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Synod Sermon.

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"BUT woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation.

Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." (Matt. xxiii. 13-15.)

Those denounced are the Scribes and Pharisees. The Scribes professed to have a superior knowledge of the Scriptures, and they read and expounded them to the people. The Pharisees were separatists among the Jews, as their name indicates, because they assumed to themselves a superior sanctity. A knowledge of their practices and tenets is of great importance to a student of the New Testament, as many of Christ's discourses have often a direct reference to their opinions and practices.

In the words of our text Jesus shows the grounds of that woe He had pronounced upon the Scribes and Pharisees. They were guilty of public sins and it was necessary to denounce them publicly before men. They were deceitful men and they were deceiving the people by their profession and teaching, and so the people must be faithfully warned. Here is an example left us by the Head of the Church which we must not overlook, showing us that the sins of public teachers, that is those who profess to be ministers of Christ, are to be exposed publicly before men, so as to warn them against their errors and inconsistency. The Lord did not denounce these men, and their sins,

in a general way, but mentioned clearly those who were guilty of them, that their errors which were a danger to the people might be shunned like a plague.

Those ministers who are associating with modernists and changing pulpits with them, whatever their profession may be of adhering to the reformed doctrine, their sympathies are with these men, and we would not trust their own soundness in the faith. We are living in a day when there is a great falling away from the truth, and our beloved land is fraught with error and with these we are to be conversant in order to be able to warn our people against them, and not only that but we are justified in mentioning by name, in our public utterances and writings, those evil men who give utterance to dangerous errors. The Lord left an example that we should follow his steps.

In considering these words of our Lord, we can touch on the three terrible charges brought against the Scribes and Pharisees.

I.—“Woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.”

1. *What are we to understand by the kingdom of heaven?*—Sometimes it means in the New Testament the dispensation of the Gospel. It was the dispensation of the Gospel which was meant by the Saviour when He said to the unbelieving Jews: “The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.” See also the thirteenth chapter of Matthew. Sometimes it means the grace of God ruling in the hearts of God’s elect people. This is the kingdom which consisteth in “righteousness and peace and joy in the Holy Ghost,” and differeth from the kingdom of glory not so much in nature as in degree. Then there is the kingdom of glory to which the people of God are translated at the moment of death, and where Christ reigns “in the spirits of just men made perfect.” We believe the “kingdom” here referred to is the kingdom of grace and glory; if men are prevented from entering the former they are prevented from entering the latter, namely the kingdom of glory. The Scribes and Pharisees have this awful woe pronounced on them, by the Lord, because they make themselves instruments to keep their fellow creatures out of the kingdom of grace and glory.

2. *Their own sad state is referred to.*—They go not into the kingdom of God themselves. They were teachers of religion and they were not in the kingdom of heaven, neither would they let others enter this kingdom. Graceless ministers are the true representatives of the Scribes and Pharisees as they are of the false prophets in the days of Jeremiah. It is an awful thing for a man to enter the office of the ministry and take charge of the souls of men who never had the least concern about the salvation of his own soul. Apart altogether

from the erroneous teaching of so-called ministers in our day the conduct of many of them compares well with the world—they are in the same state as the world that “lieth in wickedness” and its works they will do. The Rev. Lachlan Mackenzie of Lochearn said: “A rotten clergyman is a bad member of society; he gives a handle to infidels to laugh at religion; he destroys his flock, and damns his own soul.” He also said in addressing a minister at an ordination: “If you be a bad minister, ye’ll go to hell; and if you be a good minister, ye’ll go to heaven.”

3. *They are charged with shutting the kingdom of heaven against men.*—(1) At the outset it is strange that such a charge as this, “shutting the kingdom of heaven against men,” should be brought against the faithful ministers of Christ. This charge, of course, is brought against them by modernists and those who possess their spirit. The opinions of this class is not worth much at any time, but simple people might be misled by them. This charge is in particular, in our day, brought against Free Presbyterian ministers and the Free Presbyterian Church. How is this? It is because we hold by the inspiration and infallibility of the Old and New Testaments from Genesis to Revelation, together with the whole doctrine of the Westminster Confession of Faith and Catechisms in our profession and practice. It is the teaching that is based on the Scriptures that we preach and in this peculiar position we are very much alone in Scotland of the Covenants to-day. It was in order to preserve the whole doctrine of the Confession of Faith of the Church of the Revolution Settlement, and of the Free Church of 1843, that the Fathers of our Church took up a separate position in 1893, when the modernistic Declaratory Act was passed into law in the Free Church. If there was need of taking up a separate position to preserve the truth of God, in 1893, it is clear as the sun in the heavens, by all that has taken place since, that there is need of holding by the truth firmer than ever in 1956. We hold that we are the direct descendant, as a Church, small as we are, of the Reformed Church of 1560 and of the Church of the Revolution Settlement of 1690, and of the Church of Scotland Free of 1843, in doctrine, worship and discipline. Our opponents call us schismatics for separating in 1893 and for continuing in our separate position. One of the Puritan Divines, Thomas Manton, D.D., says: “The fault and crime of the schism is not always in those that do actually separate and withdraw, but in those that cause it.” The Free Churchmen of 1893 and their successors are the schismatics then. There would have been no separation if the Free Church had held by God’s Word. The accusation that the kingdom of heaven is shut against men because they are told the whole truth is groundless. We must not be ashamed to tell sinners of the depravity of their whole nature due to their fall in Adam. While on the other hand we must give due regard to the redeeming work of Christ and to the regenerating work of the Holy Spirit, and that except

a man be born again, that "he cannot see the kingdom of God." We heard the late John Urquhart, elder, Greenock, tell that he met a man on one of MacBrayne's steamers some years after the Free Presbyterian Church was formed. They had a discussion about the churches in Scotland. The man's observation on the Free Presbyterian Church was that it was "a very narrow" church. "How narrow is it?" John asked. The man appeared to be at a loss and could not tell. John then said: "Seeing you cannot tell me how narrow the Free Presbyterian Church is, I will tell you how narrow it is, and how broad it is. It is as narrow as this: "Except a man be born again, he cannot see the kingdom of God," and it is as broad as this: "Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else." This is the position we hold as a Church still in declaring the Gospel of the grace of God. (2) How did the Scribes and Pharisees shut the kingdom of heaven against men? We shall look upon this accusation by comparing the words with the parallel passage in Luke xi. 52, "Woe unto you, Lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

The key of knowledge is the Scriptures and the true interpretation of them. The Scribes and Pharisees arrogated to themselves the place of being the only true interpreters of the sacred writings, and they took away from the people the true knowledge of the Scriptures by their false glosses upon them. The Church of Rome prohibit the use of the Bible to the people. Such prohibitions have been repeatedly issued by the Popes and the liberty which belongs to every sinner, to read the Scriptures, in his own language, has been denied him. Besides making the apocryphal books part of the canon, they add tradition and make it equal in authority to the Word of God. The Bible according to the Church of Rome is not complete. Thus they, like the Scribes and Pharisees, make "the Word of God of none effect through their tradition." (Mark vii. 13.) The Church of Rome is a powerful instrument in the service of Satan to keep men out of the kingdom of heaven by idolatry and false interpretation of Scripture. Romish priests, of all orders, from the Pope down, are the successors of the Scribes and Pharisees in shutting the kingdom of heaven against men and are under that terrible "woe."

The next lot to be included among the successors of the Scribes and Pharisees are the modernists of our day. What is modernism? It is a kind of teaching that wicked men spin out of their own wicked hearts. They make fallen human reason the source and standard of religious beliefs. They call it sometimes "spiritual illumination," and what is the "spiritual illumination" of one may not be that of another. So their religious beliefs are continually changing like sand banks by the violence of the waves. They give no place at all to the Bible as the inspired Word of God. When they read it in the pulpits they give it an interpretation foreign to the mind of the Holy Ghost. Many

modernists do not read the Authorised Version from the pulpits, but other versions of the modernistic style. Others have no Scripture readings at all in their church service, but instead a bit from some author which they call "scriptural reading" as a substitute for "Scripture readings." This is a subtle and serious departure from the purity of worship of better days.

Our text is teaching us that the kingdom of heaven is opened by knowledge. Well did the Reformers and Covenanters know that. They not only preached the whole counsel of God but made every effort to place a Bible in everyone's hand by translating the Scriptures, and secular education so that sinners could read for themselves. The doctrine of God's Word is the only doctrine that will be owned by the Holy Spirit to lead sinners to Christ: "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." To be ignorant of Christ as the only Saviour is to be shut out of heaven. To know Christ through the Word of God's grace is to be in the kingdom of God, in this world itself, and to be an heir of eternal life in another world. The Lord in commissioning His apostles to preach the Gospel to every creature, definitely set before them what they were to teach, and it was: "All things whatsoever I have commanded you." This is the standing commission of every preacher for all time. To show Christ forth is the faithful minister's duty; to receive Christ as he is offered in the Gospel is every sinner's duty.

