

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

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

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

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**The late Rev. Neil Macintyre.**

At a time when ungodliness abounds and the love of many wax cold, the Church of Christ has reason to mourn the departure, even though it be to a "better country," of those whom the Lord endowed with special gifts and by His grace made faithful witnesses for the truth in their own generation. Pastors and teachers are among the gifts which Christ gave to His own Church, and these He gave for the perfecting of the saints, for the work of the ministry and for the edifying of the body of Christ. This noble work, committed to faithful men who will be able to teach others also, must be carried on in this world until the whole elect attain "unto a perfect man unto the measure of the stature of the fulness of Christ." Scotland during past centuries has had her liberal share of the gifts above referred to. The Church was graced with a galaxy of men and women whose reputation for piety and learning is recorded not only in the annals of the Scottish Kirk but also in the book of God. We are sure that the Scottish Reformers, the Disruption worthies, and last but not least among them, the fathers who founded our own Church, will shine as the stars for ever and ever. They were men who, like Paul, proved that they were prepared to suffer the loss of all things for the excellency of the knowledge of Christ Jesus. The Disruption worthies resisted the attempt to rob Christ of His rights as King in His own Church. In 1893 the stand was made against a more subtle form of attack: an attack on the testimony of the Church.

The Declaratory Act opened the door for heresy in the then Free Church of Scotland, and we in this present generation see the baneful fruit of that infamous act. At the risk of being ridiculed by some who may read these remarks, we assert that the religious condition of Scotland to-day would be very much worse were it not for the noble testimony raised in the Free Church Assembly in 1893 against the same act being made a law of the Church by that eminent servant of Christ, the late Rev. Donald Macfarlane.

With these introductory remarks we proceed to give an outline of the life of the late Rev. Neil Macintyre, who was intimately associated with Mr. Macfarlane and the movement culminating in the formation of the Free Presbyterian Church. To Mr. Macfarlane and the Church he was a faithful friend.

Mr. Macintyre was born at Lochieside, in the parish of Kilmallie, Inverness-shire, on 15th February, 1867. His parents were James Macintyre and Mary Macmaster. The latter was the sister of the godly Donald Macmaster, Strontian, of whom an obituary from the pen of the late Rev. Neil Cameron appeared in the *Free Presbyterian Magazine*, vol. ii., page 186. To this godly uncle Mr. Macintyre often referred. One particular incident he used to relate of him was the occasion when a number of the friends were on their way back from a communion season. When they arrived at the place from where the steamer would take them to the mainland, they discovered they had time to take a meal. As they were finishing their food the warning was given that the steamer had arrived, and as it was necessary to get to the mainland that night, the minister in the company, who we are told was the Rev. John MacQueen, Daviot, asked if there was anyone present who could compass time and eternity in a few minutes. One of the friends pointed to Donald Macmaster, who in response to the minister's request returned thanks somewhat after this manner, "The glory is thine, the debts are all paid and the receipt is in the bosom. Amen." Mr. Macintyre was one of a large family of sons and daughters of whom he himself was the last. Some other members of the family were enabled to make choice of Christ as their Saviour. His brother, Captain Macintyre, was a well-known figure in the Free Presbyterian Church. The family was reared in a Christian atmosphere, and, moreover, Mr. Macintyre was from childhood in touch with the everlasting gospel. In his young days the people of Lochaber, like other parts of the Highlands, had the gospel faithfully preached to them, as well as having a host of truly pious men and women living among them. We are unable to give details of his conversion but we were told by one who knew Mr. Macintyre well that when he was admitted to full membership in the Church, the Kirk Session would not examine him, though he expressed the desire they should do so. Mr. Macintyre himself told this to the late Donald Mackenzie, North Tolsta, Lewis, when the latter was labouring under a temptation derived from the fact that he himself was not examined by the Session when received into Church membership. In divulging this to his friend, Mr. Macintyre said the matter was often the occasion of a great temptation to him also. To hear this was a great relief to the saintly old Christian. We mention this for two reasons:—(1) How ready Satan is to seize his opportunity to tempt the Lord's poor ones; (2) We believe the reason why neither of those men were examined before being admitted to membership was that by their walk and conversation they gave their spiritual rulers sufficient proof that they had undergone a saving change.

The Rev. D. Macfarlane above referred to was minister of Kilmallie when Mr. Macintyre was a young man, so that he had the privilege of being under the pastoral care of that eminent servant of Christ. Whether his conversion was through the instrumentality of Mr. Macfarlane we cannot say, but the influence of the latter was bound to have played a salutary part in the formation of his Christian character and would account for his close association with Mr. Macfarlane when it devolved on him to lead the Church in difficult times. We know that Mr. Macintyre was a great support to his former pastor, and later brother minister to the end, and the friendship was not a merely sentimental one.

During the period between his leaving school and resuming his studies with a view to the ministry in the Free Church of Scotland, Mr. Macintyre took up a seafaring career and served for a time on David Macbrayne's steamers. The Lord, however, had need of him for a better service, and consequently, in response to the call of a higher Master, he gave up seafaring and applied himself to the arduous work of studying. In due course he entered Glasgow University. At that time the Declaratory Act controversy was raging in the Free Church, and he indicated that he had a good mental grasp of the points at issue. It is interesting to note that on one occasion while travelling on one of Macbrayne's steamers he was arguing with one who favoured the Act and its accompanying innovations. Nearby there was a gentleman listening to them, and when they parted the gentleman spoke to Mr. Macintyre and said he agreed with what he (Mr. Macintyre) was saying against the Act. He also expressed his approval of the stand that was made against the downgrading movement in the Free Church. The gentleman turned out to be the Bishop of Liverpool, Dr. Ryle, a well-known defender of the truth. Mr. Macintyre felt quite thrilled at meeting this eminent churchman and expressed the desire to shake hands with him. This was readily granted by the bishop, who wished Mr. Macintyre and the cause he represented well. He took up his position by those who proved their faithfulness by action rather than fair speeches.

When Mr. Macfarlane tabled his famous *Protest* against the passing of the Declaratory Act into a law of the Church at the Assembly of 1893, Mr. Macintyre was present, and consequently was an eye-witness of that historic event. Mr. Macintyre had no doubt in his mind about the significance Mr. Macfarlane attached to that protest, namely, that it was intended to separate him and such as would follow him from the Declaratory Act Church. When a different view was expressed afterwards he was profoundly amazed as the following quotation from the Commemoration Paper he read before the Synod on May, 1943, may show. The quotation is as follows:—"It is rather strange to find some among us now who hold that it was when Messrs. Macfarlane and Macdonald and Mr. Macfarlane, Elder, Raasay, constituted themselves as the Free Church Presbytery of Scotland that they separated

from the Free Church." And the following is the important part of the quotation:—"That certainly was not Mr. Macfarlane's view when he tabled his Protest." After the above event Mr. Macfarlane agreed to go to Millhouse, Kames, for the Sabbath, and on his way there he spent the Friday night with Mr. Macintyre at 147 Albert Street, Glasgow, where he met some of the students who were in sympathy with him in the step he had taken, and who laboured with him afterwards in the Lord. Mr. Cameron, afterwards the noted minister of St. Jude's, Glasgow, was one of those students. Rev. Donald Beaton was an arts student with Mr. Macintyre, and a friendship was forged between them which all the changes and trials of the wilderness only strengthened. They were beautiful in their lives, and in their death they were not divided. It is generally known by our people that the Kames congregation was the first to cast in their lot with Mr. Macfarlane, and that may, at least in part, be accounted for by the fact that they had a man like Archibald Crawford to enlighten them on the momentous issues at stake when the inerrancy of the Holy Scriptures was not only questioned but condemned.

Mr. Macintyre was well acquainted with Mr. Crawford. As may be seen from the March, 1954, issue of the *F.P. Magazine*, he, along with others, ceased to prosecute his studies with a view to the ministry of the Free Church as then constituted. Public intimation of this was given on 2nd November, 1893. Nevertheless, after completing his arts course, he studied theology in the Free Presbyterian Church under the scholarly tutorship of the late Rev. J. R. Mackay, D.D., and the late Rev. Donald Beaton; and he was licenced to preach the gospel by the Northern Presbytery of the same Church at Portree on the 9th of August, 1899. On the 11th October of the same year he was ordained and inducted to the pastoral charge of the F.P. congregation of Durinish, Isle of Skye, making Glendale his headquarters. His name, for the first time as a ministerial member of the Synod, appeared in the report of its meeting of November, 1899. The Durinish congregation at the time was among the largest in the Church, and the duties on the minister must have been tremendous. The congregation, like others at the time, had to build a manse and churches, and the people were not wealthy. To help them to clear the debts necessarily incurred, Mr. Macintyre collected money as circumstance permitted, and when he left Glendale the congregation had a manse and church. We do not wish, however, to dwell on the mundane aspect of his work there. Energetic and full of zeal for the Lord, he worked hard breaking the "bread of life" for his people, preaching, teaching, exhorting and catechising them.

He was held in the highest esteem and respect not only by those of his own congregation but by such as had no sympathy with the Free Presbyterian Church. He commanded the respect of the whole community, because in him they recognised a Christian and a gentleman.

At the beginning of his ministry Mr. Macintyre had the very great advantage of having in his congregation many of the Lord's people, some of whom were outstanding in piety and discernment; notable among them was the saintly Norman Macleod, to whom he often referred. There were others also, men and women who adorned the profession of God our Saviour. Transport facilities were comparatively primitive in Skye in those days, and having three stations to supply, in addition to the calls on him from beyond his own congregation, one can imagine what fatigue he must have suffered, when almost every day and sometimes in very inclement weather he had miles to cover either on foot or in an open cab. In this connection we would record the services rendered to him by his most loyal friend, the late John MacRaild (Ian Sheumais). Mr. Macintyre never forgot John, and even in his latter days spoke affectionately of him. This man, like a prophet's servant, placed himself and his horse and cab at the minister's disposal, and for years rendered this service of love, taking Mr. Macintyre to Vatten, Waternish and other places beyond. They are in heaven from the parish of Durinish, who praise the Lord that in the Divine providence Mr. Macintyre laboured in the gospel there. His preaching was a savour of life unto life to many, not only within the bounds of his own congregation but throughout the whole island.

