

THE
Free Presbyterian Magazine
AND
MONTHLY RECORD

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

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

C O N T E N T S

	page
Roman Catholic Denunciation of Protestantism	129
The Divine Purpose and Man's Chief End ...	131
"Lamps in the Vale"	135
The Grievous Consequences of the Loss of Spiritual Comfort	138
On Some Blemishes in Christian Characters ...	141
The late Alexander MacKay, Missionary, Staffin, Skye—An Appreciation	145
The late Mr. Angus MacLeod, Deacon, North Tolsta	149
Dioghlum	150
Notes and Comments	152
Church Notes	155
Acknowledgment of Donations	157
Financial Statement	158

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Roman Catholic Denunciation of Protestantism.

In this issue of the Magazine we publish a protest from our Church's Western Presbytery against the action of Her Majesty the Queen in contributing to the rebuilding of a Roman Catholic Cathedral at Southwark, and also extracts from the *English Churchman* Magazine on the same subject. Since this uncalled for support in the behalf of the Roman Catholic Church has been made public throughout the nation, there has been considerable and well grounded grief and displeasure among sincere Protestants all over the land with regard to such conduct on the part of the Queen. And, as usual on an issue of this nature, correspondence has appeared in the daily press, and some of it has been severely critical of those who dare, in this Protestant Realm, to find fault with Her Majesty. We would remind our readers in this connection that bitter criticism of faithful and out and out Protestant witness in these modern times very often comes from nominal Christians within sections of the professed Protestant Church. We know this from correspondence and experience. But such, who exercise spurious charity to those who pander to Rome and have nothing but criticism and empty advice for those who expose the Anti-Christian character and conduct of the Roman Catholic system, do so out of culpable ignorance and a profession of Christianity which is neither truly Christian nor Protestant. Of course, we need hardly say that we are cognisant of the Roman Catholic propaganda in this country, Australia and Canada, etc., which endeavours to blacken outspoken Protestant Churches or organisations, as sectarian and unchristian; and in these times, especially when the Royal Family are involved. They make themselves to appear more loyal and actuated by more genuine affection for the Queen than protesting Protestants. This is but Vatican dust thrown in the eyes of weakly and ill-informed so-called Christians. But what does the Roman Catholic Church to-day, at this present time, think of Protestants and their religion, which necessarily involves Her Majesty the Queen?

We shall herewith provide a detailed answer, yet somewhat briefly; the substance of which we do not glean from any religious periodical or Protestant magazine, but from an up-to-date and illuminating report in the Scottish daily paper, *The Glasgow Bulletin*, of 31st July, 1954.

This report gives an account of a new attack launched against Protestantism by Cardinal Pedro Segura, of the Roman Catholic Church, Seville, Spain, on 30th July, 1954. He attacked what he described as "the very alarming proportions which Protestant propaganda has acquired recently in Spain." This man is noted for his campaigns against Protestantism, and in a pastoral letter to be read in all Churches under his care has revealed the real enmity of Rome to our Christian and Protestant faith.

He declares: "We find it necessary to draw attention again to Protestant propaganda which recently has acquired very alarming proportions, with a grave danger to faith and morals." And so the religion our Queen professes and is bound to uphold is said to be "a grave danger to faith and morals," yet a substantial sum of money is accepted by Cardinal Segura's Church in England from the Queen, and Her Majesty donates such money to an organisation which looks upon her religion as a plague. It makes no difference that this view is expressed in Spain and not in Britain. The only qualifying remark we would make is that the Pope is supreme in Spain, and if he should become possessed of sufficient power in Britain, the open Bible, the gospel of Christ, and Christian practices would be declared here also to be a grave danger to faith and morals.

Then, again, this champion of the Pope observes, "We ask ourselves how it is possible this impertinent Protestant propaganda in Seville can be permitted, being so gravely pernicious as it is." And now if a Protestant witness is impertinent and gravely pernicious in Spain, it is so in England, Wales, Scotland and Ulster as well, in the Roman Catholic view. And yet this is the Church and these are the men obtaining all the liberty and freedom they need to follow their superstitious and idolatrous religion throughout our nation. But what an indescribable impertinence it is for the wealthy Church of Rome to come begging for money from "pernicious" Protestants. There is indeed an unholy boldness marking the forehead of the harlot.

Further, we know without dubiety now of the dark shadow of Vatican instigated law which hangs over Protestantism in predominantly Roman Catholic countries such as Spain. For Cardinal Segura has said regarding a proposed Protestant congress in Spain, "This is positively against the law." Of course all informed and intelligent Protestants know that such is the rule of the priest through civil governments where they have the predominance. But it helps to keep Romish tyranny in view when we read such an up-to-date pronouncement by a modern Cardinal. And so there would be no Protestant conferences permitted here either, if possible, should Rome rule in Britain.

And the Cardinal proceeds further and calls the Spanish civil powers to action against a Protestant conference in these words: "It should be forbidden and punished by our authorities." In other words,

"persecute and fine or imprison the heretic Protestants." Imagine Protestants giving money to such people to rebuild Cathedrals in this our Protestant and freedom loving nation!

And finally, we are given Rome's view, as it ever has been, of the nature and character of Protestantism, and as expressed by Cardinal Segura, viz:—"Protestantism is and always will constitute heretical rebellion against the true Church." And this is the view of all the Roman priests in Britain as well, and of the very men who seek to rebuild Southwark Roman Catholic Cathedral. To these enemies of professed religion and of Her Majesty's Throne the Queen has given financial assistance to build up their anti-Christian system within her Protestant realm. Surely it is time for Protestants to protest indeed against the action of Her Majesty, albeit with the greatest respect and regret, when a Spanish Cardinal, in 1954, denounces that which constitutes the very foundation of Her Majesty's Throne, and the Reformed religion of our beloved nation. "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart" (Ps. xv. v. 1-2).

The Divine Purpose and Man's Chief End.

By REV. JOHN P. MACQUEEN.

THAT wonderful compendium of Biblical theology, the Shorter Catechism, puts and answers, at the very outset, that most momentous of all questions relative to man's existence in this world, as an immortal being, on the way to Eternity. The solemn and blessed answer makes it plain, clear, and definite that God did not create and send man to inhabit this world that he might live as he liked, doing his own will and finding his own pleasure. That is what sinful man likes to believe, and act upon, in his natural state, so that all, in an unconverted state, are, without exception, practical atheists, even when they are not professedly so. God's reason, or purpose, for creating man to inhabit this world is that by a holy heart, lips, and life he would glorify his Creator on earth, and enjoy Him for ever. The entrance of sin into our world, through the subtle temptations of Satan, and man's own wilful wanton choice of wrong, acting as a free, rational, and accountable agent, rendered him henceforth guiltily unable and unwilling to fulfil the end, or purpose, of his creation. He thus became an enemy of God in his mind by wicked works, and thus forfeited all claim to life, health, strength, and every other mercy and blessing. It is altogether of Divine mercy that any one of our lost sinful race is spared. As a godly English divine of a past generation put it: "Every instance of our breathing outside the eternal Hell, which each and all of our sins deserve, is an instance of the exercise of Divine sovereign mercy towards us." Yet nothing short

of the exercise of supernatural grace in our hearts will enable us to acquiesce in the truth of the foregoing statement. Man is so ruined that he must be supernaturally convinced of sin, and this work is the exclusive prerogative of the Holy Spirit.

What an unspeakable mercy that when man thus ruined himself, Jesus Christ, according to the everlasting Covenant, came into this sinful world "to seek and to save that which was lost," otherwise irretrievably lost. He came into this otherwise lost world "to save sinners." The Gospel records show that He saved the most notorious and abandoned sinners, and so the greatest sinner need not be afraid to come to Christ to be forgiven. Sinners cannot be saved in any other way, for "neither is there salvation in any other, for there is none other name, under Heaven, given among men whereby we must be saved" (Acts iv. 12). This lost world, dead in trespasses and sins, has only one Saviour, and He is an almighty, all-sufficient, and all-suitable Saviour. In view of the general apostacy of our day these simple Gospel truths must be specially reiterated and emphasised.

Man, thus regenerated and saved, begins willingly and sincerely, though not perfectly, to fulfil the end of his creation, and the true purpose of his being in this world. As Matthew Henry puts it: "Sincerity is the believer's Gospel-perfection, though not his justifying righteousness." The desire of regenerating sanctifying grace in the heart of the believer is in accordance with the ultimate purpose of God, to conform that new-born soul to the perfect image of Christ, or perfection in holiness. How, then, is a believer to help to attain to this glorious end, working out his own salvation with fear and trembling, while God is working in him both to will and to do of His good pleasure? The answer of the Shorter Catechism is that the only perfect and infallible rule which God has given us, to this end, is the Scriptures of the Old and New Testaments. There are three things, therefore, that would help the believer to refrain from trifling with sin and conscience, on the one hand, and, on the other hand, help him to walk practically humbly with God. The first is keeping the eye of a living faith firmly and constantly fixed on the perfect and infallible rule of God's Word, as opposed to carnal popular opinion or custom, practised by the majority in one's day and generation, thus refraining from "following the multitude to do evil." The second thing is having the eye of a living faith firmly and constantly fixed on the Judgment-Seat of Christ, at which we are all to appear, and then worldly matters would assume, in our view, something like their proper proportions and their true value. The third thing is having the eye of a living faith firmly and constantly fixed on the fact that an omniscient God reigns above, and that He surveys, at a glance, from His omniscient outlook, not only the teeming millions of our contemporary world, but the very thoughts and intents of the heart of each individual of us, simultaneously. "Neither is there any creature that

is not manifest in His sight; but all things are naked and opened unto the eyes of Him, with whom we have to do" (Hebrews iv. 13), and with whom we shall have to do through the endless ages of Eternity. Thus, the Bible, and not the individual conscience, however tender, is the final court of appeal.