From our text we learn that ministers of the Church have power to shut the kingdom of heaven against men. They have been, and are used by the Devil to do this great evil. They are not, of course, true ministers but only in name. They are blind themselves and lead the blind, and they and their congregations will fall into the same pit of Hell, if they do not repent. To confine ourselves to Scotland, the ministers of to-day are largely graceless and doing irreparable harm to the cause of Christ by preaching erroneous doctrine. Erroneous doctrine is rampant in the Church of Scotland to-day. A writer on the other side of the Atlantic said: "The Church of Scotland is extremely modernistic, worldly, and has a strong leaning toward what we may call the 'right wing' religion, that is, it has an eye cocked towards Rome." The Biblical account of the Creation, the Fall of Man and the Deluge and even the histories of Abraham, Issaac and Jacob are said to be sheer fiction. Bible feasts are said to be of pagan origin. "Jehovah Himself" is said "to have originated as a multiple demon gods, which later merged into one." "Blasphemy could hardly go further," the writer says. This is what one of her Professors taught his students—the future ministers. The Rev. Dr. J. T. Cox in his last public address said that the Apostle's Creed should be discarded, since practically no minister or member of the Church of Scotland now believes in either the Virgin Birth or the Resurrection. Another minister of the same Church said that the Apostle's Creed was now: "As dead as the Dodo." When

we find the fundamental doctrines set aside, and even condemned, one cannot but wonder what the matter of their brief pulpit essays is. Certainly, it can only be what shuts men out of the kingdom of God.

Another kind of teaching, which is alien to the Westminster Confessional doctrine is Arminianism. This is the kind of teaching that Billy Graham was hawking up and down the country, as his predecessor, Moody, did long ago. We are the only Church in Scotland who did not support him. I saw that acknowledged in a Canadian periodical lately. The Free Church of Scotland itself is very much inclined, to say the least, to Arminianism. One of her ministers said, as you know: "So far as some Free Church pulpits are concerned, a robust Calvinism has given place to colourless presentation of the doctrines of grace which will neither satisfy a Calvinist nor offend an Arminian." We are waiting to see what the minority, in that Church, is going to do to bring about a reformation in more than one way. The Arminian teaching will not be a blessing to any but, on the contrary, a curse, it is misleading, and will shut the "kingdom of heaven against men." Let poor sinners value their Bible and read it prayerfully, together with sound doctrine, in order, through the mercy of God, to get the blessing of the man whose sins are forgiven.

II.—The charge that they devour widows' houses.

1. *How did they devour widows' houses?* It is difficult to know how with any degree of certainty. It is, however, supposed by some that they were often appointed trustees of widows' property, in order to take care of it and see that it was rightly used. The profession they made to be pious and upright would lead men to trust their belongings to them. But instead of honestly disposing of what was entrusted to them that they helped themselves. Others say that they persuaded such persons to give gifts of money to their sect which was supposed to gain the favour of God. Popish priests demand money, even their last penny, from the relatives of the departed in order to say masses for the release of their souls from Purgatory. Poor widows do not escape these demands. These hounds of Rome in this way devour widows' houses. While the Pharisees never demanded money for such purposes as that, yet they both foster the spirit of self-righteousness which clings to a salvation attainable by works, and in this way Pharisees and Papists have many things in common.

2. *Religious for selfish ends.*—Whatever way we are to understand their devouring of widows' houses, we can see that they were religious for selfish ends. Long prayers were used to deceive the people. The Lord does not condemn long prayers when they are in spirit and truth. What the Lord hates and condemns is hypocrisy. They prayed to be seen of men and to get glory from men. Such wicked conduct might be expected as a result of the errors they held and the corruption they

had introduced into their worship. Pure doctrine is always a good guardian of sincerity of heart. How can the heart be sincere and the conduct good when man is still in his fallen state? Nothing can purify the heart but saving faith!

3. *Religious for temporal gain.*—The very nature of their sin is that they were making a profession for what they could get for this world. Are there not many in the ministry to-day for a piece of bread, like those who followed the Saviour for the loaves and the fishes? They enter on a course of education in their infancy and it will end in their becoming ordained ministers. These are the most pitiable creatures under the sun. They are not born again. They are ignorant of the power of the truth. They are not called to the work of the holy ministry and consequently they have no thought about the salvation of souls. They do not enter with joy upon the work they profess to be doing. They glean their happiness in other fields—the fields of the world. It is common in our day to find the minister at the dance, at the concert, at the *céilidh*, at the Highland Gatherings, at the cinema and at the theatre. At another time he is dressed as Santa Claus to entertain children. It is in these fields that he is at home: “Because the carnal mind is enmity against God.” He is only in the office of the ministry out of necessity—his piece of bread. Because he is worldly, and of the world, he takes the world into the Church, and this will please those who are worldly like himself. What greater injury could be done to the souls of men than this? What a miserable and guilty creature the unconverted minister must be. The blood of unwarned souls is to be found in his skirts. This mercenary ministry, which is the order of the day, is promoting dead formalism in our land. Law and Gospel is not preached and ignorance abounds. We are told in one of the introductory letters to our Confession of Faith that: “The two great pillars upon which the kingdom of Satan is erected, and by which it is upheld, are *ignorance* and *error*.” The kingdom of Satan, then, must be very secure in our day at the hands of godless and graceless ministers. The Gospel famine, that is in our land, is the cause of all the Sabbath breaking, the non-churchgoing, the crime, the prevalency of vanities that are so common in our day.

Let us remember the Apostle's injunction regarding those who “having a form of godliness but denying the power thereof.” It is “*from such turn away*.” This is an infallible mark of the hypocrite and our duty is to turn away from him—to shun himself and his teaching. The hypocritical minister has always some selfish ends in view, the gratifying of his vanity, the acquiring of power and influence in the Church or increasing his wealth. It is always himself, not the glory of God or the good of souls he has in view: “*From such turn away*.”

III.—The charge of proselytising.

The false teachers often manifest great zeal in propagating their unscriptural principles in order to turn others to their beliefs and ways. They "compass sea and land to make one proselyte," that is, they use all sorts of methods. The same methods are used to-day by Romanists and Modernists, the true representatives of the Scribes and Pharisees, as were used in the days of our Lord's sojourn on the earth. At the time of the rise of modernism, and especially in the old Free Church of Scotland, there was a loud cry for liberty for the conscientious scruples of the subtle modernists who could not, by their own way, accept the confessional doctrine. But the liberty which these modernists claim for themselves is not so readily given by themselves to the evangelicals. But instead there is an intolerance shown by them which amounts to persecution. They hate Christ as much as the Jews did, and say, in effect, "we will not have this man to reign over us." They take delight in speaking in contempt of the true religion and of those who adhere to it. We heard the late Capt. MacLeod, Achmore, say, in 1929, when the union between the U.F. Church and Church of Scotland took place, and formed what is now called the Church of Scotland, that there was a great danger that that Church, which is largely modernistic, would endeavour to swallow up the smaller bodies in Scotland by proselytising.

1. *One of the favourite methods of the Scribes and Pharisees, in the times of Christ, to win followers was to ridicule Christ, and his followers who believed that he was "the Christ."*—The poverty of his disciples was often pointed out to the people: "Have any of the rulers or of the Pharisees believed on him?" As much as to say, have any of the intellectuals and upper classes accepted Christ and his doctrine? They held that it was only the poor and the uneducated and the lower type of people who gave Jesus of Nazareth any place. "Thou art His disciple," they said, in contempt, to the man who received his sight, "but we are Moses' disciples." Some spineless creatures, and especially if they get on a bit in the world, are led away from the Gospel by these subtle methods. Many in this manner lose the way never to find it again. To belong nominally to one of the big modernistic churches, whether Presbyterian or Episcopal, is counted by some a mark of distinction—poor ignorant creatures. There are others who are "not ashamed of the Gospel of Christ," and are not moved by the trial of cruel mockings."

2. *Another method of the Scribes and Pharisees was force.*—The Roman Catholic Church used force to turn people to her idols. Such methods are used in Colombia, Spain and Eire to-day. They used it in the past and are as ready to use it to-day where they have the opportunity. The same method was used by the Scribes and Pharisees in the time of Christ and his Apostles. Christ was put to death by those who hated His Person and doctrine. Stephen was stoned to death, Saul "made havock of the Church," and "there was a great persecution

against the Church which was at Jerusalem." Such extreme methods may not be used in our day by modernists, but the influence of lesser fears go very far to turn some simple and unstable creatures to their ways. These fears may be the fear of temporal loss, which goes very far with those who do not want to sacrifice anything that pertains to this world, the fear of offending men of influence, the fear of being considered old-fashioned and the fear of offending relatives and friends. Those who turn from the truth of God under the influence of such fears with their conscience witnessing against them become more guilty than those who sway them. They become "two-fold more" the children of hell than those who turned them aside. They are the victims of force and violently silence their conscience.

