

THE  
**Free Presbyterian Magazine**  
 AND  
**MONTHLY RECORD**

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

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

C O N T E N T S

	page
<b>Fulness in Christ</b> ...     ...     ...     ...     ...	33
<b>Covenant Engagement of Mrs. Janet Hamilton</b> ...	36
<b>Sketch of the Life of Rev. George Whitefield, B.A.</b>	38
<b>Lamps in the Vale</b> ...     ...     ...     ...     ...	43
<b>The Loss of Spiritual Comfort</b> ...     ...     ...	47
<b>The late Mr. Angus Finlayson, Elder, Dingwall</b>	52
<b>The late Mrs. Flora Campbell, Ebost, Bracadale,          Skye</b> ...     ...     ...     ...     ...	53
<b>Suipeir an Tighearn</b> ...     ...     ...     ...     ...	56
<b>Literary Notice</b> ...     ...     ...     ...     ...	59
<b>Notes and Comments</b> ...     ...     ...     ...     ...	59
<b>Church Notes</b> ...     ...     ...     ...     ...	62
<b>Acknowledgment of Donations</b> ...     ...     ...	63

Printed by

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

THE  
**Free Presbyterian Magazine**  
AND MONTHLY RECORD.

VOL. LIX.

June, 1954.

No. 2

**Fulness in Christ.\***

NOTES OF A SERMON by the late *Rev. Neil MacIntyre*, Edinburgh.

Text: "It pleased the Father that in him should all fulness dwell" (Colossians, chap. i., v. 19).

THIS epistle was written from Rome by Paul during his imprisonment to the Colossians, their city being in Asia Minor, in the province of Phrygia. Colosse was a flourishing city in the days of the apostle, but is now buried in ruins, and the memory of it, for the most part, is preserved in this epistle. It is very evident that Paul was not the means of planting this Church, but Epaphras, who was of less renown; but the Master-builder can engage whomsoever He likes.

The design of the epistle is to warn them against the Jewish zealots who wished to press the necessity of observing the ceremonial law, and also to guard against the mixture of Gentile philosophy with the gospel. The Apostle then goes on to give thanks on their behalf for their faith in Christ, and also stating that they should thank God on their own behalf for being made meet for the inheritance of the saints in light.

He then enlarges upon the source of all these blessings which are in Christ, and says, "It pleased the Father that in him should all fulness dwell."

First, consider Christ's right to this "all-fulness." Second, the fulness itself. Third, some reasons why this "fulness" dwells in Him.

First, Christ's right to it. (1) He has it by the good will of the Father. The Father was well pleased with the Son from Eternity: "I was daily his delight, rejoicing always before Him." Some parents have to disinherit their children because of their misbehaviour, but that

---

\* The family of the late Rev. N. MacIntyre have handed to the Editor a large number of notes of sermons by Mr. MacIntyre for the Magazine Committee to decide how they may be used. The Editor has transcribed the notes given here practically verbatim; and many remain suitable for publication. This will be considered by the Magazine Committee.—*Editor*.

was impossible here. (2) In the fulness of time God sent forth His Son into the world to be made sin for His people. But if ever there was a time more than another in which He loved Him most, it was when He was suffering. Now, having "finished the work," etc., the Father is well pleased with Him as mediator, and it pleased Him that "all fulness" should dwell in Christ. (3) Christ has a legal right to all this fulness, not only that He is the Son of God, but that He is God the Son. In that noble book *The Shorter Catechism* we have the answer to the question: How many persons are there in the Godhead? Answer: There are three Persons in the Godhead, the Father, the Son and the Holy Ghost, and these three are one God, the same in substance, equal in power and in glory. Therefore Christ has a legal right to all the fulness of the Godhead. (4) Christ has a hereditary right. He is the Son of God, and as the property of a father descends to his son who is his heir, so Christ who is God's Son is God's heir and possesses all that the Father has, by hereditary right. As in Hebrews i., 2: "Whom he hath appointed heir of all things," etc. (5) Christ has also a federal right to this "fulness." That is a covenant right. God the Father and the Son are often brought before us as entering into covenant on behalf of the elect. The Father elected them and the Son undertook to bear their sin and pay their debt. In this covenant the Father promised the Son as their federal head that He should be endowed with everything necessary for the work. "Behold my servant," etc., also "My covenant I'll not break with him," etc. "All fulness." (6) His right as Mediator. He has acquired this right. Suppose two individuals are contending for some right or privilege and that it is to belong to the person who comes off victorious, you would say he acquired the right. So Christ contended with sin and Satan, etc., and came off victorious and so acquired this "fulness."

Second: This fulness. The Apostle, in speaking of this fulness, speaks of it as "the unsearchable riches of Christ," and therefore we cannot speak exhaustively of this fulness because it is infinite. It will keep the Church throughout Eternity searching into it, and they cannot find an end. We may, however, draw your attention to one or two particulars. (1) The fulness of power is with him. In creation take the first display of His power on the first day. Darkness brooded on the face of the deep and He said, "Let there be light." Darkness at His command immediately disappeared. Whatever inventions men may contrive to improve our lighting system, they can never drive away darkness. (2) His power in upholding and sustaining man and beast. (3) Man by nature is dark and in darkness more dense than that in Egypt, and no invention of men, and they are numerous to-day, can drive away this darkness. All our learning and enlightenment leaves us in the dark as we were concerning the things of God. But let the Word of God come, and immediately the darkness is dispelled because of His power.

(2) There is the fulness of wisdom. "In him are hid all the treasures of wisdom," etc. (1) Take His wisdom in creation. Everything created manifests the wisdom of God. What order and beauty is to be seen in all creation! What wisdom the Psalmist sees, "When I look up unto the heavens," etc. When he looked to himself and to the wonderful formation of the heavens, he said, "What is man?" and "I am fearfully and wonderfully made." (2) When we consider the wonderful display of His wisdom in the scheme of redemption, it infinitely passes all our comprehension. "It was wisdom which dwelt with prudence," etc. Were it not that the "manifold wisdom" intervened on our behalf we could never be saved.

(3) There is the fulness of mercy and pardon. Language cannot declare the enormity of our sins committed against a holy and just God, and inscribed as more numerous than our hairs and heavier than the sand. Yet "the free gift is of many offences," etc. "The Lord our God is merciful." He pardons sins for the sake of Christ, though they should be "like scarlet," etc.

(4) Fulness of love. "God commendeth his love toward us," etc. It was only from a heart overflowing with love that such a manifestation of love could come, viz., "God so loved the world that he gave his only begotten son," etc. What a display of love in suffering!

Third: Some reasons why this fulness is in Him. (1) He does not possess this fulness to keep it to Himself, but that He may communicate it to poor sinners. "He became poor that through his poverty he might make many rich." Some persons may possess great and inestimable treasures, but may not have either the will or power to communicate them to others. Such is not the case here, for "He hath dispersed abroad and given to the poor," etc. (2) He has pardon of sin to communicate. "The Son of Man has power to forgive sins." (3) He has righteousness to communicate which will justify you at the bar of God. "There is therefore now no condemnation to them which are in Christ Jesus." (4) He has peace. If you were disturbed in your conscience and mind, where could you look for peace? Not to the world or its pleasures. But He has to communicate peace of conscience, peace which the world cannot give. (5) There is joy unspeakable. No tongue can tell the joys of God's people, "Strangers shall not intermeddle with it." (6) Sufficiency. One convinced of sin is ready to think that there is not sufficient in Christ for him, but "Though your sins be as scarlet, they shall be as white as snow." There is also sufficient to meet the longing soul.

---

If you really desire to be found in Christ and to depart from iniquity, then do not be ever tarrying in conflict with doubts and fears, but ask the Lord to sanctify you wholly.—*Charles C. McIntosh.*



**Covenant Engagement of Mrs. Janet Hamilton.\***

(Dated at Blackness Castle, December, 1687), as follows:—

O LORD, I desire to bless Thy name for Thy former loving kindness unto me in the day of my strait, in helping and standing by me when overcharged with affliction, and deserted of friends. What was I and my father's house? A poor insufficient creature, taken up with nothing but vanities of all sorts. O what moved so holy a God ever to condescend to look upon me and pass by so many much more worthy than poor undeserving me! O praises be unto Thee, O Most High! O that my tongue were employed through time in magnifying the holy name of so merciful a God! May not I say, His mercies are over all his other works to me? May not I sit down and admire free love? First, in inclining my heart to love Him, and His people, and in casting my lot amongst the godly, and in bestowing a godly and kind husband on me (when left destitute without father or mother), and that He did so care for me as not to suffer me to enjoy the desires of my heart, but was at pains to hedge in my ways with thorns; and his infinite love suffered me not to sit at my ease, enjoying my pleasures in the day of Zion's calamity, and prepared the way by smaller trials for greater. Thou didst in Thy infinite wisdom, not at first cast me into the hottest flames of the furnace, lest I should not have been able to stand, but in fright, fainted and turned back. But, O praise! praise be to Him who inhabits eternity, that condescended so far to me, a worm, as sweetly to train me up, in alluring me, and speaking comfortably to me, at my first entry into the wilderness. Thou causedst Thy Word to be to my soul as the honey and the honey-comb. Thou madest me sit under Thy shadow with great delight, and Thy fruits were sweet unto my taste; so that many a time, which to onlookers was sad, was sweet to me. The Lord did so support me and feast me in his banqueting-house that I was made to rejoice in the midst of my tribulations. Likewise, Thou didst not suffer me to go on with those that were indifferent in Christ's matters, but with Thy rods Thou didst raise such a zeal and love on my spirit, and so filledst my mouth with arguments, that I could not see anything like defection from, or wrong done to any of Thy truth, without resenting, testifying, and contending against it. Thou so far changedst my heart, which was proud and haughty, much disdainful the converse of the poor; but Thou helpedst me to be denied to great folk, and to the reproach I suffered on that head, making the company of the poor, that were godly in the land, dear unto me; and I hope they shall be so while they keep in God's way, He having passed by the great ones, and honoured the poor loudly to testify for him; and those whom He honours, I desire, through grace, to honour. Praise be to Thee whose care of me was such, that it was ministers who were valiant for Christ that were sent in my way, such as did not flatter me in my sin, but faithfully and freely did hold out, in the gospel,

\* Extract from *Select Biographies*.

what was sin and duty, and sealed the same with their blood. How didst Thou encourage me with many sweet answers of prayer, to confirm me in Thy love! Thou didst help me in the days of Thy love to me, to make a full resignation of all that was mine unto Thee, that when I was put out of all, stripped bare and destitute, not knowing of shelter to me and my poor babes, how calmly and quietly didst Thou help me to go under it, so that I was made to fear that it was stupidity, and not supporting grace. And such was Thy love, that even in that Thou wouldst not let me go without a reproof: for there was a friend suffered to wrong me in a business, and the Lord withdrew, and then I was a bullock unaccustomed to the yoke; I could not get it borne until I mourned for my folly, in thinking that nature could do anything in me, without assisting grace; then He helped me to make a full resignation of new of all that was mine, and to look beyond all earthly portions unto that noble inheritance which Thou hast purchased with Thy blood, and gavest me full contentedness in all my sufferings, both from friends and foes.