The foregoing introduction may seem rather prolonged in comparison with the comparatively brief statement following, but one cannot but be convinced that if regard were had to the foregoing truths, we should hear less of claims to a monopoly of tenderness of conscience, on the part of some professing Christians, who cause endless trouble to others. We should periodically refer to, and emphasise, events of the past, not to keep open wounds, but to put us on our guard with regard to their recurrence. The children of Israel were not commanded, when they attained the further bank of the Red Sea, to forget all about their past slavery in Egypt, and their miraculous deliverance from their oppressors. On the contrary, they were divinely commanded to commemorate annually the anniversary of their merciful deliverance, and the fearful end of their tyrannical foes. Be it noted, for our learning, that they were not commanded to observe the passover weekly, or monthly, but annually, lest familiarity should breed contempt, but annually lest they should forget their greatest mercies. Incidentally, in passing, the commemoration of the Lord's Supper is divinely ordained, lest believers should forget their deliverance from infinitely worse than Egyptian bondage, and the great and blessed cost of it; but too frequent repetition and observance, such as once monthly or weekly, would inevitably tend, human nature being what it is, to produce unbecoming and unhallowed familiarity. Hence the wisdom and sanctified common sense of our Scottish ancestry in insisting on a yearly or half-yearly observance of the Lord's Supper in individual congregations. This, however, does not condemn the laudable practices of going to Communion in different congregations for their encouragement.

On the same principle we should not forget, but emphasise, the Most High's merciful intervention in delivering our denomination, from time to time, from those who would undermine our constitution in the name of safeguarding it. Satan can make "tenderness of conscience" an obsession to an individual in an effort to cause dispeace in a Church and thus ruin or, if not, spoil its usefulness in witnessing for Christ. The past history of our Church affords abundant evidence of this fact, in the case of students, ministers, missionaries and members, who considered themselves right, and the Church courts, which Scripturally disciplined them, wrong. Some of these young men, who lived to old age, showed clearly in their books and writings that their unjustifiable quarrel with our Church continued an obsession to them till their dying day. This spiritual blindness, masquerading as "tenderness of conscience," spoiled considerably, where it did not actually ruin, their

usefulness in their day and generation. This is a warning to others, whom Satan might tempt similarly. It can be said of this type of "tenderness of conscience," what Madame Rolland said as she passed the Statue of Liberty on her way to execution: "O liberty, liberty, how many crimes are fostered in thy name." O conscience, conscience, how many sins, quarrels, disputes, and schisms are fostered in thy name! As we stated already, these past events should not be referred to in a spirit of keeping wounds open, but with a view to promoting repentance on their part, and to aiding vigilance, prayerfulness, and watchfulness, relative to the present and future. Forewarned is forearmed, so if a man cheats you once, shame on him, but if he cheats you twice, shame on you.

In conclusion, we think it is high time the present 1900 Free Church of Scotland ceased its sophistry and propaganda, relative to the period 1898 till 1900. The pretence that the notorious Declaratory Act of 1892-93 did not become operative till 1900 is contradicted by historical fact, so that the sophistry and propaganda used to perpetuate that pretence will not stand the supreme test of the Judgment-Seat of Christ. Moreover, an enlightened posterity, anxious only to establish historical facts, will have nothing to do with the discreditable fiction that the godly leaders of the Free Presbyterian Church of Scotland acted with impatient precipitate haste in 1893, and so constituted themselves irresponsible schismatics, whereas the founders of the Free Church of 1900 manifested the very essence of calm sobriety and prudence. Personally, we would not take ten thousand worlds as a gift, to be the perpetrator of such perpetuation of falsehood.

The fact of the matter is, their speeches, delivered before the passing of the Declaratory Act of 1892-93, show clearly that the founders of the present Free Church failed lamentably in their duty, when they remained in a Church that changed the historical doctrinal free-grace Calvinistic constitution of the Presbyterian Church in Scotland to that of a free-will Arminian creed. After 1893, no minister, in any Presbytery of the Declaratory Act Free Church, could refuse on that ground to take part in the ordination and induction of any young minister taking advantage of the Declaratory Act, thus proving conclusively that the Act was operative during that period. What, therefore, is the use of sophistry and propaganda that can only deceive in this life, but that cannot stand the supreme test of the Judgment-Seat of Christ? Let conscience answer. Men who deliberately propagate sophistry, as opposed to logic and truth, cannot possibly be thinking of the Bible, the Judgment-Seat of Christ, and an omniscient God, when they do so. Did space permit, we could quote extensively from speeches delivered by the founders of the present Free Church, which make it as clear as daylight that the then proposed Declaratory Act would change the historical doctrinal constitution of the Free Church of 1843. These ministers stated that they would not stay a day in

the Free Church if the proposed Act became law. When it did, they showed that they had not the courage of their professed convictions and principles, and immediately began to cover their retreat by the sophistry already referred to—that the Declaratory Act was not operative till 1900. Since then they have tried to justify their unfaithfulness by denigrating the Free Presbyterian Church of Scotland and its God-fearing leaders.

Those who come under solemn ordination vows to be uncompromisingly faithful to their denominational testimony, and then practice the opposite, cannot be thinking of the Bible, the Judgment-Seat, and an omniscient God. They vow, for instance, to uphold evangelical orthodoxy, psalm-singing, and the Westminster Confession of Faith, and straightway enter the pulpits of hymn-singing, organ-playing, Modernist denominations. Where is consistency, or even common honesty, and where is the fear of God, and where is Church discipline? Such deserve from faithful contemporaries not the language of unvarying perpetual courtesy, but the Scriptural language of salutary denunciation, as distinguished, of course, from mere loud empty declamation. The present writer believes sincerely that the prevailing spurious charity of speaking of Satan and his human agents in our nation's pulpits, in the language of uniform courtesy, is not of the spirit of the Gospel, but from Satan himself.

"Lamps in the Vale."

(Continued from page 102.)

Blessed is the man to whom the Lord will not impute sin for his non-imputation belongs to *God's immutable and irrevocable things*. When Joseph's father died the brethren greatly feared that their relationship to Joseph would alter. They were completely wrong. Like them we, too, look on the possession and enjoyment of certain things as some kind of guarantee that God will not mark iniquity, and we, too, fear that their removal shall mark a change in our relationship. But we have to learn that the moveable things flowing from a state of justification can and likely will be taken from us, and when that happens it is our glory that the ground of our peace and forgiveness remains unaffected. We see that they are bound up with our Joseph in heaven; that in point of justification he is our peace, and that we are made to sit in Heavenly places, and so are accepted in the beloved. Peace, joy, liberty, fixedness, sense of security, fruit-bearing and many other choice blessings which we foolishly regard as the *root* and not the *fruit* of justification, are among our moveable things, and it is painful for us to part with them. The taking of these from us only serves to enhance the sureness of our Lord's word of promise. He will not recall it; he will not mark iniquity. We

thought that something more than his word was necessary for our safety. "Thy word forever is settled fast in the Heavens." We shall not know how completely wrong we were until we are launched from time into the bosom of him who procured a justified state for us and who bespoke his irrevocable forgiveness to us.

He will not impute sin *because his everlasting love is in the justification he gives us*. The everlasting love of God loved his people when they were under condemnation, but they could not become possessed of and reciprocate his love until they were justified. The love to justify and the love of the person justified is everlasting; God's love is prior to all created things, and is everlastingly independent of them. Justification is thus primarily of the heart of God, and so is lifted high above all mundane things, powers, and influences. The state of the man so loved can never be affected by any purely physical condition or experience. Both his parents may leave him; his heart and flesh may fail; his mental powers become impaired; he may lose all things; he may lose his life in a violent way; he may die in places and in circumstances forever unknown to men. Like Moses none may know the place of his burial; like Jonah he may have the depths of the seas closing about him. He may even die down there in God's deep places or in some emblematic way he may leave this life like Elijah, in a chariot of fire; yet nothing can cancel the justification given by God's love. Love will have its object as love has determined he shall be—justified from all things under the law; justified for ever. What is said of the permanent nature of God's love in the eighth chapter of Romans can be said of the justified state of the one so loved. "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." Such a love will have its object where it wants him, in the condition it determined for him, and in the state and standing it has procured for him. Love and justice in everlasting harmony speak with one voice when God says, "I will not mark iniquity." Blessed indeed is that man.

As justification is an *act* done but once and never requiring to be repeated, we are faced with an interesting question regarding justification and prayer. In prayer to God is it proper for the justified one to ask again and again to be justified as if this blessing were a *work* and not an *act*? It may be that we seek no more than a sealing of the past blessing, a revived sense of justification, and a new taste of its pleasures, and in so seeking we cannot do wrong. We ought to be careful, however, for there is such a thing as orthodoxy of the heart expressing itself by unorthodoxy on the lips. Well, then, what is the proper attitude for the justified man in this important matter? We are told to look at the hole of the pit from whence we

were dug, yes, and for all time this must be the gracious habit of the justified man. It is up from the pit of corruption that he has loved us, and to make the love unforgettable we must remember the pit—our own special pit of corruption. It is the difficult work of saving faith to look long and often, with interest and attention, into the pit of nature and at the same time give one to rejoice that one is not in it. To recoil in horror from the miry clay, and at the same time sing the new song that can be sung only when one's feet are on the rock. To live closely to such scriptures as speak of God's wrath manifested against all sin, and yet to know that God has justified you personally from all things under the law. No, it is not easy to "join trembling with your mirth," but saving faith was never given any task to do that was possible to nature. I think I hear the "man" who has been forgiven his sins charging his soul thus—"Be humbled through looking into the pit of corruption, up from which the Lord has loved you; yet I charge you to rejoice in the sure firmness of the rock of justification upon which his grace has placed you. Look at the pit frequently and with increasing interest and attention, yet remember, to the glory of your God, that the man who stands where grace has given you to stand is blessed now and for evermore, since it is written of him that the Lord will not impute his sins unto him."

