

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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**Pray Ye.**

MANY precious and divine graces are given the sinner who is brought out of spiritual darkness into the saving light and liberty of the children of God, by the operations of the Holy Ghost, and in an especial manner through faith in the atoning death of the glorious Redeemer, the Lord Jesus Christ. And one of these heavenly gifts is the spirit of prayer, of which the Holy Scriptures have so much to say. The grace of believing, humble, earnest prayer is the daily and constant need of the living and exercised Christian. And we feel with some good reason, that at the outset of this another year, that we are not mistaken in seeking to emphasise the need there is now, that all who profess, in truth, the name of Christ, should secretly turn to the Throne of Grace for an abundant measure of the spirit of grace and of supplication. The God of heaven, and of grace and providence, will be enquired of by His people, to do for them and others what will be consistent with His mind and to the enrichment spiritually of precious souls and also to the furtherance of His Kingdom. Jesus taught His disciples to pray: "Thy Kingdom come," and instructed them in many like things as matter for prayer.

We need to pray *for deliverance and relief from a prayerless frame* of heart, and from sloth and neglect in this exercise. The Holy Spirit is He who alone can stir up, enliven and enlarge the hearts of holiness, to discern and feel as a weighty burden upon their spirits personally, the many and present matters that call for prayer.

Surely *troubled nations call for prayer* when we look out upon the different parts of the world where there is much strife, conflict, unrest and even bloodshed, as if Satan were stirring up men to manifest, without restraint, that which we read of as natural to men, "hateful and hating one another." How much the authority and influence of the Word of God and the Gospel of Christ, in power, are needed in such parts, to bring men of many different climes to live in the fear of God and in the exercise of that wisdom "which is first pure, then peaceable." The Jew, the Egyptian, the Arab, the African, the Cypriot, and the Indian, and many others to-day, even at this present time, need to

be prayed for. David prayed: "The whole earth be filled with his glory" (Ps. lxxii. 19). There is an evil spirit abroad among men which brings in its train nothing but contention and misery for multitudes, which nothing will heal and cure but the Word of God in the power of the Holy Ghost. Here, then, is matter for prayer now and as we contemplate the immediate future.

The *religious and moral situation and condition of affairs within our own beloved nation testifies against us*; inasmuch as "Our backslidings are many, and our iniquities testify against us." Our land where, blessed be God, the Bible is printed and sent abroad in increasing numbers, and where the Bible is one of the cheapest books available, is a land wherein the most of people are utterly indifferent to and ignorant of the reading of the Holy Scriptures in their homes. The attendant evils of this indifference and ignorance are deplorable and obvious surely to the least discerning of Christians. These evils are legion, such as the abandonment of divine worship, Sabbath desecration, repudiation of the pure gospel of Christ, and much materialism and immorality. And thus there ought to be constant prayer, that the Most High would visit our nation with a day of His power, not the power of men. For it is not by fleshly might or power, but by the Spirit from on High that this our nation can be brought to a humble and penitent return to the God of our fathers, and to the precious ordinances of the gospel of the Lord Jesus Christ.

Then *as to the professing Christian Church in its various branches within our Realm*, it may truly be asserted that much obtains which is clearly dishonouring to Christ and diametrically opposed to the teaching of His Word. And on this account, is it not right and proper that His people, in prayer, bring before the Lord that it is time for Him to work, seeing men within the Church have made void His law? The King of the Church in days past personally entered into the Temple of God and cast out the buyers and sellers and the carnal practices of evil and hypocritical men; thus cleansing the Temple at Jerusalem. Then let there be prayer to Him who has "all power in heaven and on earth," that He would cast out false prophets, false doctrines, false worship, false practices, false charity, and false profession of His most precious Name. The faithful remnant, in the midst thereof, may testify against what is false, and the weak may not condone it; but the Lord alone can purge and restore to "the faith once delivered to the saints," any backsliding branch of the Christian Church. In Scotland itself there is much loud profession of possessing a Biblical witness and testimony by some ecclesiastics; but, on scrutiny, the testimony is after all not at all four square with the Word, law and mind of Christ Jesus. We look not for perfection in the Church militant. We acknowledge much imperfection in witnessing for the Lord. "An end of all perfection, here have I seen O God," writes David in Psalm cxix. Yet there is such a thing as an

inconsistent practice, going along with a claim to a Scriptural testimony. For example, claiming to be defenders of the Sabbath, yet condoning and permitting what is obviously inconsistent with the Sabbath law. And again, the extolling of Biblical doctrine and yet a preparedness to go hand in hand, when occasion arises, with those who are at least associated with erroneous beliefs in a formal way, if not actually under the influence of error. And so also, divine wisdom, guidance and spiritual discernment should be constantly sought after, at the Throne of Grace to separate, and be separate, from all which is calculated to weaken or undermine one's attachment to a pure testimony and practice on the side of God's truth and ways. The separation we commend is not that of the Pharisee or Legalist, with which we have been charged, more than once, by those outside the borders of the Free Presbyterian Church. The separation we enjoin and must pray to be concerned in is a separation, not to extoll man and to satisfy carnal self-sufficiency; but one required by the necessity of continuing in the footsteps of our godly and faithful fathers and forefathers, in cleaving to, and in holding fast to, the faith once delivered to the saints. Let us illustrate: the late Rev. Donald Macfarlane, in originating the Free Presbyterian Church of Scotland in 1893, did not separate himself and others from the Word of God, but from the then backsliding Free Church. Pray to be kept, in heart and life, close to God's Word, and His mind therein set forth; and if this means continued separation from others in Scotland and elsewhere, as Churches, then it is simply unavoidable, and not bigotry or narrow-mindedness, as some aver.

Then, *those who have a gracious hope in our Lord Jesus Christ, and adhere to the testimony for Truth in the Free Presbyterian Church of Scotland would do well to examine themselves* as to whether the spirit and exercise of prayer is being engaged in, in that manner and regarding those things required by prevailing circumstances. Membership and office in the Church bespeak one's professed spiritual relationship to the Saviour. Living fellowship with the divine Saviour and Lord, is inevitably bound to a life of faith upon the intrinsic merit of His precious blood, as of a Lamb, without blemish and without spot, and upon the fullness of His grace. Sin within and powerful and evil influences from without aim their blows at this fellowship to mar and weaken it in the believer's experience. True, living godliness derives from secret fellowship with the Redeemer, and having a conscience purged in the blood of the Lamb, and the whole soul being brought under the effectual reign of abounding grace: "That where sin abounds, grace might much more abound." And so the Scriptures direct us to "Come boldly to the Throne of Grace, that we may obtain mercy, and find grace to help in time of need." Therefore there should be a coming in prayer, be it but groaning, sighing, or an earnest desire, to the Throne for blessings which will make the believer known as one who has been with Jesus. If there is to be an obvious and



marked distinction between the worldling and the godfearing, as there ought to be, then those who fear the Lord must be given much to prayer, that the Lord would draw them near to Himself and keep them in a dark and cloudy time. But to proceed to another point: we wrote some time ago in these pages on the subject, "Brethren, pray for us," and emphasised the due and serious regard which ought to be given to prayer in relation to the enjoyment of the ministry of the Gospel. Preachers and hearers cannot possibly enjoy public ordinances in a soul-edifying way, apart from the reality of the presence of the power of the divine Spirit of Truth. Are we to be content with orderly and formal engagement in those exercises? Have we been lax and thoughtless as to seeking secretly and earnestly the presence and blessing of the Holy Spirit in the past? Then may the God of our help awaken and quicken His people to cry mightily to Him, in our congregations and throughout our Church, at home and abroad, and in the mission field, to visit us now and in the immediate future with times of refreshing from His presence, to the reviving of faith, hope and love in the souls of the living in Jerusalem, and to the enlarging of a real hunger after "the sincere milk of the Word" as read, preached and expounded. And what need there is to please with God, for Christ's sake, that His ministers would be endued with power from on high! And pray, Christian reader, that throughout the land, and within our Church and congregations, sinners without God, without Christ and without hope, would be convinced of their sins and brought to know their hopeless and helpless condition before the bar of heaven, and be led to flee from the wrath to come, and to hide by a God-given faith in the wounds of the suffering Son of God, there to taste of pardoning mercy and redeeming love. It may be answered here that the Lord's people have been, and are already, humbly engaged in praying over these matters. Yes, but let these matters for prayer in our congregation become more particular, weighty and constant upon the hearts of believers, than before. And now, what of vacant congregations, as they are described, without a pastor to preach the Word of Life to them and to go out and in among them as the Lord's servants? And many laymen who have willingly and faithfully served the Master, in opening the Word of Truth to their fellow sinners in many of our congregations, are now getting on in years. "The harvest is great and the labourers are few"; and although the Lord Jesus takes perfect cognisance of all concerning His Cause among us, as elsewhere, yet He will have His disciples to pray "that He would send forth labourers into His harvest"; men who would have the experience of a work of grace in their hearts and be sent forth to be ministers of Christ, by Christ Jesus Himself. Men can run without being sent, and we ought to pray that our Church would be preserved from such men relative to the ministry of the gospel, although they would be converted men.

In the 51st Psalm, David, immediately following upon references to "a broken spirit: a broken and a contrite heart," prays to the Most High thus: "Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem." This is blessed praying indeed when engaged in with a broken heart. And so may our prayers be arising to heaven, from out of a broken and a contrite heart, and be made acceptable to God through Jesus Christ, the Mediator between God and man.

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### Words of Counsel.

By REV. JAMES MACLEOD, Greenock.

*"And a time to speak"* (Ecc. iii. 7).