And when Thou didst (for the trial of my faith and patience) throw me in very hot flames of affliction, having all discouragements from the world that a poor thing could be trusted with; and that which was sorest to me, not having that measure of the sense of Thy presence as sometimes before—but, O that condescendence! O that fatherly love that did not suffer me to sink in this storm, which was lightly looked on by the most part, few to sympathise with me, but many thinking it their duty to add to my affliction. O praises, praises be to Thee, who in that time didst help me to sit silent, bearing Thy indignation patiently, because I sinned against Thee, yet Thy mercies did not fail towards me; but Thou didst in this extremity secretly support me, and didst, by restraining grace, bound me in, not giving me liberty to seek sinful deliverance. O Lord continue in Thy love, in keeping me in Thy way, that I may have reason to set up my Ebenezer, and to say, "Hitherto hath the Lord helped me." O thou that hast begun this good work, perfect it, that I may praise Thy holy name through time and all eternity. And now, O Lord, out of the sense of all these Thy loving kindnesses towards Thy poor handmaid, I desire, in Thy strength, to renew former engagements and solemnly anew to enter in covenant with Thee. O Lord, help me to go sincerely about it, and let Thy presence go along with the duty! O Lord, I here desire to enter solemnly in covenant with Thee, taking Thee for my Lord and Master, and accepting Thee on Thy own terms; taking Thee for my King, Priest and Prophet, and in my station, through Thy grace, to stand by truth, and cheerfully to take on Thy yoke and follow Thee. Lord, thou knowest my weakness—I desire to believe that thou wilt be a present help in the day of need to me, according to Thy promise, and I in the faith of this do go on. I here give my hearty consent to Thy coming and taking possession of my soul; and to Thy casting out of all there that stands in opposition to Thee. Come, Lord Jesus, subdue

all my corruptions, and bring them under Thy feet, that I may be, through Thee, a conqueror over them. I desire here to take Thee for my all, to be ruled and governed by Thee, acquiescing to whatsoever shall be Thy way of dealing with me; give me Thyself, and this shall be all my desire. I desire to enter my protestation at the throne of grace, against all principalities and powers in me that stand out against Thee, and shall endeavour in Thy strength to war against them: for they are as a tyrant not having consent. Whatever I have been, I do here accept of the offer of peace through Christ, and do make a sure covenant with Thee this day, never to be reversed, hoping Thou wilt make all forthcoming unto me, both in Thy part and mine. I desire here to own all the controverted truths that are founded on Thy holy Word, which Word I desire to be my rule; and to confess Thee before men, that Thou mayest confess me before Thy Father. Lord, give me it in that hour, if I shall be brought before great ones for Thy name's sake. I desire to adhere to all the articles of the Covenants, National and Solemn League, to which I stand engaged, only I disown the King's part of it, he having un-Kinged himself by the breach of Covenants, and by making our land a land of graven images, that was so solemnly given up to God. I desire in weakness to adhere unto it, although burnt by the hand of the hangman, and now buried by the hand of those that better things were expected of. O Lord, I desire to close all by giving myself up to Thee, and all mine. Accept, Lord Jesus Christ, and help to perform, and own me as Thy covenanted child, protesting humbly, that failing on my part (against which I resolve, as Thou knowest) shall not make void this covenant, I having accepted of Thy offer, on Thy own terms, and will henceforth wait for what is good, that when Thou comest I may rejoice in Thee, crying, This is my God, and I have waited for Him. As witness my hand, at Blackness Castle, December, 1687.—*Janet Hamilton.*

### Sketch of the Life of Rev. George Whitefield, B.A.

By REV. D. M. MACDONALD, Edinburgh.

(Continued from page 13.)

Strong appeals now began to reach Whitefield from America to resume his work there. He failed to get a passage from Portsmouth and had to go to Plymouth. There was work for him there, but when the news spread that he was in the town a gang of men had conspired to do away with him. One effort was made to decoy him out to a supper in the town by a man who represented himself as the nephew of a friend in New York. Whitefield invited the man to sup with him instead. "He came; we supped. I observed that he frequently looked around him and seemed very absent, but, having no suspicion, I continued in conversation with him and with other friends till we parted. I now find that this man was to have been the assassin; and

that, being questioned by his companions as to what he had done, he answered that being used so civilly he had not the heart to touch me." A crony of this man, however, did actually assault Mr. Whitefield in his room with a golden-headed cane, but speedy aid was rendered and Whitefield refused to prosecute his assailant. As happened in other places, great opposition here was met with great success. Over a period of about six weeks he preached with effect in Plymouth and its neighbourhood. The ferrymen at Plymouth became so friendly that they wanted no fares from the multitude that came to hear him preach, saying, "God forbid that we should sell the Word of God."

The remarkable conversion of Henry Tanner, a youth of 26, took place at this time. He was working in a shipwright's yard when he heard Whitefield's voice from a great distance. Thinking the "Awakener," a name given to the evangelist, mad he, with half a dozen friends, stuffed stones into their pockets and set off to assault him. Whitefield's text was Acts xvii. 19, 20: "May we know what this teaching is." Tanner was arrested by the coincidence of the text with his own amazed curiosity and decided to hear him again next evening. On that occasion he was convinced of sin and cried out in agony of mind. He came the third time and found the peace his soul needed. He afterwards became minister of the Tabernacle at Exeter.

At last the way was opened for him to leave for America, and he arrived there after a dangerous and rough voyage in October, 1744. England and France were at war and ships sailed in convoys. A collision occurred between the Wilmington, the vessel on which Whitefield was, and another to the damage of the latter. When this was reported to the convoying ships there was some blamphemous language which Whitefield took as a challenge, and raising his powerful voice, he cried, "God of the sea and of the dry land, this is a night of rebuke and blasphemy; show thyself, O God, and take us under thine own immediate protection; be thou our convoy and make a difference between those who fear Thee and those who fear Thee not." The next day during a furious gale the Wilmington was parted from the convoy for the rest of the voyage and made the trip in perfect safety.

After his arrival he had two serious attacks of illness from which he recovered. During the second attack he said to the three doctors attending him, "My pains are suspended; by the help of God, I will go and preach and then come home and die."

He goes on to say: "With some difficulty I reached the pulpit. All looked quite surprised. I was as pale as death and told them they must look upon me as a dying man; and that I came to bear my dying testimony to the truths I had formerly preached amongst them and to the invisible realities of another world. I continued an hour in my discourse and nature was almost exhausted but, O what life, what power spread all around! All seemed to be melted and were in tears. Upon my coming home, I was laid on a bed upon the ground near

the fire, and I heard them say, 'He is gone,' but God was pleased to order it otherwise. I gradually recovered."

After this he preached in Boston and its neighbourhood to large crowds for three months and then proceeded to Philadelphia. It is interesting to record that on the way he had the pleasure of preaching, by an interpreter, to some converted Indians and of seeing 50 young ones in a school learning the Assembly's catechism. A blessed awakening, he said, had been begun among the Delaware Indians by the instrumentality of Mr. David Brainard. He has been described as a great missionary genius, and after labouring amongst the Indians for some time he took ill and died in the house of President Jonathan Edwards at the age of 29. Thus a great and promising career was cut short in early life. That other outstanding witness for Christ, the Rev. R. M. MacCheyne, Dundee, died about the same age. As he felt he needed a complete rest for a season he retired to Bermuda, and from there returned to England. He was received in London by thousands with almost overwhelming joy and many flocked to hear the Gospel from his lips.

One of Mr. Whitefield's most prominent supporters was one of the foremost Christian ladies in England, the Countess of Huntingdon, whom we have mentioned already. The Apostle Paul expresses his indebtedness to the worthy women who helped him by their services, and the world in its moral and spiritual progress owes much to godly and devoted women who have done what they could for Christ and His cause. She opened her drawing-room for religious services. To these she invited in England many of her aristocratic acquaintances. She got Mr. Whitefield to act as her chaplain, and soon there was a gathering of eminent people about him in the home of the Countess. Lord Bolingbroke said of him, "He is the most extraordinary man in our times. He has the most commanding eloquence I ever heard in any person." David Hume, the Scottish philosopher and sceptic, described him as "the most ingenious preacher he had ever heard," and also, "It was worth going 20 miles to hear him."

The nobility of the Countess was revealed more in her noble christian life than in her title. She repaired and built many churches in different parts of England, founded schools, and a college for training preachers. Her home was described as a Bethel and her life to the end was filled with good works.

In England, Scotland and America Mr. Whitefield carried on his labours, visiting these countries in turn and rejoiced at the advancement of the Saviour's cause in them. In Ireland also he proclaimed the Gospel faithfully at the risk of being killed by fanatical papists.

He was a pioneer in philanthropic work, pleading for those in distress in two great nations. He associated the Gospel with practical charity and was extremely generous himself. This feature in his character received at one time an unexpected reward.