In 1902 he married Miss Annie Mackay, a sister of Mr. Hugh Mackay, well known to our people in the Fearn congregation. Mr. Mackay was a loyal Free Presbyterian. He died a few years ago. Mr. and Mrs. Macintyre were happily married for over fifty years and had a family of two sons and two daughters, all of whom are still spared. After serving the Master in Durinish, Skye, for nearly nine years, much to the grief not only of his own congregation there but that of all who knew him, Mr. Macintyre accepted a call from the Stornoway congregation of our Church, and he was inducted there on 17th June, 1908.

While in Skye he had the congenial and able help of his brother minister, the Rev. Alexander MacRae, Portree, also a man of revered memory in the Island of Skye. When Mr. Macintyre went to Lewis, he was the only Free Presbyterian minister in the Outer Isles. This gives one some conception of the magnitude of the task confronting him; and to make matters more difficult for him his health was beginning to deteriorate, due to a stomach condition which later on in life resulted in a perforation which almost proved fatal in his case. Our people in Lewis very warmly received him. They were recovering from the shock caused by the desertion into another Church of their former minister, and they were greatly encouraged when Mr. Macintyre became their minister. He was not long in Stornoway when both the authorities and the people generally discovered they had a man of no ordinary administrative ability. The result was that he was soon

elected a member of the school board and eventually became its chairman. He served in this capacity when the late Lord Leverhulme became proprietor of the island, and consequently Mr. Macintyre had occasion to meet this business magnate on several occasions. From incidents related to us we deduce that his Lordship formed a very high opinion of Mr. Macintyre as a man of high principle. "Let your light so shine before men that they may glorify your father which is in heaven." That Mr. Macintyre's light shone before men with whom he came in contact, all who knew him would admit. There were many of the Lord's people in Lewis when he went there, and his ministry was deeply appreciated. Many were brought to a saving knowledge of the truth through his preaching there. We understand it was through the preaching of Mr. Macintyre, Captain Macleod came to be a member in the Free Presbyterian Church. He was a recruiting sergeant in Stornoway when Mr. Macintyre was minister there and started coming to hear him preach. He ultimately became a most loyal member and office-bearer of the Church, and an outstanding Christian he was. Another remarkable example of conversion under Mr. Macintyre while in Lewis was that of Angus Maclean, the blind man, at the age of at least 70 years. He was a notorious sinner, having no word about eternity until one Sabbath evening his wife persuaded him to go to hear Mr. Macintyre preaching. That night the arrow of conviction pierced his heart, and he needed no persuasion ever after to go to the means of grace. In fact he became a very bright Christian. We could give several more examples but we forbear only to say that we met them in Lewis and some outside the Free Presbyterian Church, who owe it, under the hand of God, to Mr. Macintyre's preaching that they have a hope for eternity to-day.

For a period of 15 years he served the Church in Lewis, and when the time for him to leave came the people, especially those who feared the Lord among them, felt the wrench keenly and every lawful means was used to persuade him to stay, but he, deeming it his duty to move into another sphere of labour, left Stornoway to be inducted in the Edinburgh congregation on 31st May, 1923. His new congregation was small compared to his former charges, where he had nearly a thousand souls committed to his care. His task in Edinburgh was mainly to build up the congregation, which had been without a pastor for 18 years. To the work of building up he applied himself wholeheartedly, encouraged by many loyal friends who co-operated with him in the work. The congregation was paying off a debt incurred by the purchase of a church building, and he contributed his share in the effort to clear the debt. Captain Macleod was in the congregation when Mr. Macintyre came to Edinburgh, and the former was a great help to the latter. Mr. Macintyre's services in Edinburgh were much appreciated and we believe blessed to not a few. Several strangers joined the congregation during his pastorate. It seemed at one stage

that the end of his ministry in Edinburgh was to coincide with its beginning, for a few days after his induction he was laid dangerously ill in a nursing home after an operation for the perforation already referred to..

He was in the captain's house when he took ill. It was all so arranged by the Lord that he might receive the medical attention needed. In this dispensation of Divine providence it was clear that the Lord had a special care of him. The operation was very successful and resulted in a new lease of life for him. His health gradually improved so that he was able to labour for 27 years in his third and last charge, and his labours were not by any means in vain, for although the original F.P. minister in Edinburgh left the Church, and also left the Edinburgh Free Presbyterian congregation reduced to its minimum strength, Mr. Macintyre left it well organised and established.

Hitherto we have confined ourselves to Mr. Macintyre's labours within the bounds of those congregations of which he was pastor, but his ministerial activities were carried far beyond his pastorates. He took a prominent part in all the departments of the Church's work, and his matured knowledge and experience were of great value to the Church. He was a member of the Northern Presbytery when there were only two Presbyteries in the Church. He was clerk of the Western Presbytery for a number of years. And to use the words of a brother minister, who was for a long time associated with him in the courts of the Church, he was very careful in his work, and in difficult cases always acted wisely. He was also clerk of the Southern Presbytery for a number of years, but relinquished that office after he was appointed convener of the Foreign Missions Committee. He succeeded the late Rev. Neil Cameron in this capacity and served in it for many years, taking great interest in the work. He was also convener of the Colonial Committee for a time and served faithfully on it.

His services at communion seasons throughout the Church were often in demand, and they are yet living who remember some of those occasions who feel like the Psalmist, "When I remember these things, I pour out my soul in me, for I had gone with the multitude. I went with them to the house of God, with the voice of joy and praise, with the multitude that kept holy day." Until within a short time of retiring Mr. Macintyre assisted annually during communion seasons in the congregations of which he was once pastor, thus maintaining a connection between himself and the children of those who were his flock.

As a preacher, Mr. Macintyre was clear even when handling profound doctrines and delivered his message with unction. In the pulpit his manner was engaging, free from affectation; his style was interesting while making profitable use of a store of anecdotes to illustrate his point. With this lucid style of preaching he held the attention of his hearers as he expounded the word of God, faithfully warning the

careless and encouraging the poor in Zion. He rightly divided the word of truth. A favourite theme of his was "the Person of Christ," and few could handle the subject in a more efficient manner. It would be wrong to insinuate that he concentrated on one doctrine to the exclusion of others. He preached very acceptably all the doctrines of the faith and appeared in the pulpit with his subject well arranged. Until within a comparatively short time of retiring his memory was good, although towards the end of his public ministry it showed signs of failing him.

During Mr. Macintyre's long ministry the Free Presbyterian Church passed through severe trials, testing the faith of many, but he was always steadfast and never wavered in his attachment to the principles and standards of the Church. The departure to another Church of some of the ministers in 1917 was a particularly sore trial to him. To quote his own words, "We lamented the departure of these men and especially some of them." Notwithstanding the sifting processes that occurred at different periods, he had the satisfaction of seeing the Church advancing at home and in our Rhodesian Mission. In his 84th year, on account of the infirmities of old age, he found it necessary to resign the charge of the Edinburgh congregation, but continued to live in retirement there until his 87th year. During that time his health was remarkably good. His memory was better and his interest in the Church's activities continued unabated. Having in view Mrs. Macintyre's own impaired state of health, we felt often concerned about them, until he indicated that there was no need for worry as the Lord would take care of them. Since hearing this we felt sure no ill would befall either of them.

And so it was that when the saint of God had a cerebral haemorrhage he was in bed at the time. That was early in the week, and on Friday evening, 11th September, 1953, a few of us gathered to conduct worship with the family, all of whom had come to be at his bedside as he waited his end. As Mr. Pottinger, who was one of his elders for years, was asking a blessing on the word to be read, Mr. Macintyre's soul passed away to join those who worship before the throne of God and the Lamb in heaven. We all felt a sense of awe as well as one of loss and could only say, "My father, my father, the chariots of Israel and the horsemen thereof." After a pause we concluded the worship. On Tuesday following his body was laid to rest in the Grange Cemetery, Edinburgh, where the dust of many of the Lord's servants lie, "until the day break and the shadows flee away."

The funeral was attended by many friends, including several of the ministers of the Church, and a tribute to his memory was paid by the Rev. D. M. Macdonald, who had been for many years associated with him in the work of the Lord. Thus ended the pilgrimage of an outstanding servant of the Lord, an able minister of the gospel, and a man dearly beloved. The foregoing is but an outline of his life; and

we take this opportunity of thanking those who have helped with the collecting of the necessary material. To Mrs. Macintyre and the other members of the family we extend our sincere sympathy. May the God of their father be their God.—*D. Campbell.*

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

By REV. D. M. MACDONALD, Edinburgh.

*(Continued from Vol. lvi., page 338.)*

During Whitefield's sojourn in America the cause of Christ was steadily advancing in England and Scotland. He returned to England in March, 1741, and soon realised that his Calvinism had made him unpopular in places where crowds used to listen to him. It seems that in his absence many of the people had been taken aside by the Arminianism of John Wesley, but the tide soon turned. Throughout this period of trial he had also difficulties in connection with his orphanage. He was a thousand pounds in debt for it and he had not more than twenty in his possession! Yet his courage and faith never faltered. He spent a night in prayer and the following morning a friend called upon him to ask advice on behalf of a lady about the investment of a sum of four hundred pounds. "Let her lend it to me," he said, "and in a few months she, God willing, shall have it again." She cheerfully gave a loan of the money when the circumstances were laid before her. His faith was still further tested. He found himself soon after this penniless and forsaken when a stranger approached him and thrust a guinea into his hand. The thought at once flashed upon his mind, "Cannot the God who sent this person to give me this guinea make it up to fifteen hundred?" And so he turned one financial corner after another. He bore with great meekness the indifference of the public, but this was soon surmounted when a few friends erected for him a wooden partition on a piece of ground at Moorfields, London. This he called his tabernacle and made use of it for twelve years. Crowds began again to throng his morning lectures, and so great was the fresh revival that he called a number of lay preachers to assist him.