Bunyan's advice on this very thing is so excellent that I feel that I must pass it on. "Think not that to live always on Christ for justification is a low and beggarly thing—a staying at the foundation. For, let me tell you, depart from a sense of the meritorious means of your justification before God, and you will quickly grow light, and frothy, and vain; you will be subject to errors and delusions, for this is not to 'hold the head' from which nourishment is administered. Why not live upon Christ alway; and especially as He standeth the Mediator between God and the soul, defending thee with the merit of his blood, and covering thee with his infinite righteousness from the wrath of God and the curse of the law? Can there be any greater comfort ministered to thee than to know that thy person stands just before God; just, and justified from all things that would otherwise swallow thee up? Is peace with God and assurance of heaven of so little respect with thee that thou slightest the very foundation thereof, even faith in the blood and righteousness of Christ?"

And so we leave the blessed man eating and drinking the food which only a justified man can enjoy. "Assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, perseverance unto the end." Without doubt there are further blessings, but what they shall be like we cannot tell. This we know, however, they must be wonderful since the heart that plans them is the same as withheld not the Son of his bosom from the imputation of our sin to Him. Having found sin where He himself placed it, on his Son, he dealt with it so thoroughly that though the sins of his people may be sought

after they shall not be found. The same heart placed the righteousness of his Beloved under our names, and eternally having that God-honouring imputation before his eye and under our names he under no circumstances will impute sin to us. As legal barriers our sins have no longer any existence. Well may the whole Church exclaim—"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever because he delighteth in mercy. He will turn again; he will have compassion upon us; he will subdue our iniquities, and thou shalt cast all their sins into the depths of the sea."—*Pennel*.

The Grievous Consequences of the Loss of Spiritual Comfort.

By JOHN COLQUHOUN, D.D., Minister of the Gospel, Leith.

By withholding spiritual consolation from the soul of any of His people, the Lord, in proportion as He doth it, is represented in the Scriptures as *forsaking* or deserting them. His forsaking of them, in respect of comforting influences, either in a less or greater degree is the same as His withdrawing of the sensible influences and tokens of His special favour from their souls; or, as it is often expressed in the Scripture, His *hiding of His face* from them. When He so forsaketh them, or so hideth the light of His gracious countenance from them, as to suspend, in any measure, His influences of comfort from their souls; they lose, in the same measure, that consoling sense of His special favour and love to them, which hitherto they usually enjoyed. The meaning of God's hiding of His face from believers may, in some degree, be understood from the opposite phrases, of his "causing His face to shine upon them" and His "lifting up the light of His countenance upon them." These phrases appear to carry in them an allusion to the shining forth of the *Shechinah* in the ancient Tabernacle and Temple; that is, of the glorious lustre, which dwelt in the cloud, as the visible token of Jehovah's favour to the Israelites, and of that gracious Presence with them, which He was pleased, on some solemn occasions, peculiarly to manifest. There may also be in them an allusion to the pleasant appearance of the countenance of a friend, in a superior station of life, when he converses familiarly with an inferior, whom he regards with peculiar favour. Accordingly Job, when mentioning the regard shown him by his attendants, says, "If I laughed on them, or jested with them, they believed it not, and the light of my countenance they cast not down" (Job xxix. 24); as if he had said, "They were on an occasion so agreeable to them, solicitous to do nothing that would so displease me as to make me frown on them." And when the Israelitish Church in captivity prayed to be restored to her former freedom, she said, "Cause Thy face to shine,

and we shall be saved" (Ps. lxxx. 3); that is, "Restore us to our former prosperity and thereby manifest to us Thy merey and Thy favour." On the other hand, God is said in Scripture to hide His face from His children, or not to cause His countenance to shine upon them; when, as a mark of His paternal displeasure with their evil conduct, He suspendeth for a season the wonted influences and tokens of His favour from their souls. Such forsaking, therefore, or suspension of spiritual comfort, though sometimes intended as a *trial of their graces*, yet is oftener designed by their heavenly Father as a *grievous chastisement for their sins*.

Now, the consequences of their loss of spiritual consolation are especially the following:—

1. *Trouble and sorrow of spirit* are consequences of it. "Thou didst hide Thy face," saith David, "and I was troubled" (Ps. xxx. 7). And when he was driven from the Sanctuary of Jehovah, in which the visible symbol of His favour was placed, and where the manifestations of His favour were enjoyed, the soul of that holy man was cast down and disquieted in him (Ps. xlii. 5, 6). Indeed, when a saint hath, especially by his own aggravated folly, lost the sense of his peace with God, he cannot but be troubled; and when he hath forfeited the sense of his joy in God, through the Lord Jesus Christ, he cannot but be sorrowful. "In the favour of God is *life*" (Ps. xxx. 5). When, therefore, a holy man loses his perception of that favour, "the sorrows of *death* will more or less compass him, and the pains of hell will get hold upon him: he shall find trouble and sorrow" (Ps. cxvi. 3). And the more he is insensibly upheld by sustaining and quickening influences the more troubled and grieved will he commonly be, for his loss of comforting influences. A prevailing persuasion of the favour of God in Christ, and of acceptance with Him, is the ordinary attainment of the saints in this world. "The Lord will speak peace unto His people, and to His saints" (Ps. lxxxv. 8). But when a saint forfeits the light of God's gracious countenance and of holy comfort, he ordinarily at such a time loses all sight of his evidences of grace; and when he cannot discern in himself the smallest evidence of grace, or of his being an object of Divine favour, he cannot fail to be deeply dejected and troubled in spirit. The sensible departure of a good and gracious God from the holy soul is like the departure of the soul from the body—painful and dreadful. In other losses something still remains that is comfortable: when a believer loses his earthly friends, he hath still a heavenly Friend and Father, who is unchanging in His good will to him, and to whom he may always look for comfort; but when this gracious, this matchless Friend Himself is apprehended to be lost, how perplexing, how grievous, how overwhelming is the loss! The heaviest of other losses is light, is tolerable, in comparison of this (Prov. xviii. 14). No wonder if, in such a condition, the Christian take up Jeremiah's mournful complaint, "When I would comfort myself

against sorrow, my heart is faint in me" (Jer. viii. 18). To lose the perception of the Saviour's love to him is exceedingly distressing to a holy man. As all the candles in the world cannot make it day, when the sun is set, so all the comforts in the universe cannot cheer the heart of such a man in the absence of the Sun of righteousness. A holy soul is like the flower that opens and shuts with the sun: if the Saviour shine upon it, it opens; but if He withdraw the cheering light of His countenance it closes itself and droops. It is, however, a comforter not to be forgotten; that when the Lord Jesus leaves a believing soul, He forsakes it not wholly; but always leaves something behind Him in it which makes it long for His return. Were He to desert it *wholly*, it would cease to long for Him.

2. *Piercing convictions, and frightful views*, of their innumerable sins, in their *heinousness and demerit*, usually accompany this trouble of mind. In the darkness of night fire is more easily seen at a distance than in the light of day. When a holy man has lost the light of comfort and is walking in darkness he has usually a more clear and disquieting sight of his great transgressions than when he is walking in the light of consolation. The sin of his nature and the transgressions of his life are, in their deep malignity and dreadful demerit, then set in order before his eyes. The painful recollection of them, with their manifold aggravations, is revived in his mind; and they appear more horrible in his view than ever they did before. They are brought afresh to his painful remembrance, as if they had been committed but yesterday. Being set in array before him, each of them gives to his disconsolate spirit a new and a deep wound which increases the smart of his former wounds and makes them bleed afresh. They present themselves to his troubled mind with all their aggravations as having been committed against God and Christ, against redeeming love and grace, against the law and the gospel, against mercies and judgments, against the warnings of conscience and the motions of the Holy Spirit, and against the patience and forbearance of that gracious God who hath so loved him as to give His only begotten Son to die for him. Holy Job, when in such a condition, said, "Thou writest bitter things against me, and makest me to possess the iniquities of my youth" (Job xiii. 26). And David, "My sin is ever before me. Against Thee, Thee only, have I sinned, and done this evil in Thy sight" (Ps. li. 3, 4). "Mine iniquities have taken hold upon me so that I am not able to look up: they are more than the hairs of mine head; therefore my heart faileth me" (Ps. xl. 12). Thus the backsliding believer is sent back again to Mount Sinai, where he finds the devouring flames of the fiery law flashing in his face. His convictions now are deeper, and his scorplings hotter, than perhaps they ever were before. The Lord permitteth the tremendous curse of the violated law to re-enter his conscience, and thereby He shows him the awful demerit of his innumerable offences (Rom. v. 20). Perceiving

that he hath sinned in the midst of evangelical light, of frequent checks of conscience, of manifold mercies, enjoyments, enlargements, and experiences, he begins, it may be, to dread that he may have committed even the unpardonable sin. A sense of the horrible malignity and dreadful demerit of his transgressions strikes a deep impression on his soul and makes his heart to tremble. His conscience upbraids him with his criminal folly, and his base ingratitude in sinning against his gracious God and Saviour. Hence, cutting reflections, self-condemning and galling thoughts often disquiet his mind (Ps. lxxiii. 21, 22). He can now think almost of nothing, but the awful majesty, sovereignty, holiness, justice, and vengeance of the Lord. "He remembers God and is troubled" (Ps. lxxvii. 3). His spirit is troubled, yea, overwhelmed, when he reflects that he hath provoked the just, the omnipotent, the great and terrible God to appear as an enemy against him. Or, if he thinks at all of the *mercy* of God, he will be disposed to argue thus: "Surely, if my transgressions had not been peculiarly heinous, or if I had so much as a single spark of grace in me, an infinitely merciful God would not have thus forsaken me." Ah! sin, committed against the high and holy Majesty of heaven, is a strange, a horrible thing! If the Lord should, at once, discover *fully* to the exercised Christian all the hideousness of this infernal monster, the discovery would be utterly intolerable to him.