He was travelling with a friend through rather lonely country when they passed a cottage where there seemed to be trouble. Upon inquiring they found a poor widow in straits for money and food. Whitefield immediately parted with a five-pound note—all the money in his possession. They proceeded and his companion lectured him on his extravagant charity. Whitefield said such a crisis was an act of Providence and that God would not see him in want. Presently on the moor they were held up by a highwayman, and this time it was Whitefield's turn to crow, for he mentioned that he had nothing to lose whilst his friend's pockets were emptied. The robber, however, before he left compelled Whitefield to exchange his good broadcloth coat for the gangster's ragged jacket, at which the friend laughed heartily. They went on their journey when suddenly the noise of galloping hoofs sounded behind them, and they saw the thief returning at top speed. By now, however, they were nearer habitations, and by spurring their horses they escaped. Later on Whitefield discovered in the ragged coat he was wearing a bundle of notes amounting to one hundred pounds, evidently the proceeds of several crimes. The exchange of coats had been disastrous for the highwayman but Whitefield's friend was compelled to admit that it showed a very handsome profit for the evangelist upon an investment of five pounds!

The life of this Apostolic man was now drawing to a close. He had frequent turns of illness through the weakening of his frame by excessive labours. The last two months of his life were spent in a triumphant tour of preaching in various parts of America, and his last sermon in the open air was preached at Exeter, not far from Boston. This effort exhausted him, but he was able to travel by boat to Newbury Port. At the parsonage he revived, and when at supper crowds began to gather in front of the house. When he saw them on his way to his bedroom he paused on the staircase and began to address them, pleading and exhorting for some time. At two o'clock in the morning he had a violent attack of asthma, and at six o'clock on Sabbath morning, September 30th, 1770, he passed to his eternal rest. It seems that even his death was blessed to one soul at least. A young man named Benjamin Randall, who had hated and reviled him for proclaiming the truth, on hearing that he was dead was so impressed that he said, "Whitefield is dead, Whitefield is in heaven, but I am on the road to hell." He was shaken to his innermost being and gave himself up a willing prisoner to God. His remains were buried in the Presbyterian Church of Newbury Port, which he himself had been instrumental in founding. The scene at the funeral was uncommon, six thousand members and ministers of all Churches crowding and surrounding the building. The crying and sobbing were extraordinary and the demonstrations of grief seemed to pass from the little town to many places in two nations. Vast audiences began to gather in America and Britain to express their loss and to feel once more the power of the Gospel the evangelist had preached with such love.

In bringing this sketch to a close we may refer to some interesting points. First, one may ask what accounts for the singular prostrations manifested at the services where Mr. Whitefield preached? These were, no doubt, due to unusually powerful convictions of sin and of the powers of the world to come. There may be occasions when such demonstrations are produced to impress on others their need of salvation. As there are diversities of gifts, so there are diversities of operations. According to I Cor. xii. 6, the Holy Spirit is sovereign in his work so that while He brings some gradually to believe in the Saviour like Lydia, others go through great distress of soul before He brings them into Gospel liberty. It seems that many when they heard of what was happening were led to the services out of curiosity and were themselves brought to a knowledge of the truth as it is in Jesus.

The opinion has been expressed that the people of Britain might have started a revolution such as took place in France in 1789, when the populace rose against the ruling classes and slaughtered many of the aristocracy and a number of priests, finally executing their King and Queen, were it not for the fervent preaching of the Gospel by Whitefield and other faithful ministers and laymen who succeeded him. The evangelical revival had a calming effect on the minds of the common people with the result that they sought to do away with abuses and oppression not by bloodshed but by legal and constitutional methods. The reforms that took place in due time throughout the nation were the fruit of the splendid work of these courageous and devoted witnesses of Christ.

The influences of his immense labours continue to this day. That other great preacher of the Gospel, the late Rev. C. H. Spurgeon, who was prominent in his day as a faithful minister of Christ, took Mr. Whitefield as his model and his labours were blessed to many souls throughout the world by means of his published sermons.

It is of interest to note that Mr. Whitefield visited Scotland 14 times. These visits were spread over a period of not less than 27 years, his last visit being in the year 1768. According to his own repeated statements, in no country had he so experienced in his own soul the power of divine love, and in no other had he been so enabled to speak as of God; and the effects of his ministrations corresponded. It has been well said, "The friends of religion in Scotland ought never to forget how much their country was blessed by the labours of that truly great man."

Like the prophet Habakkuk our prayer should be, "O Lord, revive thy work in the midst of the years, in the midst of the seasons make known; in wrath remember mercy."

---

I would sooner preach to only half a dozen people every Sabbath than disobey the dictates of conscience, and employ means I considered unscriptural to assemble a crowded church.—*H. Bazely.*



### "Lamps in the Vale."

"Blessed is the man to whom the Lord will not impute sin."—  
Rom. iv. 8.

"THE wicked is driven away in his wickedness, but the righteous hath hope in his death." "The wicked shall be turned into Hell and all nations that forget God." "And those shall go away into everlasting punishment, but the righteous into life eternal." Yes, those who forget and neglect God's offer of reconciliation shall now pass into eternity unreconciled. How solemn to think that great numbers of the kindly and friendly people we mix with daily will come to this awful end. Men who were moral without being devout, honest before men yet in their prayerless lives dishonest before God, generous to their fellows yet ungenerous to God's inviting mercy, amiable and neighbourly but cruel in their decided exclusion of God from heart and home—all these self-respecting, law-abiding and otherwise thoughtful folk shall be driven away in their wickedness. Yes, driven away under God's ban, His unending, uncompromising and just condemnation.

Undoubtedly their moral life gave them careful thought while on earth, but the state of condemnation into which they were born and under which they lived troubled them not a whit. Now with divine finality the word goes forth: "He that is unjust let him be unjust still." Condemned by God in life, that sentence is now confirmed eternally. Death changes neither the nature nor the standing of a man. The appearance of the best of men, clothed in nothing better than the rags of nature shall then be marked by the one word which shall denote both their standing and their destiny—condemnation. Born condemned, lived condemned, before God condemned, now eternally condemned. "These shall go away," yes, eternally to vindicate the justice that condemned them. In the presence of God their conscience must vindicate him, but a Satanic hatred of God will fill their hearts the while they render it. Sweetly do the gracious sing, "That thou mayest be clear when thou judgest," but with what bitterness will this confession be forced from the lost. Surely this is no small portion of that fire that shall not be quenched. Surely, too, the condemnation which you now carry is no small part of the fuel which shall everlastingly feed it.

Consider how the sureness of these things should make your reconciliation to God a matter of supreme importance. In the precious mouth of God's Son there are most loving invitations addressed to you. Is it a small matter that you should increase your condemnation through neglecting an offer to relieve you of *all condemnation*? Listen to him, "Why will ye die?" Remain unreconciled to God, you must die, but why will ye die? Will you not now consider your state as God regards it? Whether you will consider it or not, rest assured of this—God has no delight in your death. No delight whatever in passing sentence of condemnation upon you. Why die, when God has drawn near you and is even now "just and the justifier of him that believeth in Christ." Why die, indeed.



While men are content to remain in a state of condemnation, and light-heartedly go on their way to confirm it, there are men and women around them who have been ushered by grace into into an estate of unending justification. No matter how great or how many their sins have been, no matter though their worst sins have been committed after their reconciliation, no possible circumstance can arise to bring them into condemnation. By Divine appointment condemnation has been rolled from off them, and a state of justification, as immutable as the nature of God itself, has been gifted to them. Our text is only one of many which gives assurance of this, and in our present search we shall seek to find this blessed man. What are his characteristics, his experiences, and upon what grounds is his security based? May the Lord, holding aloft the lamp of his Word, lead us to this happy man.

"Blessed is the man to whom the Lord will not impute sin." This reference is taken by Paul from the 32nd Psalm, and it is generally understood that Psalms 51 and 32 refer to the one experience of David's return to God after his fall into grave sin. There are those who see in Psalm 32 an acknowledgment of God's answer to the prayers in Psalm 51, and there is some evidence that this view is correct. Be that as it may, we cannot go wrong if we look for Paul's man in both these Psalms.

From God's side, reconciliation evinces his desire for peace, it is a matter of the heart, wherein God, having removed the legal grounds of his quarrel with a sinner, now for the sake of Christ fully forgives all sin. On the sinner's part there must be some measure of real frankness, for as surely as God is clear when he judges, so surely must the sinner be clear in his confession. So we begin with noting the heart condition of the man we are seeking, and this is what we find. In Psalm 32 confession *without* guile is recognised, while in Psalm 51 a confession is made that makes guilelessness an *impossibility*. "Behold I was shapen in iniquity, and in sin did my mother conceive me."

*Thus we see that there is a danger of seeking God with guile.* It is one of the contradictions of fallen nature that while God cannot be deceived, we straightway seek to do this very thing, and this tendency is common among natural men seeking God. Eve sought to beguile God when she blamed Satan for her own sin. Our conception in sin answers to the heart that is deceitful and desperately wicked, and again that heart answers to God's description of our natural tendency to lie. "They go astray from the womb, speaking lies." From a nature of this kind we can expect nothing but what is guileful, cunning, hypocritical and self-righteous. We can expect nothing but what will justify ourselves, what will seek to belittle great sin, and exaggerate our supposed goodness. Such a nature will seek by excuse or otherwise to circumvent God, if that were possible. Seeking to make itself supreme, guile would make God subservient to itself, and the man thinks that

because he has made some kind of approach to God he is therefore worthy of God's favour. It was to religious persons of this kind that our Lord addressed his most weighty warnings. God is Truth, and if our confession to him is to possess the necessary frankness and freedom from guile, we must be wrought upon by a power from beyond that, of these treacherous natures of ours. A power external to ourselves and greater than nature must enter. Hence David's prayer, "Renew a right spirit within," and in God's answer to that prayer is our only guarantee that our confession shall be free from guile and that it shall be accepted by God.