WE are at the outset of another year of the history of our race in this world. Millions have passed into eternity from January, 1955, and more millions have entered into this world than passed out of it during the past year 1955. The increase of the population of the world far exceeds the numbers that die per annum, which means that the population of the earth is on the increase at the rate of twenty to twenty-five millions per annum over death. As Moses said, "An increase of sinful men." How the population of the earth will increase during the gospel millennium period will be enormous, and far beyond our present conception to appreciate how the world will be inhabited in all parts thereof. "The heavens, even the heavens are the LORD'S but the earth hath He given to the children of men" (Ps. cxv. 16). Men of great learning of what is called "Scientific Knowledge" are much perturbed that there will be no food for all that are now in the world; and speak, loud and long that there may be not merely scarcity but famine in many places! That has been, is, and will be the cry of ignorant "Scientists" as long as they remain ignorant of God, His power, love, and mercy. He is merciful to man and to beast. There is now plenty of food in the world for its estimated population of two thousand, four hundred millions, but wicked greed and maladministration of Governments may cause scarcity and famine in many places. The very essence of the gospel is to love "thy neighbour as thyself." He that fed the thousands with the five barley loaves and the two small fishes can increase the produce of the earth from what it is now. And we doubt not it will be so! In respect to man in worldly affairs, his most vicious enemy is man.

It is easy for all students of their Bibles to understand and see it (if in the distant future) that the present order must pass away. The present Governments of the world are godless, whether pagan, christian (in name), or naked heathen. They must pass away. In the history of nations we see how wicked governments passed away. Cromwell swept away a wicked English Parliament in quick time. How quickly God may change the present-day Governments of the

earth is only known to Him. But that they must disappear: of that we are certain, how, when, and in what way is not our place to say. We can see from past events what happened to evil Governments, and to wicked men, and even in our own time and within the knowledge and memory of the most of us how some wicked Governments were destroyed and disappeared. They looked very threatening, formidable, and mighty, and they disappeared—to mention a few of them, the old Russian Government of the Czars; of the German Emperors; the French Emperors; Italian Kings; the Emperors of China; and many others that we need not mention who are recorded in history.

They passed away. There were good Governments. One may be mentioned for our general purpose, the Government of Queen Victoria. We cannot say that it was godly, but on the whole her reign was the best that one can think of, with the exception of the First Prince of Orange. His reign did not last long, but it was most useful for the Protestant cause in Europe, and for the whole world to this day. On the whole, the Governments of Europe were not good. It was not the grace of God and the love of Christ that reigned or governed their motives and actions. The more recent Governments of the Dictators of Germany and Italy were overthrown, although for a short time they appeared as if they were to last for a long time and overwhelm all opposition, and bury the other Governments of the world in the dust. The most wicked and ruinous Government ever known is that of the Vatican. It has stood for a long time, but it must be destroyed. It professes to be religious, but that is a mere blind. No court in the world is more political than the Vatican. No court in the world can match it in political craftiness and sheer wickedness.

The present order (or, rather, confusion) of the religious world must be organised on Scriptural lines like the first Churches planted by the Apostles as recorded in the Acts of the Apostles—the Galatian, the Church in Ephesus, and the Colossians, etc. It will be the “Catholic Church” in the true sense and regulated by the Word of God and by the power of the Holy Spirit. The one and only acknowledged Head of the Church will be the Lord Jesus Christ. All political popes and bishops, and archbishops and archdeacons, must also disappear as foreign to the spirit and letter of the Church of God. “And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land” (Zech. xiii. 2). So we see that “My Lord Bishop” shall pass out of the land. Are not all the true ministers of Christ “bishops”? Yes, but not political “Lord Bishops.” The Pope of the Vatican is called “His holiness.” The political Bishops of England are also called “Fathers in God,” virtually equivalent to the designation of the Roman Pope, “His Holiness.” The Popes of the Greek Church in Moscow, Istanbul, Jerusalem, etc. —all shall be abolished by the power of the Gospel and by the divine

light of the Spirit. We have plenty of clear Scriptural evidence of how it will take place: as in the past so it shall be in the future. The greatest Reformation that ever took place in the history of our race was after the resurrection of our Lord. When He sent out the apostles to preach the Gospel of the Kingdom to pagans and religious hypocrites, thousands were changed, regenerated, made new creatures in Christ Jesus.

Read the letters of Paul to the Galatians, Romans, Ephesians, etc., and in them you can see what changes took place in a short time? The idols of pagan Rome, Babylon, Egypt, Greece, and as far north as Britain fell down before the mighty power of the Gospel. This is the same Gospel and divine power, light, and conviction that will come when the Jews are converted; and the fulness of the Gentile world is brought in. It was Christ that went forth as the Captain of the Lord of hosts with His servants that give them such great success—as He said, “Without me ye can do nothing.” It is equally true that He went forth with the Reformers of the 16th century to gather in His elect people in great numbers, and He will yet go forth in His power and glory to gather in “the other sheep” into the fold. In our day there are many Christians who preach and believe that Christ is to come in Person to reign during the Millennial period: there are other Christians who reject with the utmost scorn both the Personal reign opinion or the glorious Millennium period. Two extremes! We reject both opinions to be unwarranted and extremely narrow and selfish. The wonderful preparation that is going on for the last fifty years is truly phenomenal. That the Bible should be printed in over one thousand languages of the world is a clear intimation of the fulfilment of the promise of the Father to His Son as recorded in the second Psalm; Psalm 72; the whole of Zechariah; and in many other parts of the blessed Word of God. Another extremely encouraging sign is the demand for the Bible in many nations that never had the Word in their own language.

It is His Word and Spirit that will convert sinners and change man to a state of grace and reconciliation with God. All the teams and music of Arminians never will convert a sinner. God can, not man! From 1914 to 1955 our own national declension from the Word of God and moral standards is just appalling; and the last two summers is a crowning disgrace in Sabbath desecration and carnal pleasure which must, and always did, end in disaster! The national craze for pleasure is a sure sign of the coming storm. Millions attend the football games on Saturday, and many more millions watch the game on the T.V.—discuss the pros and cons; on the Lord’s Day they are at their work in tens of thousands, who take the Saturday off or, rather, won’t work on Saturday, must be employed on the Lord’s Day so that the loss of a Saturday is made up by making the Sabbath Day (by double wages) two days. The employers of labour are against it not because

they love the Sabbath Day, but they know that these unprincipled men do not intend to work although they are out in the name of working.

No doubt the wireless, and now T.V., on the Sabbath is possibly the most diabolical enemy to the cause of the Lord in this nation that was ever invented and permitted to be used on the Lord's Day. It is largely an instrument of the devil on God's Day to blot out from the minds of sinners the very thought of a hereafter. There is a sop of religion to blind the simple and deceive them for eternity. No man of God and true servant of Jesus Christ will ever make the wireless a vehicle to convey religious instruction to his fellow man on the Lord's Day under present circumstances. The carnal excuse is, "What of those in hospitals, in private homes that cannot attend the Church?" The Bible needs no wireless to read, and the throne of grace needs no T.V. to pray to the God of all grace for mercy! The devil is a past-master to find excuses for his bairns to provoke God and grieve His Holy Spirit from the souls of men. What valuable use has been made of the wireless in other respects needs no comment from us. We are just now discussing what abuse is being made of it on the Lord's Day! The cinema claims the attention of millions young and old every night, afternoon too, and on the Lord's Day in many places.

Another mad "kill-time" sport is badminton. The attraction is, of course, not the mere sport but the meeting of "friends" for other ends, such as dancing to the small hours of the morning. A minister told us that in his part of the country crowds would leave in buses for long distances to "play badminton" and return home at four in the morning after their night "playing badminton." The results are sometimes obvious and painful to many a poor father and mother! It is written in the Word of God: "Be not deceived: evil communications corrupt good manners" (I Cor. xv. 53). We are not opposed to healthy physical exercise of the body—far from it: we believe it is good for mind and body and for health—but let our young folk be most careful who they associate with, and that the necessary physical exercise of the body will not become a snare, a trap, and a gin that may ruin them in mind, body, and reputation! What kind of homes do parents keep who know not when their children arrive home from the dance, cinema, badminton hall? No worship, no family prayer, no law, no order—the law of the jungle prevails in such homes! How sad! Special advantage taken on Saturday night—"To-morrow is Sunday; we can lie as long as we like!" This is one of the main causes of the small percentage that appear in Church on Sabbath morning. Confusion in the homes, neither law nor order kept; for the fear of the Lord is not there.

We think it is time to speak against what is called "Christmas" for the religious pagans of this nation, and other nations, make great noise when "Christnas" comes round; shops put on their best dress, churches call for devotees to attend "midnight" mass and music; and others are prepared and drilled as to what part they are to take in

playing the roll of the "wise men of the east"; and in some cases (some came under our observation some years ago), a young woman with a baby may be placed in a prominent part of the Church to represent the "Virgin Mother and the Child" in the stable of Bethlehem. This is what they call "Christmas." As they are blind as the pagans, they must have some kind of light, and a tree is prepared to give them light on "Christmas," and they call it a "Christmas Tree." Many candles are used to illuminate the tree. Some say, "Oh, it is for children; what harm is in it—poor little things." What the Word of God says is "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. xxii. 6). You train him in the way of paganism (in the way of Christmas) and when he is old he may not depart from it. Have nothing to do with "Christmas," but warn your children and explain to them the wickedness of it, and if you do that you will be in the path of duty according to the Word of God. Our Reformers knew the awful tendency of our fallen nature to depart from the path of truth when they abolished the abomination from our land: they recognised it to be a part of the witchery of the Pope of Rome. "A drought is upon her waters (Babylon), and they shall be dried up: for it is the land of graven images, and they are mad upon their idols" (Jer. l. 38). That the Mass is one of the most abominable idols that the devil ever put into the minds of sinful men no right-minded Protestant will doubt for a moment. Therefore, no "Mass," no "Christmas." "Christmas and the Mass" are one idol!