(To be continued.)

On Some Blemishes in Christian Characters.

By REV. JOHN NEWTON.

*Whatsoever things are lovely, whatsoever things are of good report—
think on these things* (Phil. iv. 8).

DEAR SIR,

The precept which I have chosen for my motto is applicable to many particulars, which are but seldom and occasionally mentioned from the pulpit. There are improprieties of conduct which, though usually considered as foibles that hardly deserve a severe censure, are properly sinful; for though some of them may not seem to violate any express command of Scripture, yet they are contrary to that accuracy and circumspection which become our profession. A Christian, by the tenor of his high calling, is bound to avoid even the appearance of evil; and his deportment should not only be upright as to his leading principles, but amiable and engaging, and as free as possible from every inconsistency and blemish. The characters of some valuable persons are clouded; and the influence they might otherwise have, greatly counteracted by comparatively small faults; yet faults they certainly are, and it would be well if they could be made so sensible of them, and of their ill

effects, as that they might earnestly watch, and strive, and pray against them. I know not how to explain myself better than by attempting the outlines of a few portraits, to each of which I apprehend some strong resemblances may be found in real life. I do not wish to set my readers to work to find out such resemblances among their neighbours, but would advise them to examine carefully, whether they cannot, in one or other of them, discover some traces of their own features; and though I speak of men only, counterparts to the several characters may doubtless be found here and there among the women, for the imperfections and evil of the fallen are equally entailed upon both sexes.

AUSTERUS is a solid and exemplary Christian. He has a deep, extensive, and experimental knowledge of divine things. Inflexibly and invariably true to his principles, he stems with a noble singularity the torrent of the world, and can neither be bribed nor intimidated from the path of duty. He is a rough diamond of great intrinsic value, and would sparkle with a distinguished lustre, if he were more polished, but though the word of God is his daily study, and he prizes the precepts, as well as the promises, more than thousands of gold and silver, there is one precept he seems to have overlooked; I mean that of the apostle, BE COURTEOUS. Instead of that gentleness and condescension which will always be expected from a professed follower of the meek and lowly Jesus, there is a harshness in his manner which makes him more admired than beloved; and they who truly love him often feel more constraint than pleasure when in his company. His intimate friends are satisfied that he is no stranger to true humility of heart, but these are few. By others he is thought proud, dogmatic, and self-important; nor can this prejudice against him be easily removed until he can lay aside that cynical air which he has unhappily contracted.

HUMANUS is generous and benevolent. His feelings are lively and his expressions of them strong. No one is more distant from sordid views or less influenced by a selfish spirit. His heart burns with love to Jesus and he is ready to receive with open arms all who love his Saviour. Yet with an upright and friendly spirit, which entitles him to the love and esteem of all who know him, he has not everything we would wish in a friend. In some respects, though not in the most criminal sense, he bridles not his tongue. Should you, without witness or writing, entrust him with untold gold, you would run no risk of loss; but if you entrust him with a secret, you thereby put it in the possession of the public. Not that he would wilfully betray you, but it is his infirmity. He knows not how to keep a secret; it escapes from him before he is aware. So likewise as to matters of fact: in things which are of great importance, and where he is sufficiently informed, no man has a stricter regard to truth; but in the smaller concerns of common life, whether it be from credulity or from a strange

and blameable inadvertence, he frequently grieves and surprises those who know his real character by saying **THE THING THAT IS NOT.**

Thus they to whom he opens his very heart dare not make him returns of equal confidence; and they who in some cases would venture their lives upon his word, in others are afraid of telling a story after him. How lamentable are such blemishes in such a person!

PRUDENS, though not of a generous natural temper, is a partaker of that grace which opens the heart and inspires a disposition to love and to good works. He bestows not his alms to be seen of men; but they who have the best opportunities of knowing what he does for the relief of others, and of comparing it with his ability, can acquit him in good measure of the charge which another part of his conduct exposes him to. For Prudens is a great economist; and though he would not willingly wrong or injure any person, yet the meannesses to which he will submit either to save or gain a penny in what he accounts an honest way, are a great discredit to his profession. He is punctual in fulfilling his engagements, but exceedingly hard, strict, and suspicious in making his bargains. And in his dress, and every article of his personal concerns, he is content to be so much below the station in which the providence of God has placed him, that to those who are not acquainted with his private benefactions to the poor, he appears to be under the hateful character of a miser, and to be governed by that love of money which the Scripture declares to be the root of all evil and inconsistent with the true love of God and of the saints.

VOLATILIS is sufficiently exact in performing his promises in such instances as he thinks of real importance. If he bids a person depend upon his assistance, he will not disappoint his expectations. Perhaps he is equally sincere in all his promises at the time of making them; but for want of method in the management of his affairs he is always in a hurry, always too late, and has always some engagement upon his hands with which it is impossible he can comply: yet he goes on in this way exposing himself and others to continual disappointments. He accepts, without a thought, proposals which are incompatible with each other, and will perhaps undertake to be at two or three different and distant places at the same hour. This has been so long his practice that nobody now expects him till they see him. In other respects he is a good sort of man, but this want of punctuality, which runs through his whole deportment, puts everything out of course in which he is concerned, abroad and at home. Volatilis excuses himself as well as he can, and chiefly by alleging that the things in which he fails are of no great consequence. But he would do well to remember that truth is a sacred thing and ought not to be violated in the smallest matters without an unforeseen and unavoidable prevention. Such a trifling turn of spirit lessens the weight of a person's character, though he makes no pretensions to religion, and is a still greater blemish in a professor.

CESSATOR is not chargeable with being buried in the cares and business of the present life to the neglect of the one thing needful; but he greatly neglects the duties of his station. Had he been sent into the world only to read, pray, hear sermons, and join in religious conversation, he might pass for an eminent Christian. But though it is to be hoped that his abounding in these exercises springs from a heart attachment to divine things, his conduct evidences that his judgment is weak, and his views of his Christian calling are very narrow and defective. He does not consider that waiting upon God in the public and private ordinances is designed, not to excuse us from the discharge of the duties of civil life, but to instruct, strengthen, and qualify us for their performance. His affairs are in disorder, and his family and connections are likely to suffer by his indolence. He thanks God that he is not worldly-minded; but he is an idle and unfaithful member of society, and causes the way of truth to be evil spoken of. Of such the apostle has determined that "if any man will not work, neither should he eat."

CURIOSUS is upright and unblamable in his general deportment, and no stranger to the experience of a true Christian. His conversation upon these subjects is often satisfactory and edifying. He would be a much more agreeable companion were it not for an impertinent desire of knowing everybody's business, and the grounds of every hint that is occasionally dropped in discourse where he is present. This puts him upon asking a multiplicity of needless and improper questions, and obliges those who know him to be continually upon their guard and to treat him with reserve. He catechises even strangers, and is unwilling to part with them till he is punctually informed of all their connections, employments, and designs. For this idle curiosity he is marked and avoided as a busybody; and they who have the best opinion of him cannot but wonder that a man who appears to have so many better things to employ his thoughts, should find leisure to amuse himself with what does not at all concern him. Were it not for the rules of civility, he would be affronted every day: and if he would attend to the cold and evasive answers he receives to his inquiries, or even to the looks with which they are accompanied, he might learn that, though he means no harm, he appears to a great disadvantage, and that this prying disposition is very displeasing.

QUERULUS wastes much of his precious time in declaiming against the management of public affairs; though he has neither access to the springs which move the wheels of government, nor influence either to accelerate or retard their motions. Our national concerns are no more affected by the remonstrances of Querulus than the heavenly bodies are by the disputes of astronomers. While the newspapers are the chief sources of his intelligence, and his situation precludes him from being a competent judge either of matters of fact or matters of right, why should Querulus trouble himself with politics? This would be a

weakness, if we consider him only as a member of society; but if we consider him as a Christian, it is worse than weakness: it is a sinful conformity to the men of the world, who look no farther than to second causes, and forget that the LORD REIGNS. If a Christian be placed in a public sphere of action, he should undoubtedly be faithful to his calling and endeavour by all lawful methods to transmit our privileges to posterity; but it would be better for Querulus to let the dead bury the dead. There are people enough to make a noise about political matters, who know not how to employ their time to better purpose. Our Lord's kingdom is not of this world; and most of his people may do their country much more essential service by pleading for it in prayer than by finding fault with things which they have no power to alter. If Querulus had opportunity of spending a few months under some of the governments upon the Continent (I may indeed say under any of them) he would probably bring home with him a more grateful sense of the Lord's goodness to him in appointing his lot in Britain. As it is, his zeal is not only unprofitable to others, but hurtful to himself. It embitters his spirit, it diverts his thoughts from things of greater importance, and prevents him from feeling the value of those blessings, civil and religious, which he actually possesses: and could he (as he wishes) prevail on many to act in the same spirit, the governing powers might be irritated to take every opportunity of abridging that religious liberty which we are favoured with above all the nations upon earth. Let me remind Querulus that the hour is approaching when many things, which at present too much engross his thoughts and inflame his passions, will appear as foreign to him as what is now transacting among the Tartars or Chinese.