And now we must look for the man who has come under this power of truth, and I think that it is here that the "heavy hands" come to view. We find them in Psalm 32. They do many good things and one of these is *the removal of guile from the man who is to approach to God*. This they do by laying up truth in the inward parts. This is so completely a work of grace that we must ascribe the whole of it to these capable hands—to God the Holy Spirit. "When with rebuke thou dost correct man for iniquity, thou wastes his beauty like a moth, sure each man is *vanity*." When these "hands" lay hold on a man's spirit they press the vanity out of him. The lesson used is elementary, but it is tremendously important—"Thou, Lord, seeth me." The man now learns that he has always been, and continues to be, subject to the scrutiny of the all-seeing One, and that God's standards of being and conduct are widely different from those with which he has hitherto measured himself. God has been assessing his words and deeds according to his own standards. And, oh, the woe of it! God's standards are independent and they remain unaffected by the excuses and pleas of men. Under the light of this "truth most pure," he sees that God is supremely worthy of the most loving obedience to all his commands. And God goes on making these demands whatever the man may say. The Sovereignty of His Holy Place offers nothing but silence to man's complaint, that the law is too exacting. Yes, all complaint is met by a silence awful in its finality. God's standards accommodate no weakness, bend to no excuse. And so, whatever the outcome, the God of truth takes possession of the heart, and directs and controls the man in the matter of his relationship to God. A true knowledge of God brings a true knowledge of man. There may be guile in the man possessing this knowledge, but it will be something he hates, and something he will not love to practice.

Truth laid in the heart by the Holy Spirit cannot be simply a negative thing, it must be positive and active, and because of that the man finds that come what may he is being forced to seek a true relationship with God. Dreading this Great Person who has hemmed him in on every side by the majesty of his law, he greatly fears to approach to him. Yet the truth within forces him, so that he fears still more to remain at a distance. He has learned something of the great distance, moral

and otherwise, that lies between himself and the God of his condemnation, but he must approach, he must confess, and his confession must be without guile.

The question of a fitting approach to God weighing so heavily upon him that now he not only fears guile, he watches against it, protests against it, and even prays to be delivered from it. "Search me, try me that no wicked way be in me" becomes frequent and earnest prayers. He has come so far from the duplicity natural to him that he now feels a strange satisfaction in seeking out and casting aside the very appearance of guile. Even though he knows that further discoveries of guile will humble him and enormously increase his distress and sense of unworthiness, *he will still seek it out*. Such is the triumph of truth in the inward parts, and such is part of that preparation made by the loving hands upon him, who is to be favoured with God's justification.

Let us look again at these two Psalms, and this time we find the "man" complaining sadly about his "bones." He complains that they are losing moisture, becoming old and brittle, and in Psalm 51 his case is even worse—they are broken. As bones are to the body so these "other" bones are to the soul, they are supporting structures, and the work upon them is again the work of the "hands" upon the man whom God will bless.

In common with all men, this man found natural supports sufficient, for all that was required to gain a good standing before God, but the time has now come when they all fail him. Supports such as Church connection, parentage, good living, religion, men's esteem and others in which he has hitherto trusted, are to be cast aside as unreliable. He is to be brought to examine them, to condemn them and to cast them aside. He is to learn that earthly supports for winning a Heavenly kingdom are worse than useless, and that even to trust in them is sinful.

The representations of life and death, condemnation and judgment are never revealed to the natural man on any plane higher than the natural, and in consequence the natural man can know them only in an unreal way. Under the faithful "hands" these solemn matters are now presented under the unbiased and pure light of absolute truth. How different do they now appear as the man for the first time discerns them spiritually. In this light the man is *made* to examine his foundations again and again, now under the light of one truth, now under the light of another, and the longer he looks and the deeper he sees into them, the more is he persuaded that all of them are worse than useless. These false foundations had been nourished and strengthened by him; he loved every one of them dearly; they had served him during many a minor crisis, and he is loath to cast them aside. But he is to come to regard each and all with utter disgust and loathing. He wearies himself as in turn he hopes, he searches, he weighs, he condemns and relinquishes one and all. Under the searchlight of pure truth, his wondering and despairing eyes see flaws where before he saw strength, rottenness where

before he saw soundness, disorder and confusion where before he saw an orderly and well established Babel rising up to Heaven. His last support has been examined, it too is wanting, nothing remains but the confusion of utter bankruptcy. "The truth shall make you free," yes, free from false supports, yes, gloriously free to lay hold on the Heavenly supports which a merciful and loving God has laid up for him in the everlasting arms.

He is like a man who possesses and holds a considerable number of bank notes against the time of need. The time of need comes, and hopefully he goes to his store, only to find, alas, that all his notes are clever forgeries. He is not merely unexpectedly poor, but he finds that he has a number of humbling and embarrassing questions to answer, as to how he came to possess these notes at all. In a man's approach to God, broken bones appear to be but a poor preparation for an event so lofty, but in as much as a man is delivered from false hopes, he is made ready to welcome the Heavenly helps when they are brought to his notice.

*(To be continued.)*

---

### **The Loss of Spiritual Comfort.**

By REV. JOHN COLQUHOUN, D.D., Minister of the Gospel, Leith (1813).

*(Continued from page 17.)*

7. Believers diminish their comfort much by *not watching habitually against corruption within and temptation from without.*

A good man loses much of his holy comfort by not observing cautiously and constantly *the motions of sin in his heart.* When he doth not accustom himself strictly to watch these, in order to detect, resist and mortify them (Rom. viii. 13), as early as they begin to appear, they will speedily acquire such force as will urge him on violently and irresistibly to thoughts, words, and acts of sin. If he would retain comfortable fellowship with an infinitely holy God, he must watch diligently the first motions and sallies of depravity in his heart in order that, by the lively exercise of the contrary graces, he may resist them without delay; for if he do not in such a case instantly try to exercise his graces, and especially his faith, Satan, who is always envious and watchful, will seize that opportunity to exercise his corruptions; and if, by being negligent to watch and resist the first motions of corruption in his heart, he suffer them often to obtain such force as to gain the consent of his will to actual transgression, he can have none to blame but himself for the loss of his holy consolation (Jer. ii. 19).

Seeing the remaining depravity of the heart is not only itself a source of temptation to actual sin (James i. 14), but is the inlet for all temptations from Satan and the world (Jer. xvii. 9); the believer,

if he would retain spiritual consolation, must likewise be ever upon his guard against *temptations from without*. If he cease for a short while to watch against those temptations of Satan which that deceitful adversary manages in a way of subtlety and stratagem, he will soon be so ensnared by one or more of them as to fall into sin. Alas! Spiritual wickedness in high places, which are every moment watching for opportunities to ensnare his soul, are so many and so powerful and so subtle that it is in vain for the exercised Christian to hope that he shall be able to retain his comfort if he cease but for a moment to watch (Eph. vi. 12). Though he cannot shut Satan wholly out of his imagination, he should, however, be very cautious that he do not, even in the smallest measure, provide fuel for his flame. He should, for this purpose, often pray in faith that the Lord would so set a watch upon his eyes and his ears as to enable him constantly to reject and repel every appearance of temptation to sin. And if he would not be tempted by the men of the world, who are also the inveterate enemies of his comfort, he must always keep himself at a due distance from them. Christian, the snares of Satan and of his emissaries are continually set for thee. "Be sober, therefore, and vigilant" (I Pet. 8. "Watch thou in all things" (II Tim. iv. 5). And "watch unto prayer and supplication in the Spirit, with all perseverance" (Eph. vi. 18). If thou wouldst retain thy comfort, shake off carnal security and take good heed lest thy spiritual enemies surprise and overcome thee. Be continually solicitous to espy temptations while they are yet at a distance in order to prevent them from surprising thee: and that thou mayest be enabled to do so "be strong in the Lord, and in the power of His might" (Eph. vi. 10). Trust that the Lord Jesus will, and pray that He may, "strengthen thee with all might, according to His glorious power, by His Spirit in the inner man" (Col. i. 11).

8. Believers likewise forfeit their spiritual comfort by presuming, without necessity, to *omit repeatedly some known duty*. When the Lord declareth, in the 89th Psalm, that He will visit the transgression of the spiritual seed of Messiah with the rod, and their iniquity with stripes, the phrases by which He expresseth the sins or modes of sinning which would procure for them, His paternal chastisements are four: and it is remarkable that he employs three of them to express the *omission of duties*, and but one to express the direct commission of sins—"If His children *forsake* my law and *walk* not in my judgments; if they *break* or *profane* my statutes and *keep not* My commandments, then I will visit their transgression with the rod and their iniquity with stripes" (Ps. lxxxix. 30-32). Though sins of commission do, indeed, expose believers to fatherly chastisements; yet I believe it will be found that sins of omission do it much more frequently, because they are oftener guilty of these, and they yield to them with less struggle and remorse than they do to sins of commission. The spiritual declension of a Christian, especially at its beginning, discovers itself, for

the most part, more by customary omission of some duties than by the positive commission of crimes (Isa. xliii. 22-24). For, although the omission of a present duty is indeed a sin, yet it doth not usually appear to a declining Christian, at first view, to be so horrible as the direct commission of a known transgression. And therefore nothing commonly but some violent and strong temptation can at first impel him to the downright perpetration of a crime; whereas a very small temptation will often suffice to move him to the neglect of an ordinance or the omission of a duty. If he should happen to be at any time fatigued more than usually, or to be under a very slight bodily distemper, or to have less time or less accommodation than usual, or to be disturbed and ruffled in his temper, or to be receiving or paying visits, etc.—any one of these will probably suffice as a temptation to prevail with him to shift off, at such a time, secret prayer, or family worship, or even public worship, or some other present duty; or at least to perform them in a cold and superficial manner. And having once begun to admit such frivolous excuses, he may, perhaps, be permitted for a season to offer to his conscience almost any sort of occurrence as an excuse for omitting the stated performance of one or other of these duties. On such occasions he commonly neglects likewise the exercise of his graces, especially of his faith and repentance; and it may be takes occasion, either from his sins or from his duties, to do so. Or, perhaps, he suffers himself to neglect for a season some *relative* duty (Eph. vi. 2, 3; I Tim. v. 8), or at least to perform it not “heartily, as unto the Lord” (Col. iii. 23). Now, inasmuch as every omission of known duty, is a sin against God (James iv. 17), the Christian, by allowing himself for a season often to neglect some known duty or not to perform it cheerfully (Mal. i. 13, 14), grieves the Holy Spirit of God and provokes Him to suspend consolation from his soul. When he thus presumes to make the Spirit sad he must not expect that the Spirit will continue, as formerly, to make him glad. The moment his heart withdraws and hangs off from any present duty, as if it were an unpleasant or irksome task, it does in the same proportion withdraw from the Lord, and so it loses the comfort of serving Him, as well as of communion with Him (John xiv. 21). To resolve to omit a present duty is even more sinful than actually to omit without *intending* so to do (Rev. ii. 4). Ah! how heinous a sin is it to be disposed, and without necessity, to be resolved either to omit or to curtail a single religious or moral duty! It shows how little regard a man has to the glorious Majesty of heaven when he can put *Him* off with slight and curtailed service (Mal. i. 6-8). Such behaviour as this will soon, very soon, raise such a thick and dark cloud as will intercept the cheering beams of the Sun of righteousness from the soul. Alas! the omission, or slight performance of many duties, is far from being considered and lamented by true Christians as it ought to be.