Our Reformer, Knox, was able by the Word of God and sound doctrine to banish the abominable Romish Mass from Scotland till that poor, ignorant woman, Queen Mary, came from France. She in her ignorant blindness would have Mass said in her chapel. That was the first encounter our Reformer had with this young spiritually blind Queen. Knox saw clearly that the reintroducing of the Mass would mean great loss to Scotland and much bloodshed. What Scotland will yet suffer for ever permitting the priests of Rome to pour into Scotland with their Masses and their abominable religion, the thought of it is simply terrifying. The Reformation must be fought over again; the priests of Rome silenced; the mass strictly prohibited and banished out of our land for ever! Yes, through much fiery and terrible trials will the sons of Scotland (when awakened by the Spirit of God) turn the priests of Rome out for ever! They must be turned out. Hypocrites, murdering souls and enemies to all righteousness! "The precious sons of Zion, comparable to fine gold, how they are esteemed as earthen pitchers, the work of the hands of the potter?" (Lam. iv. 2). Oh, that the Lord would pour His Holy Spirit on her learned sons to quicken them, to stand on the side of the Lord as their fathers stood in the 16th, 17th, and early part of the 18th centuries? Let us pray most earnestly for our brethren that appear to be under a cloud of spiritual death and darkness.

May God call them to life and turn them as a mighty army against the enemies of the cross of Christ—the Papists. The Mass and the priest would soon then disappear. The Holy Spirit can do it, none else. No wonder the Lord would frown upon us for our unfaithfulness to His truth, to His Word and testimony. Just think of the state of the cause from the extreme South of Scotland to the Western Isles? We are divided, scattered from each other like as many foreigners, and the enemy taking full advantage of our divisions and parties. If the Spirit of God were to turn our fellow countrymen to His Word in faith, love, and holy obedience, then the sons of Scotland would be like one man in defence of the cause of Christ from one end of our land to the other end. Will this ever be realised? Yes, when the Holy Spirit shall turn the people to the Bible. It was the Word of God that united the Reformers and the people. It is the Word of God that will yet unite the people in mind and action. There must be a return to the Bible and carping criticism of learned but graceless men absolutely ignored and rejected. The Lord's Day honoured, respected, and all works which are lawful on other days laid aside. The running of railway trains, buses, pleasure steamers, aeroplanes and all that is *not* essential and necessary for the preservation of life, brought to a standstill on Saturday, and the working people allowed time to prepare for the Sabbath and the public worship of God.

The "public house," places of amusement banished, for we read, "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD: and the pots in the Lord's house shall be like the bowls before the altar, Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts" (Zech. xiv. 20, 21). After the Church returned from Babylon and down to the time Judah was destroyed, and the few that escaped dispersed throughout the world, was the above prophecy ever fulfilled in the literal or spiritual sense? The answer is NO! And was that prophecy in the 20th chapter of Revelation, second verse, fulfilled in the history of the Church of God since the resurrection of our Lord? The answer is NO! But it will be fulfilled. The "jots and tittles" of the Word of God "shall in no wise pass from the law till all be fulfilled." "He shall have dominion also from sea to sea, and from the river to the ends of the earth" (Ps. lxxii. 8. "For the earth shall be filled with the knowledge of the glory of the LORD as the waters cover the sea" (Heb. ii. 14). Avoid the carnal minded Arminians that preach that Christ is to reign in person for one thousand years on the earth. His one and only coming in Person is in II Thess. i. 7-10.

"And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth" (Matt. xxviii. 18). What can be plainer than that? All power! How then can men wriggle and

twist the Word of God to suit their own fanciful interpretation and groundless speculation. Not one of the Reformers propounded and taught the idea that the Lord of glory was to come to reign in Person upon this earth. Paul, Peter, Jude, and John in the book of Revelation make very clear references that Christ is to come again at the last day to judge the world in righteousness by "that man (Christ) whom He (the Father) hath ordained" (Acts xvii. 31). See Jude xiv. 15? Christ has all power over all events and things in this world. The dreamers would rob Him of His glory and blessed work in the world now! He will continue to work to the end of time as in the days of faithful Abel, Noah, Abraham, Moses, Apostles and Reformers! This is a mere creature idea of the Lord of glory. The dreamers think that the Lord Jesus must some way show Himself in a bodily and physical form otherwise they cannot believe that He is God Almighty, omnipotent (unlimited in power and authority), omnipresent (present everywhere at once), omniscient (having infinite and universal knowledge) of all things visible or invisible, and infinite power to rule and govern all, in all places, and all things small or great. His power is so great that He can reach the tried soul of a poor believer when tempted by the devil, corruption, and a stony heart that causes him to cry out in his pangs, "O wretched man that I am!" He is God with us.

Pay no attention to the pre-Millennial-Arminian theory of a Personal reign of the Almighty Saviour of lost sinners. He is in the hearts of His people by His Word and Spirit, reigning in them, for them, and will be with them while they are in the world. What we pray for, long for, and believe is that it will be experienced and duly fulfilled when millions and millions will be called, regenerated, and made new creatures in Christ Jesus, in a more universal measure than ever before, for "all the Father gave Him must be saved"; and no man can number them! "Do we believe that Christ shall come again? Most certainly we do. In Person? Yes, in Person at the last day. Will the work of redemption be then fully accomplished? Yes, finished for ever! See I Cor. xv. 51, 52: "What I say unto you, I say unto all, watch." What progress have you made towards heaven during the past year, 1955? Or have you gone deeper and deeper into the mire of sin, guilt, and debt to the Law, Gospel, and your precious privileges?

My beloved friend, you may not see the end of 1956. Where are you going? It is heaven or hell eternally! Young people, the world may claim all your precious hours, but what of your end? Do you think of the day of your death? Your passing out of the body to appear before your Maker? It will not be a dream but a great reality. Make use of your Bible and pray earnestly that the Holy Spirit would bless it to your soul. Get this, as it were, printed on your mind, and daily thoughts, heaven, or a lost eternity for me! It is Christ for you or the loss of your soul. Let the Lord's people be more diligently



praying for others, and when you cannot pray for yourself, pray for your friends, neighbours, and enemies. The prayers of some are centred in one little circle about their own fireside. Pray for China, poor Russia, poor Britain, and miserable France, and let us not forget the Jews. David, Isaiah, and many others of the godly of old Testament times prayed for us, and surely we should not forget the seed of Abraham and David? May the Holy Spirit come down as showers on the mown grass on His people in our own nation, and wherever they are to the ends of the earth?

### **Two Famous Christian Brothers.**

*ROBERT and JAMES HALDANE:* By REV. D. M. MACDONALD,  
Edinburgh.

*(Continued from page 239.)*

Among a few incidents which show how often God's protecting hand was over him we may just mention one. As appears by the log of the "Montrose," it happened on one occasion that on the 12th of June, 1792, the ship had nearly struck on the rocks in the Mozambique Channel about the same time and in the same seas when the "Winterton" was lost with a number of its crew, including its commander, Captain Dundas. The promptitude and decision of James Haldane saved the "Montrose" from a like fate. The officer of the watch had apprehended no danger. It being after midnight or very early in the morning, the Captain was called and the lead heaved. The depth was found to be only nine fathoms. Mr. Haldane had been roused from sleep, and when he saw the Captain undecided he realised there was no time for further parley, so he cried through a speaking trumpet, "Every soul on deck this instant."

The alarm went through the ship and quickly brought the men from their hammocks. In a few minutes the ship was put about, and this was scarcely accomplished when the shout from the maintop, "Breakers ahead," warned them of their danger and they discovered that half an hour's sailing in the same direction would have probably left the "Montrose" a wreck on the Barren Islands.

After the "Duke of Montrose" had returned home in 1793, Mr. Haldane, having passed the necessary examinations, was appointed Captain of the "Melville Castle" bound to Madras and Calcutta. He was married in September to the only daughter of Major Jones, Acting Deputy Governor of Stirling Castle, and after their marriage they proceeded to London, where they resided for some months. His wife was shocked at the disregard of the Lord's Day and the abandonment of public worship she saw there, and after he took command of his ship she returned to Scotland.

The episode of the "Dutton" is worth mentioning because it illustrates the force of character, determination and intrepid courage which

always marked his career. In the spring of 1784 the "Melville Castle," along with several East Indiamen, was anchored at Spithead, when, owing to a grievance, a mutiny broke out on the "Dutton." The Captain and a naval lieutenant sent on board failed to quell the rising, and left the ship. One Indiaman, hearing the confusion, fired several alarm guns. Boats from other ships were now advancing and the crew of the "Dutton" had now begun to arm themselves and made a determined attack on the quarterdeck. The officers lost control over the men and there was serious apprehension that the mutineers would gain access to the powder magazine and blow up the ship. At this moment Captain Haldane reached the vessel and got up to the quarter-deck.

His first object was to restore to the officers composure and presence of mind. He refused to attack the mutineers, but with his sword in hand calmly reasoned with the men, telling them that they had no business there. The quarterdeck was soon cleared but, observing that there was still much confusion and discovering where the chief danger lay, he went at once to the spot. Two of the crew, drunk and more daring than the rest, were at the door of the powder magazine, threatening that they would blow up the ship. One of them had a shovel of live coals ready to throw in! Captain Haldane threatened one of the men with immediate death if he moved and ordered irons to be placed on both. Order was now restored and he returned to the "Melville Castle." Next day the culprits were removed and the rest of the crew went to their duty peaceably. His splendid leadership, common sense, ability to make wise and quick decisions, coupled with uncommon bravery, prevented what might have been a terrible disaster, ending with the death of all on board. All his brilliant qualities, hitherto employed in his worldly career, were soon to be directed into a nobler channel. They were to be consecrated to the service of another and better Master than worldly ambition. He was a chosen vessel ordained to be himself a monument of Divine mercy and an instrument to convey that mercy to others.

On the "Melville Castle" he began to study the Word of God carefully and came to the conclusion that God had begun a work of grace on his soul. He now decided to leave the sea as he had ample means and could devote more time to the study of religious doctrines. He rejoined his wife in Scotland, and on the death of her father they left Stirling Castle for Edinburgh. There he took a house in George Square and attended the ministry of Dr. Buchanan, of whom that great Christian, Mr. Simeon of Cambridge, said, that he was a "Scotch minister whom I think it one of the greatest blessings of my life ever to have known."