Other improprieties of conduct, which lessen the influence and spot the profession of some who wish well to the cause of Christ, might be enumerated, but these may suffice for a specimen.

The late Alexander MacKay, Missionary, Staffin, Skye —An Appreciation.

By the REV. JAMES MACLEOD, Greenock.

THE writer met Mr. MacKay 45 years ago in the Island of Raasay, and from the first day to our last meeting in the month of August last year, we were on the most friendly terms and enjoyed christian fellowship which was of inestimable value during the distressing times through which our Church, its Courts and its loyal people had to pass owing to the vacillation of ministers, elders and members who disturbed its harmony and peace, in Dornoch, Inverness and Glasgow, which were activities calculated to destroy the testimony raised in defence of the

Truth of God in May, 1893. It is quite possible that most of the followers in these episodes were as ignorant of the true facts as they were bold in defence and support of their misguided "he-goats."

Mr. MacKay was a man who could be relied upon. He was naturally intelligent, well read in Church History, Puritan Theology, the Confession of Faith, and above all he was a humble student of his Bible till his last day in the world. Few in his generation knew his Bible better than Alex. MacKay. He was wholly dependent on the Holy Spirit to lead him into the truth as it is in Jesus. He detested irreverent speculation and fanciful interpretations of the Word of God, discerning them to be of the flesh and not of the Spirit of God. He had the most extraordinary insight into the depravity of human nature with which we ever met! This man was taught of God. "Behold, I am vile: what shall I answer Thee? I will lay my hand upon my mouth." Many an hour this poor sinner spent on his knees, pleading for his own soul and the souls of others—far and near. In public his manner of approaching the Most High God, through Jesus Christ, was by confession of sin as fallen in Adam, and of actual transgression together with the unholiness of his nature and always ending by seeking, like a poor beggar asking for alms, for cleansing in the blood of Christ. "He will regard the prayer of the destitute, and not despise their prayer" (Ps. cii. 17). He was not like the religious men who pray as if they were pure and holy without sin, and ready to praise God for how "good" they are, and "thank thee that I have no consciousness of my fallen nature and depravity." If such hypocrites will not know and understand their lostness as fallen in Adam and transgressors of God's most holy Law, they will lie down in sorrow and eternal death where there is no remedy. There is an eternal realisation of sin in Hell, but it is too late. Mr. MacKay was an eminent man of prayer—solemn, sincere, earnest and humble. Our discerning people had confidence in this man as a true and faithful witness of Jesus Christ. Our Staffin congregation looked to him as a father among them. This was true of others also outside of our own people. The whole parish respected him as a man who walked according to his profession of the Gospel. He fearlessly and constantly exposed sin in the actions of the people. Dancing, drinking, swearing, taking the name of God in vain, Sabbath desecration, immorality, theft, adultery, obscene literature, painting the face, immodest attire were all duly, cautiously but sternly rebuked; and the consequence of moulding the body or mind according to the manner of the world leading down to a lost eternity was faithfully pointed out. His solemn warnings were often resented by the graceless and frivolous, but, in their conscience, they knew very well that his whole aim was their eternal good. "A faithful witness will not lie; but a false witness will utter lies" (Prov. xiv. 5). It was but natural that he would make bitter and vicious enemies. He was telling me that on one occasion a certain "gentleman" gave him a lift in his car. The "gentleman" asked our friend how far

was he going? "To Staffin," was the reply. "Do you know of a man MacKay there—a lay preacher, who denounces old Highland songs, dancing and piping?" "I am the man you mean." "If I had known that you were 'that man' you would not get inside my ear!" Mr. MacKay told the "gentleman," "If that is the nature of your kindness, stop your ear and I will be out of it." The Devil has strong and powerful advocates for his service, clever, subtle and bold; men who will not hesitate to speak for their father the devil and who will write volumes in defence of Satan and his wicked work. If they can smear it over with religious sentiment the bait is sweeter and the poison will go deeper and be more deadly in its effects. Mr. MacKay understood the subtlety of Satan in this branch of his machinations and believed that it was his duty, before God and his fellow-men, to expose and rebuke the unprofitable works of darkness. As he saw the bright light of the Gospel disappearing by the removal of God's people and the dark night of superstition, idolatry and the resurrection of the evil customs of ancient days, advancing, he witnessed against it as long as he was able to stand before the people. May the Lord in His infinite mercy bless to our people in Staffin the many faithful and solemn warnings they heard from their beloved catechist, Alexander MacKay. He was (according to his means) good to the poor, the needy, the orphan and the sick. In the house of mourning his presence was a tower of strength to the bereaved and sorrowing. The people knew that his feeling and sympathy toward them was sincere. They went to him in their troubles and found his wise and cautious advice and counsel of the greatest help to them whether at home, in the city, or on the high seas. No wonder the people respected this man of God! He visited them in their homes, where he read the Word of God with them and prayed, taking such opportunity as the occasion would offer and circumstances would allow, to ask them about their soul's salvation, life, walk and general conduct. His catechising methods were the scriptural practice of the old Puritans of England and of the godly ministers of Christ in Scotland. He did the work of a faithful pastor in the congregation though not ordained to administer the ordinances of Baptism and the Lord's Supper. Very few ministers in this generation worked so conscientiously among his people as our missionary in Staffin. He mourned bitterly in secret how few showed by their fruit according to the gospel that they were "born again," although no doubt quite a few of the young men of his congregation would be applauded as eminent elders if in other denominations. Mr. MacKay believed that lost man must be born again before he can see the kingdom of heaven. In his doctrines Mr. MacKay was strictly Calvinistic. The Arminian he knew and kept that sweet-mouthed hypocrite at a distance. In this respect his theology was the Confession of Faith in all its sections, with the Larger and Shorter Catechisms. He made a close study of the declensions of the Protestant Churches in this and other lands. He understood the cause, need,

and reasons for the separate position of the Free Presbyterian Church as few did. He read carefully into the history that caused the separation from the Declaratory Act Free Church and never changed his position. He continued to the end to warn and exhort the young to adhere faithfully to the testimony raised in May, 1893. If any of the young depart from their Church for carnal and worldly reasons, the blame will be on their own consciences and souls.

At the "fellowship meetings" he was not a long speaker. He was brief and to the point. His marks of grace were those of Paul to the Galatians and to the Ephesians, while his exhortations were those addressed to Timothy and Titus. If those who professed to be born again did not come up to this Divine rule and Christian standard, he could not recognise them as the children of God. A favourite remark of his was a quotation from an old Divine: "Faith is the emptiness of the soul coming to the fulness of Christ."

The Word of God was the constant rule of his own daily life. Let us assure the reader that he was not a narrow-minded bigot (as sincere and humble Free Presbyterians are often designated by bold religious libertines) but a man with a world-wide outlook, interested in the Cause of Christ in Spain, Russia and China as well as Britain. His interest in our Missions in Africa, Canada, Australia, New Zealand, London and Scotland never wavered until his earthly tabernacle was dissolved. Our South African Mission lost a true friend at a Throne of Grace in the passing away of Mr. MacKay! Such men when they pass out of the world are a great loss not only to their own community and nation but to the whole generation. The world knows them not and cannot estimate their worth and value. But Satan knows them, and as soon as they are removed the works of darkness reappear. Evil spirits, false religion, dancing, immorality, the vain song (the concert hall crowded and the prayer-meeting deserted) begin to show their heads. The Bible is neglected, the Lord's Day desecrated and the owls of the night begin screeching at their loudest in open defiance against God, His Law and righteousness! It sometimes happens that at some of these affairs the 23rd is sung to add sin to sin and to crown their blasphemy with a religious sop. Our late missionary, Alexander MacKay, continued to protest against this work of Satan to the end of his day. His hearers were not left in doubt as to where he stood, Whom he served, Who was his Master, and that if sinners did not repent everlasting death would be their portion. We mourn the loss of such excellent Christians. The Free Presbyterian Church was eminently blessed with such humble, sincere and witnessing lay-preachers from the time Rev. D. MacFarlane protested and separated from the Free Church. Alexander MacKay can be truly added to that galaxy of laymen who stood by the servant of God in defence of His Word in May, 1893. We conclude with the words of the Psalmist: "Precious in the sight of the Lord is the death of His saints" (Ps. cxvi. 15).

The late Mr. Angus MacLeod, Deacon, North Tolsta.

It is with deep regret that we from time to time record the passing on of the Lord's people. Our sorrow is very often aggravated by the fact that the place of the departed one is left empty. May the Lord give us to hear in the removal of his own not merely the solemn call of death but a distinct call to prayer for Zion.

The Lord begins a work of grace in every elect soul. In this connection, although there are great diversities of experience ranging from years of bondage and earnest seeking to the almost momentary trembling and immediate relief, the issue in each is the same. This worthy man's experience belongs to the former category.

Apparently he had been seeking the Lord for years before he realised any comforting liberty of soul. As early as the 1914-1918 war he appears to have had solemnising impressions regarding the awful doom of a Christless soul. On one occasion during that war he found himself locked in the magazine of a battleship. As he thought of the extreme danger and futility of his position there, should anything happen, another even more terrifying and paralysing thought entered his mind. He saw a faint but soul-haunting vision of a lost soul shut up to all eternity. Evidently, that experience so played upon his mind that he began then to seek the Lord in earnest. It was not, however, until after a lapse of many years that Angus found the salvation which he so ardently desired.