In Scotland the labour of these faithful and eminent ministers of the Gospel—the brothers Ralph and Ebenezer Erskine—were being much blessed, and when Whitefield's fame reached them they invited him to come to their help. He accepted their kind invitation and arrived in Scotland in July, 1741. At once he began to preach in Dunfermline, where Ralph Erskine lived, and from there went to Edinburgh, where thousands heard him in a place called Orphan House Park. There was quite a commotion in all classes of society about him, and he had the ear of the people from the poorest to the noblest. Children's meetings sprung up all over the city. His itinerary took him through many towns, and everywhere people were shaken out of

their spiritual slumber. He became the spiritual guide and adviser to many notable persons such as Lord Rae, the Marquis of Lothian, the Earl of Leven, Lady Mary Hamilton and several others!

Having occasion to return to England he resumed his work in London and began to preach at his open-air Moorfields centre in the spring. He gives an account of this in various letters written to friends, and they give a wonderful display of his courage and zeal for the salvation of souls. Here are his own words: "With a heart bleeding with compassion for so many thousands led captive by the Devil at his will on Easter Monday at six o'clock in the morning, attended by a large congregation of praying people, I ventured to lift up a standard amongst them in the name of Jesus Christ of Nazareth. Perhaps there were about ten thousand waiting not for me but for Satan's instruments to amuse them . . . I mounted my first pulpit, and almost all flocked immediately around it. I preached on these words, 'As Moses lifted up the serpent in the wilderness,' etc. They gazed, they listened, they wept. All was hushed and solemn and, I believe, many felt themselves stung with deep convictions of their past sins. Being thus encouraged, I ventured out again at noon; but what a scene! The fields, the whole fields, seemed in a bad sense of the words all white ready not for the Redeemer's but for Beelzebub's harvest.

All his agents were in full motion—drummers, trumpeters, merry-andrews, masters of puppet shows, exhibitions of wild beasts, etc., etc., all busy in entertaining their respective audiences. I suppose there could not be less than twenty or thirty thousand. My pulpit was fixed on the opposite side, and immediately, to their great mortification, they found the number of their attendants sadly lessened. Judging that like St. Paul I should now be called as it were to fight with beasts at Ephesus, I preached from these words, 'Great is Diana of the Ephesians.' You may easily guess that there was some noise from the craftsmen and that I was honoured by having stones, dirt, rotten eggs, and pieces of dead cats thrown at me. Whilst engaged in calling them from their favourite but lying vanities. My soul was indeed among lions, but far the greatest part of my congregation seemed to be turned into lambs. This encouraged me to give notice that I would preach again at six o'clock in the evening. I came, I saw, but what! Thousands and thousands more than before still more deeply engaged in their unhappy diversions; but among them some thousands waiting as earnestly to hear the Gospel. This was what Satan could not brook. One of his choicest was exhibiting, trumpeting on a large stage, but as soon as the people saw me in my black robes and my pulpit I think all of them to a man left him and ran to me. For a while I was able to lift up my voice as a trumpet. God's people kept praying, and the enemy's agents made a kind of roaring at some distance from us . . . Soon afterwards they got a recruiting sergeant, with his drum, etc., to pass through the congregation. I gave the word of command

and ordered that a way might be made for the King's officer. The ranks opened while all marched quietly through and then closed again. Finding these efforts to fail, a large body on the opposite side of the field assembled together and, having got a large pole for their standard, advanced towards us with steady and formidable steps till they came very near the skirts of our congregation. I saw the warning and prayed to the Captain of our Salvation for support and deliverance. He heard and answered, for just as they approached us with looks full of resentment, they quarrelled among themselves, threw down their pole and went their way, leaving, however, many of their company behind. I think I continued in praying, preaching and singing about three hours. We then retired to the tabernacle!" It seems that many souls were awakened out of their spiritual slumber as the result of this service.

There was an eager desire in Scotland that he should return again, and he arrived in Edinburgh in June, 1742. In his absence the good work that he had stimulated had progressed and the spirit of revival was manifesting itself. The centre of the awakening was Cambuslang, a small suburb of Glasgow. The Rev. William MacCulloch, its minister, finding reports of the wonderful work of George Whitefield in America in booklet form, began the habit of reading to his congregation the triumphs of the revival overseas. Then later he began to preach upon the New Birth, and after about twelve months of such preaching a great quickening took place among the people. It is computed that within three months three hundred people were converted. The revival spread to Kilsyth and the neighbouring parishes. After preaching in Edinburgh twice daily to great gatherings and regularly visiting the three hospitals Whitefield set out on a preaching term through Paisley, Irvine and other places, many being greatly moved by his evangelical sermons. Before his arrival in Cambuslang he wrote the Rev. Mr. MacCulloch in the following terms:—

"Reverend and Very Dear Brother,—I rejoice heartily at the awakening at Cambuslang and elsewhere. I believe you will both see and hear far greater things than these. I trust that not one corner of poor Scotland will be left unwatered by the dew of God's heavenly blessing. The cloud is now only rising as big as a man's hand; in a little while we shall hear a sound of an abundance of gospel rain!"

He was now to pass through one of the most amazing periods of his remarkable life. "At noon," he says, "I came to Cambuslang, the place which God had so much honoured. I preached at two o'clock to a vast body of people, again at six in the evening, afterwards at nine. Such a commotion was never surely heard of, especially about eleven o'clock at night. It far outdid anything I ever saw in America. For about an hour and a half there was such weeping, so many falling into deep distress, and manifesting it in various ways, that description is impossible. The people seemed to be smitten in scores. They were

carried off and brought into the house like wounded soldiers taken from a battlefield. Their agonising cries were deeply affecting. Mr. MacCulloch preached after I had done till past one o'clock in the morning, and even then the people could scarcely be got to retire. Throughout the whole of the night the voice of prayer and praise might still be heard in the fields."

On Saturday, July 9th, Whitefield preached to twenty people on what are still known as "The Preaching Braes." On Sabbath over thirty thousand persons were present. Scarce ever was such a sight ever seen in Scotland! Seventeen hundred souls took the sacrament of the Lord's Supper, which was served in two great tents erected on the braes. A local historian says: "The great multitudes that had gone away homewards from our quiet valley carried with them a report of the proceedings to places where the name of Cambuslang was before unknown. The revival became the topic of conversation even in remote parts of the kingdom; and when there seemed to be a subsidence of the excitement people still looked to this village to begin the work again."

On the 15th August a second communion was held, and such a multitude gathered as had never been seen before in Scotland. Twelve ministers officiated and the sacrament was again in tents, three this time, erected in the glen. Referring to the audience of that memorable day, Mr. MacCulloch writes: "That as far as I can hear none ever saw the like in Scotland from the Revolution down or anywhere else on a sacramental occasion!"

Some have called it fifty thousand, some forty thousand, and the modest estimate with which Mr. Whitefield agrees makes them to have been upwards of thirty thousand. There thousands of these took communion. The Cambuslang revival shook the whole of Scotland and sent its fire all over the country. Moreover, there is not the slightest doubt from the foregoing that this "great awakening" in Scotland was roused by and enveloped in the personality and work of George Whitefield.

Meanwhile the revival continued to spread. At Kilsyth one of the most remarkable sacraments of the revival was observed. A dozen ministers officiated, and the solemnities began at eight-thirty in the morning and continued without intermission till the same hour at night. Twenty-two district services were held. In a sermon delivered in London in 1769 Whitefield declared: 'Once when I was preaching in Scotland I saw ten thousand people affected in a moment, some with joy, some with crying, 'I cannot believe,' others 'God has given me faith,' and some fainting in the arms of friends. Seeing two hardened creatures on a tombstone I cried out, 'You rebels, come down,' and down they fell directly and exclaimed before they went away, 'What shall I do to be saved?'"

It seems that he had gone to Scotland chastened and humbled. This discipline developed a noble self-mastery and confidence in his mission as an evangelist. His work was to preach the Lord Jesus to sinners. Writing to a friend, he says, "I care not if the name of George Whitefield be banished from the world so that Jesus may be exalted in it."

Upon his returning to London Whitefield found that the awakening was still in progress, and he commenced anew his tabernacle services. His ministry attracted numbers of the highest personages in the land. The Countess of Huntingdon was active in leading her fellow peeresses to hear her favourite preacher. The following might be seen among his hearers. The Duchess of Buckingham, the Duchess of Marlborough, and the Ladies Hastings with Lord Hervey, Keeper of the Privy Seal; the Duke of Bolton, the Earl of Oxford, the Prince of Wales and the Duke of Cumberland.

The Welsh people had experienced the gracious influences of the Holy Spirit through the faithful preaching of the Gospel and Whitefield's help and guidance were needed there. As elsewhere he preached to thousands of people in many towns with great power. His fellow-helper was a notably zealous and godly Welshman, Howell Harris. It was from his bold stand at a fair that Whitefield was led to make similar attacks on the pleasure grounds of the people. Being with Harris at such a place, a clown who was present caused by his antics Mr. Whitefield to cease speaking. He requested Harris to carry on the service. Taking for his text the words, "The great day of His wrath is come and who shall be able to stand?" he was answered by the buffoon, "I am able." Whereupon Harris exclaimed in a tremendous voice, looking at him with piercing eyes, "What! such a poor contemptible worm as thou art!" The words were no sooner uttered than the wretched man fell to the ground helpless, overcome by a peculiar tremor, from which it is said he never recovered. Harris was a man of superb courage, yet in spite of bitter opposition his labours were greatly blessed.