Both himself and his wife became earnest inquirers into the things of God, and in conversations with various people they got a fuller knowledge of their own needs as sinners and of Gospel doctrines. We shall here quote statements made by himself showing how his mind was exercised in the matter of his soul's salvation. Speaking of a pious

man, he said, "I shall never forget the earnestness with which he remarked, 'If I did not know my Saviour to be God I should this night lie down in despair; the Scriptures could in this case convey no comfort to my mind.' The expression struck me much and led me to compare my views of Christ with his. I compared the cases much he and others quoted, and the result was a conviction that Jesus was indeed the Son of the living God. I saw that my views of sin must be very inadequate, and I asked God to teach me all He would have me know.

My thoughts began now to be particularly turned to election, a doctrine which indeed was foolishness unto me: it seemed so irrational that I thought I should never embrace it. A good minister, with whom I frequently conversed on the subject, told me I should by and by change my opinion. I thought it impossible, and so much attached was I to my own way of thinking that I could hardly suppose that sensible, good men did really believe the contrary. I always thought I had the better in argument on this subject. I was well pleased to enter upon it, and although every conversation left me more established in my own opinion, yet they were afterwards of use. Once in particular that minister read to me the first chapter of the Ephesians and said if the doctrine was not clearly established by that passage any meaning whatever might be affixed to Scripture. This passage made some impression on my mind. But however erroneous my views were, my whole thoughts were engrossed about religion. Having nothing in particular to occupy my attention, I meditated on these things and gave myself to them. I hardly read any but religious books, and it was my chief concern to know the will of God. This, however, afforded food for pride. I thought my attainments were great, and had much self-righteousness. Although my hope was fixed in Jesus Christ, yet my doings were not wholly forgotten. I gradually, moreover, got clearer views of the Gospel, and in reading the Acts of the Apostles xvii. 4-8, 'As many as were ordained to eternal life believed,' my whole system as to free will was overturned.

I saw that being ordained to eternal life was not the consequence of faith, but that the children of God believed because they were thus ordained. This gave a considerable blow to my self-righteousness and henceforth I read the Scriptures more in a childlike spirit, for hitherto I was often obliged to search for some interpretation of Scripture which would agree with my system. I now saw more of the freeness of the Gospel and the necessity of being born again, and was daily looking for satisfactory evidence of the change. My desire was now set upon praises and feelings instead of building on the sure foundation. I got no comfort in this way. Gradually becoming more dissatisfied with myself, being convinced especially of the sin of unbelief, I wearied myself with looking for some wonderful change to take place—some inward feeling by which I might know that I was born again. The method of resting simply on the promises of God, which are yea and amen in Jesus Christ, was too plain and easy, and like Naaman, the

Syrian, instead of bathing in Jordan and being clean, I would have some great work in my mind to substitute in place of Jesus Christ. The Lord gradually opened mine eyes; He always dealt with me in the tenderest manner, and kept me from those horrors of mind which in my ignorance and pride I had often desired as a proof of my conversion. The dispensation of his providence towards me much favoured the teaching which He has vouchsafed to afford.

“The conversation of some of the Lord’s people with whom I was acquainted was helpful to my soul, and, in particular, I may here add that the knowledge of Scripture which I acquired in early life was very useful to me when my views were directed to the great concerns of eternity. Many things were brought to my remembrance which I had learned when young, although they seemed wholly to have escaped while I was living in forgetfulness of God. Instead of those deep convictions which are experienced by some, with much horror of mind, the Lord has rather shown me the evil of sin in the sufferings of His dear Son and in the manifestation of that love which, whilst it condemns the past ingratitude, seals the pardon of the believing sinner. In short, I now desire to feel, and hope in some measure, that I do feel, as a sinner who looks for salvation freely by grace; who prefers this method of salvation to every other, because thereby God is glorified through Jesus Christ, and the pride of human glory stained. I desire daily to see more of my own unworthiness, and that Jesus Christ may be more precious to my soul. I depend on Him for sanctification as well as for deliverance from wrath and am in some measure (would it were more!) convinced of my own weakness and his all sufficiency. When I have most comfort, then does sin appear most hateful; and I am in some measure made to rejoice in the hope of being completely delivered from it by seeing in all His beauty Him who was dead and is alive and liveth for evermore. Amen.”

He held fast the beginning of his confidence stedfast to the end and with unswerving consistency maintained the same doctrines down to the very close of life.

The two brothers had now come to a point in their existence when, like Moses, they had to make a choice, and by the infinite mercy of God they made choice of His beloved Son as their all for eternity. They had passed from death unto life and from the bondage of Satan into the Kingdom of Jesus Christ. They were no longer engrossed in the vanities, pleasures, gains and empty glories of this world. Their minds were occupied with a new and absorbing object—the Kingdom of God and its advancement in the world. Old things had passed away. We have already seen the steps taken by Robert for that purpose, and we shall now proceed to show the plans James took for the furtherance of God’s cause, and how, by His blessing, they bore fruit to His praise.

The Edinburgh Tract Society had been formed through the zealous activity of an eminent Christian in the city, Mr. John Campbell. He had been offered by the venerable Countess of Leven £10 or £20

to be laid out in tracts. About the same time he began to institute Sabbath schools in Edinburgh and its neighbourhood. Mr. Haldane became intimately acquainted with him and began to think that he himself might do something to extend such Sabbath schools in the North of Scotland, but before making the attempt he agreed to accompany that worthy man on a tour for a week to the West of Scotland. They took with them thousands of tracts in a one-horse chaise, distributing tracts to sick and poor alike. In three months afterwards they found that the result of this one week's exertion was the formation of 60 Sabbath evening schools! This journey to the West of Scotland was the commencement of an active career of usefulness which was to continue for no less than 54 years.

He was soon called to preach the Gospel and the occasion was as follows:—The collier village of Gilmerton, near Edinburgh, was without the privilege of an evangelical ministry for at least 40 years with the result that the people were very ignorant and irreligious. Through his friend, Mr. Campbell arrangements were made to preach the Gospel in the village. One evening the person who was to take the service could not come and Mr. Haldane agreed to take his place. The people were very satisfied, and they soon flocked in crowds to hear the sea captain and a worthy friend, Mr. Aikman, who helped him.

Having heard of the death-like state of the North of Scotland, they formed the plan of going and of preaching in the towns and populous villages on the route. They took tracts with them and gave them away at every place where they preached to all who would receive them. On the evening before their departure there was a special meeting for prayer and they were recommended to the grace of God for the work in which they were about to engage. This was the beginning of a series of tours during which the Gospel throughout a period of nine years was preached by Mr. Haldane and his fellow labourers in almost every town or large village in Scotland from Berwick-on-Tweed and the Solway Firth to John O' Groats and the northern islands of Orkney and Shetland. This first tour to the North in 1797 appears to have been much blessed, and that shows that the Lord had set the seal of His approval to the work done. Mr. Haldane took encouragement for what he did from the conduct of the early believers who, when scattered by persecution, went everywhere preaching the Word. Owing to the circumstances of the time, when people were as sheep without a shepherd, he felt it his duty to preach the Gospel to perishing sinners. He had ample leisure to do it, and was able to meet all the expense involved himself. Accompanied by Messrs. Aikman and Rate, in a light open carriage purchased for the occasion, he left Edinburgh on the 12th July, 1797. They took with them packages containing thousands of tracts, addresses and sermons that could be distributed amongst the people.

They passed through various places, preaching in hospitals, at market crosses and in churchyards, attracting some attention but not so much

at first as afterwards. At Kirriemuir they addressed, at eight o'clock in the morning in the market place, upwards of 200 people, and after the parish minister preached they kept an evening service in the market place when the Church was dismissed. Nearly 1,000 people stopped to listen and Mr. Haldane preached from the words, "Go ye into all the world and preach the Gospel to every creature" (Mark xvi. 15-56). He told them that what they heard from their minister was not the Gospel and urged them to search the Scriptures for themselves, mentioning that these observations were made in love to their souls whose final state depended on their belief or rejection of the Gospel. After leaving Kirriemuir they held services in Forfar, Montrose, Stonehaven, and Aberdeen. In this city he had a crowded audience composed of persons of all conditions in life. It might be said that the whole population of Aberdeen turned out by thousands to hear an East India Captain. There was novelty in the fact and the people listened with deep attention as he spoke from Romans i. 16: "I am not ashamed of the Gospel of Christ." He spoke with great earnestness and with that arresting eloquence which love for his fellow sinners and intense zeal for their salvation can produce. The next town they visited was Banff, and on a Saturday evening a service was kept at a village in the neighbourhood. Unknown to him his sermon that evening was blessed to a young girl who afterwards became the excellent and pious wife of the Rev. Dr. Morison of Chelsea.

Many years afterwards, on the death of Mr. Haldane, she wrote a letter of sympathy to his son, part of which we now quote—"I can never forget the impressions which fell on my young heart as your father in a distinct, clear and manly tone began to address the thoughtless multitude that had been attracted to hear him. His powerful appeals to the conscience, couched in such simple phrases, at the distance of more than 50 years are still vividly remembered, and were so terrifying at the time that I never closed an eye nor even retired to rest that night. I cannot be quite sure what was your father's text, but from the frequent and pointed repetition of the words, 'Except ye repent ye shall all likewise perish' I have reason to believe that these must have been the subject of discourse. One thing I know that the impression produced by what I heard was never effaced from my mind, for though I did not fully embrace the Gospel for years after I had listened to your honoured father, yet I never relapsed again into my former state of carelessness and indifference to eternal things. Praying that every blessing may rest on you and yours. I am, etc." The sermon referred to seems to have produced a very general impression. Various classes of mankind were referred to—the rich, the poor, the learned, the ignorant, the old, the young, the open sinner, and the self-righteous formalist—and their character described, the preacher concluding in regard to each, "Except ye repent ye shall all likewise perish."