In the interval a very striking incident occurred. Our worthy friend heard that the Rev. Neil Cameron, one of the gracious and faithful fathers of our Church, was to assist at Stornoway communion. He decided to hear him preach, thinking surely, as he himself related it, that he would be converted by that great preacher and man of God. In this the worthy man was bitterly disappointed. He heard the preacher of his day, but remained in bondage. However, on the Sabbath evening at the prayer-meeting a well-known missionary from Ness, the late Malcolm MacLeod, stood up and made a few remarks to this effect: "You are here to-night who have come expressly to hear Mr. Cameron thinking thus to be saved, but you are going home without Christ." His words exactly expressed the expectation and experience of Angus on that occasion. How wonderful does the Lord make provision for His own at every stage of their experience.

That was indeed a token for good, but it did not altogether relieve his mind. Some time afterwards he went to Breaslete communion, and there he found his Saviour while reading the truth. The passage which gave him light and liberty was, "He that spared not His own Son but delivered Him up for us all, how shall he not with Him freely give us all things?" (Romans viii. 32).

Despite such tokens of the Divine care and favour, he did not find strength to witness publicly until March, 1937. A few years later he was elected a deacon in the congregation and graciously held that office until his death in November, 1953.

It was a real pleasure to visit him on his death-bed. A saving interest in the Saviour and the prosperity of His cause upon earth were his only themes. Although he suffered much, he was slow to complain. The trouble which brought about his end was of a very trying nature and greatly impaired not only his physical frame but his mental powers as well.

I would say that there were four things which stood out in his Christian life. He was a lover of good men, one of the qualifications required for any holding office in the Church, and was given to hospitality as many of our ministers and others can well attest. Of his love to the house of God nobody could be in doubt. Even in his declining years he went far beyond his strength to be in the "Means of Grace." Last but not least, he ruled his family well, and thus adorned the doctrine of his Saviour.

To his sorrowing widow and family we extend our heartfelt sympathy, and in commending them to God and the word of His Grace we plead with expectation the prayer—

"Instead of those, thy fathers dear,
Thy children thou mayest take;
And in all places of the earth
Them noble princes make" (Ps. xlv.).

—F. Macdonald.

Dioghlum

BHO'N URR. ALASDAIR MACCOLLA.

Air an aobhar sin, tha e mar an ceudna comasach air an dream a thig a dh'ionnsuidh Dhé trid-san a thearnadh gu h-iomlan, do bhrìgh gu bheil e beò gu sìorruidh gu eadar-ghuidhe a dheanamh air an son (Eabh. vii. 25).

I. Feòraichidh sinn cò ann a tha uile-fhreagarrachd agus a chumhachd gu tearnadh a' co-sheasamh. II. Mhuinntir a tha e tearnadh agus einnteachd agus mairreannachd an slàinte.

I. Tha e soilleir bho'n fhocal a tha'n t-abstol a cleachdadh an toiseach na h-carrainn gu'n robh aige na bheachd na thubhairt e mu thràth 's an litir so mu àrd-cheannas sagartachd Chrìosd. 1. Cha'n eil uile-fhreagarrachd agus a chumhachd gu tearnadh a co-sheasamh, a mhàin, 'n a chumhachd neo-chrìochnach mar tha cuid ag ràdh. Biodh e air a ràdh le mòr urram, tha nithean nach urrainn Dia a dheanamh.

Cha'n eil so ag éirigh bho neo-iomlanachd no neo-fhoirfeachd sam bith 'n a nàdur na 'n a bhuadhan ach bho fhoirfeachd neo-chrìochnach a nàduir agus dìongmhaltas a bhuadhan. Cha'n urrainn dha sin a dheanamh a tha an aghaidh naomhachd a nàduir agus a chliù, urram a riaghlaidh, agus glòir a bhuadhan. Air an aobhar sin cha b'uirrainn da tearnadh le uile-chumhachd a mhàin, dh'easbhuidh a cheartas a bhi air a riarachadh. Feumaidh réite bhi cadar buadhan Dhé ann an deilbh, ann an coimhlionadh, agus ann an co-chur innleachd iongantach na slàinte. Cha ghabh mi-chòrdadh, no aimhreite no neo-fhreagarrachd a bhi cadar buadhan Dhé. Tha gach aon de na buadhan glòrmhor ann an cleachdadh, a gabhail tlachd ann am foillseachadh moladh agus glòir a chéile. "Tha tròcair agus firinn air comhlachadh a chéile: tha ceartas agus sìth air pogadh a chéile." Tha cuid eile mar gu'm bi am beachd nach eil buadh eile ann an Dia ach tròcair—agus gu'n amharus, tha e nì's neo-chrìochnaiche tròcaireach na smuaintich iad riamh, no nì's urrainn dhaibh gu bràth a thuigsinn—Mur biodh, bha ar cuibhrionn bho chionn fhada anns an ionad anns am bheil gul agus caoidh agus giosgan fhiacal. Cho tric agus a chluinneas sinn sluagh a toirt mar am bonn tearnaidh—O tha Dia trocaireach agus tha sinn an dòchas gu'm bi e tròcaireach ruinne. Tha dòchas aig cuid eile nach mill e obair a laimh; agus their cuid eile, gu h-aimideach, ni sinn nì's urrainn duinn, agus cha bhi an còrr air iarraidh òirrn. B'e obair gun chrìoch a dhol thairis air na h-uile grainne gainmhiech a tha anns a' bhunait air am bheil iad a togail tigh tigh breòite a thuiteas ann an latha an dearbhaidh. Tha sinn ag ràdh, mar sin, gu'm bheil uile-fhreagarrachd gu tearnadh a co-sheasamh, anns a chéus àite, ann an aonachd a Phearsa. Is Dia agus is duine e ann an aon Phearsa. B'éiginn so a bhi. Bha eas-urram air a chur air an lagh naomh—oilbheum air ceartas—Dia dìombach. B'e an duine, air a bhrosnachadh leis an ard-dheamhain, a chionntaich. Is ann air an talamh a chionntaich e. Bha peacadh air a dheanamh an aghaidh Bith neo-chrìochnach 'n a fhoirfeachd, ni a thug neo-chrìochnachd de ole agus de thoilteanas do pheacadh. Mu's biodh réite agus sìth air an aiseag, dh'fheumadh peacadh a bhi air a dhioladh agus air a chur air falbh—dh'fhéumadh réite tre iobairt a bhi deannta. Cha b'urrainn d'an duine so a dheanamh, no do ainglibh. Ach dhealbh gliocas neo-chrìochnach innleachd. Chuir gràdh neo-chrìochnach an cleachdadh i. Is e so an t-aobhar gur e Criosd an Slànuighear toradh do-rannsaichte mòr gliocas neo-chrìochnach. Féumaidh E bhi na dhuine, oir 's e duine a chuir eas-urram air an lagh, ann an nàdur duine feumaidh an lagh a bhi air àrdachadh, agus urram a bhi air a chur air. Chuir duine e féin fodh'n mhallachd, féumaidh duine a' mallachd a ghiulain. Pheacaich an duine agus tha e airidh air corruich Dhé; feumaidh duine a chorruih a ghiulain agus a sìtheachadh. Dh'easbhuidh dòrtadh fola cha'n eil maithneas peacaidh. Cha'n urrainn dà, mar Dhia, bàs fhaotainn. Is éiginn da nàdur an duine a ghabhail thuige, agus a bhi

buailteach do bhàs, eadhon bàs a chroinn-chéusaidh. Ach mar a cliì sinn gu'm b'éiginn dà a bhi na dhuinne, chi sinn gu'm b'éiginn dà a bhi na Dhia—Dia gu bhi 'n a chuideachadh 'n a fhulangasaibh, gu a naimhdean a chlaoidh agus a mhilleadh gu tur—a naimhdean, peacadh, an saoghal, Satan, an bàs, an uaigh, agus ifrinn—Dia gu fìu, airidheachd, agus éifeachd neo-chrìochnach anns gach nì, a rinn agus a dh'fhuilìn e. Bha a shamhuil' sin de àrd-shagart iomchuidh dhuinne, a bha naomh, neo-lochdach, neo-thruailidh, air a dhealachadh bho pheacaich, agus a rinneadh nìs àirde na na neamhan. Tha uile airidheachd agus éifeachd ùmhlachd agus a bhàis a teachd bho inbhe neo-chrìochnach a Phearsa. Ann an so chi sinn trì bunabhasan àiridh air ar beachd agus a tha na'm buinn chinnteach agus shàbhailt dòchais fhuor. Ann an aonadh a Phearsa mar an Dia-duine, chi sinn ar n-àrds-hagart thairis air tigh Dhe a cur an gnìomh an nì a dh'earbadh ris. Ann an nàdur na diadhaich chi sinn an altair oir air a d'thug e seachad iobairt deagh fhàile do Dhia. Ann an nàdur daonnachd naomha, chi sinn an tabhartas a chaidh a thoirt suas. Ann an so, ann an aon, tha co-aonaichte, an t-àrd-shagart, an altair, agus an iobairt.

(*R'a leantuinn.*)

Notes and Comments.

Movement Against Foreign Missionaries in India.

A report in the press recently quoted an Indian M.P., Mr. N. Chatterji, as saying that there was a feeling in India that her tolerance was being abused by men in clerical garb who carry out anti-Indian activities. Christian missionaries had, he said, undermined the loyalty of the people and made them repudiate ancient Hindu culture and civilisation. This attitude is to be expected from Hindu leaders toward the real work and influence of God's Word and the truths of the gospel of Christ Jesus. The Apostle Paul and Silas, the servants of the Lord, while showing the way of salvation to dark heathens in Philippi, experienced bitter opposition and suffered imprisonment. And so it is also reported that a movement in India is on foot to combat what is called "the menace of foreign missionaries." This Indian organisation, called the Hindu Mahasabha, are sending 73 volunteers to combat the work of the missionaries who are trying to raise the level of the untouchables. Whatever the details are on the Christian side and Hindu side, it appears that in varied parts of the pagan world the powers of darkness are arising to prevent the light of God's Word penetrating into the dark places of the earth. Satan, the oppressor of many millions by means of paganism and idolatry and superstition, seems to be stirring up his slaves against the light of Christianity. The terror activities of Mau Mau in Kenya are directed against Christian missions as against other objects. In Ceylon leaders of paganism

there are importing from America thousands of rationalistic pamphlets which blaspheme God, the Bible and Christianity as propaganda against Christian activities. But the Lord Jesus, in His time, will bruise Satan under His feet in all parts of the world.