*(To be continued.)*

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

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

*(Continued from Vol. lviii., page 358.)*

4. They procure for themselves the loss of spiritual comfort by *discontent and impatience, arising from the inordinate love* of some earthly comfort. When a good man, instead of placing all his happiness and all his hope in Christ and in God as his God and portion, places much of them in some external comfort, so as to be disposed often to say, "What would become of me or How uncomfortable should I be were it not for *this* comfort!" he thereby provokes the Lord, who is always

more ready to profit than to please his children, to tear the idol from his embrace (Ezek. xxxvi. 25). If he begins to "make gold his hope and to say to the fine gold, Thou art my confidence" (Job xxxi. 24); or if "he trusteth in man, and maketh flesh his arm, so that his heart departeth from the Lord, he shall," under the chastening of his Heavenly Father, be for a season "like the heath in the desert and shall not see when good cometh but shall inhabit the parched places in the wilderness, in a salt land and not inhabited" (Jer. xvii. 5, 6). "The broken reed on which he leaneth" will not only fail him "but will go into his hand and pierce it." His comforts will be diminished: his hopes will be disappointed: his schemes will one after another be frustrated. His idol, whatever it be, will either be torn from him or be turned into a source of daily vexation to him. The Lord will break his cisterns and send a worm to his gourds. "For the iniquity of his *covetousness*," saith Jehovah, "was I wroth and smote him; I hid me and was wroth and he went on frowardly in the way of his heart" (Isa. lvii. 17). The inordinate and immoderate love of any temporal benefit doth upon the loss of that benefit commonly produce discontent, impatience and fretfulness, which have a natural tendency to wear down the spirit. Were the Christian to bear his loss of outward comforts in the exercise of faith and of resignation to the holy will of God he should still continue to experience inward consolation. But when he presumes to fret and murmur, as if the Lord had wronged him, or had been unkind to him, saying, "Alas! my afflictions are very uncommon, are peculiarly severe," he thereby procures for himself, in addition to his outward losses, the loss of inward consolation. Such a behaviour as this forms a combination of various sins, all of which are inconceivably heinous and exceeding sinful. Discontent inclines a man to be impatient under afflictions; discontent and impatience set his mind as on the rack and torment it with distracting cares, how to be delivered or how to have his loss retrieved: the secret root of these is an inordinate love of the body, and of worldly enjoyments (James iv. 4): this again arises from a want of due resignation to the holy will of God and of satisfaction with Him alone as an all-sufficient portion for the whole man (Ps. cxlii. 5); and it is usually attended with much disbelief and distrust of His promise. The Lord, in His gracious promise, saith to every believer, "There shall no evil befall thee" (Ps. xci. 10). "No," says the fretful Christian, "this which has befallen to me is evil; otherwise I should not have been disquieted by it." But should it not, on the contrary, even delight the Christian to find that the Lord is drawing off provision from his worldly lusts? Knowing that he must shortly die, ah! why is he so fond of temporal and transitory enjoyments? Why so anxious to acquire them; so eager to embrace them; so disquieted by the loss of them?

Believer, thy Covenant-God is all-sufficient for thee; and He alloweth thee to call Him *thine*. Why then dost thou go a begging to creatures for supply? Consider that it is a much greater felicity to desire

nothing earthly but what thou hast, than to have all that thou desirest. Do not any more provoke the Lord by obstinate or sullen grief for any outward loss, "lest a worse thing come upon thee." Then only are thou in a right frame, when God in Christ is enough for thee. Know that it is in the absence or contempt of earthly comforts that the Holy Spirit is most a Comforter. Remember that God is never to be blamed for depriving thee of things which would carry away thy heart from Himself as thy sure and all-sufficient portion. Let not thy life, even for a moment, be bound up in any worldly enjoyment. O "take heed and beware of covetousness"—it is *idolatry*; and "their sorrows shall be multiplied that hasten after another god" (Ps. xvi. 4).

5. They lose their spiritual comfort *by entertaining vain thoughts*. By vain thoughts I mean empty, frivolous, foolish, unprofitable, groundless, proud, ostentatious, deceitful, impure, and revengeful thoughts, as also wandering thoughts in prayer and in other religious exercises (Eph. vi. 18; James v. 16). These thoughts and such as these are vain: they are contrary to the holy law of God, and they exalt themselves against it. "I hate vain thoughts," says the holy Psalmist, "but Thy law do I love" (Ps. cxix. 113). Now when a believer, instead of hating and repelling vain thoughts, suffers them to *lodge* within him (Jer. iv. 14); when he entertains them, and allows them to continue unresisted in his heart he thereby provokes the displeasure of his Heavenly Father. The mind of the Christian should always be well furnished with proper subjects of thought and should habitually exercise itself upon them. Thus, under the influences of the Holy Spirit, it will be secured against the frequent incursion of a multitude of vain thoughts which otherwise will consume much of his precious time, defile his conscience, and expose him sooner or later to a multitude of perplexing, solicitous, and sorrowful thoughts (Ps. xciv. 19). Nothing but the frequent exercise of true faith and repentance will commonly prevent, in such cases, his sin from being inscribed in legible characters on his chastisement. His vain thoughts, if entertained, will procure for him perplexing and uncomfortable thoughts. David experienced much perplexity of conscience in consequence of his vain thoughts and prayed earnestly that the Lord would "cleanse him from secret faults" (Ps. xix. 12). The Christian, if he would retain his holy comfort, must "keep his heart with all diligence" (Prov. iv. 23); he must watch his thoughts, strictly and constantly, as well as his words and his actions: it will be necessary that he walk circumspectly in *secret* as well as in public. If he suffer himself to indulge empty and proud thoughts he will grieve the Holy Spirit of God (Eph. iv. 30), and provoke Him to withhold influences of consolation from his soul. Believer, if thou wouldst keep up the comfort of communion with a holy God, trust in the Lord Jesus at all times for sanctifying grace, to enable thee daily to mortify the members of the body of sin in thy heart. Suffer not thy thoughts to wander in prayer or in any other act of devotion. When thou art about to pray, consider on the one hand the greatness

and variety of thy wants, and on the other the omniscience and holiness of Jehovah, to whom thou art to send up thy supplications; who hath said that He "will be sanctified in them that come nigh him." Guard especially in secret prayer against coldness and indifference. If vain thoughts, intruding in acts of Divine worship, be not entertained, but on the contrary, be hated, resisted and lamented by thee, they will seldom be permitted to rob thee of thy spiritual comfort. But if thou love them or yield to them, or suffer them quietly to lodge within thee, they will soon occasion such a mist of darkness in thy soul that thou shalt not be able to discern the graces which dwell there.

6. Believers procure for themselves the loss of holy comfort *by mistaking* blasphemous and other evil thoughts injected by Satan *for sins of their own*. Satan sometimes, in a way of furious assault, throws in suddenly and swiftly upon the souls of many of the saints temptations to blasphemous, atheistical, impure, revengeful and despairing thoughts. Such horrible injections are by the Apostle Paul termed "*the fiery darts of the wicked one*" (Eph. vi. 16), because, like the sharp and envenomed darts of a cruel enemy flying swiftly and invisibly they penetrate the soul before it is aware, and hurry it on, to hard and blasphemous thoughts of God and of the Saviour. These violent and sudden temptations, like impoisoned darts, pierce and inflame the holy soul with anguish and horror; and they not only fill it with the greatest uneasiness but if they for a moment be yielded to they produce the most unbecoming suspicions of the grace and the Word of God (Ps. lxxvii. 7, 8, 9). Blasphemous and atheistical thoughts do indeed arise often from the depravity that remains in believers themselves, for our Lord saith, "Out of the *heart* proceed evil thoughts . . . blasphemies" (Matt. xv. 19). When exercised Christians do not resist, but on the contrary, yield to blasphemous and other evil thoughts, they ought in that case to consider them as arising out of their own hearts, and to charge themselves with them as sins of their own. But if such thoughts strike their minds violently and suddenly (Matt. xvi. 22, 23), if their being assaulted with them vexes and grieves them (Ps. lxxii. 21, 22), and if their souls tremble at them and with deep abhorrence resist them (Ps. lxxiii. 15), they ought then not to charge them upon themselves as *their* sins, but upon Satan as his. Now, it is because believers do not, as they ought, distinguish between these blasphemous and evil thoughts, which are injected by the devil, and those which proceed from their own hearts, that they are often so imposed on by Satan as to mistake the former for sins of their own, and so to be deprived of the consolation which in the gospel is allowed them. There is a great difference, indeed, between a man's being *tempted* to blaspheme or to doubt the truth of the Divine testimony, and his being *actually guilty of blasphemy* or of doubting the truth of Scripture. It is only by his *complying* with temptation that he becomes guilty. Believer, thou hast much reason to be thankful if thou hast not been left to take pleasure in those suggestions or to frame arguments in support of them. Satan may be

permitted to overpower for a moment the apparent exercise of every grace in thee by a torrent of blasphemous imaginations, but "resist him and he will flee from thee" (James iv. 7). "Take the shield of faith." Trust that the Lord Jesus, thy Saviour and thy shield (Ps. xxviii. 7) will graciously enable thee "to quench all the fiery darts of the wicked one," and, according to thy faith, it will be unto thee. All Satan's attempts to hurry thee into sin shall be as effectually disarmed of their force by that shield as fire is of its strength by being quenched. To distrust thy Almighty Redeemer or to doubt that thou art not a true believer because thou art thus harassed by Satan is a much greater sin than all his suggestions put together, however numerous they may be.

*(To be continued.)*

### Lecture on James IV (7-12).

By REV. J. R. ANDERSON.

*(25th October, 1855—Fast Day.)*

*(Continued from Vol. lviii., page 366.)*

My friends, where are you? Are you at home? Do you understand these things? Have you in your own experience a key to them? They will be parables to you if you have not some experience. Had you any fellowship with God this morning? Drawing nigh to Him and He drawing nigh to you? Had you any fellowship with Him in secret? in the family? This is a day set apart for preparation for a solemn service to Him. Do you think you will draw nigh to Him at the Lord's Table if you do not draw nigh to Him on the fast day? It is a delusion. But there seems to be special reference had to a certain operation that is to be contemplated in drawing nigh to Him. "Cleanse your hands ye sinners; purify your hearts ye double-minded." At first sight some would think this savours of legality. Look, however, at the connection in which it occurs. Where are you to cleanse your hands? In drawing nigh to Him. Where are you to purify your hearts? In drawing nigh to Him. This was of old typified in the vessels prepared in connection with the Tabernacle in which the priests washed on occasion of their drawing nigh to the God of Israel; and in the molten sea which Solomon prepared and put into the temple for a similar purpose.