After passing through Elgin, Forres and Nairn, they reached Inverness, and a large gathering was addressed in the open air. Having

heard that a fair was soon to be held at Kirkwall at which great numbers of people from the different Isles of Orkney would be gathered, and being told of the low condition of religion amongst the inhabitants, two of them decided to go thither with merchants from Elgin and then return through Caithness, Sutherland and Ross-shire to Inverness. Until the coming of steam a journey to the Orkney Islands was seldom attempted because of the rough seas and strong currents of the Pentland Firth. They, however, had fair weather and arrived safely at Kirkwall. Bailie Jamieson, a friend of the truth, received them with much kindness. Some time before this God had revived His cause greatly in the town through the instrumentality of a few gracious men, and as a result a considerable change had taken place in the manners and morals of the people. The Saviour had now many witnesses in the place, and they had reason for gratitude and joy when they saw "the wilderness blossoming as the rose." The visit of Mr. Haldane to one of the islands was rendered memorable by the conversion of an old man of 92, who had been born in the reign of Queen Anne and was now confined to bed. He was asked what would become of him after death and he replied, saying he was very ignorant, could not read, but had sometimes prayed to God. He declared also that he knew nothing about Christ, but he remembered when a lad herding cattle, under a sense of darkness as to his future state, he once prayed to God that some teacher might be sent to enlighten his ignorance. This prayer seems to have been answered almost at the last hour of parting life.

Mr. Haldane was to him a messenger of peace, declaring to him that if he believed what the Word of God testified of his guilt and misery, and of the person and work of Christ as that of an Almighty Saviour, he should be saved. He cried to God for the pardon of his sins being much affected, and when told that his prayers could only be heard through Jesus Christ, who came to save the very chief of sinners he called upon the Saviour for mercy and repeatedly exclaimed, "I believe; I believe." Mr. Haldane visited him once more, but found him unable to speak although still sensible and capable of expressing intense pleasure in once more seeing his instructor. He was supported in his bed while Mr. Haldane spoke and showed that he understood what was said by clasping his withered hands and raising them to heaven as if in the attitude of thanksgiving. 'His wife said that he had wept much after our leaving him in the former day. She had occasionally read to him parts of the Scriptures.' He died on the next Lord's Day, and the joy with which he received the Gospel, the earnest delight with which he welcomed the second visit of his spiritual teacher, and the devout peace in which he departed, left no room to doubt that he slept in Jesus.

After a stay of 16 days in Kirkwall, during which they preached to large congregations in many places, they left on the 29th August, and crossed the Pentland Firth in about two hours, being favoured with

moderate weather. There being no room in the inn in Thurso, the Lord directed them, Mr. Haldane said, to a private house, and their host and hostess, Mr. and Mrs. George Millar, were most attentive. He prayed that the Lord would recompense their kindness by bestowing on them blessings which perish not with the using, and it appears this prayer was answered. They were both brought to Christ. Mr. Haldane preached several times in Thurso to large congregations, and at his farewell sermon it is reckoned that there were 4,000 persons present, representing every parish in Caithness. It was a solemn occasion and sufficient to stir the heart and mind of the preacher. His text was from Acts xx. 37: "And now, brethren, I commend you to God and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." The sermon was one of great power and solemnity, being long remembered in Caithness.

The next town to be visited was Wick, where he was hospitably entertained by another Mr. A. Millar, the chief inhabitant, to whom he was a messenger of grace under circumstances of deep interest. He preached during the week to large congregations and on the market day twice to 1,000 persons morning and evening. On Sabbath people crowded together from all quarters, amounting in the morning to more than 2,000 and in the evening to upwards of 4,000. We may conclude this account of the first Caithness tour by the following extract of a letter written by a godly and venerable lady in Elgin, who in her youth heard the Gospel seemingly through Mr. Haldane. He was preaching on the text, "Consider your ways" (Haggai i. 7): "My father heard with deep attention. That was the text and sermon which the Lord blessed for the conversion of my dear father. There were four of us who, I trust, were all brought out of darkness into God's marvellous light. Could I but love that worthy man?"

### God's Love.

*(Extract from Sibbes.)*

As we say in nature, fire does all (as man can scarce work any instrument without fire), so grace does all with love. God first manifests to our souls His love to us in Christ, and quickens us by His Spirit, witnessing His love to us, wherewithal He warms our hearts, kindles and enflames them so with love that we love Him again; which love has a constraining, sweet violence to cause us to suffer, to do, to resist all opposition. If a man is in love with Christ, what will be harsh to him in the world? The devil knows this well enough; therefore one of his main engines and temptations is to weaken our hearts in the sense of God's love and of Christ's. Therefore let us be as wise for our souls as he is subtle and politic against them; as watchful for our own comfort as he is to discomfort us and make us despair. Let us be wise to gather all the arguments of Christ's love that we can.



## Cumha.

Cumha airson an Urramaich Alastair Mac-an-t-saoir an deigh dha Eilean Phrionns Eideard fhagail-Le maighdin oig d, am b, ainn Seonaid Nic a'Phearsain, a chaidh a dhusgadh gu imoaguin mu a cor siorruidh fo 'eisdeachd.

1  
S Bronach cainail an latha  
Anns an d, thainig am breitheanas oirnn  
,Thug air falbh uainn an soisgeul  
Far nach coisich sinn tuilleadh d,  
a chomhair;  
O,n tha ,n fhaigre cho domhain  
Agus osnadh nan tonnan cho mor,  
,Sann a chaidh air fagail  
Mar og uainnibh gun mhathair,  
sa, cheo.

2  
Nam biodh teangaidh fear-  
sgriobhaidh  
Air a labhairt le firinn am, bheul  
Chum gu,m b, aithne dhomh inn-  
seadh  
Pairt de uirghioll fiorghlan do  
bheil,  
Thug thu barrachd air miltibh,  
Mar chomhairlich dileas do, n  
treud,  
Dh,fhag thu nis iad gu cianail  
Fo shileadh nan siantan ad, dheigh.

3  
Chaidh t-Urr Alastair buadhach  
Air a thurus do Shuaineart a  
nunn,  
Dh,fhag thu,n Eaglais fo ghruai-  
mean,  
Cha-n, eil ann a bhair buaidh air  
do chliu;  
Sud an latha, bha bochd dhi  
Reult a soluis gu,n d, fholaich a  
gnuis  
Aite Dhaibhidh 'bhi falamh  
Gun neach againn a sheassas na  
rum.

4  
'S ann oirnn a thainig an geamh-  
radh  
A'ghaillonn 's an teanntachd ro  
mhòr  
Cha chuir bilean dhuinn cainnt air  
Tha air cridheachan fann 's iad fo  
bhron.  
Tog-s' ar suil ruit o, n talamh  
Gam bheil aran na beatha gu leor,  
'S Tus' a' s urrainn ar leigheas,  
Oir tha Leighiche Ghilead beo.

5  
Dh'fhag thu Browns Creek ro  
dhubhach  
Guth an turtuir cha chluinnear  
'san tir:  
Chaochail gaire gu tuireadh  
Tha iad uile ri sileadh nan deur  
Is na sluic a bha 'cumail  
'S ann a thiormaich iad uile gu'm  
beul;  
Nam biodh creideamh a' tarruing  
Bhiodh na dabhaidhean thairis le  
fion.

6  
Cha bhiodh bochd agad falamh  
'Nuair a dh'fhosgladh dhuit dorus  
an stoir  
Shruthadh mil on charraig  
Agus bainne bhiodh fallain r'a ol;  
Ged bhiodh iad gun lamhan  
Gun chasan gu tarruing d'a  
chomh'r  
Sgaoileadh tus' air am beulaobh  
Bord cho iosal le Criosd d'a  
shloigh.

7  
'Nuair a rachadh tu a thoirt beatha  
Cha bhiodh ainniseach ocrach  
ad'chomh'r  
Cha bhiodh idir neach falmah  
Bhiodh rud agad mu choinneimh  
gach seors'  
Cha bhiodh cealgair carach  
No fear-aideachaidh fada fo chleoc  
Nach innseadh tuse na bh'aige  
Dus 'ga dhalladh, 's nach gabht  
'ach an t-or

8  
'Nuair a dhireadh tu 'chubaid  
Bu bhlath sealladh do shul a' dol  
suas  
'S tric a dh'fhag e thu bruite  
Faicinn cleachadh 's easumhladh  
an t-sluaigh  
Gun an fhirinn 'bhi drughadh  
Air na cridheachaibh dubailte  
cruaidh  
Gus an rachadh an calmachd  
Agus muinghin an earbsa throirt  
uath.

9

'S ann bha 'n irioslachd dhiad-  
haidh  
'R, a faicinn le fiamh ann do  
ghnuis.  
'Nuair bhiodh 'tu labhairt mu  
Chriosda  
Bhiodh do briathran a' sileadh mar  
dhruchd  
Ged bhiodh lusan air crionadh  
Agus duilleach air seargadh gu cul  
'S ann tha geugan na fionain  
'Fas o stoc far nach tiormaich a  
sugh.

10

Ged theid sinn do'n tigh-aoraidh  
Cha bhi Aodhair an treud air ar  
ceann,  
Dh'fhas na caoraich ro thana  
Tha 'n luch-faire r'am faghail ro  
ghann,  
O nach tigeadh an latha  
'S am biodh frasan do bheannach-  
adh ann  
'S am biodh nlathan ri'm faicinn  
Air an fhearan 's nach deachaidh  
an crann.

11

Sud an noidheachd bhiodh aoibhinn  
Le do chridhe 'bhi cluinntinn mu  
shluagh  
Air am pilleadh gu'n dachaidh  
Dh'ionnsuidh losa a' charraig nach  
gluais,  
Ann an latha na doinninn  
Cha ruig dochann air aonan d'a  
ahluagh,  
Bidh E fein dhoibh mar dhidean  
Ionad-fasgaidh o'n ghaoith is o'n  
fhuachd.

12

Tha nighean Shion mar bhothan  
Air a fagail ag osnaich gu trom  
O'n latha ,rinneadh a dochann  
Chaidh na lotan ud domhain 'na  
com,  
Dh'fhag e 'seanairean duilich  
Chaidh am bior ud 'nan cridhe gu  
'ghrunn  
Gus an teid iad dhe'n talamh  
Bidh an t-saighead ud aca 'nan  
com.

13

'S dorch an oidch 'gun a' ghealach  
Thainig iornn 'n ta 'chuir thu  
ruinn cul,  
Sgap an trued o'n mhainnir,  
Cha tig dhachaidh ach ainneamh  
neach dhiubh  
Bidh na h-aiteachan falamh  
Far nach faigheadh iad roimh so  
rum,  
Dh'fhalbh fear-brisidh an arain  
Chaidh e thairis air bharraibh nan  
tonn.