T.V. and Crime in the U.S.A.

An American correspondent in the *Daily Express* quotes the American National Association for Better Radio and Television as reporting that "Murder, torture, sadism, morbid suspense, and fear and tension are saturating children's minds and senses to a degree never before experienced by any generation. TV more than any other medium is responsible for a deluge of crime." This is an appalling statement and indictment against those responsible, who seem to be entirely bereft of any moral sense in relation to influencing the impressionable minds and emotions of the rising generation. It is beyond our comprehension that the "powers that be" in U.S.A. and in our own nation seem to be completely oblivious to the damage done to mind and character by entertainment of such a devilish nature. The cinema has been doing this evil work in this country, and there is no guarantee that Television here also will not follow the pernicious ways of T.V. in America. What guilt before God, the Judge of all, lies upon those who thus flood the minds of the young with such infamous entertainment!

Public Idolatry in South Uist.

On the 30th July last, it was made known that a 24ft. statue of the Virgin Mary and the child Jesus in her arms, weighing about 50 tons and costing about £6,000, is to be erected at Rhueval Hill, on the Atlantic side of the island of South Uist, on the West Coast of Scotland. It is to be one of the largest statues in Europe and will be a landmark. It is to be known as "Our Lady of the Isles." We know that the people of South Uist are predominantly Roman Catholic as to religion; but those hundreds and thousands of Protestants who almost entirely predominate in North Uist, Harris, Lewis and the Isles of Skye will certainly repudiate the title of this idol, and abhor the erection of it in the area of the Scottish Outer Isles. We can visualise the heathen idolatry of Ephesus being openly established and practised in South Uist. In Ephesus they cried, "Great is Diana of the Ephesians." And in South Uist they will be taught and encouraged to say, "Great is the Lady of the Isles." What darkness of mind, what delusion, what bewitchment characterises poor slaves of the Vatican! £6,000 to put up an idol which can neither see, hear, speak nor walk, and which will be erected from sinful and senseless adoration of the Virgin Mary. Better far that all this money would be diverted to the improvement of roads than exposing the people of South Uist to the anger of the righteous God of heaven for blatant idolatry. And what a lie and a fraud are these spurious and imaginary attempts on

canvas and in stone to compose the likeness of the child Jesus and Mary! A photograph of the model of this statue appeared in the press. The Lord Jesus Christ, the alone saviour of sinners, so fully set forth in the Scriptures, is alas! not sufficient for poor lost sinners in South Uist. May the time soon come when all such idols will be utterly abolished by the light and power of the blessed Gospel of Christ Jesus.

Royal Support for Roman Catholic Cathedral.

In the last issue of our Magazine we wrote a brief *Note and Comment* on the deplorable fact that Her Majesty the Queen and the Duke of Edinburgh had given a donation to the rebuilding of the R.C. Cathedral, Southwark. This note was written on the basis of the first, very brief press announcement regarding the matter. Since then the matter has been given a good deal of publicity. We take the liberty of publishing the following information on the subject from "Notes and Events of the Week" in *The English Churchman*, of 23rd July, 1954, as we agree wholeheartedly with the strong Protestant sentiments expressed therein:—

A letter from the Duke of Norfolk, published in *The Times* on Monday, made an appeal for funds towards rebuilding St. George's Cathedral, Southwark. "We seek to secure the support of all lovers of Gothic architecture, irrespective of creed," wrote the noble lord. But there was not one word in the letter to suggest that it was a Roman Catholic building for which he was appealing. Neither did the caption to the picture published on the next page of *The Times* give that information. We consider it grossly unfair that the public should not be given the full facts. For it is not merely Gothic architecture for which support is being asked. The Roman Catholic cathedral is being restored, naturally, as a centre from which to propagate Roman Catholicism in a Protestant country.

There is, as our correspondence shows, considerable concern in the country that Her Majesty the Queen is reported to have contributed to the rebuilding of this Roman Catholic cathedral. Roman Catholic spokesmen are, of course, making a good deal of the matter and non-Romanists are being obliged to take notice of it. On behalf of the Council of the Protestant Truth Society, Mr. J. A. Kensit, secretary, has addressed a letter to the Queen in the course of which he says:—

"With all dutiful loyalty, the Council of the Protestant Truth Society desires to make representation to your Majesty that statements are being issued by the authorities of the Roman Catholic Cathedral at Southwark which are causing some disturbance in the minds of large numbers of people whom this Society represents, that for the first time since the Reformation the occupant of the Throne has made a substantial donation towards the rebuilding of a Roman Catholic Cathedral. In the press it is stated that the gift was most generous.

"It is felt by the British people that such a gift is not consistent with the oaths taken by your Majesty under our Constitution. We feel that this is a matter upon which you may not have reflected, for the Crown can only claim to be secure when the Protestant oaths are fully adhered to, namely: (1) The accession declaration made in the House of Lords on November 5, 1952, that 'I am a faithful Protestant'; (2) That uttered at the Court of St. James on the 8th day of February, 1952, in the presence of the Privy Council with its pledge to 'inviolably maintain and preserve the Settlement of the true Protestant Religion as established by the laws made in Scotland'; and (3) The Coronation Oath made in Westminster Abbey on June 2, 1953, 'to maintain in the United Kingdom the Protestant Reformed Religion established by law.'

"These oaths are for the guardianship of our Protestant faith and liberties, to which the Church of Rome maintains an undying enmity, and her actions of intolerance in Colombia, Spain, and other countries to-day establish that she is unchanging in her spirit.

"While this country rightly gives the fullest possible freedom to Roman Catholics to worship as they wish, it is not for us who are 'faithful Protestants' to aid Rome's efforts to strengthen her foothold in this Realm."

The Private Secretary to Her Majesty has acknowledged this letter and has referred it to the Home Secretary.

Church Notes.

Communions.

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

third, Applecross; fourth, Greenock, Lochinver; and fifth, 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.

African Mission School Equipment.

The following is an extract from a letter from Rev. Jas. Fraser to Rev. W. Grant received since Synod met:—

"We are indeed deeply grateful to yourself, to the donors, and to those who helped to pack and despatch such a valuable box of equipment. It is without doubt the finest lot of school and mission requisites which we have had so far from overseas. Every single article is of value. We are very glad to get so many English Bibles and copies of the *Pilgrim's Progress*. Those will be put into the hands of our students in the Teacher Training Centre, and there are enough, not only for this year's class, but for the new students whom we expect (D.V.) next year. May the blessing of the Holy Spirit follow the study of these precious books. The exercise books, foolscap, pencils and rubbers are an exceptionally fine lot and will help considerably to reduce the cost of equipping our schools.

"Please convey to Mr. Paton my warmest thanks for the generous share contributed by the Grant Educational Company. The Trinitarian Bible Society have also contributed most handsomely, and we are much indebted to them."

Protest to the Queen from Western Presbytery.

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

The Western Presbytery of the Free Presbyterian Church of Scotland, convened at Kyle of Lochalsh, Ross-shire, on the 27th day of July, 1954, having learned with deep sorrow that Your Majesty, in response to an Appeal by the Duke of Norfolk, the Premier Duke of England, has contributed what is reported to be a substantial sum to the rebuilding of St. George's Roman Catholic Cathedral, Southwark, do hereby enter our solemn and emphatic Protest against such conduct on the part of our beloved Sovereign. The Protestant Constitution of this Realm, by which Your Majesty's Throne is established, recognises none to be higher in Britain than Your Majesty, whereas the known intrigues of the Papacy in this land, and in less favoured countries, show that the policy and dogmas of the Roman Catholic Church is to subject the Sovereign to the Pope. It is in order to advance this policy and disseminate these dogmas that St. George's Cathedral, Southwark,

is being rebuilt, and the countenance which Your Majesty has given to this work occasions real concern to Your Majesty's loyal Protestant subjects.

With all dutiful loyalty we would point out that this action is inconsistent with the various Declarations made by Your Majesty prior to, and at Your Majesty's Coronation, and contrary to the Bill of Rights which forbids Royalty in this country having intercourse with the See of Rome.

On behalf of the Western Presbytery of the Free Presbyterian Church of Scotland.—JOHN COLQUHOUN, *Clerk*.

Day of Humiliation and Prayer.

The Synod, at its meeting in May last, resolved:—That a Day of Humiliation and Prayer for the low state of religion in the nation be observed throughout the congregations of the Church either on Wednesday, 22nd, or Thursday, 23rd September, as convenient.—ROBERT R. SINCLAIR, *Clerk of Synod*.

Acknowledgment of Donations.

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

Sustentation Fund.—Passer-by, Ross-shire, £5; In Loving Memory of Two Beloved Sisters, 15/-; Mr. R. H. C., Glencairn St., Stevenston, £1 10/-.

Home Mission Fund.—Mr. H. M., Craig Dunain Hospital, Inverness, £1; A Lewis Friend, £5; Wellwisher, Harris, £5.

Dominions and Colonial Missions.—Mrs. O. B. Z., Texas, U.S.A., £1.