In conclusion the work of the ministry is to shake and batter the kingdom of the Devil. The Word of God distinguishes between the true ministers of Christ, and those who profess to be and are not, but come under this "woe," and work for the advancement of the Devil's kingdom. There is need that the Lord would "thrust out labourers into His harvest," for "the harvest truly is plenteous, but the labourers are few." The Lord alone is able to send out faithful servants to work in His vineyard in Scotland and throughout the world—the field is the world. If the Spirit of God fitted Bezaleel and Aholiab for the material work of the Tabernacle, surely the Holy Spirit must equip faithful men with grace and gifts for the work of the ministry. He did it before in Scotland and He can do it again. The ranks of our own ministers, as a Church, are getting thinner. Death visits us from time to time. We cannot help thinking to-day of the two faithful servants of Christ who were taken from us since we met last, as a Synod, a year ago, namely, the Rev. John Tallach and the Rev. Finlay MacLeod, men who served Christ in the Gospel at home and in far-off lands. We are the poorer, but they are getting the reward of good and faithful servants. Let us pray that Christ would call and send forth young men among us whose hearts would be warmed with the love of Christ, and who would show zeal for the glory of God and the salvation of souls. If Christ will send them He will provide congregations to hear them. Before coming into the Church this evening we heard of the death of Mr. Neil MacLeod, Stoer. He was a member of Synod and expected to be here this evening but was suddenly called to his eternal reward. He was a faithful, wise and diligent lay missionary and his presence will be missed in his own congregation and in the Synod.

'And he stretched forth his hand toward his disciples and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother (Matthew xii. 49, 50).

An Incident in a Prison.

In the Year of our Lord 1552 the Subterranean dungeons of the city of Lyons were tenanted by two prisoners of strongly opposite character. In one of these dark, damp, and dismal vaults bound hand and foot, tormented not only by the vermin which infested this noisome abode, but by the fierce cravings of hunger, which the scanty prison allowance of bread and water seemed rather to stimulate than to satisfy, lay Jean Pierre Chambon, who having three years before, committed robbery and murder, had at length fallen into the hands of justice.

Shut out from the light of day, the sight of his fellow-men, save once in twenty-four hours, the jailer entered with the sparingly doled out portion of food, from which a dog might have turned away with loathing, this ruthless robber had for two weary months been fain to vent his impotent rage by impatient tossings on his mouldy straw making the gloomy walls resound with the clanking of his chains mingled with the blasphemies against God, and curses on the day of his birth, his parents, and all mankind.

But a few days before the period at which our relation commences, most unwonted tones disputed with the blasphemer, the hitherto undivided empire of those cavernous recepticals, the harmonious sounds of psalms and hymns were borne distinctly to his ear from neighbouring dungeons.

The year 1552 is, alas! marked in the annals of France as one of grievous Protestant persecution, and many pious Huguenots were incarcerated in Lyons, and in other parts of France, for their adherence to their holy faith. From them proceeded the unwonted sounds, which produced no other impression on Chambon, than a stirring up of the native enmity of his heart and impelling him to redouble his blasphemies whenever the accents of prayer or praise fell with distinctness on his ear: for he was rude and boisterous by nature, his heart was hardened by crime, and so entire was his ignorance of the Gospel, that although familiar with the name of St. Francis, he was wholly unacquainted with Christ the Saviour of the world. Such was the bodily and spiritual estate of this miserable man, when in the gracious providence of God, it came to pass that as all cells were over-filled with persecuted Gospel confessors, one of them, named Peter Bergier, a native of Geneva, was placed in the same dungeon with Chambon.

Bergier being engaged in commerce had come to Lyons in the course of business, probably little anticipating any evil results from his journey thither. He was a man of considerable property, was highly esteemed by his fellow-citizens, and specially happy in the possession of a devoted wife and promising family, yet none of those temporal advantages had so absorbed his affections as to induce him to neglect the higher and holier ends of his being. But like that merchant of whom the Saviour

speaks he had been a seeker of 'goodly pearls' and having recognised in the Gospel the one pearl of great price he felt ready to part with all, even life itself rather than forego possession of it.

In being subjected to bonds and imprisonment for the truth's sake, Bergier knew he did but share the lot of all Christ's disciples, from apostolic times down to his own; yet was he not a little startled when he learned with whom he was to be imprisoned. Still more was he appalled when he heard the curses and blasphemies which flowed unceasingly from the evil treasure of the wretched Chambon's heart, but the thought that for this soul Christ might have died changed his horror into compassion; his disgust into an earnest longing to contribute to the rescue of the lost one. Bergier began by beseeching, with all gentleness and kindness, his rude companion to desist from cursing and blaspheming, representing to him that these could not possibly help but would most assuredly injure him by heaping up wrath against the day of wrath on his devoted head, and he further entreated the unhappy man to join with him in prayer. Chambon replied that it was very true that his curses did not bring him any aid at all, but that Bergier's prayers would bring himself as little. Thinking therefore the futility of his attempt to induce his wretched associate to pray for himself, Bergier was only the more fervid in intercessions for him, and at the same time he evinced his sympathy and goodwill towards him by performing (for he was unfettered) many little services for the manacled prisoner, and even by sharing with him the better food with which private friends in the city strove to lighten the privations of the martyr's imprisonment. The result was that Chambon ceased to disturb, at least, the good man's prayers, by the accustomed rude blasphemous interruptions and began by degrees to listen with patience, if not with interest, to what Bergier communicated to him from the Word of God.

With true Gospel wisdom, Bergier dwelt chiefly on the love of Christ in emptying Himself of His inherent glory for our sakes and in at length submitting to the bitterest sufferings and death even the death of the Cross, in order that none who believed in Him should perish, but that all, without exception, who turned their believing eyes on Him might be saved by free grace and receive the gift of eternal life. And lo! What bolts and bars, dungeon darkness, dungeon fare, manacled limbs, and hunger-wasted frame could not effect, was effected by the preaching of the Gospel. As a fire the words of free fervour enkindled repentance in the heart of this sin-burdened man, and as a hammer did they break in pieces his stony heart. Sighs after pardon and forgiveness burst from his labouring bosom, and his sins rose up before his mental vision in all their condemning enormity. Like Cain, he had committed murder, like him he was tempted to despair, but Bergier pointed out to him the mercy of God who willeth not the death of the sinner, but that he should turn to him and live. "What! even a murderer," asked

Chambon. "Yes," replied Bergier, "for thus speaks the Lord by His prophet to those whose hands were full of blood, 'Wash you, and make you clean,' 'Put away the evil of your doings from before mine eyes,' 'Cease to do evil, learn to do well,' and 'Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.'" "But what good can I now do?" asked Chambon, "bound and fettered and appointed to death as I well know myself to be." "You can believe God's declaration," replied Bergier, "and look to Him for the forgiveness of your sins. It was a criminal like you, one nailed hand and foot to the cross, appointed to death, and disabled from living a life of obedience, that said to Jesus, 'Lord, remember me when Thou comest into Thy kingdom!' Unto him the Saviour gave the comforting assurance: 'To-day shalt thou be with Me in Paradise.' 'Take that for your example and your warrant.'" "And do you really believe," cried Chambon, on whose mind a ray of hope began faintly to dawn, "that I can be saved?" "Only believe and thou shalt be saved," said Bergier, with solemn earnestness and straightway, kneeling down he began to pray aloud that Jesus Christ would have compassion on the repentant sinner and give him assurance of His grace. Chambon had fallen on his knees likewise and with folded hands and trembling voice joined in Bergier's prayer, with the petition, "Lord Jesus, dear Saviour, have mercy on me. I am indeed unworthy of Thy notice and merit nothing but damnation, but Thou hadst mercy on the malefactor on the cross. Oh, have mercy on me also, even on me." And now, as it was the first time in his life that he had really prayed, so he learned also now for the first time that prayer can help us. Even while he prayed the ray of hope grew brighter in his heart and the Holy Spirit which had by means of the Word begun the good work in his soul, carried it on by the same instrumentality to the day of redemption.

From that hour Chambon commenced as he himself afterwards expressed it, a new walk openly confessing himself the "chief of sinners," bewailing his shameful life and horrid acts, he continued instant in prayer to God for mercy and pardon. At the same time, he drank in the Scriptures which Bergier repeated to him, as the thirsty earth drinks in the rain from heaven, until he at length attained, the firm assurance, that he too, all unworthy as he was in himself, had obtained, through the Lord Jesus Christ's redemption by His blood, even the forgiveness of his sins, according to the riches of His grace. The lips of him, who was before a blasphemer and injurious, now overflowed with thanksgiving and praise, for the mercy which had been vouchsafed to him. He bore now every suffering with patience, acknowledging he had deserved much both from God and man, and professed a humble and devoted love for that God whom he had had once refused to hear.