There is reference had to this in the words of the Psalmist, "I will wash my hands in innocence." The substance of these types is to be found in Christ. So says the Apostle after enumerating these things "which are a shadow of good things to come; but the body is of Christ" (Colossians ii. 17). By His obedience unto death a foundation is opened for sin and uncleanness. Wheresoever there is a drawing nigh to God such as we have spoken of, it will stand inseparably connected

with an experience of the virtue of this fountain. "Ye believe in God, believe also in Me." Believe in God *to* whom you are to draw nigh, believe in Me *through* whom you are to draw nigh to Him. Our fellowship is with the Father to whom we are to draw nigh: and with His Son Jesus Christ, through whom we are to draw nigh, and through whom He draws nigh to them. "For through Him we both have access by one Spirit unto the Father." "If I regard iniquity in my heart the Lord will not hear me." If you will attempt to approach the Holy One whilst there is in your souls through darkness or insensibility, or carelessness or presumption a retaining of your iniquity, you will never draw nigh to Him, nor will He draw nigh to you. He is not a God that hath pleasure in wickedness, neither shall fools stand in His sight." He hates all workers of iniquity. And on the other hand, if in the way that has been pointed out, you draw nigh to Him, the necessary consequence will be your cleansing your hands as sinners; referring to actual transgressions: and your purifying your hearts as double-minded; referring to the frame of mind or the inward disposition. Now try both. Would that all communicants were the length of trying to draw nigh to God, I would propose to the session that we should receive them all. But I am afraid very few are that length, I half-wish that I could do what a godly man once did. He visited a family without letting them know who he was, and in the evening insisted that the head of the family should conduct worship; He said, "Oh, sir, I cannot pray." It may be that that man would appear at the Lord's Table and yet he could not pray. I half-wish that it were allowable and practicable to put you to the test in this way. How many prayerless heads of families might be found even amongst us? Where are your consciences? Is there no light from all the sermons that have been preached to you? Answer the question this day to Him before whom you will have to stand to give account. Answer the question, do you know what it is even to try to draw nigh to God? Put it upon the experience of the worship in which you engaged before you came here; put it upon the experience of the worship in which you are engaged in this place, what are you about at this moment? Where is your soul? I suppose there are some that have no more soul in them than these wooden boards. Alas, alas! there is no relief for His poor people but in the prospect of that table at which they will be allowed to sit in His Kingdom for ever, and from which all such characters will be shut out.

Try to draw nigh to God, you will find that you must purify your hearts as double-minded, you will realise through the power of the Holy Ghost pressing it home upon your consciences that you are both sinners and double-minded. When the fire of the Holy Ghost comes down upon a man's soul, and the Law does its work in the heat of the fire, then he finds that his character is faithfully delineated in the Word: that he is indeed a sinner, and needs to cleanse his hands; that he is indeed double-minded and needs to purify his heart.

And if you succeed in drawing nigh to God and He draws nigh to you, we know that you will tremble to have your hands defiled again, you will walk like Hezekiah after a wholesome discipline exercise in his case, you will walk softly before Him all your days.

*Verse 9th* : "Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness." These are exercises in which the work of purification is to be carried forward. It is not a cold formal pharisaical purification that is inculcated. No, it is a deep spiritual, broken-hearted purification that is here inculcated, such purification as will be found up and down the whole Scripture of truth, and a purification such as alone suits the taste of a truly gracious soul. How do you like it? Are you like swine wallowing in the mire? It would not be nearly so hateful a sight to see so many swine coming to a Communion Table, as to see dead, blind, carnal creatures taking their seat at it, that don't seem to have a soul in them. They don't seem to think that God is, they have no sense of the glory of the heaven of happiness, or of the horror of the hell of misery. "Woe is me that I dwell in Mesech, that I dwell in the tents of Kedar. My soul hath long dwelt with him that hateth peace. I am for peace, but when I speak they are for war" (Psalm cxx. 5-7). So sighed out the sweet singer of Israel when he was mixed up with characters of this description; and so does the Church of God sigh so long as she remains here; and ever and anon has to sit and weep by the Rivers of Babylon till she gets beside the river of the water of life, and where she will eat of the leaves of the tree of life (Revelation xxii. 1-2). You troublers of Israel will bear your burden, whoever you are. You cold, proud, iron-sinewed, brazen-faced professors, be afflicted. Much cause have you to be afflicted for the evils that are in you, and the evils done by you, for the good you have kept from yourselves, and the good you have kept from others: for the mischief you have done to your own souls, and the souls of others. And let your affliction express itself in mourning. Be sad for your sins, but don't be like hypocrites, hanging your heads like bulrushes. Be afflicted and mourn in your souls, speak in mournful language. It would be like music in our ears after all the noise and tumult we have had, to hear a people mourning over their sins. A lovely spectacle it would be to see little groups of Church members and family circles, afflicted and mourning on their knees, expressing their sorrow at what each man is in the sight of God, at what each man has done, as well as being afflicted and mourning over one another's sins.

"And weep." Let the expression of the mourning reach its highest point, so that the sluices of the tears shall be opened, and they shall gush forth.

"Let your laughter be turned to mourning." The laughter of proud contempt and rebellion, the laughter of haughty independence and self-sufficiency, the laughter of vain and careless joy; let that laughter

be turned into mourning. Not only let it be laid aside, but let it undergo a sort of transformation, so that it may be turned into prayer for the supply of your need; and you who were so light, and frothy and joyous and noisy and independent, and vainglorious, shall be like to be crushed with a heavy heart, a heavy spirit. Oh, is this not an exercise well suited to us in this day of humiliation and prayer? Is it not an exercise that each man should try and get into for himself, and plead with Him with whom is the residue of the spirit that others may get into it too? Where is the man or woman that should claim exemption from this exercise? Is it you? You should be the first to engage in it. Is it you? You should be the next to seek after it. Let it go the round, old and young, male and female, who is he that can plead upon good grounds that he is entitled to be exempted from this bitter exercise of being afflicted, mourning and weeping, your laughter being turned into heaviness?

*Verse 10th*: "Humble yourselves in the sight of the Lord, and He shall lift you up." It is a good thing to draw nigh to Him that you may be afflicted, and being afflicted to humble yourselves under His mighty hand that He may lift you up. "I am Alpha and Omega, the first and the last." He is so in Himself, He is so in all the counsels of His holy will and in all the ways of His providence. He is the first and the last in all gracious exercises of soul. He ought to be the first and last with you and with your exercises. Sometimes people are tempted to try and begin soul exercises without Him, intending to end with Him, but they miscarry, and it is just that they should miscarry. He will not be the Omega of any exercise unless He be the Alpha. The connection of this verse proves that we are to begin with submitting ourselves to Him, and looking upon Him whom we have pierced through the spirit of grace and supplications poured bountifully out. Be afflicted and mourn and weep, and humble ourselves under His mighty hand that He may lift us up. It is against Him that we have lifted ourselves up. Moses told the perverse and rebellious people he had to deal with that it was so in their case. "Your murmurings are not against us, but against Him." You are not called therefore primarily to humble yourselves in the sight of man; we are called primarily to humble ourselves in the sight of the Lord. People in their pride shrink from humbling themselves before men. They beat about for reasons excusing themselves from this exercise.

"What will become of us?" We shall be contemptible, we shall lose our character? All such pleas are out of place. What we are called to do is to humble ourselves in the sight of God. That is an honourable position, a very becoming exercise, and we may say, it is only what is due. If we have lifted ourselves against Him in our sin, ought we not to humble ourselves in His sight in our repentance?

He requires it at our hand, because He knows that it is against Him sin has been committed. In our sin we lifted ourselves up above Him; in our repenting we must lift Him above us. In our sin we, so to say, humbled the Lord in our sight, in our repenting we must humble ourselves in His sight. And mark the gracious promise attached to this injunction. "He shall lift you up." When men lift themselves up the Lord requires to cast them down; when they cast themselves down He lifts them up. The lifting of ourselves up that stands in contrast with the humbling of ourselves, implies a casting Him down. He is not on the throne of the heart receiving the homage that is His due. The thoughts and the imaginations of the heart are not brought into captivity to Him. He is therefore cast down. Now no casting of ourselves down will do, but what has in it a lifting of Him up. You may be cast down in distress, cast down to the lowest hell. You have no part in this promise, the import of it brings out this idea that you must be cast down in such a way as to lift Him up. If you humble yourselves in His sight, so that He shall be lifted up, you will be lifted up in due time.

*Verse 11th*: "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge."

There is a close connection between the exercises of the soul towards God, and the affections it manifest towards fellow-men. If you find men not manifesting a right and charitable spirit towards one another, you are entitled to draw the inference that these peoples' hearts are not right with God. On the other hand, when you find one who if it be possible as much as lieth in him lives peaceably with all men. Look not every man on his own things, but every man upon the things of others, so far there is evidence that such a man is walking with God. If there be a great deal of evil speaking, and if evil speaking that begins in a drop grows into a flood this is a sore evil in itself but it is an indication of a sorer evil.

Men are so occupied in backbiting and quarrelling with one another that they have not time to keep their souls in order with the blessed God. When you see men's countenances covered evermore with clouds, you need no one to tell you that that man has not been where Moses was when his face shone, so that the Israelites could not look upon him. When a man is kept near to Him who is Light, admitted to much and intimate fellowship with Him, he is sick of the practices to which people are addicted. He cannot bear the squabbling and confusion that abound. Now getting into the exercises of soul that are here required and recommended, you will fall in readily and cheerfully with the direction here given, "Speak not evil one of another." But vain is your attempt, and vain is our attempt to check the sin of evil speaking of one another when these exercises of soul are overlooked.

The reason given for this injunction is that he that speaketh evil of another, speaketh evil of the law. Why? The law says you are not to speak evil one of another. "Thou shalt love thy neighbour as thyself." If you speak evil one of another, you and the law are at variance; you may say, "Oh, but I don't judge the law; I allow that the law is right." And will you continue in the wrong? That will not do. Don't you speak a word; let your conduct speak for you. I am not going to say that the law is right or wrong. Judge me by my spirit, and daily walk. Try and gather from that how I regard the law. The Apostle points out the evil of the presumptuous judging of the law, "If thou judge the law thou art not a doer of the law, but a judge." Such a height of presumption to walk into a seat too high for you! The place that belongs to you is to receive the law at His mouth, submit yourselves to Him who gives the law, and set yourselves through grace to do what it commands. The place of a judge was never intended for you, and for it you are totally unfit.