I have already said that a believer loses his comfort by omitting repeatedly, and without necessity, some *known* duty: I must now go further and add that if he live for a long time in the omission of some duty, which he doth *not yet know* to be a duty, but which he might have known to have been required of him if he had diligently availed himself of his opportunities to know it—this instance of neglect may lie concealed, as a gnawing worm, at the root of his comfort. His neglecting the study of the moral law, in its spirituality and great extent, as his rule of duty so as to continue ignorant of his duty, in any one point, is when opportunity is graciously afforded him for attaining this knowledge, a greater sin than it ever will be possible for him, or even for the highest angel, to comprehend. It is not enough, in order to retain spiritual comfort, that a holy man study well the promises of the gospel. He must likewise study diligently the precepts of the law in order to *obey* them (Ps. cxix. 92, 165).

9. Believers procure for themselves the loss of comfort by *sitting down contented with their spiritual attainments*. When a good man so far forgets himself as to rest satisfied for a time with his present degree of knowledge or faith or holiness, and to become remiss in his efforts to attain more and more of these; when he begins and continues to be so well pleased with his degree of knowledge as to read and hear the gospel with less relish and less diligence than formerly, to be so delighted with his measure of faith and experience as neither to complain so much of his unbelief nor to be so diligent and frequent in his actings of faith as in times past, and to be so fond of his attainments in holiness as to be less diligent than formerly in pressing towards perfection, he may assure himself that he shall thereby lose the comfort of communion with a holy and a jealous God. If he accustom himself for a season, not only so to rest *in* his religious attainments as to be less eager in pursuing after higher degrees of holiness, but to rest *on* them or place his confidence in them, he adopts hereby the surest method of losing at once the sight and the comfort of them (Ezek. xxxvi. 25; Ps. xxx. 6, 7). In proportion as he trusts in his own knowledge or faith, or holiness or pleasant frames, in the prospect of any duty which he may be about to perform instead of trusting *only* in Christ, or in proportion as he looks to them for comfort, instead of looking solely to Him, he prefers them before Him. He idolizes them: he makes a saviour and a comforter of them instead of Jesus Christ; or, at least, he suffers them to share with Him in that honour. He relies on grace received, and so trusteth in his own heart. This is one sure way in which he provokes the Lord to hide His gracious countenance from him and to cover his evidences with a cloud in His anger (Luke ix. 33, 34). Spiritual comforts, if they be rested on, shall, as effectually as earthly ones, keep a man from comfortable communion with Christ. When the Lord Jesus vouchsafes to him the comfort of spiritual attainments, it is not that he may live

upon it, but that he may be incited and encouraged by it to persevere in holy faith and evangelical obedience. But if he, on the contrary, allow himself to be elated with his attainments or comforts, and, like Hezekiah, invite others to see his treasures, then it will be time for the Lord to send the messengers of His anger to carry away from his view these idols which steal away his heart from Him. When his heart is swelling with self-importance and self-confidence, all that is then poured on it runs over into the gulf of self-conceit and self-sufficiency. If he rely on his own wisdom and strength, in the prospect, especially, of difficult duties, he must not think it strange if he should soon become discouraged and disconsolate. When he presumes to rest on the acting of his faith, rather than the glorious Object of it, and to draw consolation from that rather than from this, he so far prefers the act before the Object and becomes guilty of idolatry (Ps. xvi. 4). But when he at length begins, in his practical judgment, habitually to prefer receiving all his strength and comfort directly from Christ, to having them in and of himself, even if he might, his consolation by Christ will continue, and even abound (II Cor. i. 5; I Peter i. 8).

10. Christians deprive themselves of holy consolation *by their indolence in the exercise of graces and performance of duties.* We read in the Song of Solomon (Song. v. 2-6) that the Church lost the comfort of a gracious visit from Christ by her sluggishness, which disposed her to neglect entertaining Him so kindly as she ought, and as the kindness of His manifestation of Himself required. When any of the saints have, by "joy and peace in believing" and by "rejoicing in hope" found that, "in keeping His commandments, there is great reward," and yet afterwards become slothful in the service of Christ, counting His yoke uneasy and His burden heavy, "shall He not visit for these things"? They need not wonder that they lose their sense of His favour when they are conscious that they often pray for His grace as if they prayed not, when by their criminal indifference and the coldness of their petitions they show that they do not care much whether these be granted or not. Were they duly concerned for the welfare of their souls they would frequently refresh them by exercising holy meditation and faith as they do their bodies by receiving food, thrice or oftener in the day. Diligence in holy exercises and moral duties is not only a debt to the Lord, but a privilege to believers themselves, and therefore, by being slothful, they discover at once injustice and unkindness, a contempt of the glorious Majesty of heaven, and a neglect of His redeeming mercy. When the Saviour draweth near, and they regard it not; when He knocketh, and they open not; it is indeed high time that, by withholding the comfort of His gracious visits from them, He should chastise their negligence and rouse them to diligence (Prov. x. 4; Heb. xi. 6). It is equitable, as well as reasonable, that the consequence of spiritual sloth should be a loss of sensible consolation. Accordingly, in the administration of the covenant of



grace, an intimate connection is established between diligence in holy duties and the fruition of spiritual comforts. The indolent Christian *cannot* retain tranquility of mind (Heb. vi. 11). What heavenly consolation must he lose, for instance, by his criminal inattention to the precious promises of God, and even to the daily dispensations of His holy providence to him! If his love, which was once an ascending flame, become a feeble spark; if his penitential sorrow, which once, like Jordan, overflowed all its banks, become "like a brook in summer"; if his zeal, which formerly did eat him up, be devoured by leanness or declension; if he who in times past could not "give sleep to his eyes nor slumber to his eyelids" till Jesus gave rest to his soul, can lie down securely, with contracted guilt in his conscience; and if he who formerly was diligent in spiritual exercise and holy obedience, becomes remiss and regardless, he thereby makes a wide breach for the entrance of spiritual trouble (Prov. xix. 15; Hos. v. 15). It is indeed mercifully, as well as wisely, appointed that when he becomes indolent his comfort should decline in order that he may perceive in time that he is in a languishing condition, and may, without delay, entreat the Lord Jesus to restore his soul. Besides, if the Lord did not on such occasions withdraw Himself, the Christian would not prize His gracious Presence highly nor think it so comfortable as it is. Believer, "be not then slothful in business, but be fervent in spirit, serving the Lord" (Rom. xii. 11). See that, by grace received daily from the fulness of Christ, thy soul be vigorous and active in His holy service (Eccles. ix. 10). Be always diligent, in attempting the exercise of grace, in using the means of grace, and in doing every good work in the strength of promised grace. If persons linger on a journey they are sometimes benighted; if thou become slothful in exercising thy graces or in performing thy duties, wonder not if thou begin to walk in darkness. Be continually on thy guard, then, against every appearance of inward declension, and especially against slothfulness in the exercise of direct confidence in Christ and of secret prayer.

*(To be continued.)*

---

### **The late Mr. Angus Finlayson, Elder, Dingwall.**

It is becoming that notice should be taken in the pages of our Magazine of the removal by death of this humble servant of the Lord. The late Mr. Angus Finlayson was not a man who desired publicity in this way. He was, over a period of many years, a sincere and earnest member of the spiritual body of Christ, manifesting this in his life and conversation. There is little which can be recorded concerning his spiritual experience, as he was not in the habit of saying much about himself. He was born at Lonbain, in the parish of Applecross, in 1874, and was thus in his 80th year at the time of his entering into his eternal rest. In his early days he was, by occupation, a fisherman, but

later on entered the service of the Highland Railway at Inverness, in the telegraphic and signalling department, and became a linesman. He was removed to Dingwall in 1922 to attend to the section of the railway in his own special work, from Dingwall to Kyle of Lochalsh. He was thus for over 30 years in Dingwall. It was here that he first came forward for admission to full membership, and members of Session were much pleased at his taking such a step. He became most helpful at prayer meetings, and at Fellowship Meetings it could be seen that he spoke out of the abundance of his heart. His trumpet gave no uncertain sound.

He was ordained to the office of the eldership in 1947, and was a most useful member of Session. He was, in his own way, a pillar in the house of God, and adorned the doctrine of his Lord and Saviour by gracious humility and Christian simplicity. During the closing years of his life he became increasingly frail, and for over half a year was confined to bed before the close of his life. It was a privilege to have him engaging in prayer at family worship, when it was conducted at his bedside. He manifested a spirit of holy tranquility and loving resignation to the will of the Lord. We may note here that Psalm 116 was, in a special way, made evidently precious to him by the Holy Spirit. The oil of that Psalm made his face to shine, and the bread contained in it strengthened his heart. His partner in life, like minded with him in the faith, had the sore trial of being near him, and yet was laid aside and required to be nursed as he himself needed. They were both tenderly nursed by their two daughters, by the youngest—and by Mrs. Fraser, who for many months was home from Rhodesia, with Rev. J. S. Fraser, and their two children. They returned to Rhodesia in November, and Mr. Finlayson did not pass away until the end of February, 1954. By 3 a.m. on Saturday, the 27th February, he departed this life to join the spirits of the just made perfect. We as a congregation feel and mourn his loss from our midst. We desire to sympathise with his widow in her sore bereavement, and with all the members of the family. His remains were laid to rest in the Fodderty Cemetery—not far from the grave of his brother-elder, the late Mr. Samuel Fraser. “Every man in his own order: Christ the first fruits; afterwards they that are Christ’s at his coming.”—*D. A. MacF.*

---

### **The late Mrs. Flora Campbell, Ebost, Bracadale, Skye.**

*The greater part of this obituary notice has been supplied to the writer.*

Mrs. Campbell was born on January 3rd, 1871, in the parish of Duirinish, Isle of Skye. She was one of a family of six and her father died when she was very young. It would seem that she did not remember ever seeing him in health but she well remembered his death as

there happened to be a severe storm on the night of his death. What fixed that storm so indelibly on her mind was the fact that the roof of the house was partly blown away, with the result that it was necessary to evacuate the house.