14

Ma 's e Do thoil 'thug air falbh e  
Thoir dhuinn uile bhi 'g earbs'  
Asad fein  
Is Leat iuchair an ionmhais  
Uait tha beatha Do sheirbhiseach  
treun.  
O! biodh gluinean ar n-anam  
Air an lubadh gach latha ri neamh  
gu,m pill tu ri ar n-aite  
'S gu,m biodh gloir Do shaor-  
bhrais Leat gach re.

15

Chuir America as dhuit  
Dh'fhag e tana do lamhan 's do  
chom  
Chaill thu cail do'n bheatha  
Cha robh rathad gu'n seasarh tu  
ann;  
'S iomadh boinne de d' fhallus  
'Thuit gu talamh 's tu 'gul os an  
ceann  
'Se am buaireadh a bh'agad  
Nach robh dad air a dheanamh  
leat ann.

16

'Se ar guidhe 'san trath so  
Gu,n ruigeadh tu sabhailt'a nunn  
Far an d'fhag thu do chairdean  
Is do bhraithrean nach aicheadh  
an cliu,  
Ged fhuair iad an sarach'  
Le tuchd-riaghlaidh gun ghras os  
an ceann  
S,ann tha 'n imeachd 'san fhasach  
Dol gu talamh Chanaain a null.

17

'S mor a' bheinn a tha romhainn  
Na bha 'chothrom an t-soisgeil  
dhuinn dluth.  
'Nuair 'theid cunntas a thabhairt  
Anns gach focal air beulaobh na  
Cuirt  
Cha bhi lethsgheul aig peacaich  
Nach robh rathad air faighinn  
dhuit dluth  
Chum dol as o'n mhallachd  
'Thainig orra le peacadh na sul.

18

,S dailich dhuinn dol do'n aite  
Far 'n do sheas thu 's na laithibh a  
dh,fhalbh  
Is sinn a' cuimhneach 'na b'abhaist  
A bhi labhairt gu h-ard le naomh-  
sheirm  
Dh'fhag sud cridheachan faisgte  
'S neul a'bhais air ar fardaichean  
balbh  
'S mur dean cumhachd o'n aird e  
Cha tig anail a bhlathach' nam  
marbh.

19

Innsidh duilleach nam craobh  
dhuinn  
'Nuair a chathar le gaoith iad gu  
lar  
Bidh cuid eile dhiubh crionadh  
Airson connaidh, seadh crionach  
nach fas;  
'Nuair thig treabhaich' an fhoi-  
lios  
Gus a ghearradh o fhreumhaibh  
gu lar  
Mar thuiteas craobh ni si laighe  
Is cha-n fhaicear air talamh a  
blath.

20

S' beag a's aithne dhomh innseadh  
No idir chur sìos am' dhan  
Mu 'n chrìdh' a bha dileas  
'S a labhradh an fhirinn ri cach  
Is a thigeadh cho iosal  
Ri irioslachd Chrìosda 'na bhas  
Agus 'eirigh o'n talamh  
'S a dhol dachaidh mar shagart  
'na ait

21

Thug thu ceann dhuinn mu  
dheircadh  
Aig coinneimh na Ceisd mar bu  
choir  
Sinn a throit an ro airc  
Do na chaidh a labhairt le Pol;  
Be do mhiann is do thaiteas  
Nach biodh aon neach air seach-  
aran 'sa cheo,  
Tharruingeadh tus' iad mar chuibair  
Dh' ionnsuidh Buachaille dileas a'  
chro.

22

'S iomadh buaidh' bha ri inns'ort  
Nach aithnich do dhilsean gu brath,  
Bha thu ard agus iosal  
Bha do chridhe ro thiom agus  
blath,  
'S tu nach doichleadhna bochdan  
'Thigh'nn le lotaibh gu dorus na  
slaint;  
'S ann 'bhiodh braithran do bhilean  
Mar mhill ruidhteach 'a sìleadh  
gu'n cail.

23

Is a 'thubhairt an t- Ard-shagart  
A chaidh dhachaidh gu Athair na  
gloir  
Seallaibh Ruimsa sa o'n talamh  
Gam bheil tobar na beatha nach  
deobh,  
Dhoirteas uisg air an tartmhor  
Agus tuil air an fhearann chruaidh  
dhoit  
'S mi 'bheir biadh do na h-ocraich  
Agus deoch as an abhainn r'a h-ol.

24

Ged sgar sleibhtean r'am bunait  
Agus mathair ri leanabh a cuim  
Dh'fhag Thu sgriobht' anns a'  
ghealladh  
Nach fagadh, 's nach treigeadh Tu  
'chaidh  
Aon a leigeas an taic ort,  
Bidh Tu aca mar athair d'a chlionn,  
Cha dean Satan am mealladh.  
O'n tha an acair daingean an  
greim.

25

Chuidhinn-s' air cloinn a' chumhuaint  
 Gum bi 'n suilean ri duthaich nam beann  
 Gu'm bi fair' agus urnuigh  
 'Nan anam le bruiteachd nach gann  
 Airson fagail ar duthcha  
 'Na fasaich cho ruisgte gun cheann  
 Iad bhi guidhe le durachd  
 Rìgh nan dul a chur cul orra nall.

### Alasdair Peden.

(*Gaelic Translation by* REV. JAMES MACLEOD.)

S, a, bhliadhna, cheudna (1685), air dha bhi an Carrick, agus Iain Mhic a, Chleir o Mhuirbrook maille ris, thubhairt Iain ris, “A mhinisteir, ciod i do bharrail mu, nam so a ta ann? Nach latha dorch agus cianail e? An urrainn ni, s mi-mhisneachail na so teach-d?”

Thubhair Alasdair Peden, “Is fìor e, Iain, gur h-am dorch, mi-mhisneachail an t-am so, ach thig am is duirche na so; theid as do na creutairean leibideach, mi-ghrasmhor sin na frith-mhinistirean Easbuig, agus na deigh-san eirigh muintir a suas d, an canar muintir na h-Eaglais Cleireachail, ach air bheag tuilleadh, s an t-ainm; 's cho cinn-teach, s a cheusadh Criosd gu corporra an taobh a mach do gheataibh Ierusalem, air beinn Chalbhari, gu fìrinneach ceusaidh iadsan Criosd, n a aobhar, s na chuis an Albainn, agus adhlaidh iad e'n a uaigh, is bheir a chairdean dha a leine bhais, agus luidhidh e mar aon adhlaidte car uine. O! Iain, bidh an sin ann dorchadas agus laithean dorch a leithid nach faca Eaglais bhochd na h-Alba riamh, 's nach faic an deigh dhoibh a bhi seachad; seadh, Iain, bidh iad cho dorch' 's ge d'rachadh creutair bochd o'n ear gu'n iar a'sireadh ministear d'innseadh e a chor, no a dh'fhios-rachadh mu thimechioll inntinn an Tighearn mu na h-aimsiribh, nach faigheadh e aon.” Dh'fhoighneachd Iain, e'ait an sin am biodh an fhianuis? Fhreagair e, “An lamhaibh bheagain, fo thair 's fo dhimeas nan uile, ach gu sonruicht' fo dhimeas nam ministearan a dh'adhlaid Criosd; ach an deigh sin uile, eiridh e suas fathast os an ceann; agus le fuaim reubaidh a leine bhais bidh co liutha dhiubh 's a bhios beo an uair sin, 's bha aig 'adhlacadh, ann hor imcheist 's air call an ciall le eagal, gun fhios aca ciod a ni iad. Agus an sin, Iain, bidh laithean breagh ann, a leithid nach faca Eaglais na h-Alba riamh. Cha'n fhaic mis' iad, ach feudaidh tusa am faicinn.”

### THE ORIGINAL.

In the year 1685, being in Carrick, John Clark of Moorbrook, being with him, said, “Sir, what think ye of this time? Is it not a dark and melancholy day? Can there be a more discouraging time than this?” He said, “Yes, John, this is a dark, discouraging time, but there will be a darker time than this; these silly, graceless creatures,

the curates, shall go down; and after them shall arise a party called Presbyterians, but having little more than the name, and these shall, as really as Christ was crucified without the gates of Jerusalem on Mount Calvary bodily—I say they shall as really crucify Christ in His cause and interest in Scotland, and shall lay him in His grave, and His friends shall give him His winding sheet, and He shall lie as one buried for a considerable time. Oh! then, John, there shall be darkness, and dark days, such as the poor Church never saw the like, nor shall ever see, if once they were over; yea, John, they be so dark, that if a poor thing would go between the east sea-bank, and the west sea-bank, seeking a minister to whom he would communicate his case, or tell him the mind of the Lord concerning the time, he shall not find one.” John asked, Where the Testimony should be then? He answered, “In the hands of a few, who will be despised and undervalued of all, but especially by these ministers, who buried Christ; but after that He shall get up upon them, and at the crack of His winding-sheet as many of them as are alive, who were at His burial, shall be distracted and mad with fear, not knowing what to do. Then, John, there shall be brave (glorious) days, such as the Church of Scotland never saw the like; but I shall not see them, though you may.”

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### Literary Notice.

