-; Anonymous Friend, Skye, £1 1/-; A Friend, Nairn Postmark, £3; Staffin Congregation (additional), £3 10/-; St. Jude's Congregation (donation), £50; Anon. “In memory of the late Mr. and Mrs. D. Mackay, Kyle,” £100. Rev. Jas. S. Fraser acknowledges with sincere thanks the following:—Tomatin Congregation, £16 12/6; Daviot and Stratherrick Congregations, £37 14/6; Lochcarron Congregation, £14 17/-; Ullapool Congregation, £38 17/1; Kames Congregation, £90 12/3; Two Tain Friends, £10; In Memory of a Loved Brother, Lochcarron, £5; Mrs. Morrison, Melbost, Stornoway, £2; Mrs. Peake, Melbost, Stornoway, £2; Friend, Kilmacollm, £5; J. F., Kilmacollm, £5; Two Glasgow Friends, £2; Andrew and David, Glasgow, £1 10/-; Miss M., Edinburgh, £2; Two Beauly Friends, £2; Anonymous, Achilty Camp, £5; A. and M. Nicolson, 366 East 34th Avenue, Vancouver, £5.

The following lists sent in for publication:—

Dornoch Church Building Fund.—Rev. F. McLeod acknowledges with sincere thanks the following:—Mrs. F. M., Vancouver, £1 10/-; A Well-wisher, Oban, £2; Miss M. G., £5; Mr. A. M. per Mr. R. Ross, £1 10/-; Friend, Lairg, £2; A Friend, Kildary, £1; Miss A. M., Grafton, £2; Miss M. G., Grafton, £2; Mr. A. G., Grafton, £2; A Friend, Rogart, £1.

Edinburgh Manse Purchase Fund.—The Hon. Treasurer acknowledges with many thanks a donation of 10/- from Miss R. McLean, Harris, per Mrs. D. M. Macdonald.

Gairloch Congregation Car Purchase Fund.—Mr. A. McLean, Treasurer of the above fund, acknowledges with grateful thanks £5 from A Gairloch Friend from home.

Halkirk Congregation.—Rev. W. Grant gratefully acknowledges £1 from Mrs. M., Birnam, for Trinitarian Bible Society.

Inverness Manse Purchase Fund.—Mr. Wm. Mackenzie, Treasurer, acknowledges with sincere thanks £100 from Anon. "In memory of the late Mr. and Mrs. D. Mackay, Kyle."

Lochcarron Manse Building Fund.—The Treasurer acknowledges with grateful thanks per Collecting Books, Jeantown, £17 12/6; Slumbay, £12 15/-; Strome and Ardineaskan, £22 3/6; Coulags and Achintee, £5 12/6; Mr. Gillanders, London, per G. R., £3; A Friend per R. M. R., £3.

Lochinver and Stoer Sustentation Fund.—Rev. A. McAskill acknowledges with sincere thanks £1 from Mr. J. D., Edinburgh.

London Congregational Fund.—Rev. J. P. Macqueen acknowledges with sincere thanks £1 from A Friend, Acton postmark.

Ness Manse Purchase Fund.—Mr. D. Mackay, Treasurer, acknowledges with grateful thanks:—Two Friends, Lochcarron, £2; Friend, Carbost, Skye, £1; Friend, Adabrock, Ness, £1; Friend, Rosenta, Lochcarron, £1; Mrs. F. Hawthorndean, Lochcarron, £1; A Friend, 6 Skigersta, £2; Miss J. Rickman, Eorodale, £2.

Plockton Church Building Fund.—Mr. J. Gollan sends grateful thanks for the following donations:—Anon. "In memory of the late Mr. and Mrs. D. Mackay, Kyle," £100; Matron, Inverness, £5; Friend, Slumbay, £1; A. M., Glenelg, £1; Friend, Raasay, 10/-; Friend, Drimnin, 5/-; Friend, Durnish, £5; Rev. A. Beaton thankfully acknowledges for above fund £5 from A Free Presbyterian, Shieldaig Postmark; £1 from Mrs. F. M., Slattadale, Gairloch, and 10/- from Mrs. B., Kinlochquoich.

Raasay Manse Building Fund.—Mr. E. MacRae, Treasurer, acknowledges with grateful thanks:—C. F., Raasay, £1; Friend, Skye, £1; A Friend per E. M. S., £2.

Shieldaig Congregation.—Mr. J. Gordon, Treasurer, thankfully acknowledges having received from the Executors of the late Miss Jessie MacPherson of South Erodale, Gairloch, the sum of £100 for the Church Funds of the Shieldaig Congregation, also £1 from D. M., Dumfries, o/a Sustentation Fund.

Stratherrick Section, Manse Building Fund.—Mr. J. Fraser, Treasurer, acknowledges with sincere thanks £2 10/- from Miss M. Campbell, King's Avenue, London, also £2 from A Friend, Portree, on behalf of Jewish and Foreign Missions Fund.

Ullapool Church Building Fund.—Mr. A. Corbett, Treasurer, gratefully acknowledges the following:—Mrs. M. L., Ullapool, £10; Mrs. C., Ullapool, £5; from an F.P., £1; Mrs. M., Coigach, £1; Miss B. McL., Ullapool, £5; Mr. A. H. C., Scorraig, £5; A Friend at the Communion, £1; A Friend, Inverasdale, £1; In Memory, Ullapool, £5. The following per Rev. D. N. McLeod:—Miss A., Inverness, £1; Miss A., Ullapool, £2; Mr. R. McK., Woodbine Cottage, Inverness, £5; Miss B. McK., Ullapool, £1; Anonymous, Glasgow, £6; Sgur-Uran, Kyle, £2; Two Broadford Friends, £3; A Friend, Stratherrick, per Mr. John Fraser, £1; M. G., Skye, £1.

Vatten Church Purchase Fund.—Mr. John Mackay, Treasurer, acknowledges with sincere thanks the following:—Local Collections, Vatten and Harlosh, £40; Roag, £21 10/-; Dunvegan, £59; Holmisdale and Hamara, £14; Milivaig and Waterstein, £11; Glaishevain and Fernviquire, £4 14/6; Colbost and Skiniden, £3 11/-; Borreraig and Totaig, £10; D. McL., Edinburgh, £1; Friend, Argyle, £2; Miss E. McL., Edinburgh, £2; Two Raasay Friends, £1; M. M., Kyleakin, £5.