*Verse 12th*: "There is one lawgiver who is able to save and to destroy; who art thou that judgest another?" Don't take His place, it belongs exclusively to Him. There is but one judge. Neither need you take the law into your own hand; He is able to save or destroy. Learn therefore not to judge one another, but this rather, that no one be a stumbling-block in His brother's way.

#### APPLICATION.

1. See where all true religion begins. It begins in submission. All solid happiness begins in submission. What, my friends, has been the fertile source of all the miseries that have come upon this fallen world? Insubordination. Where lies the secret of any measure of peace and order and comfort that have been enjoyed? It lies in submission to God. Is that the secret of your religion? Do you run a race with one another who shall manifest the greatest submission? Study to be quiet and mind your own business. Don't take it upon you to do what properly belongs to others. Let every man seek his own place, and find it and take it, and keep it in all humility, and take care especially that you are not with regard to your fellow men in the Church and in the world what Moses's rod was to the Egyptians; it swallowed them up.

2. See the nature of the exercises in which true religion goes forward. Drawing nigh to God, and that in such a way as He will draw nigh to you. Gracious persons are very solicitous to know whether they draw nigh to Him. The evidence is: His drawing nigh to you. The evidence of this of old was fire coming down from heaven and consuming the sacrifice. Manoah and his wife were afraid they would die because they had seen God, but they were comforted under their apprehensions. "If the Lord were pleased to kill us, He would not have received a burnt offering at our hand" (Judges xiii. 23).

He will not kill you if He draws nigh graciously to you. But oh! a poor look out you have for eternity, a tremendous meeting will take place between Him and you if you have spent all your days like the Pharisee in going into the temple to pray, and twice a year going up to the Mount of Ordinances, whilst the Lord has never drawn nigh to you. Mind, if yours be true religion, it will go forward in the way of drawing nigh to God, and drawing nigh to Him in such a way as that He shall draw nigh to you.

3. Observe the spirit in which this exercise is to be conducted, given to purification, being afflicted, mourning and weeping, humbling yourselves under His Mighty hand.

These are the exercises, this is the spirit in which persons should draw nigh to God; and this is the spirit that will be infallibly fostered by His drawing nigh to you.

May the Lord bless His Word and to His name be the Glory!—AMEN.

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### **The late Miss Bella Mackenzie, Strath, Gairloch.**

This Christian woman passed to her eternal rest on the 27th day of August, 1953, in the Royal Northern Infirmary, Inverness, after a prolonged illness, which was patiently borne. She was born in the year 1882 of respectable and industrious parents, in the township of Strath, Gairloch, where she spent practically the whole of her life. Miss Mackenzie was exemplary in her conduct from her youth. As a girl she used to carry her New Testament in her pinafore, and read it for herself in secret places. As far as we can gather she underwent a saving change early in life, long before she came forward to the Lord's Table.

The way she came to have the assurance that she was one of Christ's redeemed ones was in this way, as she herself told to a friend some years before she died. The late Rev. N. Cameron, Glasgow, delivered a sermon in the Church at Gairloch based on the words: "Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards" (Song iv. 8). She thoroughly enjoyed the preaching that day, and felt that her case was delineated as if the preacher knew it. She, however, would like to have a clearer evidence of her faith in Christ. The Lord condescended to grant the desire of her heart, and it was on the doorstep, as she was leaving the Church that day, when the words: "My beloved is mine, and I am His" (Song ii. 16) came with such extraordinary power that she felt that she had by faith embraced Christ and him crucified as her Saviour for ever, and that He laid hold of her in love and

mercy. Her joy was great—it was the joy of heaven and “the love of her espousals” that filled her heart to overflowing that day. At what period of her life this happened we cannot say exactly, but we are led to understand she was comparatively young.

She was admitted as a member in full communion with the Church about 38 years ago, during the ministry of the late Rev. Duncan Mackenzie, who, it is said, gave her a very high place as a pious young woman as she was then.

Miss Mackenzie was since we knew her, a period of 20 years, subject to turns of depression due to the insatiable cruelty and malice of Satan. When her place would be seen vacant in the house of God one could then conclude she was being assaulted by the wiles and fiery darts of the Devil. Invariably one of her temptations was that it would not be to the benefit of the congregation for the like of her, a great sinner, to come among them, that even her presence would keep the Lord’s blessing away. She would sometimes come as far as the Church or Prayer-meeting Hall and then wonder should she really go in or turn home. When thus hesitating perhaps some friend would come along who would give her a word of encouragement and she would go in. But when the Devil was Bella’s accuser, Christ was her advocate to whose mediation and intercession her oft deliverance must alone be ascribed. She, however, had her happy seasons, and enjoyed the fellowship of her Saviour and of his people and her pleasant smile indicated the inward frame of her heart. She could be a source of strength and encouragement, and often was, to other weak ones when they needed it. “I remember well,” a lifelong friend of hers said, “her wise and encouraging advices and remarks, for she had a warm place in her heart for anyone who would show the least sign of being on Christ’s side.”

We believe that she is now beyond the reach of the adversary who filled her soul with disquieting and doubtful thoughts at times. But she could say: “When I am weak, then am I strong,” and this strength was due to the good foundation of the everlasting merits of her dear Saviour. She is now with him and like him.

“Then are they glad, because at rest

And quiet now they be:

So to the haven he them brings

Which they desir’d to see.”

—(Metrical Psalm cvii. 30.)

The congregation lost a true friend and an earnest wrestler at the Throne of Grace. The remaining members of her father’s family, two brothers and one sister, we commend to the grace of God.—*A. B.*

### **The late Mrs. Rachel Macuish, Borsain, South Harris.**

The subject of this obituary notice was a member in full communion for many years. She was exemplary in attending the public means of grace on Sabbath and week-day, as long as she was able to do so. She was a widow according to I Tim. verse 10: "Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." The law of kindness was in her lips (but not cursing nor bitterness) as becomes women professing godliness. She was one of the meek type, who never put herself forward, but like Ruth, preferred to follow others, whom she esteemed better than herself.

Like many others who were worthy, not much can be gleaned now as to when the saving change came or who, if any, were the instruments under God's hand. Rev. D. Macleod, who is now in Ullapool, was minister at Tarbert for many years, and as North and South Harris were one congregation, he would have been her pastor.

When we visited her house lately, we felt sad that she was not there to greet us as usual. Her two sons were there, and we hope they will seek grace to follow their mother's footsteps, so that they can cherish the hope of spending eternity with her. During the war she had much anxiety on account of her sons being at sea, but they came back safely. We believe she was praying for them.

Although living alone, she seemed to have no fear, as we believe her trust was in God. In 1939, on the day war started, the writer asked her how she was. She replied that the world was sick to-day. While their experiences were blessed to some, it is to be feared many were only hardened and made heathens as a result of their war service. Especially some prisoners who had been in Germany, seem to have lost all taste for attending God's House.

We would express our deepest sympathy with her four sons and daughter left to mourn her loss. May the Lord fill the breaches on the walls of Zion in our day and generation.—*D. J. Macaskill.*

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*The personal ministry of Christ.*—He sat down, so to speak, before the heart of man, and used the best possible means for bringing it to surrender to God. And what was the result? Did it yield? Did the whole body of people of the land turn to the Lord, rending their hearts? Oh, how affecting the complaint of the Son of God! "I have laboured in vain; I have spent my strength for nought and in vain. All day long I have stretched forth my hands to a disobedient and gainsaying people."  
—*Charles C. McIntosh.*

## Suipeir an Tighearn.

LE EANRUIG GROVE.

(*Air a leantuinn bho, Vol. lvi., t.d. 373.*)

Tha e leantuinn bh'uaithes so, gu'r e h-ann an Suipeir an Tighearn meadhon na comharadh air sinn a bhi co-phàrtachadh ann am bean-nachdan a chumhnant; mar a tha, sìth-coguis, aoibhneas anns an Spiorad Naomh, neart gràis, agus tuilleadh dòchais ri beannachdan ri teachd. Cha do dh'ainmich mi maitheanas peacaidh, do bhrìgh 'n uair a ni'm peacach aithreachas agus a thig e chùim foladh a chrathaidh tha pheacaidhean air ball air am maitheadh dha. Cha'n eil moille air a chur na mhaitheanas gus an tig e chum na sàcramaid; ni motha, ma thig neach a chum na sàcramaid ann an staid neo-aithreachail agus a pheacaidhean gun a bhi air a' maitheadh dha, a dh'fhalbhas e air fhìr-eanachadh, a mhàin air sgàth eifeachd a ghniomh so: ni, tha eagal orm, is e beachd mhearachdach cuid, a tha e coltach a tha deanamh feum de'n t-sàcramaid, mar a tha tuilleadh 's a chòir ann an Eaglais na Ròimhe a deanamh feum do dh'aideachadh do'n t-sagart; a bhi paigheadh dheth an t-seann chùinntais a chùim agus gu'n cuir iad suas cùinntas ùr: mearachd a tha tuilleadh agus cunnartach gu bhi ga mheas faoin, agus tuilleadh agus amaideach air son mòran ùine a chaitheamh ga thilgeadh bun os ceann. Tha gach smuaint dhiubh sin gu h-eifeachdach air an tilgeadh bun os ceann leis an ni so, gur e na h-aon chumhachan maitheanas, creidimh agus aithreachas, a tha briseadh a mach ann an ùmhlachd: air a leithid de dhòigh agus far am bheil iad sin tha maitheanas; far am bheil iad sin a dhith, is ann gu diomhain a ghabhas neach air bith fasgadh aig Bòrd an Tighearn; ni nach toir fasgadh dha'n leithidibh sin nis motha na bheireadh an altair fasgadh do'n mhortair a theicheadh da h-ionnsuidh. Tha'n lagh soilleir air a so, "Bho m'altair bheir thu e, a chum gu'm bàsaich e." Ach ged nach eil Dia ann an àite air bith a ceangal maitheanas peacaidh ri daoine a bhi gabhail na sàcramaid, gidheadh, bho'n is e dà ni a th'ann am maitheanas peacaidh agus mothachadh comhfhurtail air maitheanas, agus a tha'n dàra h-aon dhiubh sin a ceadachadh tomhasan eadar-dhealaicht', faodaidh sinn dòchas a bhi againn buannachdan mòr fhao-tainn bho fhrithealadh gu coguiseach air SSuipeir an Tighearn cho fad agus a tha e air a ghabhail a stigh dearbh-bheachd air gràdh maitheanais Dhe, agus dòrtadh ni's motha de Spiorad an t-soluis, agus na naomhachd, agus na comhfhurtachd, oirne. Dhiubh so uile tha sàcramaid na suipeir na meadhon freagarach do bhrìgh gu'm bheil i 'g oibreachadh gu bhi gintinn annain na h-aignidhean diadhaidh agus na rùinntean naomh bho nach cum Dia gu bràth a bheannachdan cumhnant. Ciod e'n taingealachd, ciod e'n gràdh, ciod e'm fuath, ciod e'n t-eud, ciod e'm miann, a dhùisgeas so ann an inntinn fhosgailt; taingealachd do Dhia, gràdh do Iosa, fuath an aghaidh peacaidh, eud ann an seirbhis