It was a dark night in more ways than one for the widow and the fatherless children, but the Lord, who is a father to the fatherless and the widow's stay, adequately provided for them. As might be expected at the time, the children had to earn a living as soon as they were able to do so, and Flora, the subject of this obituary, left home for employment when she was very young.

She was in service at Tarbert, Harris, when the Free Presbyterian Church was formed, and she cast in her lot with those who in that village separated from the Declaratory Act Free Church and shared in the persecution suffered by them for truth in that place. When she left the Free Church she did not know what her mother and the rest of the family were intending to do, but as her duty was clear to her she therefore did not confer with flesh and blood. On leaving Tarbert she went home to see her mother, and when the first Sabbath came they both left home for church. The mother had not said anything to her daughter about the churches, presumably hoping that the daughter would accompany her to her own church. However, when they came to the place of parting they were not to worship together, the daughter went to the Free Presbyterian place of worship, the mother going to the church. The mother was vexed at the time but Flora, being a most dutiful daughter, she admired her faithfulness to her principles. To these principles the daughter adhered faithfully all her days. Although at that early age she showed such zeal for the testimony raised for the truth by the Free Presbyterian Church in 1893 yet it was after she had reared her family that she made a public profession.

She was married to Mr. Alexander Campbell in December, 1896, and this union continued happily for 45 years. For ten years of this period her husband lived in the U.S.A., and although this circumstance relieved his wife of financial worries at the time yet she had the responsibility of rearing a large family. It must be acknowledged by every member of her family that she most faithfully discharged her duties. As soon as they were able to attend the public means of grace she brought them there and instructed them in the doctrines of God's Word. Families which have had a sound Christian upbringing have much to account for if they despise what has been done for them.

As far as we can ascertain it was about the time of the birth of her last child that she was brought to a saving knowledge of the truth as it is in Jesus.

After that she manifested a great desire for the word of life, attending the means of grace regularly, although this was not easy for her, having a large family in her care. She was for years an evident witness for Christ before she made a public profession, and when she did this her friends in the Lord rejoiced. It was years after she left the Glendale congregation that she made a public profession but she chose to go before that Kirk Session to be examined for membership. As far as we can ascertain her reason for doing this was that it was while under the spiritual rule of that Kirk Session that Christ was made precious to her.

In 1920 she came along with her family to live in Bracadale, where for many years she enjoyed the preaching of that godly man, Mr. Duncan MacKinnon, Struan. The Bracadale congregation was small in those days and Mrs. Campbell, with others likeminded, earnestly prayed for its prosperity. She saw her prayers answered in some measure before she left this world in the provision of office-bearers and in a considerable addition to the Communion Roll. Just before she died the congregation was preparing to call a minister. These were developments which brought joy to her heart.

She was one who had much of the sorrows and trials of this world. Many a day she had to say, "I am full of grief." She set a good example, earnestly desiring to see her family and others making choice of the Lord Jesus Christ. She had a sore temptation that she would become insane before she died, and when trials came she prayed that the Lord would leave her reason with her. That this was a temptation is evident from the fact that she retained her mental powers intact unto the end. She also earnestly desired to be reconciled to the will of God in all things.

Among her friends was a Mrs. MacInnes, her neighbour, a godly woman. This Christian lady she treated as a mother in Israel, although the latter survived her by several years. They often conversed of what the Lord did for their souls, like the godly women of Bedford, of whom Bunyan wrote.

She was in indifferent health for many years before the end, but she continued to attend the means of grace until absolutely unable to do so.

In 1940 her son Peter was lost at sea through enemy action. She felt this bereavement sorely, and, grief-stricken, she awaited her own end. Her end came suddenly but very peacefully on April 23rd, 1941. For her to die was gain because for her to live was Christ.

Her husband, who has attained a ripe old age, still survives her. Her family of several daughters and two sons, one of whom is the Rev. Donald Campbell, Edinburgh, have been highly privileged in having a mother who feared the Lord and who laboured for their eternal good by prayer, godly counsel, and example. May the Lord be their covenant God.—*M. McS.*

## Suipeir an Tighearn.

LE EANRUIG GROVE.

(Air a leantuinn bho t.d. 27.)

EARRANN VII.

VI. *Bhàsaich ar Fear-saoraidh mar neach a thug buaidh.* Tha e mar sin gu soilleir air a ràdh, “tre’n bhàs gu’n claidheadh e esan, aig am bheil cumhachd a bhàis, es e sin, an diabhul; agus gu’n saoradh e iadsan a bha tre eagal a bhàis re am beatha uile fo’dhaorsa.” Tha gliocas Dhe gu soilleir air fhaicinn ann a’ bhi toirt buaidh air naimhdeas dhroch dhaoine agus spioradan caillte leis na dearbh mheadhnan dhe’m bheil iadsan a deanamh feum gu bhi toirt an droch innleachdan gu crìch. Cia cho mòr ’s a bha buaidh Shàtain, ’n uair, air dhà cur ann an cridhe Iudais Criosd a bhrath, agus a chuir e air adhart Iudhaich agus Ròmanaich gu a cheusadh; chunnaic e’n gnìomh uamhasach sin air a chur an gnìomh, gun e bhi smuainteachadh gu’r e’ni a bha e deanamh gàirdeachas ann, a bha dol a thoirt na buile a bu chunnartaich da ìmpireachd a thuair i riamh. Thug Criosd buaidh air an diabhul anns an fhàsach; air a chrann-cheusaidh tha a bhuaidh air a deanamh ni’s iomlaine le feartan a bhàis, gu bhi claidh euceart, agus a cur as do’n bhàs, ni is e toradh a pheacaidh. Leis an aon ghniomh leis an d’thug Samson bàs air fein chuir e àireamh mhòr do naimhdean Dhe anns an sgrios cheudna. Ach a labhairt gu h-eagnaigh, cha b’e bas Shamsoin a bha cho marbhtach do na Philistich, ach gnìomh deireannach a bheatha: am feadh, anns a chùis a tha làthair, b’e ’m bàs fein an t-shlighe gu buaidh. Tha againn iomradh air daoine a thug buaidh aig a bhàs, agus air dhoibh gabhail air a’ nàimhdean a bhàsaich toilichte. Feuch, tha’n so aon a tha toirt buaidh le bhi bàsachadh; Cha’n e nàmhaid cumanta, ach namhaid gach neach do chloinn na’n daoine, agus an nàmhaid dheireannach, eadhon am bàs fein. Rugadh e a chùim agus gu’m bàsaicheadh e, agus bhàsaich e gu eirigh a ris. Tha ar Slanuighear a bhi ga “chlaoidh”—san aig am bheil cumhachd a bhàis, ni’s fearr air a mhìneachadh leis gu’n do “chuir e as do’n bhàs”; ’s e’n aon fhacal a tha air a chleachdadh ’s an dà àite, ach air eadar-theangachadh ann an dòigh eadar-dhealaichte. Tha e air òrduchadh do na h-uile dhaoine bàs fhaotainn aon uair. Ach, mar sin, bhàsaich Criosd a chùim agus gu’n sgriosadh, agus gu’n deanadh e gun bhrìgh, am bàs sin a ’r thàinig air na h-uile dhaoine, le bhi faotainn aiseirigh do na h-uile, agus air son na h-uile a ni gu maith, aiseirigh a chum beatha shiorruidh agus shona. Agus le bhi deanamh gun bhrìgh na h-uile ni bha’m bàs a deanamh air son an uibhir so de mhiltean bliadhna; tha e deanamh gun fheum, na gun bhrìgh, innleachdan an droch spioraid sin leis an do chaill an duine, tre a bhuairidhean, neo-bhàsmhorachd, agus leis am bheil, mar sheorsa de fhear-buaidh, clann nan daoine uile air an cumail ann an daorsa do eagal a bhàis agus na h-uigh. Air do Chriosd, mar an dara Adhamh, bàsachadh gun a bhi toilltean a bhàis, agus

basachadh n'ar n'aite-ne, dh'aisig e air ais an neo-bhàsmhorachd a chaill a cheud Adhamh, le a pheachadh, air a shon fein agus air son a shliochd. Bho'n t-sealladh so smuainticheadh-mid air an Tighearn a thuair bàs, 'n uair a tha sinn a foillseachadh a bhàis ann an sàcramaid na Suipeir. Smuainticheadh-mid air mar a toirt buaidh agus cha'n ann mar neach air an tugadh buaidh. Beachdaicheadh-mid air a bhàs mar an mi a cheannaich ar saorsa; agus air aiseirigh, ni nach buineadh dhuinn anns a chùis so a dhealachadh ri bhàs, air dhoibh a bhi cho dluth agus cho do-sheachaint air an ceangal ri cheile, mar earlas agus dearbh-bheachd air. Leis a mheadhon so gheibh sinn dìdean, ann am beachd-smuainticheadh air bàs Chrìosd, gu h-àraidh aig a Bhòrd, an aghaidh ar n'eagalan fein—"C'arson a bhitheadh eagal orm bàsachadh? Nach do bhlais mo Shlànuighear air an dearbh chup shearbh? Agus nach robh a bhàs gu h-aithghearr air a leantuinn le aiseirigh? Air an doigh cheudna, ged a gheibh mi bàs, bithidh mi beo a ris, do-bhrìgh gu'm bheil Chrìosd beo. Faodaidh, gu'n teagamh, a bhi ni's fhaide eadar mo bhàs-sa agus m'aiseirigh, ach ciod e dhà sin, bho'n a tha anamaibh nan creidmheach a dol air ball do'n àite far am bheil Chrìosd; agus tha'n dearbh chinntas agam-sa gu'n eirich mi aig an latha dheireannach agus a th'agam gu'n d'eirich m'Fhear-saoraidh a cheanna; agus gu'n eirich mi gu còmhnuidh a ghabhail maille ri Chrìosd gu bràth, agus a th'agam gu'm bheil mi beo agus a bàsachadh dha a nis: air son an aobhair so, am feadh a tha mi cumail air chuimhne bàs m'Fhear-saoraidh, gabhaidh mi'n cothrom gu bhi cumail air chuimhne a bhuaidh thairis air a bhàs; agus gu mi fein a chomhfhurtachadh le bhi beachdachadh air a bhuaidh iomian a gheibh a bhuill uile thairis air a bhàs, ni a tha air a ghleidheadh gu bhi a deanamh iomlan, agus a crùnadh, sòlamainteachd an latha dheireannaich. O bhàis, c'ait am bheil do ghath? O uaigh, c'ait am bheil do bhuaidh? Is c'm peacadh gath a bhàs agus neart a pheacaidh an lagh: Ach buidheachas do Dhia a tha toirt dhuinne na buaidh, tre ar Tighearn Iosa Chrìosd.