About the time when this entire change took place, in his inward man it pleased God, who is rich in mercy to appoint him some alleviation of his outward sufferings by the removal of his fetters, and his being furnished with better food. But far more than over such bodily comforts did the repentant sinner rejoice in—the acquisition of a Bible which some friends had sent to Bergier and which he gladly permitted his fellow-prisoner to read. A very little light fell into the dungeon through a small air hole and before this orifice, Chambon would stand hour after hour poring with extreme difficulty but unsatiated delight on the newly obtained treasures of the sacred page.

Bergier, who seems to have met sympathising abettors among the prison officials, found opportunity of communicating to other gospel confessors, who pined within the same walls, the great mercy which Chambon had experienced from the Lord, and in order to strengthen his faith and comfort his heart, they sent to him some books they had themselves received from pitying friends and accompanied by a letter of encouragement and exhortation. Chambon obtained through the kindness of one of the prison attendants writing materials and replied to those Christian prisoners in the following terms:—

“Time would fail me were I to attempt to rehearse all the mercies and benefits which the Almighty hath bestowed on one whose godless life and daring crimes deserved nothing but judgment at His hands. But thanksgiving and praise be to Him for the merciful chastisement with which He has graciously visited me in this world, that I might not be condemned in the next. For although my punishment is severe, I yet feel and confess that I deserve a thousandfold more. Hence I no longer regard my pains and torments as heavy to bear, but looking away from them endure all patiently, only wondering at all the goodness and mercy which God has displayed towards me. Wherefore I am ready and willing to undergo whatever further trials He may see fit to lay upon me, and will take them all patiently. But I earnestly entreat you to do me one kindness and that is to write to me how I may best prepare myself for death in case I be doomed thereto, and I further beg that you will not forget me in your prayers. “The Father of mercies and the God of all comfort, comfort you, and give you patience in your imprisonment.”

Thus it was with Chambon as with all Christians—old things are passed away and all became new. But the Lord showed him yet another distinguished mercy. His brother though wholly innocent of all participation in Jean Pierre’s bloodshedding, had been accused, arrested and imprisoned as an accomplice and worse than them all, had been put to the torture to make him confess himself guilty! Bergier having opportunity of meeting him occasionally in the cell of another prisoner availed himself of these opportunities to relate to him his brother’s change of

mind, and to urge him to follow his example. And the Lord opened his heart so that he received the word with joy, and Bergier became the honoured instrument of his conversion also.

This was the greater joy to Chambon, as he justly felt himself to be the procuring cause of his brother's misfortunes—he thus alludes to the circumstances in the already mentioned letter to his Christian fellow-prisoners: "I must also inform you of the great grace which God hath shown my brother and thus made him ample amends for the torture to which he was innocently subjected. He came into this prison with blinded eyes as well as I: but by God's mercy and blessing and the instruction of our brother Bergier, he will leave it with the light of the knowledge of the Divine Word, so that his benefit is greater than his injury and if brother Bergier had never done any other good but this it would be a wondrous deed for I esteem it higher than if my brother had gained the whole world!"

Chambon continued to grow in grace, so that at length he was able to meet his fearful punishment with courage and hope. He was condemned to be broken on the wheel, and yet, notwithstanding the well known tortures which accompany this death, he listened to his sentence with composure, and bore its execution with patience. At the place of punishment he confessed, with much contrition, his many sins, in the hearing of the assembled multitude, and entreated their forgiveness for the scandal and offence he has occasioned even as he trusted God had forgiven him for Christ's sake, for which grace he praised God with a loud voice and then quietly laid himself down to endure his fearful doom.

And what became of Bergier? He might easily have not only saved his life, but obtained permission to return to his home and family, had he been willing to purchase those favours by a recantation of his Protestant faith. But he remembered his Saviour's declaration, "Who-soever will lose his life for My sake, shall find it," and so he manfully "held fast that he had," that "no man should take his crown," continued stedfast in the faith without wavering, and was condemned to be burnt to death.

On his way to the place of execution, we are told the peace of God so illumined his countenance, that his friends deemed they had never seen him look so beautiful: and as he passed along in the condemned car, he greeted such as were known to him by bidding them a friendly good-night, whilst he at the same time entreated everyone whom he might unintentionally have offended, to forgive him, as he from the heart forgave all his fellow-creatures.

Unmoved by this touching evidence of Christian humility and love, a Romish priest called out to him, "Thou art going straight to hell, thy fitting dwelling-place," to which the martyr replied, "The Lord forgive thee!"

A vast multitude having accompanied him to the scene of his sufferings, Bergier cast on them a compassionate look, exclaiming, "Oh, how great the harvest! Lord, send labourers into Thy harvest." He then repeated the confession of faith, and cried out at its conclusion, "Oh, Lord, how sweet and lovely is Thy name!"

As they were binding him to the stake Bergier prayed, "Father, into Thy hands I commend my spirit." And when the fire was kindled and the flames began to wrap him round, he looked upward and said, "I see heaven open!" These were the last words he was heard to utter. Smoke and flame choked his voice and his soul ascended to Him who had promised "Be thou faithful unto death and I will give thee a crown of life."

What gave Bergier this strength thus to hold out to the end? The same word and spirit which changed Chambon, the reckless, ruthless murderer into the humble, contrite and patient disciple, and thus united the murderer and the martyr. "Blessed are the dead who die in the Lord." And this word and spirit are offered to all—to you, also, oh reader! Oh, lay then to heart the words of the Lord Jesus, "Blessed are they that hear the word of God and keep it."

—*Watchman and Reflector.*

Christian Conflict.

LETTER FROM WILLIAM HUNTINGDON.

February 23rd, 1803.

My Dearly Beloved Brother in the Lord Jesus,

I have no doubt but you are still in the field of action. The law in the members will continue to war as long as the law of faith is in the mind; faith brings an eyesore to Satan, because it came from Christ, and holds fast and abides by Christ and His interest. Unbelief is of Satan, and staunch in his cause, and will make God a liar in His Word, rather than prove disloyalty to Satan. This sin is Satan's best ally; his shield in us; his bolts and bars; without which he can do but little; hence he labours hard to strengthen and encourage it, and to stir up our rebellion to take part with it against God, as you may see in Thomas, Zechariah and others. But, "whatsoever is born of God overcomes the world; and this is the victory that overcomes the world, even our faith."

Faith is born of God, and is a fruit of God's most Holy Spirit; it is a most noble warrior, having overcome the world, and was itself never overcome. Faith lays hold of the Son of God, who is its own shield, and by this means quenches every fiery dart of the wicked; for, though these darts often gall and unsettle us, narrow up our inbred corruptions,

and inflame us with anger, rage, and spiritual and carnal jealousy, yet faith holds up the shield, and, by showing and applying the atonement, quenches the flames of these darts, so that the fire does not burn to destruction, so as to set us on fire of hell, which is what Satan aims at. Faith puts on the breastplate of righteousness every time that peace is restored to us, and is to us continually a fresh proof that in the Lord we have righteousness and strength. It is the breastplate that guards the heart and conscience against all the reproaches, accusations and condemnations of Satan; so that he cannot sink us in despair, though he tries hard, and at times gets us to the very brink, so that we know not on which side we shall fall, whether into despair, apostacy, or into the great transgression. "As for me," says the Psalmist, "my feet were almost gone, my steps had well-nigh slipped; for all day long have I been plagued and chastened every morning." But faith holds fast her breastplate, which is expressly called the righteousness of faith; and the more she is obstructed and opposed the stronger she gets. "The righteous shall hold on their way, and they that have clean hands shall wax stronger and stronger."

Sometimes it so happens that we are brought into captivity to the law of sin which is in our members, and we have nothing set before us to feed on but the lusts of the flesh, which are our sorrowful meat; even the thoughts of foolishness is sin. Our wretched rebellion causes the lips to mutter perverseness, which increases our guilt; but in the end faith eyes the promise of victory, looks again to the crucifixion, applies the atonement, melts the soul, and restores peace. Thus again we overcome him by the blood of the Lamb, and by the word of our testimony, and now, being restored to the joys of his salvation, and favoured with another spark of divine love from the altar, we cry out, Nay! but "in all these things we are more than conquerors through Him that hath loved us."