an Tighearn, ghràdhaich, agus miann a bhi air gabhail rùinn ann-san. Cha'n eil òrdugh ann is freagaraiche na'n aon so gu bhi fadadh aignidhean cràbhach; òrdugh anns am bheil againn Prionnsa na Beatha air a cheusadh fodh chomhair ar sùl, a fulung, a dòrtadh fhola, ag osnaich, a bàsachadh, agus so air ar sgàth-ne, a chùm ar tearnadh, agus am peacadh a sgrios; sealladh a tha freagarach gu bhi'g oibreachadh air ar n'aignidhean, agus aig an dearbh am gu bhi cosnadh aonta ar reusain. Cha'n urrain ar n' aignidhean a bhi air an oibreachadh suas anns an òrdugh so ni's motha na dh'aontaicheas ar reusan ris, agus iarruidh ar reusan eadhon an còr. Ri so faodaidh mi chur, gu'm bheil gabhail na sàcramaid, air dhà bhi, anns an fhìor Chrìosduidh na ghnìomh ùmhlaichd agus gràidh araon do Dhia agus da Slanuighear, thà barantas aige sùil a bhi aige nach bi e gun duais, Thig e, do bhrìgh agus gur e dhleasdanas e, agus 's e dhleasdanas a thlachd; agus nach deonaich Dia comharaidhean a dheagh-ghean sònraicht' da sheirbhiseach toileach agus suilbhearach? An sin, mar a tha'n t-sàcramaid so na meadhon, mar sin, do na h-uile a ghabhas gu h-airidh i, is e comharadh a tha innte air e bhi co-phàrtachadh do bheannachdan a chumhnant. "O 's cinnteach, O m'anam, nach robh'n itheadh agus an òl so gu bhi na dheas-ghnàth fhalamh agus dhiomhain. 'S e ni a tha air a shamhlachadh thù bhi beathachadh tre chreidimh air corp agus fuil Chrìosd; na theagah thù bhi comanachadh ann an toraidhean glòrmhor agus sona a chuirp air a bhriseadh agus fhuil air a dòrtadh. Mar sin tha thu deanamh aig amaibh eile, ach air mhodh sònraicht a nis, 'n uair a tha do chreidimh ann an Slànnighear ceusd a faigheil cleachdaidh, ann an co-chuideachd samhlaidhean a bhàis. Esan a thug e fein air do shon air a chrann-cheusaidh, agus a tha ga thoirt fein dhuit ann an sàcramaid na suipeir, cha'n urrain e ni air bith a chumail bh'uat." Nach eil an dearbh am a fireanachadh ar sùil a bhi ri co-phàrtachadh ann an gràs ar Tighearn Iosa Crìosd, gràdh Dhe, agus co-chomunn an Spioraid Naomh? Ciod e'n t-am a tha cho freagarach gu bhi gabhail ri foillsichidhean air na nithean sin, ma chuireas sinn sinn fein ann an suidheachadh ullaichte air an son, ris an am anns am bheil sinn a faotainn earlas dhiubh agus ag athnuadhachadh a chumhnant anns am bheil iad air an gealtuinn? Air dhà tiodhlacan fhaotainn do dhaoine, cuin a bheir ar Rìgh seachad iad, mar a toir aig a Bhòrd fein? Tha so a co-dhùnadh an coigeamh ceann, 's e sin, *Faodar beachdachadh air bàs Chrìosd mar ar n-iobairt.*

*(R'a leantuinn.)*

Much have I to regret on looking back over my past life, but one regret swallows up all others, that I had SUCH a Saviour and made so little use of Him.—*Extract.*

## Notes and Comments.

### **Sabbath Golf for Inverness.**

The Inverness Culcabock Golf Club, at a meeting last March, carried a motion to have the golf course open for play on the Lord's Day by 82 votes to 26 votes. This was the seventh attempt, it has been stated, to come to such a sad and deplorable decision. The course was to be open for play on the Lord's Day, the 4th of April, the first time in its history. And so the enemies of the Fourth Commandment have ultimately obtained their own carnal way in Inverness on this issue. And then, without in the least excusing the laxity in doctrine and practice on the part of some sections of the professing Christian Church in Scotland, it may well be that some of the golfing Sabbath breakers will view with a critical mind the empty Churches. All have one day to meet the Lord of the Sabbath.

### **Sobering Events during the Royal Tour.**

During the tour of Her Majesty the Queen there have occurred quite a striking series of providences which were indeed fitted to give thought to discerning persons. In New Zealand there was the terrible railway train disaster with loss of life. Then in South Australia there was a typhoon which caused loss of life and much damage, then an earth tremor which made buildings to shake and people to flee from their homes in their night attire; and further a serious epidemic of infantile paralysis in Victoria, which required changes to be made in the arrangements for the Queen and Duke of Edinburgh. These were among quite a number of outstanding reminders to the people of New Zealand and Australia to join trembling with their mirth. Whether they had this effect or not, we cannot say. But we do know that many serious-minded people at home took particular note of those events. God will not give His glory to another, and after due regard for expressions of loyalty and affection for our Queen, men must be careful of offending the Majesty of heaven by inordinate demonstrations of adoration for any human being. It was indeed welcome to learn that on the 16th of February, at a public function in honour of the Queen, the Rt. Hon. R. G. Menzies, Prime Minister of Australia, in closing a speech addressed to Her Majesty he quoted the words from Numbers, chapter vi., verses 23-26: "The Lord bless thee and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace." Here, we are glad to say, was a public recognition of the Lord, and the need of His blessing by the occupant of the throne of Britain, expressed by a politician. We trust and pray that Her Majesty and the Duke of Edinburgh will be carried safely over sea and land to the end of their world tour and arrive home soon on the shores of Britain with abundant reason to acknowledge the kindness and care of God, in providence, throughout these recent months.

### Religious Presentation in Colombia.

The British secretary of what is called the World Presbyterian Alliance, Mr. W. S. Robertson, 23 Park Avenue, Hull, has sent us an extract from a bulletin of the news service of the Evangelical Confederation of Colombia, which gives authentic information of religious persecution of Protestants in that country. "The National Government of Colombia, by an Order of September 3rd, 1953, directed Departmental Governors to stop every form of non-Roman Catholic activity in 18 parts of the country designated as 'Catholic Mission Territories.' And 41 Protestant missionaries from abroad and 20 Colombian Protestant pastors are stationed within these territories. Protestants have 25 churches and chapels, an equal number of manses, a Bible Institute, 3 dispensaries, 12 cemeteries, and 25 primary day schools. All these are to be closed . . . Thousands of Protestant Christians will be abandoned . . . The Order constitutes a violation of the Colombian Constitution, Article 53 of which states:—The State guarantees liberty of conscience. No one shall be disturbed because of his religious opinions . . . Liberty is guaranteed to all worship which is not contrary to Christian morality or to the laws. It violates also the Declaration of Human Rights signed by Colombia's representative in 1948." We here have just given a brief extract of this news bulletin revealing the general operation of the persecution of Protestants in that part of the world. Here is a further brief extract applicable to a specific city:—"Fonseca, Magdalena. Order from the Mayor, dated November 3rd, 1953: To the members of the Protestant religion in this city—From this date you are absolutely prohibited from celebrating religious services anywhere within this municipality. The police are hereby ordered to report any violation of this order . . ." And so we in Protestant Britain would do well to lay these facts to heart. The Roman Catholic Church the bulwark against Communism! What a deception! What liberty have peace-loving and law-abiding Protestants in Colombia under the religious-political tyranny of Romish priests?

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### 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, Shildaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Inverness and Gairloch. *July*—First Sabbath, Lairg, Raasay and

Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten and Thurso; fifth, Stornoway. *September*—First Sabbath, Ullapool and Breasceleite; second, Strathly; 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.

### Synod Meeting.

The Synod of the Free Presbyterian Church of Scotland will meet, the Lord willing, in the Church, Inverness, on Tuesday, the 18th day of May, 1954, at 6.30 p.m., when the retiring Moderator, Rev. Donald Campbell, Edinburgh, will conduct public worship.—ROBERT R. SINCLAIR, *Clerk of Synod*.

### The late Mr. T. Sunter of Messrs. N. Adshead & Son.

We have received word from the firm of Messrs. N. Adshead & Son, the printers of the Magazines, that Mr. Thomas Sunter, Proprietor, passed away on the 8th of April after a prolonged illness. This news we have received with sincere regret. We and others of the Church who have had personal business contact with the late Mr. Sunter found him to be a gentleman and a man of principle in his business dealings with us. It was apparent for some years that his health was declining. His death will indeed be a loss to the firm, and we extend our sympathy to his relatives and members of the staff of Messrs. N. Adshead & Son, especially Mr. Perston and Mr. Wilson, who are actively engaged in the issuing of our Church Magazines. It is to be hoped that Mr. Sunter's removal will not adversely affect the carrying on of this efficient printing establishment of many years' standing, with which the Church has been connected during a period of over 50 years.