*JOHN NEWTON* by Bernard Martin : 365 pages—cheap edition, 7/6d. Published by William Heinemann. Biographies have an attraction peculiar to themselves. John Newton's is no exception. The eventful life of this extraordinary man is treated in considerable detail. We first get a glimpse of him at his mother's knees receiving the seed of instruction which is to germinate so many years later. On the untimely death of his mother we watch this youth, as a ship without a compass, sail into the rough seas of life. He is enticed by those who say “Cast in thy lot among us,” and soon excels all his companions in impiety. The only thing which has any power to check his recklessness is his attachment to Mary Catlett; and, ironically enough, it is this fondness which leads him into such difficult circumstances in his employment. To see Mary he steals off from H.M.S. Harwich. For this offence he is publicly flogged on board the H.M.S. Harwich and finally dismissed from the Navy. He now joins a slave-trading ship. On this ship he becomes acquainted with a slave-trader, Mr. Clow, to whom he joins himself much in the same way that the prodigal son joined himself to the citizen. Clow treats Newton no better than he treats his slaves. The only recreation Newton now enjoys is his working out of Euclid (Geometry) by means of drawing his diagrams on the sands. Eventually Newton is freed from Clow and joins another slave ship to return to England. Of this voyage he writes, “Four or five of us one evening sat upon the deck to see who could hold out

longest in drinking geneva and rum alternately . . ." A violent sea brings the ship into danger and Newton records, "I went to speak with the captain, who was busied elsewhere; and just as I was returning from him, I said, almost without meaning, 'If this will not do, the Lord have mercy on us.'" This (though spoken with little reflection) was the first desire I had breathed for mercy for the space of many years." As our biographer adds—"Those few words, spoken almost without meaning marks the beginning of a change in Newton's life." The remaining (and the greater) part of the book delineates on Newton's life, first as a Christian captain of a slave-trading ship, then as a Christian Tide Surveyor at Liverpool, and finally as a Christian minister. We are introduced into a wide circle of Newton's friends, among whom are the celebrated Cowper and Wilberforce. The correspondence between Newton and his friends, which forms no small part of the book, is revealing and full of good sound common sense. The author has gleaned from much hitherto unpublished material regarding Newton. The book is marred by one thing, namely the author's lack of sympathy with and understanding of true Christianity. It will suffice to quote here a few of his statements. There is the bold assumption which the author makes when he says, "No one in the twentieth century would accept in detail the beliefs that Newton held." He also says, "Newton's story is the story of every man but with the experiences intensified." Again, he belittles eighteenth century orthodox Christianity thus, "To orthodox Christians the books of the Bible were all alike the Word of God . . . consequently the theology Newton learnt was sub-Christian."—*A. W. MacD.*

### Notes and Comments.

#### Entering Another Year.

We wish for all our readers at home and abroad, at this time, the blessing of the Lord, that maketh rich the soul in grace, and in view of all the experiences which may lie ahead in time, and especially in contemplation of Eternity. Many at this time may be recalling past trials, bereavements and sorrows, but as far as the children of the Covenant are concerned, the bitterest adversities will work for their good. There are, without doubt, past mercies which ought not to be forgotten. "Forget not all his benefits." And there are those who have been laid aside in sickness and trouble, among them the servants of the Lord in the gospel, and for them, we and other friends desire restoration to health and vigour, with encouragement from the Word of Truth. We do not forget those in Africa, Canada, Australia and New Zealand, who in these far off lands are connected with us as a Church, and desire the good of Zion. May they indeed be strengthened, encouraged and comforted by Him who is the Friend that sticketh closer than a brother. We have reason to recognise that, "With us

he dealt not as we sinned," and that we have been unprofitable. But may the Father of mercies shine upon us and all our readers, through His Son, Jesus Christ; and guide us in the way everlasting, as we take one step after another, as but sojourners on this earth, as all our fathers were. As others have said, "We know what is past, but we do not know what future days hold for us"; and we would remind our readers that there is One who is free from all changes, the Covenant God of Israel. May we all be enabled to put our trust under His wings of love and power, for time and eternity.

### **Women Proposed as Preachers.**

An Overture from the General Assembly of the Church of Scotland, of last May, sent down to Presbyteries of that Church, recommended the licensing of women who are designated deaconesses, to preach. By this procedure all the Presbyteries of above Church are required to give their official view of the proposal. So far the decisions of but one or two Presbyteries have been made known. The Presbytery of Strath Bogie, Aberdeenshire, rejected the recommendation, as it feared the standards of selection and training might be lower than those for men. And in the Presbytery of Turriff one minister opposed the idea of women preachers because "According to the Bible the sexes are not equal," he said. Another minister of this Court supported the proposal, and he said that he had once heard an address by a woman on the subject of the Motherhood of God, and he could never have handled the theme as she did. What was meant by the "Motherhood of God" we can only conjecture. We do not find this strange doctrine in the Scriptures. Yet it influenced this Presbytery to vote for women preachers by 13 to 5. The dearth of candidates for the ministry and the difficulty in filling vacant congregations is behind this move to get the Church of Scotland ministers and office-bearers to agree to women being licensed to preach. If successful, the next step will be to propose that women be permitted into the full office of the ministry. The guidance of the Word of God is not sought, but deliberately ignored in the consideration of this recommendation. Paul, as an inspired writer, declares, "Let your women keep silence in the Churches: for it is not permitted unto them to speak . . ." (I Cor. xiv.), and "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (I Tim. ii. 11-12, etc.). The Apostolic, Scriptural, and of course divine guidance is relegated to the background in this as in other concerns.

### **Glasgow Political Demonstration on a Sabbath.**

Three thousand tickets were said to have been issued by organisers for Mr. Attlee's Budget protest demonstration in St. Andrew's Halls, Glasgow, held on the Lord's Day, 4th December, last. This political Sabbath desecration will have its own reward. On his recent retiral

from leadership of the Labour Party and elevation to the House of Lords, Mr. Attlee was described by more than one speaker as a man of integrity. We would like to agree with this view so far. But true integrity is associated with truth; that is, with the Word and law of God and reverence for the same. But materialism, wherever it reigns, does not recognise the divine laws.

#### **The Pope and a Vision.**

It was reported recently that the Pope had seen a vision of Christ during his illness a year ago. He is said to have seen the figure of Christ at his bedside, and that it was not a dream. It was said that Jesus had come to comfort him. We know what we think of all this as coming from the Vatican. No doubt the Pope would like to claim what some of the Apostles actually experienced. The vision of Christ which will save a sinner and comfort a genuine Christian in trouble is by faith in Christ as He is revealed in the Holy Scriptures. The Church of Rome is so famed for reports of ludicrous visions and supposed miracles that this vision must be treated as religious propaganda.

#### **St. Paul's Cathedral Gives Place to Idolatry.**

The London *Evening Standard* of 28th November last prints a large photograph of what is called the figures of the Virgin and Child. These are seen being completed in plaster by a woman sculptor in the artist's studio. They were to be "the central figures in a set-piece of the stable at Bethlehem" for last "Christmas," as it is called, in St. Paul's Cathedral. Then they are to continue on view until the beginning of February. St. Paul's, of the professed Protestant Church of England, is being wittingly and increasingly used for the introduction of things Romish, contrary to the law governing the Church of England. The image of the Virgin and Child depicts the Saviour as a helpless child. Two things appear here. Firstly, idolatry introduced to the House of God. And, secondly, Mary is set up overwhelmingly prominent. This is Roman Catholicism in St. Paul's. What retrogression in religion as well as heinous sin. How possibly can spiritually needy sinners and exercised true Christians derive spiritual benefit or honour God through the instrumentality of plaster figures? They cannot.

#### **New Status of Missionaries in India.**

The *English Churchman* revealed recently that a new official policy towards the activities of Christian missions in India was made public last August, in the Indian Government Yearbook. In future no new missionaries will be permitted to enter India, either as replacements or as additional members of the mission unless Indians are not available. And while missionaries already in India will not be disturbed by the new policy "unless they come under adverse notice," new arrivals must have outstanding qualifications or specialised experience. Other restrictions are mentioned. We have noted before in these



Notes that there is an organised movement in India, as in other Asian countries, to oppose and restrict the activities of anyone or anything specially related to Christ and the activities of the Gospel. This, of course, is the opposition of Pagan darkness actuated by Satan, the Prince of Darkness, which He who reigns at the right hand of God will overcome in His time.

#### **Baptist Union of Scotland and World Council of Churches.**

On Tuesday, 25th October, 1955, the Annual Assembly of the Baptist Union of Scotland met in Glasgow. At this meeting the Baptist Union decided not to rejoin the World Council of Churches for at least seven years. In a report of the Union's debate on the subject, Rev. Murray MacLeod spoke and said it was a known fact that the aim of the World Council was to get Rome in by all possible means, and their missionaries were being persecuted by Rome in many parts of the world. Before the Union there was a majority recommendation of a special committee to rejoin the World Council of Churches, and in face of this recommendation the Assembly of the Union decided against rejoining for a period of seven years, when the situation would be reviewed. This was a right, essential and vital decision for the Baptist Union of Scotland to take. But we find that, "At its Church meeting on October 6th, 1955, Charlotte Baptist Chapel, Edinburgh, passed by an overwhelming majority the following resolution:—'That we the members of Charlotte Chapel, now withdraw from the membership of the Baptist Union of Scotland in view of its affiliation with the World Council of Churches, but we pledge ourselves to consider all means whereby we may continue to support the Evangelical Baptist Witness in Scotland'" (*Irish Evangelical*, December, 1955). As the Editor of the *Irish Evangelical* points out, this decision in Edinburgh was taken before the Baptist Union resolved to withdraw for seven years from the World Council of Churches, and that it does not satisfy the Edinburgh congregation, for it was taken, not altogether because of dissatisfaction with the World Council, but partly to preserve unity in the denomination. Now, in viewing the matter from outside, we perceive a modern trend in the Baptist Union which is rightly obnoxious to some within its pale; and which trend appears to have a majority backing, who did not force the issue, merely to preserve unity within the denomination, although the congregation in Edinburgh has separated from the Union and made a stand on principle. We know of like divisions within other denominations respecting questions of a like nature, although not immediately connected with the World Council of Churches. And where no action like the Charlotte Baptist Chapel's has taken place. On this case of the Baptist Union there is a peculiar comment in the December issue of the Free Church of Scotland *Monthly Record*, viz., "It is highly probable that if the case for or against the W.C.C. had been taken on its merits, a majority would have been found for the W.C.C. That

so many declined to exercise their moral rights in the interests of their denomination's unity is highly commendable and reflects a spirit which is not always found in our own assemblies. That it is in line with Scripture teaching there can be no doubt." What gratuitous praise is here lavished upon a majority of men who at heart are supporters of the dangerous World Council of Churches! We are at a loss to assess the "moral rights" of these men who would, if they could (all things being equal) involve their denomination in the evil, modernistic and Romish outlook of such an organisation as the W.C.C. And yet they are thus publicly and highly commended for preserving what we call a hollow, external denominational unity. To say that modernistic minded men by not exercising their vote in a Church Assembly are "in line with Scripture teaching" is, to us, to say the least of it, amazing. We think it will require "Un-Reformed" theology to make more of this than we can.