The devil and the doctor have lately had a sharp conflict, in which I stuck to him with every weapon I possessed; it was blow for blow, wound for wound, and stripe for stripe; for it is a hell to my soul to bear his insolence, rage, lasciviousness and blasphemy; and it is as complete a hell to him, to hear us cry, pray, praise and bless God. He never can feed, but upon our corruption and our misery: "Dust shall be the serpent's meat." "When we are in dust and ashes he banquets; but in our festivals he fasts, and sits in sackcloth. So run I, but not at uncertainty; so fight I, but not as those that beat the air."

My fellow-soldier and fellow-sufferer, these are spoils from the field of action, sent by one who is faint, yet pursuing; wearied with the toils of war, yet in arms; hoping for a pension, yet expecting no quarters.

God bless thee. Ever thine.

—W. H.

Notes from the Rev. Archibald Cook.*

"As cold waters to a thirsty soul, so is good news from a far country."—Proverbs xxv. 25.

PEOPLE in general are very fond of news. Most people know more about their newspapers than their Bibles. They spend more of their precious time in reading the newspaper than the Bible. Hence it is that people are so ignorant of the Word of God. This is one of Satan's devices to make people spend their precious time. My friends, heaven is a far-off country, but there is good news from it, which is "as cold waters to a thirsty soul." The news is from the Lord, but the people of the world never hear the Lord speaking to them any more than the beasts of the field.

I intend, as the Lord may aid, to show :—

1. What the good news from heaven are.
2. In what way it may be said that heaven is a far-off country.
3. How these good news from a far-off country are "as cold waters to a thirsty soul."

The name of Jesus is so often sounded in our ears that it has become old, but there are some souls in this world that have found the name of Jesus good news. And those who do not find this will burn in hell as sure as the devils. It is this name that has brought any kind of comfort into the world. This world would only be a nursery nursing souls for eternal burnings, unless for this name.

There are three persons in the Godhead, and each person has His particular work to do in the salvation of the soul, and one does not get the glory more than another. But whosoever keeps one of them out of his creed, that Person will keep you out of heaven.

To find out a Saviour in any other way than has been found (if that were possible), would not be an evidence of God's love to sinners. It is far easier to believe that there is a God than a Saviour. In the works of nature, we know that there is a God. We may say that none but God Himself could reveal the Saviour to the soul, for it is written, "Ye are dead and your life is hid with Christ in God." There are very few that think of appearing before God, but "it is a fearful thing to fall into the hands of the living God." The reason why Christ came into the world was to make reconciliation between God and man. There are many that can trifle with the name of God. The reason is because God is at a distance from them. God and man disputed. God became an enemy to man. Why? Because God hates sin. He cannot love Himself without hating sin. When Cain killed

* These addresses were given by the late Rev. Archibald Cook, at Dunnet, Caithness, in the years 1861-62, at Communion seasons.—*Editor.*

his brother, at that moment he was branded a murderer. Judas when he betrayed His Master, was written traitor. You murderer, you Sabbath breaker, you harlot, the moment you commit those sins of which you are guilty, you are written down before God as murderer, Sabbath breaker, harlot.

Oh you whole hearted sinners, the hardness of your hearts is seen in your very eyes.

"This is my beloved Son in whom I am well pleased," was said before the world. What was the Saviour then? He was the surety of His people. There was a purpose in the Father from eternity regarding sinners, and the same love was in the three Persons in the Godhead. Oh, poor sinners, you think if you will simply get the pardon of sin, you will get to heaven, but you will not. The soul must get new furniture. Oh, you are poor sinners indeed, that reject the Lord, and are content with a form of prayer.

I observe that heaven is literally a far-off country. We read in the Bible of three heavens. The heaven that we see is far-off. We might ascend this heaven and see another. We might ascend the second and see a third. Where God personally dwells with the angels and redeemed spirits is described in the Bible as the third heaven.

The moment that Adam gave his assent to the eating of the forbidden fruit, justice gave him over to the devil as a punishment for his sin, and when any unregenerate sinner commits sin, justice gives him over to the devil as a punishment. Nothing but the fruit of the blood of the Lamb can bring him back. Man fell from the very perfection of holiness to the very perfection of wickedness.

Heaven is so far-off a country than man by his natural understanding cannot have the least conception of it. There is nothing so easy to the unregenerate man as thoughts of heaven. But when the poor sinner begins to seek after it he feels it a far-off country. I have asked the harlot, the drunkard, the swearer, the Sabbath breaker, what will you do when you come to die? They answer, "Oh, the Lord is merciful, I hope to get to heaven." Oh the vile creatures, to think that God is at their command! But the poor creature that is brought to follow Him sees somewhat of His sovereignty. There are two experiences that will do a soul good when he comes to Jordan. The one is that he saw himself shut out by the law, and the other that he saw himself brought in by the Gospel.

When you come to die, your attendance on the means of grace will not be sufficient for you. But if you can put your finger on a passage of Scripture or an ordinance in which you had communion with God, although it was as small as a single thought, the Lord will not lose sight of His own work. We cannot blame God or the devils if we go to hell, but our own two hands. Hence, David says, "The sinners hands have made the cords wherewith themselves are bound."

There are many in hell who are saying, "If we knew that our actions would have brought us here, we would not have done them." There are some who pray morning and evening but they never miss God out of their hearts, and never mourn an absent God. There are other poor creatures, who say, "Oh, if I were free of vain thoughts on the Sabbath, in praying or singing." There are some poor souls crying "I am lost," but you are not lost, you are leaning on the arm of the Second Person of the glorious Godhead, and although you are lost you will be found. I was thinking upon that Scripture which says that "Jacob worshipped leaning on the top of his staff." We do not read of Jacob's having a staff until he was lame. And what made him lame? Wrestling with the angel of the covenant. He was leaning on his staff, and the staff was the promise. O sinner, when you come to grapple with death, praying for pardon will not be enough, but the enjoyment of it. When the unregenerate sinner is grappling with death, the devil and his angels are as thick about him as flies ready to get the beckon of God to take him to hell.

My friends, there is nothing in glory, but the seed of it is in this world. O sinner, if you were in the company of two or three of the Lord's people who were speaking about the concerns of their eternal state, or reading a chapter in the Bible, you would be sitting on nettles! How would you feel in glory? You would rather be among the devils.

I debar, in the name of the Lord, from His table those that have no concern about their eternal state. You may go, but you may be a child of hell seven times more than you were before. I debar, in the name of the Lord, those that do not keep the worship of God in their families, morning and evening. I debar, in the name of the Lord, parents who will allow their children to walk about on Sabbath and not tell them of the concerns of their souls. I debar, in the name of the Lord, you that shun the people of God for your companions, and choose vain company on Sabbath and through the week. There are some people when anything goes against their natures, whose hearts send up the rotten savour of hell, just as when one puts a grape into a dunghill, a rotten smell arises. O my friends, "be not overcome of evil but overcome evil with good." You are there with your grey hairs that never believed that you had an immortal soul, that never felt anything in the means of grace. O you are going to the table with your heart on your idols and your vain companions? Everything in the creation cries, "Set not your heart on me. I will not go far with you. I am not God. I cannot save you." Observe that it is a merciful One who is concerned about your salvation.

TABLE SERVICE.

We are now at the Lord's table, and indeed it is an honourable table. "Many kings and prophets have desired to see the things which we see and have not seen them." What things are these?

Christ in the flesh coming to redeem a sinful world to Himself. And you poor sinner, that got a glimpse of Him in a corner that melted your heart to Him. He will leave you a little while, but He will come again and take you to Himself. O let your thoughts go after Him! When he was sitting at the table among His disciples, it was a dark night, and the sins of an elect world were gathering around Him. Law and justice demanded full payment for sin. Every vain thought, word and action of His people demanded His blood. He loves to see His people coming to Him for something or other, or complaining to Him. It was for that end that He came into the world, namely, that He might destroy the works of the devil. Go from the table committing your souls to a precious Creator for eternity, praying for eternity, singing for eternity.

My friends, all the tables in this world will be drawn, but there is a table appointed that will never be drawn throughout eternity.

ANOTHER TABLE SERVICE.

Well, you are now at the Lord's table seeking Jesus who was crucified. Do not be ashamed of His name. You that received something that made you forsake your idols, will not be ashamed to confess Him before an assembled world. The Lord loveth the broken heart for sin. It was sin that made Christ go through the ocean of God's wrath that He might redeem the objects of His love. Sin is the only thing in the world that the Lord hates. On that night on which He was betrayed He took bread. That night will never be forgotten. It has sent forth a savour that will never pass away through eternity. He will come again and finish His work. He finished a great part of it upon the Cross, but He has a great deal yet to do. A good woman said, "If ever I get to heaven, He has much yet to do in my soul. If I would be taken to heaven in my sins I would turn a serpent and would sting the Lord of Glory." Mary washed His feet with her tears, and wiped them with the hair of her head. That was the fruit of pardon. The Lord never gives a token of the pardon of sin, but He gives a token of the sanctification of the soul.