Jewish and Foreign Missions.—Anon., Bath, Somerset, £1; A Thank-offering from Devenport, N.Z., £9 10/-; A Friend, North Tolsta, for Bibles, £2; Mrs. O. B. Z., Texas, U.S.A., £1 6/5; Mrs. M. T. Purdie, 82 Victoria Street, Grafton, N.S.W., o/a Shangani Teachers' Training Centre, £50; Mr. H. M. C., Glencairn Street, Stevenston, £1 10/-.

Synod Proceedings Fund.—Mrs. C. M., Birnam, Dunkeld, 10/-; Mr. E. McS., Raasay, 5/-.

Magazine Free Distribution Fund.—Mrs. McK., Croft Road, Oban, £1; Mr. C. McP., Tokomaru Bay, N.Z., 6/-; Miss J. G., Fortrose, 10/-.

The following lists sent in for publication:—

Bayhead Congregation.—Mr. A. MacDonald, Treasurer, acknowledges with sincere thanks the following:—£1 from A Friend o/a Sustentation Fund, and £1 o/a Home Mission Fund, per Rev. D. MacAskill.

[Continued on page 160]

Tabular View of Sustentation Fund and Special Collections of the Free Presbyterian Church of Scotland.

FOR YEAR ENDED 31st DECEMBER, 1953.

PLACES.	MINISTERS and MISSIONARIES.	Sustentation Fund.	Home Mission Fund.	Jewish and Foreign Missions.	Aged & Infirm Ministers' and Widows' Fund.	College Fund.	Organisation Fund.	General Building Fund.	TOTALS.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
<i>Northern Presbytery—</i>									
1. Creich	Elders	54 10 0	30 15 0	17 1 0	6 11 6	6 11 9	3 19 9	5 17 1	125 6 1
2. Daviot	Elders	67 0 0	38 7 0	11 8 6	10 10 6	7 6 6	9 0 0	6 3 9	149 16 3
3. Dingwall	D. A. Macfarlane, minister	236 19 0	63 10 6	109 14 0	24 14 8	11 0 6	15 18 7	5 5 0	467 2 3
4. Dornoch	F. McLeod, minister ...	100 0 0	10 0 0	26 0 0	7 0 0	5 0 0	8 0 0	4 0 0	166 0 0
5. Farr ... ..	... ..	8 0 0	4 4 0	1 2 6	...	...	...	...	13 6 6
6. Fearn ... ..	... ..	30 0 0	6 0 0	3 0 0	1 10 0	1 10 0	1 10 0	1 10 0	45 0 0
7. Halkirk	Wm. Grant, minister ...	215 0 0	39 15 9	29 3 4	7 7 11	5 11 10	6 9 5	9 14 9	313 3 0
8. Helmsdale	Do. do.	100 0 0	10 0 0	12 0 0	3 0 0	1 0 0	2 0 0	2 0 0	130 0 0
9. Inverness	A. F. Mackay, minister ...	320 0 0	66 2 6	42 18 1	25 11 3	11 8 8	28 2 8	12 4 7	506 7 9
10. Kinlochbervie ...	A. Macdonald, missionary	55 7 0	51 15 0	30 10 0	9 0 0	5 0 0	8 5 6	6 10 0	166 7 6
11. Kilmorack	D. A. Macfarlane, minister	160 16 8	44 3 6	70 10 0	12 0 0	7 5 0	12 0 0	7 4 9	313 19 9
12. Lairg	Elders	72 18 6	22 2 10	14 4 0	5 11 1	6 3 6	6 18 11	7 9 6	135 6 4
13. Moy	R. Watt, missionary ...	67 5 10	34 17 0	22 6 6	10 8 0	9 7 6	6 6 6	8 13 0	159 4 4
14. Rogart	P. MacLeod, minister ...	60 0 0	10 0 0	10 0 0	1 10 0	2 0 0	1 5 0	1 10 0	86 5 0
15. Stratherrick ...	P. Beaton, missionary ...	85 0 0	40 0 0	14 0 0	9 0 0	8 0 0	9 0 0	6 13 3	171 13 3
16. Strathly	A. Macdonald, missionary	40 0 0	62 0 0	34 2 6	8 0 0	7 0 0	7 0 0	8 10 0	166 12 6
17. Scourie	A. Macdonald, missionary	34 0 0	47 6 0	29 8 0	10 0 0	4 16 0	6 4 3	6 8 6	138 2 9
18. Tain	A. Robertson, missionary	60 0 0	17 0 0	14 0 0	3 0 0	2 10 0	3 0 0	4 10 0	104 0 0
19. Thurso	Students	30 0 0	4 0 0	4 0 0	—	—	2 0 0	—	40 0 0
20. Wick	R. R. Sinclair, minister	160 0 0	19 14 1	16 17 9	9 18 10	7 7 4	8 10 3	8 7 3	230 15 6
		1956 14 10	621 13 2	512 6 2	164 13 9	108 18 7	145 10 10	112 11 5	3622 8 9
<i>Southern Presbytery—</i>									
21. Clydebank ... ..	... ..	—	—	—	—	—	—	—	—
22. Dumbarton	Students and Elders ...	45 0 0	5 0 0	5 0 0	—	2 0 0	2 0 0	2 0 0	61 0 0
23. Dunoon	Do. do.	—	—	—	—	—	—	—	—
24. Edinburgh	D. Campbell, minister ...	350 10 0	31 10 0	71 17 6	10 0 0	8 0 0	13 0 0	10 0 0	494 17 6
25. Fort William ...	Elders	68 15 0	21 6 5	21 15 0	—	—	—	3 6 6	115 2 11
26. Glasgow	St. Jude's Ch.	—	—	—	—	—	—	—	—
27. Vancouver	D. J. Matheson, minister	865 10 6	215 15 11	211 13 0	46 6 6	34 11 6	36 9 3	36 1 0	1446 7 8
28. Greenock ... ..	... ..	—	—	—	36 0 0	—	—	—	36 0 0
29. Kames	J. MacLeod, minister ...	170 0 0	20 0 0	14 12 0	5 0 0	3 0 0	5 0 0	5 0 0	222 12 0
30. Winnipeg	Elders	156 16 0	16 8 9	46 4 0	17 2 1	6 10 0	14 3 9	—	257 4 7
31. Oban	John Tallach, minister ...	160 0 0	23 13 6	46 1 0	—	—	—	—	46 1 0
32. London	J. P. Macqueen, minister	200 0 0	10 0 0	26 8 9	6 9 3	5 14 3	5 10 0	9 18 7	237 14 4
		2016 11 6	343 14 7	473 11 3	125 17 10	61 15 9	78 3 0	68 6 1	3168 0 0
<i>Outer Isles Presbytery—</i>									
33. Achmore ... ..	... ..	59 10 6	—	12 2 0	—	—	—	—	71 12 6
34. Bayhead	D. J. Macaskill, minister	143 6 0	44 0 6	18 9 0	5 6 0	5 4 6	8 1 6	5 13 3	280 0 9
35. Breasclete	Elders	78 5 0	23 5 0	20 0 0	4 0 0	3 10 0	3 10 0	3 0 0	136 10 0

Northern Presbytery	1956 14 10	621 13 2	512 6 2	184 13 9	108 18 7	145 10 10	112 11 5	3622 8 9
Southern Presbytery	2016 11 6	343 14 7	473 11 3	125 17 10	61 15 9	78 3 0	68 6 1	3168 0 0
Outer Isles Presbytery	2163 16 6	468 15 3	456 15 6	106 19 7	122 2 0	123 4 3	65 6 1	3506 19 2
Western Presbytery	2973 0 0	1113 6 0	631 9 0	133 1 5	123 0 4	154 8 8	138 15 2	5267 0 7
Congregational Contributions	9110 2 10	2547 9 0	2074 1 11	530 12 7	415 16 8	501 6 9	384 18 9	15564 8 6
Legacies *** ** *	250 0 0	212 10 0	332 7 11	121 13 5	—	100 0 0	—	1016 11 4
Donations *** ** *	219 4 0	84 14 6	982 13 7	201 0 0	41 13 6	178 10 4	—	1707 15 11
Interest *** ** *	6 12 8	35 0 5	37 8 11	26 0 8	41 2 5	—	3 8 2	149 13 3
From Legacy Reserve Fund	9585 19 6	2879 13 11	3426 12 4	879 6 8	498 12 7	779 17 1	388 6 11	18438 9 0
Balance at 31st December, 1952	636 4 0	2062 6 7	440 0 0	—	2223 4 10	—	—	2502 6 7
		2063 3 6		1103 17 4		1 19 3	406 5 3	6434 14 2
Sums held on Deposit Receipt not included in above	10222 3 6	4942 0 6	5929 15 10	1983 4 0	2721 17 5	781 16 4	794 12 2	27375 9 9 6224 16 6 33600 6 3

Dingwall Church Building Fund.—Mr. D. Matheson, Treasurer, thankfully acknowledges the following:—A Friend per Rev. A. MacAskill, £1; Friend, Tolsta, £1.

Dornoch Congregation.—Rev. F. MacLeod acknowledges with grateful thanks the following:—Two Friends, Raasay, £2; Friend, Tain, £1; Friend, Shieldaig, 10/-; Miss M., Glasgow, £2.

Edinburgh Manse Purchase Fund.—The Treasurer Mr. Hugh MacDougall, has much pleasure in acknowledging the following:—Mr. Donald Gunn, Manila, £50; also £50 from Mr. M. Campbell, Miami, Florida, U.S.A., per Rev. D. Campbell.

Halkirk Congregation.—Rev. Wm. Grant gratefully acknowledges £1 from “Visitor” for Trinitarian Bible Society; also £1 for same from Friend, Mildelyth.

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