VII. *Faodaidh sinn beachdachadh air bàs Chrìosd mar am bonn air am bheil e air àrdachadh.* Oir, do bhrìgh, gu'n do dh'ioraslaich se e fein, agus gu'n robh e umhail gu bàs, eadhon bàs a chroinn-cheusaidh, uime sin, mar an ceudna, dh'àrduich Dia e gu robh àrd, agus thug e dha ainm os ceann gach uile ainm: chum do ainm Iosa gu'n lùbadh iach glun, do nithean a tà air neamh, agus di nithean a tà air an talamh, agus do nithean a ta foidh'n talamh; agus gu'n aidicheadh garh teangadh gu'r e Iosa Chrìosd an Tighearn, chum glòir Dhe an Athar. Tha'n saoghal uile foidh ùghdaras; agus feumaidh gach neach is urrain sin, aideachadh, le bhì, gu toileach, a strìochdadh dha. Ann an àite eile tha Dia fein air a thoirt fodh ar comhair, ag ràdh ri Mhac, "Tha do rìgh-chaitir, a Dhe, gu saoghal nan saoghal; is slat-rioghail ro-chothromach

slat do rioghachd-sa; Ghràdhaich thu fireantachd, agus thug thu fuath do aingidheachd : uime sin dh'ung Dia, do Dhia-sa, thu le oladh aoibhneis os ceann do chompanacha"; chuir e thu fada bhos ceann na muinntir sin a tha, coltach riut, a co-phàrtachadh ann an staid agus ann an inbhe rioghail. Bho'n dà àite sin air an coimeas r'a cheile, tha sinn a fòghlum, gu'r e ni a bha cho tlachdmhor do Dhia a bha ann am bàs a Mhic, agus an ni air son an d'àrdaich se e a dh'ionnsuidh a làimhe deis, a toirt dha gach uile chumhachd air neamh agus air talamh, an ùmhlaichd agus an geilleadh do thoil Dhe a dh'fhoillsich e an sin : a ghràdh do naomhachd agus eud air son a bhi ga h-adhartachadh, ni a bi a chrìoch mhòr aig ann a bhi gabhail os làimh dreuchd Eadar-mheadhonair eadar Dia agus daoine, agus a tha ga fhoillseachadh fein le bhi ga chur an gnìomh. Bho ioraslachd Chrìosd, Mac Dhe, ni is e cheud sealladh a dh'fhosgla fo'r comhair 'n uair a tha sinn a co-phàrtachadh de chuimhneachain a bhàis, rachad-mid air adhart n'ar smuaintean a dh'ionnsuidh àrdachaidh, a bha leantuinn gu dlùth. Dh'fhuiling e'n toiseach, agus an sin chaidh e stigh do ghlòir. Bh'uaith e so tha mi air mo theagasg ciod e'n doigh a choisneas mi deadh-ghean Dhe, agus an adhartach mi mi fein ann; Cha'n ann le bhi moladh ùmhlaichd mhacail agus cho strìochdta 's a bha e fodh fhulungasaibh, am feadh a tha mi toirt cleachdadh do nàdur gearanach agus cànrnach; Cha'n ann le bhig earbsa na fhireantachd am feadh a tha mi gun ghràdh do fhireantachd 'n am chridhe fein, agus na'm choigreach do bhi toirt cleachdadh do fhireantachd 'n am bheatha. Cha'n urrain mi smuainteachadh, ma smuainticheas mi gu stuama, gu'n eirich mi air dòigh eile ach anns an dòigh 's an d'eirich Mac Dhe; ged nach urrain mi leantuinn na fhuath do aingidheachd, gidheadh air a sgàth-san a dh'fhuathaich e, agus do-bhrìgh gu'n d'fhuathaich se e, builichidh e na h-aon chomharaidhean air a dheadh-ghean orma agus a ni e orra-san is coltaiche ris; agus thig a nuas ormsa euid de na ghlòir a thuair e mar dhuais a naomhachd agus ùmhlaichd, ged nach eil ni agam a bheir mi air adhart de aon dhiubh, agus nach eil agam an tomhas is isle de onair shoisgeulach. Thoirleadh so dearbh-shoilleireachd dhomh air m'fheum air naomhachd, chum agus gu'n toillech mi Dia, agus bi mi air mo bheothachadh gu bhig oidhearpachadh as deigh an tomhas is àirde dheth; do-bhrìgh anns an aon tomhas anns an tig mi faisg air mo Shlànuighear a nis, gu'n tig mi am fagasg dhà ann an sonas agus ann an glòir an deigh so.

(R'a leantuinn.)

---

Do not receive it as a truth, or act as though it were, that backsliding must necessarily be expected in a Christian, or that Christ has no sharp word to speak against leaving one's first love; but ask His almighty grace to keep you from stumbling or going astray; and let not these solemn words depart from you, "We are not of them who draw back unto perdition" (Heb. x. v. 39).—*Charles C. McIntosh.*

### Literary Notice.

**THE APOSTOLIC CHURCH—WHICH IS IT?** by Professor Thomas Witherow: 2/3d. per copy, 2/6d. post free. To be had from Mr. John Grant, 4 Millburn Road, Inverness. This book of 90 pages has been republished just now by the Publications Committee of the Free Presbyterian Church of Scotland, with good readable type and an attractive strong paper cover. As is recorded in the preface to this edition, Professor T. Witherow was educated at Belfast College during 1839-43, and later studied under Dr. Chalmers in Edinburgh. At the outset Professor Witherow deals with the meaning of the word "Church," and then with the question that there was government in the Apostolic Church, proceeding to show that this government existed under a certain form. Then there is handled in detail, from the New Testament Scriptures, six Apostolic principles in Church government, e.g., "No. 2: The Office of Bishop and Elder was Identical"; and No. 4: Ordination was the Act of a Presbytery—that is, of a Plurality of Elders." Then the six principles are applied as a test to (1) Prelacy; (2) Independency; (3) Presbytery. From this Professor Witherow draws the result of his examination and, briefly stated, is "While the prelacy of Rome and England is in direct opposition to the form of ecclesiastical government that was sanctioned by inspired men; and while Independency approaches much more nearly, but still falls short of the primitive model, *the Presbyterian is, in point of government, the only Apostolic Church.*" We recommend the book as an invaluable answer to the question proposed in its title.

### Notes and Comments.

#### The Queen's Return.

Her Majesty the Queen returned home to London with her husband, the Duke of Edinburgh, on Saturday, the 15th of May, having sailed in the Royal yacht from Malta and Gibraltar on the last stages of her world tour. Her Majesty carried through an extraordinary and historic programme of travels and engagements with which our readers are now familiar. As far as we know nothing untoward happened to affect the Queen's own person adversely throughout, although there were distressing occurrences both in New Zealand and Australia. Her Majesty and her husband have returned safely and in health, and thus they and the nation have outstanding cause to recognise the beneficent hand of the God of providence in His divine kindness and care over them. The grace that is in Christ Jesus is indeed required to honour God thus. It is satisfying to learn that the Prime Minister, Sir Winston Churchill, on Monday after Her Majesty's return, stated in the House of Commons that there was reason to thank God for Her Majesty's



safe arrival. May our young Queen be anointed with the saving and sanctifying influences of the Holy Spirit and thus reign in the fear of the Lord.

#### **Another Greek Earthquake.**

In September of last year a terrible earthquake occurred in the region of the Ionian Islands, Greece, causing the deaths of over 400 persons, and enormous material damage and loss. And recently, on the last day of April, another violent earthquake occurred in the interior of Greece, rendering 20,000 people homeless. The number of deaths, by reports, is not large. Yet the loss and misery occasioned to thousands of our fellow creatures by such a calamity must be grievous indeed. No doubt God is speaking to the people of Greece in these dark events, that they might hear the rod and who hath appointed it. It is not without reason, either, that God permitted the floods and storms to strike Britain in recent times with disastrous results. He who ruleth ever by His power is, in these ways, once and again manifesting His holy displeasure against the sins of nations as such.

#### **Pope Recommends the Virgin Life.**

The Press at the beginning of May gave publicity to a Papal encyclical recommending the unmarried state over against marriage. We have no inclination to repeat here all the subtle and unscriptural views of the Pope on this question. Our conclusion on this latest pronouncement from the Vatican is that the Church of Rome may be finding out to-day that fewer and fewer of their young men and women are prepared to embrace the priesthood and the vocation of the nun, involving the vow not to marry; and this is propaganda to assist in adding to the ranks of priests and nuns.