My friends, if ever you get a drop of grace, when you come to Jordan, you will see that you had need of every cross and every trial to draw the soul from its idols. Remember, poor sinner, that one vain thought will do more harm to your soul than all the devils in hell. Poor creature, do they call you a hypocrite? What will they say when the Lord will acknowledge you to be His own before an assembled world.

Many poor sinners are contented with the form of godliness. But there is nothing in the world one should be so much afraid of as starving one's soul. There is nothing so near the Lord as the death

of His Son. It is the death of the Saviour that lifted the glory and cause of God in the world.

We read that the Lord's eyes are as a flame of fire. This means that His secret eye observes the actings of the souls of men. "God is a Spirit, and they that worship Him must worship in spirit and in truth." For my part, I would prefer one spiritual thought to a million of prayers. The secret eye will pierce through the soul. Don't look about you at the Lord's table. You don't know how near you are to a consuming fire.

My friends, a person might go so far in religion that the Lord's people, and even the angels and saints in heaven might think he was a gracious person, when the secret eye sees in him nothing but emptiness to the very bottom. Did you ever see the mercy of God? Did you see it in the death of the Saviour? If not, you never tasted of the mercy of God. O what love shall be seen, when He will say concerning some, "Behold me and the children whom thou hast given me." The Lord will not break one of your bones, He will not give you one stroke, but what you will bless Him for through eternity. O poor worldling, you will yet see all the world burning. All that took away your heart from God you will see in flames, and you will then say, "O that I had thought more of the world to come." One said in speaking of Jacob, "It is written, fear not, thou worm Jacob, for I am thy God." "When Jacob was a worm he thrashed the mountains, but when he was a mountain the worms thrashed him."

An old divine once said, that man was a ring which dropped from the finger of God into hell, and the Second Person of the Godhead stooped down into hell and lifted the ring, and put it on the hand of God. I hope there are none here whose soul never kept them five minutes from the world. If there are, they are miserable creatures. If the greatest sinner here should get a drop of repentance he would be eternally saved, but it is not every "late" repentance that ends in glory. It is an awful thing to see a sinner going to eternity without repentance, like the very beasts that perish.

"Do this in remembrance of Me." He asked no more from the objects of His love than to remember Him. When He had supped, He gave the bread and the wine to His disciples as I now give them to you, in the name of a Triune God, on condition that you will be His through time and through all eternity.

The Refiner.

SOME time ago, a few ladies, who met together for Christian fellowship and mutual edification, read the third chapter of the prophet Malachi. On coming to the second verse, one of them gave it as her opinion,

that "the fullers' soap" and "the refiner's fire" were only the same image, intended to convey the same view of the sanctifying influence of the Grace of Christ. From this opinion another of the ladies differed, observing that there was something remarkable in the third verse: "He shall sit as a refiner and purifier of silver." To this they all assented, and as the lady was going into the town, she promised to see a silversmith, and report to them what he should say on the subject.

She went and without telling him the object of her visit, begged to know the process of refining silver, which he fully described to her. "But do you sit, sir?" "Oh yes, madam. I must sit, with my eye steadily fixed on the furnace; since, if the silver remain too long, it is sure to be injured." She at once saw the beauty and the comfort too, of the expression, "He shall sit as a refiner and purifier of silver." Christ sees it needful to put His Children into the furnace, but He is seated by the side of it. His eye is steadily intent on the work of purifying; and His wisdom and love are both engaged to do all in the best manner for them. Their trials do not come at random, but they are wise and gracious appointments of their heavenly Father; and the very "hairs of their heads are all numbered." As the lady was returning to her friends with the issue of her interview, the silversmith called her back, and said that he had forgotten to mention one thing, viz., that he only knew that the process of purifying was complete by seeing his own image in the silver. When Christ sees His own image in His people His work of purifying is complete.

—*Extract from Quarterly Magazine.*

Moving the Jews to Jealousy.

By the late DR. HANDLEY MOULE.

The following extract is taken from Dr. Handley Moule's "Commentary on Romans xi. 11":—

"It is one of the most marked, as it is one of the saddest, phenomena in the history of the Church that for ages we look in vain either for any appreciable Jewish element in Christendom, or for any extended effort on the part of Christendom to win Jewish hearts to Christ by a wise and loving evangelisation. No doubt there is more than one side to the persistent phenomenon. There is a side of mystery; the sentence of the eternal has to do with long and sad affliction, however caused, of the people who once uttered the fatal cry, 'His blood be on us, and on our children.' (Matthew xxvii. 25.) And the wrong-doings of Jews, beyond a doubt, have often made a dark occasion for a 'Jew-hatred,' on a larger or narrower scale. But all this leaves unaltered, from the point of view of the Gospel, the sin of Christendom in its tremendous

failure to seek, in love, the spiritual and Christian good of erring Israel. It leaves as black as ever the guilt of every fierce retaliation upon Jews by so-called 'Christians,' of every slanderous belief about Jewish life, of every unjust anti-Jewish law ever passed by 'Christian' king or senate. It leaves an undiminished responsibility upon the Church of Christ for the wrong of having failed to manifest Christ to Israel through the living holiness of Christendom. May the mercy of God awaken Gentile Christendom, in a manner and degree as yet unknown, to remember this our indefeasible debt to this people everywhere present with us, everywhere distinct from us—the debt of a *life*, personal and ecclesiastical, so manifestly pure and loving in our Lord and Saviour Jesus Christ as to 'move them to jealousy' which shall claim Him again for their own. Then we shall indeed be hastening the day of full and final blessing, both for themselves and for the world."

Searmonan.

LEIS AN URR. TEARLACH C. MAC AN TOISICH, D.D.

(*Air a leantuinn bho t.d. 56.*)

IV. *Chum gu'm bitheadh sibhse tre a bhochdainn-san air 'ur deanamh saoihair.* Mar a bha gràs an Tighearn Iosa Crìosd a dol 'os ceann colais, ann na bhith, mar sin smuaintich agus dh'iarr E air son cuspairean a ghràis sin, saoihbreas a tha a réir a mheudachd fein; agus choisinn a bhochdainn ghlòrmhor agus eufachdach sin dhoibh. Dh'iarr an gràs so an saoradh bho fheirg, agus choisinn a bhochdainn sin—choisinn i e cho fìrinneach agus cho làn agus nach urrainn an fhearg sin beantuinn riutha gu bràth; agus nach urrainn neamh na ifrinn ni a chur as an leth; agus nach urrainn an lagh gu bràth pàigheadh iarraidh na ceartas peanas agradh. Gu bhi tomhas an t-saoibhreas so, dh'fheuhadh neach uamhas na feirge so fhaireachadh, agus fhaireachadh, tre' t-siorruidheachd—agus gu'n deoinieheadh Dia na'n uile ghràs nacl fhaireachadhmid sin, Do'n truaighe do-labhairt so bha iad fosgailte, agus bho'n t-slochd gun ghrùnd so shaor a ghràs iad. Dh'iarr an gràs so an soarsa bho'n pheacadh, agus choisinn a bhochduinn so cho cìnnteach an saorsa bho'n fhear-riaghlaidh an-iochdmhor so, agus gu'm bheil a riaghladh air a sgrios an so, agus gu'm bi a dhearbh bhith air a sgrios aig a bhàs, agus air a sgrios gu siorruidh. Leis an luibhre uamhasach, ifrinneil, agus mhaslach so, bha iad air an còmhach, a chùm call gu tur gash urram, gach glòir, agus gach beannachd. Choisinn a bhochdainn saorse dhoibh bho'n luibhre sin; saorsa a thoisich ann an so, agus a tha air a deanamh iomlan an deigh so, air chor agus gu'm i iad gun lochd, gun smal, agus gun phreas. Dh'iarr an gràs so an saorsa bho'n t-suidheachadh anns an robh iad nan diobaraich agus air treigsinn a chreidimh, mar air am fògradh bho, làithearachd Dhó, agus air an dùnadh a mach bho cho-chomunn Dhé, agus

choisinn a bhoehdainn so. Tha E ga'n toirt am fagus tre fhuil, a faotainn dhoibh a bhi air gabhail riutha aig làmhnan na Mòrachd Shiorruidh, a tha a réir a luachmhorachd féin; Tha E cosnadh dhoibh, agus ga'n gairm a dh'ionnsuidh urram a bhi na'n co-oighreachan maille ris, agus a cosnadh dhoibh dealradh a mach gnais Dhé ann an tlachd agus ann an gràdh. Dh'iarr an gràs so air an son stiùradh faireil, maoth, agus gràs mhor, tre'n t-saoghal so, turas tearuinte tre uisgeachabh a bhàis, coimheadachd chinnteach gu geata neamh, agus dol a steach an sin a chum a làthaireachd Féin: Dh'iarr a gràs e, agus choisinn a bhoehdainn e. Tha E ga'n seoladh le a shùil tre fhàsach an t-saoghail so; tha E deanamh faire air an ceumaibh, agus a cumail suas an imeachd; tha E ga'n cumail bho thuiteam—bho thuiteam air falbh bho ghràs, agus bho thuiteam ann an làmhnan nàimhdean spioradail; tha E frithealadh orra a chomhfhurtachd agus a neart mar a tha iad a cur feum orra; tha e dol maille riubh tre theine agus tre uisge; agus, mu dheireadh, ga'n taisbeanadh ann an làthair a ghlòir le h-soibhneas ro mhor, chum agus gu'm faic iad a ghlòir, a chum agus gu'm bi iad maille ris, a chum agus gu'm faic iad a ghnùis, a chum agus gu'n treoirich E iad gu beo-thobraichean uisge, a chum agus gu'n crùn E iad le sonas neo-shearg-te agus siorruidh. A chum a bhi tomhas an t-saoibhreis sin, uime sin, dh'fheumadh neach aithne a bhi aig air an truaighe a bu mhotha, agus an sonas a bu mhotha, uamhas ifrinn agus solas neamh.