### 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, London, Portnalong, Achmore and Stoer; second, Fort William; third, Greenock; fourth, Glasgow; and fifth, 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, Bracadale, North Uist and Ploekton; fifth, Achmore and Thurso. *August*—First Sabbath, Dingwall and Vancouver (Canada); second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten and Stornoway. *September*—First Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert and Stoer. *October*—First Sabbath, Tolsta and Lochcarron; second, Gairloch and Ness; third, Applecross; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

#### Special Notice.

We have published above all the Communion dates for the year 1956. Will ministers kindly check the list and forward a note of omissions or corrections to the Editor.

**Financial Statements and Kirk Session and Deacon's Court Records.**

Congregational Treasurers are expected to submit to their respective Presbyteries congregational financial statements for year ending 31st December, 1955, as soon as convenient at the beginning of this year. And Kirk Session Records and Deacons' Court Records are also now due to be submitted to Presbyteries for examination.

**Church Deputies to African Mission.**

Rev. R. R. Sinclair, Clerk of Synod, and Rev. D. MacLean, Assistant Clerk, having been appointed by the Synod, in May, 1955, to visit the Church's mission stations in Southern Rhodesia, Africa, have arranged, the Lord willing, to sail for Africa on Thursday, the 26th January, 1956, in the Union Castle liner the "Pretoria Castle." These deputies have need of the prayers of the Lord's people, that the Keeper of Israel would surround them in their travels with His divine and almighty care; and that He would guide and direct them during their sojourn in Africa, and make their visitation there a blessing. They intend (D.V.) to return to this country by the middle of April.

**Magazine Business during Editor's Absence.**

As the Editor of the *Free Presbyterian Magazine* expects (D.V.) to be away from 26th January until the 20th April, 1956, all correspondence and articles for the Editor should be sent to Rev. James A. Tallach, Free Presbyterian Manse, James Street, Stornoway, Isle of Lewis, during the above period.

**Synod Business during Clerk's Absence.**

The Clerk of Synod, Rev. R. R. Sinclair, Wick, expects (D.V.) to be abroad from 26th January until the 20th April, 1956, and hopes on his return to prepare business for the Synod meeting in May, if well. But during his absence the Rev. A. F. MacKay, M.A., Free Presbyterian Manse, 11 Auldcastle Road, Inverness, will receive and deal with any correspondence or business requiring attention.

**Message of Thanks from Rev. W. Grant.**

Rev. W. Grant, Halkirk, desires us to state that it is impossible for him to acknowledge all the letters, phone calls, and other kind messages from friends at home and abroad, which he received during his recent illness. He wishes to express his deep appreciation and sincere thanks to all, especially acknowledging prayers answered to the praise of the Divine Physician.

**Acknowledgment of Donations.**

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

*Sustentation Fund.*—Misses M. and J. McN., Lochgilphead, £1; A Friend, Edinburgh, £2; Mr. J. Couper, Wembley, £2; Canadian Friend, 14/2; Anon., Inverness postmark, £1; F. McL., Dunrobin Castle, Golspie, £2;

A. M. o/a Beaully Congregation, £5; Miss I. C., Drimnin, Oban, £2; A Friend of the Cause, Knock, Lewis, £3; Mr. J. McL., Kerrachar, Drumbeg, Lairg, £3; New Zealand Friends, o/a Stoer Congregation, £10.

*College Fund.*—Mrs. Canty, New Zealand, per Rev. J. P. Macqueen, £1; Mrs. McAskill, Stornoway, per Rev. J. P. Macqueen, £1.

*Home of Rest Fund.*—Mrs. Mackenzie, Brackloch, £1; A Friend, Skye postmark, per Rev. Wm. Grant, 5/-; Mr. N. McA., Ostaig, Skye, £1.

*Home Mission Fund.*—Misses M. and J. McN., Lochgilphead, £1; Mr. N. McA., Ostaig, Skye, £2.

*Dominions and Colonial Missions.*—From New Zealand Friends on behalf of Expenses of Future Deputy to New Zealand, £50.

*Jewish and Foreign Missions.*—From New Zealand Friends, £10; From Wick Ladies per Mrs. M. Mackenzie, 19 Robertson Square, for Installation of Electricity at Ingwenya Mission, £9 5/-; C. R. T., London, per Mr. Wm. Mackenzie, £5; Mr. J. Couper, Wembley, £1; Misses M. and J. McN., Lochgilphead, £1; A Friend, Innellan, £1; Mantelpiece Box per Mrs. Mackenzie, Brackloch, £2; Mr. N. McA., Ostaig, Skye, £2; K. McK., Skerray, per Mr. Wm. Lobban, 10/-; Mr. R. D. N., Penefiler, Skye, £1 5/-; Miss M. M., Primrose Cottage, Stoer, 16/-; Mr. D. L., Chelmsford, Essex, £1; Mrs. C. Canty, New Zealand, per Rev. J. P. Macqueen, £2; Mrs. McAskill, Stornoway, per Rev. J. P. Macqueen, £2; Anon., Argyllshire, £5; Edinburgh Friends per Miss J. Nicolson, £4.

Rev. J. S. Fraser, Mbumba Mission, Southern Rhodesia, acknowledges with deep gratitude a donation of £40 from "Interested F.P. Teachers in Skye," per Miss F. Macdonald, Portree.

*Publication Fund.*—Mr. N. McA., Ostaig, Skye, £2. The following received o/a Trinitarian Bible Society:—Kyle Congregation, per Miss Stewart, £4; Stratherrick Congregation, per Mr. J. Fraser, £6 5/-; Daviot Congregation, per Mr. Wm. Macqueen, £9; Mrs. McLennan, Brackloch, Lairg, 8/6; Mrs. M. McAskill, Sunnybank, Uig, Skye, £1; Miss C. McLeod, 23 North Tolsta, Lewis, 10/-.

The following lists sent in for publication:—

*Bayhead Congregation (Sustentation Fund).*—Mr. A. Macdonald, Treasurer, acknowledges with sincere thanks £1 from A. Laing, Glasgow, and £5 from the estate of the late H. Laing, Paiblesgarry, per Mr. N. MacIsaac.

*Dingwall Church Building Fund.*—Mr. D. Matheson, Treasurer, acknowledges with grateful thanks the sum of £5 from B. Mackay, Linnie.

*Edinburgh Manse Fund.*—Mr. Hugh MacDougall, Treasurer, gratefully acknowledges the following donations:—A Stornoway Family, £5, per Mr. Jas. Mackay; A Friend, North Tolsta, £1, and A Friend, Stornoway, £1 (both per Sister McLeod).

*Gairloch Congregation Car Maintenance Fund.*—Mr. Alex. McLean thankfully acknowledges the following:—Mr. and Mrs. C. U., Luibmore, £5; Mr. and Mrs. F. McK., Lochmarree, £2; A Stornoway Friend, £2; Anon. (16th June), £1; Anon. (9th September), £1; Mrs. McK., Porthenderson, £2; Mr. McD., Porthenderson, £1; A Laide Friend, £1; Another Laide Friend, £1.

*St. Jude's, Glasgow.*—Mr. A. E. Alexander, 6 Glasgow Road, Dumbarton, gratefully acknowledges the following amounts received:—Sustentation Fund—N. MacCuish, Toward, £10; "Friend," £2; Friend, £2; Mrs. MacK., Airdrie, £3; Anon., £1; G. S. Sinclair, £2; E. C., £2. Home Mission Fund—Friend, £4; Friend, £1; Anon., £2. Foreign Mission Fund—Friend, £3; Friend, £6. Publications Fund—Friend, £1. Home of Rest—Friend, £1. Congregational Fund—A. Campbell, £1. College Fund—Anon., £1. Aged and Infirm Ministers' Fund—Anon., £1.

*Inverness Manse Purchase Fund.*—Mr. Wm. Mackenzie, Treasurer, acknowledges with sincere thanks the following:—Mr. and Mrs. S., Helensburgh, per Rev. A. Mackay, £5; “M. L.,” per Mr. F. Beaton, £1; Mrs. Macdonald, Manse, Shieldaig, per Mr. M. Campbell, £1; Anon., per F. Beaton, £5; Portree Friends per Rev. A. F. Mackay, £3; New Zealand Friends, per Mr. J. Grant, £5.

*Lochcarron Congregation.*—Mr. R. MacRae, Treasurer, acknowledges with grateful thanks the following:—New Zealand Friends, £5, o/a Manse Fund, per J. Grant. The following o/a Sustentation Fund:—Miss B., Balnacra, £2; Mr. and Mrs. R. M., Achintee, £6; D. McK., Slumbay, £1; D. McK., Plockton, £1; also 10/- for Home Missions Fund.

*Lochinver Congregation.*—Mr. K. McLeod, Treasurer, thankfully acknowledges the sum of £3 from A Friend o/a Sustentation Fund.

*London Congregation.*—Rev. J. P. Macqueen acknowledges with sincere thanks £1 from Mr. R. McK., Inverness; £2 from Mrs. McA., Stornoway; £2 from Mrs. Canty, New Zealand.

*North Tolsta Sustentation Fund.*—Mr. J. Nicolson, Treasurer, acknowledges with grateful thanks £1 10/- from An Edinburgh Friend per Rev. F. Macdonald.

*Plockton Church Building Fund.*—The Treasurer thankfully acknowledges £3 from A Friend, Glenelg, per Mr. D. Campbell.

*Portnalong Manse Repairs Fund.*—Mr. D. Morrison, Treasurer, acknowledges with sincere thanks £72 from the Executors of the late John McIntyre, Carbostmore, per Rev. M. MacSween; also £1 from “A Friend.”

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