#### **Cinemas in Glasgow on the Lord's Day.**

In April, Glasgow Magistrates granted a request by the Cinema Exhibitors' Association to permit the opening of a larger number of cinemas in the city on the Lord's Day. At least twelve of these houses of worldly entertainment are now to cater for the pleasure-loving and God-dishonouring people of Glasgow on the Lord's Day. It appears that the proposal was opposed by representatives of churches, but the world in authority to-day thinks little or nothing of Christian principles. It is said that this decision of the Magistrates is final. We cannot refrain from observing that the Glasgow Presbytery of the Church of Scotland is an exceedingly strong body numerically, and belonging to the so-called National Church in Scotland, yet as a Church Court it seems incapable of exercising any influence worth while in issues of this kind, which involve the Fourth Commandment and the

honour of God in the city which had as its motto, "Let Glasgow flourish by the preaching of the Word." Herein is cause indeed for lamentation by all who have a gracious interest in the spiritual welfare of precious souls, when churches are closing, that cinemas are opening on the Lord's Day.

### **Roman Catholics Turning Protestant.**

We are accustomed in recent years to read and hear of professed Protestants turning Roman Catholics for varied reasons: but a survey taken last year in America (and published last April) by the Protestant magazine of that country, *The Christian Herald*, reveals that approximately four million Roman Catholics have turned to be Protestants during the last ten years. As might be expected this figure is challenged by an R.C. clergyman, Rev. Thomas Burke, religious editor of *America*. Nevertheless Mr. Burke records, "Catholics have never denied that large numbers of Catholics are lost to the Church between their baptism and the end of their lives. That many hundreds of thousands of them might in some way identify themselves as Protestants somewhere along the line does not seem improbable." He gives a number of reasons for this wholesale departure of R.C.s from their "Infallible" Church. But without our dealing with other details given in an American paper regarding this matter, it seems incontrovertible that the priest and the confessional have not the "iron" hold they once had on those brought up in the Roman Church, especially in countries where democratic government prevails.

### **Police Arrest Protestant Preacher in Italy.**

In the *Buffalo Courier Express* of February 15th, 1954, a full account is published of incidents in Leghorn, Italy, in connection with an Italian Church of Christ congregation, which is Protestant and belongs to an American supported sect. On a Lord's Day in February, Italian police took an Italian Church of Christ preacher into custody. Two policemen entered the Church during divine worship, and only at the request of Mr. Wyndal Hudson of Texas, another preacher, did they defer the arrest until the end of the service. Also in Rome during February police chiselled the name "Church of Christ" from its building. This action was described by the attorney of the Church in Rome as a violation of Italian law, and legal action would be taken. It is related that criticism of Protestant religions in Italy has sharpened recently. A letter issued by R.C. Cardinals and other states, *inter alia*: "Pernicious errors are arising in Italy from Protestant propaganda, which tends to menace the spiritual unity of the Italian people." In the light of the political situation to-day in Italy, something other than Protestant truth menaces the unity of Italy, that is, Communism. And persecuting Protestant pastors and churches is just a manifestation by the R.C. Church in Italy of the same spirit as Communism.

## Church Notes.

### Communions.

*January*—Fifth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, Achmore, Portnalong, and Stoer; second, Fort William; third, London and Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Scourie and Broadford; third, Edinburgh. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Inverness and Gairloch. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten and Thurso; fifth, Stornoway. *September*—First Sabbath, Ullapool and 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 and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

We have published above all the Communion dates for the year 1954. Will ministers kindly check the list and forward a note of omissions or corrections to the Editor.

### Winnipeg Congregation—Communion.

Rev. Alexander Murray, M.A., our Church Deputy in Winnipeg at present, has sent us the following notice, especially for the benefit of Church friends in the outlying districts in the region of Winnipeg:—

It is proposed that the half-yearly observance of the Sacrament of the Lord's Supper be held in our Winnipeg Church on Sabbath, the 4th of July, 1954. The usual services will begin (D.V.) on Thursday, the 1st of July, at 11 a.m. and 8 p.m.

—Deputy: REV. A. MURRAY, M.A.

### Witherow's "Apostolic Church."

To facilitate the circulation of this excellent publication it is suggested that a supply be obtained by each congregation. They can be had at the special rate of 10 copies for 20/- from Mr. J. Grant, 4 Millburn Road, Inverness.—W. G.

# Acknowledgment of Donations.

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

*Sustentation Fund.*—Miss F. McL., Dunrobin Castle, Golspie, £2; J. C. M., £3; Mr. T. McD., Eston, Sask., £5; A Friend, Applecross, £1; E. F., 24 Colquhoun Street, Stirling, £1; A Friend, Drimnin, Oban, £1.

*Home Mission Fund.*—T. McD., Eston, Sask., £5; A Friend, Applecross, £1; A Lewis Friend, £10.

*Aged and Infirm Ministers' and Widows' and Orphans' Fund.*—J. C. M., £1; Mr. W. B., Stenhousemuir, £1.

*Organisation Fund.*—T. McD., Eston, Sask., £5.

*Publication Fund.*—Miss D. McC., Toward Lighthouse, £2.

*Magazine Free Distribution Fund.*—Mr. T. McD., Eston, Sask., £1 2/-; J. C., Inverness, £1 10/-.

*Jewish and Foreign Missions.*—J. C. M., £1; Mr. T. McD., Box 428, Eston, Sask., £20; A Friend, Drimnin, Oban, £1; Miss D. McC., Toward Lighthouse, £3; Mrs. McD., Firoch, Torridon, per A. McL., 5/- From "A Calgary Friend," o/a *Shangani Teachers' Training Fund*, £35 19/5.

*Legacy Fund.*—Received from the Executor of the late Mrs. Ann Connell, sometime of Dumbarton Road, Stirling, and later of 142 Kingsbridge Road, King's Park, Glasgow, the sum of £200 bequeathed to the *General Fund* of the Free Presbyterian Church, per Messrs. Binnie & Binnie, W.S. Grangemouth.

The following lists sent in for publication:—

*Bayhead Church and Manse Repairs Fund.*—Mr. A. Macdonald, Treasurer, thankfully acknowledges the following:—A Friend, Diabeg, £1 per Rev. D. J. McAskill; N. McL., Lochportain, £1 per Mr. N. McIssac.

*Dingwall Church Building Fund.*—Mr. D. Matheson, Treasurer, acknowledges with grateful thanks the following:—In memory of a deceased friend of the Cause, £5; Miss J. McP., Strath, £2.

*Dornoch Church Building Fund.*—Rev. F. McLeod acknowledges with sincere thanks the following:—Friend, Rogart, £1; Friend, Ross-shire, £1; Friends, Helmsdale, 15/-; Oban Friend, £2; Captain B., Oban, £1; Friend, Lochgilphead, 10/-; Mrs. B., Oban, £1.

*Edinburgh Manse Purchase Fund.*—The Treasurer acknowledges with sincere thanks the following donations:—Miss C. M., Nurses' Home, Edinburgh, £1; Anon., per R. Macdonald, £5.

*St. Jude's, Glasgow.*—Mr. Alexander, Treasurer, gratefully acknowledges the following per Rev. D. J. Matheson:—From a Friend o/a *Home Mission Fund*, £5 10/-; o/a *Sustentation Fund*, £6; *Foreign Mission*, £6 10/-.

*Glendale Church Repairs Fund.*—The Treasurer acknowledges with sincere thanks £1 from a Friend, Portree, per Rev. J. Colquhoun.

*Greenock Church Repairs Fund.*—Mr. A. Y. Cameron, Treasurer, acknowledges with sincere thanks the following:—£1 from Mrs. McL., Achmore; £3 from Miss J. F., Kilmaccolm; £1, Miss M. M., Edinburgh; £2 from A Friend, Edinburgh, per Rev. James McLeod.

*Inverness Manse Purchase Fund.*—Mr. Wm. Mackenzie, Deebank, Inverness, Treasurer, acknowledges with grateful thanks the following:—A Friend, Shieldaig, 10/-; A Friend, Inverness, £1.

*Lochcarron Congregation.*—Mr. R. MacRae, Treasurer, thankfully acknowledges o/a of *Sustentation Fund*, £3 from Mr. and Mrs. M. Achintee, and £2 from Mr. and Mrs. K. McL., Achintee.

*Lochinver and Stoer Congregations.*—Rev. A. McAskill acknowledges with sincere thanks the following o/a *Lochinver Sustentation Fund*, £1 10/-; *Home Mission Fund*, 15/-; o/a *Stoer Sustentation Fund*, £1 10/-; and *Home Mission Fund*, 15/- from A Friend, N.S.W., Australia.

*London Congregational Funds.*—Rev. J. P. Macqueen acknowledges with thanks £1 from Mr. R. McK., Inverness.

*Plockton Church Building Fund.*—The Treasurer acknowledges with grateful thanks the following:—Fearn Congregation, £5; A Friend, Broadford, £1 per J. C. Grant. The following per Rev. A. Beaton:—North Tolsta Congregation, £30 3s. 10d.; Tain Congregation, £14 12s. 6d.

*Ness Manse Purchase Fund.*—Mr. D. Mackay, Treasurer, Skigersta, P. of Ness, acknowledges with grateful thanks the following:—An Old Friend, £5; Mrs. McL., Kneep, Uig, £1; Mr. G., Eoropie, 10/-.

*Raasay Manse Building Fund.*—Mr. E. MacRae, Treasurer, acknowledges with sincere thanks a donation of £1 from N. C., Raasay.

*Staffin Manse Building Fund.*—Mr. D. Gordon, Treasurer, acknowledges with grateful thanks the following:—Dr. D. McK. (of Staffin), Northallerton, England, per Miss M. Macdonald, £5; Mrs. M. M. L. per Mr. N. McKay, £2; A. B., £1.

*Ullapool Church Building Fund.*—Mr. A. Corbett, Treasurer, thankfully acknowledges the following:—Mrs. McK., Liekmelm, £5; Mrs. H. McD., Strathcarrera, £5, per Rev. D. N. McLeod; A Friend, Scorraig, £20; Mrs. McL., Brackloch, per J. R., £1.

*South African Clothing Fund (Northern Section).*—Mrs. Mackay, F.P. Manse, Inverness, acknowledges with grateful thanks the following:—Friend, Inverness, £1; Miss McNair, 10/-; Friend, Edinburgh, £1; “Dresser Tin,” 10/-.