Uime sin, mas a bu mhaith leinn beachd a ghabhail air a ghràs so, agus aithne a bhi againn airmar nì a tha dol thar eolas, iarradh-mid sealladh fhaotainn air saoibhreas neo-chruthiachte Mhic Dhé; bitheadh-mid ag ùrnaigh air son gu'm bitheadh e air fhoillseachadh dhuinn; anns an ath cheum beachdaicheadh-mir air an t-clochd 's an robh cuspairean a ghràis so 'n an luidh, a thruaigh, a chiont, a shalechar uamhasach agus a thruaillidheachd; iarradh-mid an sin a bhi air ar treorachadh air slighe ioraslachd agus boehdainn Chrìosd; agus, mu dheireadh, ma bhlaiss sinn ann an tomhas air bith dhe'n a ghras so, oidheirpeadh-mid a bhi toirt cuideachd na beannachdan saoibhir a tha'n gràs so a cosnadh air son cuspairean a ghràis, agus abradh-mid gu'm bheil gràs Chrìosd thr eolas.

Tha na smuaintean a tha'g éirigh bho bhi beachdachadh air a ghràs so lionmhor agus cudthromach. Beachdaicheadh-mid air beagan dhiubh.

1. Mar a tha obair na saorsa, anns gach cuibhrionn dhith, air a lorgachadh le cos-cheumaibh na Diadhachd. Ann an so tha Dia a tighinn gu bhi boehd air son peacaich shalach, a chum an togail bho dhoimhne gun ghrùnnd de thruaighe agus de chiont. Is e'n fhirinn mhòr agus ro-iongantach so a tha deanamh suas glòir na saorsa, agus a tha toirt dhà ar creidimh naomh, an oirdheir-ceas Dhiadhaidh a bhuineas dhà.

2. An aithne dhuinn gràs ar Tighearn Iosa Crìosd? Ann am briathraibh eile, Am bheil sinn 'n ar Crìosduidhean da-rìreadh? Mar is e'n fhirinn "gu'n d'thainig Iosa Crìosd do'n t-saoghal a thearnadh pheacach," suim agus suspainn foillseachadh Dhé, is i'n aon fhìrinn mhòr i gu bhi ga creidsinn; Am bheil sinn ga creidsinn? Cha'n eil so na ceisd cho beag seadh 's chumadh cuid a mach gu'm bheil i. Am bheil sinn a creidsinn na firinn so a chùim a bhi socrachadh oirre, a tilgeadh ar 'n acair air son na siorruidheachd oirre, a chùim a bhi deanamh uailh innte, a chùim a bhi faireachadh a cumhachd ann ar eridheachan—oir cha dean beachdachadh lòn oirre a chùis—air chor agus gu'm bitheadh ar eridheachan air an lionadh le a h-iongantasabh, a chùim agus gu'm bitheadh aobharan agus eriochabh air bith air an suidheachadh oirre. Cha'n airidh e air ainm Crìosduidh dha nach aithne mar so gràs an Tighearn Iosa Crìosd, aig nach robh inntinn air a lionadh leis, mar an fhìrinn is glòirmhoire, aig nach robh aignidhean air an suidheachadh air man an cuspair is tlachdmhoire na h-uile cuspair eile, aig nach d'thuair anam fois ann, na a cheangladh ris, mar bhonn-dòchais, deanadasabh, oibribh, dleasdanasabh, a bhuineas dha na chreutair; ann am focal, aig nach do cheangail e inntinn a chùim beachd-smuainteachadh, aig nach do thagair agus nach d'thuair e seilbh air a chridhe, agus aig nach eil a bheatha air a stiùradh agus air a treoirachadh, le a chumhachd naomh a tha toirt buaidh air a pheacadh.

3. Cia mar a bu chòr do bheannachdan na slàinte a bhi air an deanamh ni's luachmhoire, ni's milse, agus ni's gràdhaich, do pheacaich bhoehd, gu'n robh iad air an ceannacha ir chosg boehdainn Chrìosd. An d'thainig E gu bhi boehd a chùim agus tre a bhoehdainn gu'm bitheadh-mid air ar deahabh saoibhir; An d'fhàg E neamh, agus an do thearnaich E, mar gu'm b'eadh, do dh'ifrinn, gu thusa a spionadh mar athaine as an teine, agus do thogail suas do neamh; an d'fhuiling E làn chudthrom feirg, a chùim agus gu mealladh tù gean gnùis an Athat; agus a bhi air do chomhfhurtachadh le comhfurtachdan siorruidh? O. uime sin, deanadh an smuaint sin beannachdan na slàinte ni's gràdhaich na do shealladh. Smuaintich orra, 'n uair a tha iad air an tairgse dhuit agus 'n uair a tha thu blasad orra, mar nithean a bha gu daor air an ceannach, air an ceannach le fuil Chrìosd. Smuaintich orra mar so, a chùim agus gu'm faic thù luachmhorachd do-labhairt anns a bhoinne is lugha de thròcair. Smuaintich orra mar so, a chùim gu'm bi thù air do theagasg gu bhi ga ghràdhachadh-san a ghràdhaich thusa an toiseach.

Notes and Comments.

The MacQueen Memorial Church, Inverness.

The late Rev. Ewen MacQueen, Inverness, originally a minister in the Free Presbyterian Church of Scotland, separated from our Church in 1938, and formed a Church and a congregation of his own, with

the help of those who left the Church in sympathy with him. After his death, this congregation, in Inverness, were without a pastor for only a brief period. They obtained the services of Rev. A. D. MacLeod, that is, about five years ago. Mr. MacLeod, we understand, belonged to the Church of Scotland as a young man, but left it, and became a member in the Free Presbyterian Church of Scotland, and later was accepted as a student for the ministry. He in due course became a minister and had a charge in the Church. He was only a few years in the ministry when he supported views in connection with Rev. E. MacQueen's departure, which were contrary to the mind of the Synod; and ultimately in 1945, declared that he would not remain under the jurisdiction of the Courts of the Free Presbyterian Church of Scotland any longer. He was at this juncture declared no longer a minister of the Church. This was a relief to the Church and to all who desired the prosperity of Zion in her midst.

Thereafter, he became Secretary to the Sabbath Observance Association of Scotland; and preached here and there on invitation, including the Free Church in Glasgow; although he repudiated the jurisdiction of the Courts of the Free Presbyterian Church of Scotland, professedly in his faithfulness for Free Presbyterian standards and principles. He gave up the above secretaryship when invited to take charge of the late Rev. E. MacQueen's Church, in Inverness, in 1949.

In December, 1951, he sat behind learned counsel and solicitors, in the Court of Session, as principal Defender with others, while Rev. A. F. Mackay, Free Presbyterian Church of Scotland, Inverness, as Pursuer with others, sought possession of the manse in which the late Rev. E. MacQueen resided, and which was now occupied by Rev. A. D. MacLeod himself.