### Acknowledgment of Donations.

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

*Sustentation Fund*.—A Friend, Edinburgh, £1; Mr. J. McL., 36 Morey Street, Hillsdale, Mich., U.S.A., £10; Mr. J. McD., Moyle Park, Glenelg, £1 10/-; Ross-shire Passer-by, £5; Mr. D. McK., Corrary, Glenelg, £3; Mr. and Mrs. A. D., 300S., Goodwin, Urbana, U.S.A., £4; Mr. W. R., 96 Waverley Street, Ottawa, £3; Mrs. C. McL., Ripley, Ontario, £1 17/8; Mrs. M. C., Gate House, Ardgay, £1; Mrs. A. McL., West End, Saltburn, £1; Mr. A. J. S., 6 Lower Bayble, Stornoway, £2; Miss I. McD., Eston, Sask., Canada, £8; Sister P. McL., Gogarburn Hospital, Corstorphine, £10; Dr. E. McS., New Cumnock, £3 10/-.

*Home Mission Fund.*—Miss I. McD., Eston, Sask., £10; Mr. J. McL., Hillsdale, Mich., U.S.A., £8; Mr. W. R., Ottawa, Canada, £2; Mr. and Mrs. A. D., Goodwin, Urbana, U.S.A., £2 10/-; Mr. E. M., Carrigrich, Harris, £2; Mrs. McK., 21 Stenish, Kyles, per Mr. E. Morrison, 7/6; Mrs. McR., Miltown, Applecross, 14/-; A Friend, Inverness, £1.

*Dominions and Colonial Missions.*—Mr. J. McL., Hillsdale, Mich., U.S.A., £8.

*General Building Fund.*—A Friend, Dornoch postmark, £1.

*Organisation Fund.*—Mr. J. McL., Hillsdale, Mich., U.S.A., £5; A Friend, Dornoch postmark, £1; Miss C. F., Ardrishaig, 10/-.

*Magazine Free Distribution.*—Mr. J. MacL., Hillsdale, U.S.A., £1 16/4; Mr. J. MacL., 39 Inverarish, Raasay, 10/-; Miss MacKintosh, Dundee, per D. Cameron MacKintosh, 4/-; Mr. W. R., Waverley Street, Ottawa, 10/-; "Laig," 10/-; Mr. and Mrs. A. D., S. Goodwin, Urbana, U.S.A., 11/3; Mr. R. MacL., Collam, Stockinish, £1; Mrs. K. MacK., 5 Glen, Leverburgh, 3/6; "Anon. Friend," Ross-shire, 16/-.

*Aged and Infirm Ministers' and Widows' and Orphans' Fund.*—Mr. J. McL., Hillsdale, Mich., £7; Miss C. F., Ardrishaig, 10/-.

*Publication Fund.*—Miss I. McD., Eston, Sask., £8; Mr. W. R., 96 Waverley Street, Ottawa, £2; Mr. J. McL., Hillsdale, Mich., £3. The following received o/a Trinitarian Bible Society:—A Friend, per Mr. D. McLeod, 16 Bruntsfield Ave., Edinburgh, £1; Mr. Ian Matheson, Gowanbrae, Strontian, £1; Mrs. MacPherson, Strontian, per Mr. Ian Matheson, 5/-; Mr. Neil Shaw, 1 Mt. Ousley Road, Fairy-Meadow, N.S.W., £1; A Friend, Dornoch postmark, £1; Bayhead Congregation, North Uist, per Mr. N. MacIsaac, £17 16/6.

*Synod Proceedings Fund.*—Mrs. A. McA., Inverkirkaig, per Rev. A. McAskill, 8/6.

*Jewish and Foreign Missions.*—Mr. J. McL., 36 Morey Street, Hillsdale, Mich., £10; Miss I. McD., Box 428 Eston, Sask., £10; Mr. W. R., 96 Waverley Street, Ottawa, £3; Anon., Argyllshire, £5; Miss A. McL., Westend, Salthurn, £1; Mr. and Mrs. A. D., 300S. Goodwin, Urbana, U.S.A., £3; A Friend, Skye, £5; London Friend (under covenant), £5. The following o/a Shangani Teachers' Training Fund:—A Friend, Dornoch postmark, £2; "An Australian Wellwisher," per Rev. John Tallach, £4; from pupils of Portree Sabbath School per Mr. D. Matheson, Treasurer, £20.

The following lists sent in for publication:—

*Bayhead Church and Manse Repairs Fund.*—Mr. A. MacDonald, Treasurer, acknowledges with sincere thanks £1 from "Friend," Diabaig, per Rev. D. J. M.

*Dingwall Church Building Fund.*—Mr. D. Matheson, Treasurer, thankfully acknowledges the following:—Friend per Rev. D. A. McF., £2; Friend, Kiltarlity, £2; Mrs. MacK., Balavil, £3; Miss J. McK., Stoer, £1 1/-; Two Friends, Beaulay Congregation, £5; In memory of a Loved One, £50; Friend "A," £2; A. Moffat, Glenelg, £1.

*Dornoch Church Building Fund.*—Rev. F. MacLeod acknowledges with sincere thanks:—Mr. C. M., Bridge of Orchy, £2; Mr. J. M., Rogart, £3; Friend, Laig, £1; Helmsdale Friend, 10/-; Friend, Kildary, £2; Friend, Strathly, £1; Friend, Strathly, £1; Friends Abroad, £10.

*St. Jude's, Glasgow.*—Mr. Alexander gratefully acknowledges the following:—Nurse F. MacNicol, £2; M. McK. per J. G., £2 10/-; A. MacD., Bearsden, 10/-; Mr. Matheson, Gairloch, 10/-; Friend, £1 10/-; A Chaplin, Stevenston, per Rev. D. J. M., £1 10/-; Anon. (for Dumbarton), £5. (Correction: "A. M." for Home Mission Fund should read £3 in last issue.)

*Greenock Church Repairs Fund.*—Mr. A. Y. Cameron, Treasurer, acknowledges with sincere thanks:—£8 16/1 from Mrs. N. MacKenzie, Grosse Ile, Mich., U.S.A.; £1 Miss A. MacLeod, Glasgow; £1 Nurse McK., Gairloch; £1 Nurse F., Glasgow, per Rev. Jas. McL.; £1 Mr. A. McP., Greenock; Miss D. M., Greenock, £1.

*Inverness Manse Fund.*—Mr. W. MacKenzie acknowledges with grateful thanks:—£2 from a "Fearn Friend," per Rev. A. F. M.; £1 Friend, Broadford, per J. C. G.

*London Congregational Fund.*—Rev. J. P. MacQueen acknowledges with sincere thanks:—£1, Miss F. M. S., Grafton, Australia; £1, A Friend, Acton postmark; £3, Mr. N. S., Woolongong, Australia.

*Ness Manse Purchase Fund.*—Mr. D. MacKay, Treasurer, acknowledges with grateful thanks £5 from an Old Friend. Rev. W. MacLean acknowledges with sincere thanks the anonymous gift of £5 for tracts from "The Time is Short."

*Plockton Church Building Fund.*—The Treasurer thankfully acknowledges the following donations:—Friend, Lochcarron, 10/-; J. McL., Ardnearkan, £1; J. McK., Kishorn, £1; R. M., Lochcarron, £1; Friend, £1; Friend, Montana, £1 15/-; per Rev. A. Beaton, o/a Lochinver, Stoer and Drumbeg, £72 19/6.

*Raasay Manse Building Fund.*—Mr. E. MacRae, Treasurer, acknowledges with sincere thanks:—Friend, Inverness, per Mr. D. McL., £1; Friend, Raasay, 10/-.

*South Harris Manse Building Fund.*—Mr. A. MacLennan acknowledges with grateful thanks £83 10/- collected by Mr. J. McL. from Luskentyre to Rodel; Mrs. A. M., Tarbert, £1; Mr. A. M. C., Breascelete, £1.

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*Stockinish Building Fund.*—Norman Mackinnon, Treasurer, gratefully acknowledges receipt of the following donations, viz:—E. M., Carrageich, 10/-; Lost and Found, 10/-; Mrs. A. G., Rannoch, 10/-; N. Morrison, Northton, £1; A. M., Scadabay, £1; J. M. L., Kyles, 5/-; M. M. A., Ardhassaig, £3; Mrs. F. L., Glasgow, £5; R. M. K., Grosebay, 10/-; M. A. M. K., Grosebay, 10/-; Card per J. McCuish, Arrochar, £9; Mr. and Mrs. MacP., Colintrave, Kames and Tighnabruaich, £2 7/6; Dr. R. McC., New-castle, £2; E. M. L., North Uist, £1; J. M. I., Kyles, Scalpsay, £2; Anon. Church Member, per W. M. K., Geocrab, £5; E. M. L., Grosebay, 10/-; D. M. I., Kyles, Scalpay, 10/-; Geocrab Manish and Flodabay, £21 10/-; Cuidinish, £15 15/-; Finsbay and Borsham, £23 15/-; Lingerbay, £11; Crago, £5; Sheilabost, £4 10/-; Horgabost, £4; Borge and Scarista, £7; Northton, £30 2/-; Glen and Kintulavig, £9 15/-; Luskentyre, £4 10/-; Card per J. Martin, Wick, £12; Card per Mrs. D. A. Macdonald, Vancouver, £27; Card per R. Gillanders, Applecross, £12; Card, Mrs. R. Macdonald, Glasgow, £15.

*For Congregation Purposes.*—P. M., Tarbert, £5; E. M., Carrageich, £5.

*Ullapool Church Building Fund.*—Mr. A. Corbett, Treasurer, thankfully acknowledges the following:—Miss K. M. McC., Dingwall, £1; Mr. and Mrs. Wm. R. Braes, Ullapool, £8; Mrs. and Miss B. G., Ullapool, £2; Mrs. J. G. and Mrs. D. G., Ullapool, £1 10/-; Mrs. J. McK., West Terrace, Ullapool, £5 10/-; Friend, Diabaig, per J. G., £1; Mr. D. McL., Montana, per Miss McL., Leckmelm, £53 0s 8d; Mr. and Mrs. McL., Ardingrean, £5. The following per Rev. D. N. McL.:—J. F., Kilmacoll, £5; J. M. McL., Leckmelm, £5; Friend, Strathcanaird, £5.

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