The case for which Mr. MacLeod was Defender, before four Lords of the Court of Session, was according to the late Lord Cooper: 'That case is, that on their own showing the Pursuers have violated and ceased to adhere to the Constitution and whole standards of the Free Presbyterian Church.' Of course this view was not upheld, although a serious charge against the Church by such as Mr. MacLeod. Lord Cooper in his judgment declared *inter alia*: "I cannot predicate of the Synod's action that it was in any sense a departure from and violation of the constitution and standards of the Free Presbyterian Church." This narrative is just by the way of background and not to revive controversy on these issues. And now, on 26th May last, the Rev. A. D. MacLeod was received into the Church of Scotland to be a minister therein, on his own petition and as supported by petition from the Inverness Presbytery of the Church of Scotland. And following upon this it was reported that a member of the business committee of the MacQueen Memorial Church said, that when Mr. MacLeod took the post, that is of their pastor, five years ago, he made it quite clear

to the congregation that he was not a Free Presbyterian minister. But was he not professing to be just that before the Lords of the Court of Session in 1951, to retain for himself and the late Rev. E. MacQueen's congregation, the manse property in which he has resided for the last five years? And let it be remembered, that this property is not the exclusive possession of the MacQueen Memorial Church, by the terms of Lord Cooper's judgment. It seems also that Rev. A. D. MacLeod endeavoured to re-enter his former Church in Inverness on a prayer-meeting night, after joining the Church of Scotland officially, but was barred from the pulpit by a prominent member. This has led to a split in this congregation from all reports. We are of the opinion that the Church of Scotland expected this "changeable" minister to endeavour to bring this congregation over with him in whole or in part. We have thought fit to put on record these facts and observations to remind our Church people and others, that Rev. A. D. MacLeod was one of those who troubled the Free Presbyterian Church when he was in it, and against whom a stand had to be taken. He has now troubled and disturbed those who also left our Church and looked for his assistance and help. He has proved to be "a broken tooth and a foot out of joint." The modernistic Church of Scotland is the sphere he now desires. What need the Church has of God-given ministers! Men who shall be steadfast, godly, and faithful in the ministry of the gospel of Christ are among God's gifts to His true Church on earth.

Dr. Fisher at Church of Scotland Assembly.

The Archbishop of Canterbury, Dr. Fisher, was invited to address the Church of Scotland General Assembly on Wednesday, 23rd May last. In his speech he expressed the opinion that the present epoch was one of the most glorious and hopeful in the relations between their churches. There were conversations, he said, in progress between the Church of England, the Church of Scotland, the Episcopal Church in Scotland and the Presbyterian Church of England, which meant something of a new stage in their relations. He also said that some people viewed them with alarm, as they viewed every new stage with alarm. The remainder of his reported address was in general terms, non-committal as to what was actually taking place at the conversations and counceiliatory. He referred to their task as Churches conferring with one another, in these terms: "How far can we agree—how far we need agree—to work as one body for Christ." This dignitary of the Anglican Church, in which "reservation of the sacrament" is permitted, and many other Romish practices, is thus given an official, ecclesiastical welcome by the professed Presbyterian Church of Scotland. If the Archbishop, as we know, cannot or will not take steps to purge his own Church of Romanising practices and law-breaking Anglo-Catholic clergymen—how is he to even modify the recognised doctrine of Apostolic Succession, forms of worship and government, etc., of his

Church to satisfy compromising Church of Scotland leaders. If he will not get rid of what is foreign to the legal Constitution of the Church of England and opposed to the Christian and Protestant faith; how will he and other Anglican leaders tone down what properly belongs to the Anglican Communion to satisfy any demands by milk and water Presbyterians on this side of the Border? The leaders of the present Church of Scotland are optimists of the first order, if they think they can collaborate with the Church of England and not at the same time betray Presbyterianism and cast away much of what yet remains of Scriptural Church government and order, set up and established by the Scottish Reformers, who in their day cast out and disowned Episcopacy. The fact is that many of the people adhering to the Church of Scotland to-day are opposed to these conversations entered into by their leaders, such as Principal Baillie and Professor Torrance. But the sad fact is that there is not one outstanding witness in their Assembly who is prepared to rise and condemn and oppose out and out the whole business of this gradual process of the betrayal of Scottish Presbyterianism. Many of the people in the Church of Scotland are not aware of what is going on and their ministers are not informing them. The indifference manifested to-day toward the fundamentals of the Christian and Protestant faith is giving the enemies of Truth the opportunities they desire, to overspread the land, and to eliminate what signs are still left, that there was a great and historical Reformation in Scotland.

Conflict Regarding New Canons in the Church of England.

These Canons are of a Romanising character. We received the following circular letter after writing our Note and Comment on Dr. Fisher's visit to the General Assembly of the Church of Scotland—significant! This letter is not given in full.

TRUTH AND FAITH COMMITTEE.

c/o The Rectory,
Whinburgh,
Dereham, Norfolk.

Spring, 1956.

Dear Friend,

Since our last News Letter in the Autumn much has happened about which we feel you should be told.

In December our booklet, *Laid in the Balances*, came through from the printer. At our January Committee Meeting, we decided a copy should be sent to every member of Church Assembly. As soon as the Archbishop of Canterbury received his, he wrote back to know more of our Committee and its aims. The result of the brief correspondence was a long interview between the Secretary and the Archbishop at Lambeth Palace in the middle of February. A few weeks prior to this, the Archbishop had received a delegation from several societies on the

same subject, and since then another long meeting, at which Dr. Stokes, our Chairman, and Canon Livermore and the Secretary, were all present, has been held at Lambeth.

It was quite evident that the policy now is, to get some of the canons ready for final approval and promulgation very soon. Although we reaffirmed, time and again, the objections which there are, when the proposed canons are considered against the background of the teaching of Holy Scripture, there was little to suggest that those members of the Steering Committee of Convocation, whom we met with the Archbishop, will do anything to remove the terrible errors.

It remains to us to speak out now, and make our voices heard, and opinions known, in places where they will be taken more notice of. To do this it is much hoped that Evangelicals everywhere, members of the Church of England and members of the Free Churches, will take up this matter, and demand that the Scriptural and Protestant character of our National Church be maintained.

The next two years will be crucial. That is the opinion of those who have known most about the Canon Law Revival project. We ask your prayer-backing for this new phase of our work together. Above all, we long that every opportunity may be used to proclaim the Gospel of redeeming Grace, so that God may be glorified, and, out of what portends to be a National calamity, may Christ Jesus the Lord be exalted and magnified.

As I write, the words which Mr. Rainsbury spoke from the Chair at our London meeting last June, come back to my mind:

"O Timothy, keep that which is committed to thy trust."

(I Timothy vi. 20.)

Yours very sincerely,

DONALD R. HILL, *Hon. Secy.*

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, Seourie 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 Beaully; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Bracadale, North Uist and Plockton;

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 Breaslete; second, Strathy; third, Tarbert and Stoer. *October*—First Sabbath, Tolsta and Lochearron; 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.

Day of Prayer.

The Synod of the Church, in May, made the following appointment: "That Wednesday, 19th September or Thursday the 20th, be observed as a day of Humiliation and Prayer throughout the Church, on account of continued low state of true religion and the need of an outpouring of the Holy Spirit upon the land."

Mission Transport—An Appeal.

The Jewish and Foreign Missions Committee having taken into their consideration the absolute necessity of having adequate transport at the disposal of the staff in our Mission in Southern Rhodesia decided to make this urgent appeal for funds for their object.

The Committee would place the following facts before friends of the Cause of Christ:

1. The following extracts from the Deputies' Report show the present needful position, viz.:—

... "The purchase of new cars and the maintenance of those on hand presents a problem which can only be fully appreciated by those who have seen the distances and experienced the terrible condition of the roads.

At Ingwenya there is only one car which has now reached the stage of needing continual repair. When Mr. Miller goes away to examine the Kraal schools—which means he may be away from home for some time—the Mission is left without a car—a position which can be very serious should illness occur among the Europeans or the children boarded at the Mission. A new car for Ingwenya is essential, in our opinion.

At Mbumba, the Mission lorry—a Bedford truck—has also reached the condition of continually needing repair. At the time of writing this report, it was in the garage for repairs estimated to cost £100. A new lorry is also essential. . . ."

2. The Committee would strongly emphasise the need of new and reliable transport in view of the long distances to be travelled over excessively difficult roads and tracks in the visiting of the Mission Stations and Schools. Also food, building materials and other essential goods need be transported from Bulawayo.

3. The distances from Bulawayo to the principal stations are as follows, viz.:—(a) To Ingwenya, 36 miles; (b) to Zenka, 90 miles; (c) to Mbumba, 120 miles by a short way in dry weather—and the long way in the rainy season, 160 miles.

4. From these observations it can be seen that good transport forms a life-line in the organisation and activities of the Mission as a whole.

The Committee appeal urgently to lovers of the Gospel to give of their means *now*, and as liberally as possible to meet this crying need. A special appeal is hereby made to those friends whom the Lord has prospered in providence.

We estimate that the approximate sum required immediately is £2,000. All donations to be sent to Mr. John Grant, General Treasurer, 4 Millburn Road, Inverness, marked *Mission Transport*.

JOHN COLQUHOUN, *Convener*.

DONALD MACLEAN, *Clerk*.

To the Foreign Mission Committee.

Acknowledgment of Donations.

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

Sustentation Fund.—A Friend, Edinburgh, £2; D. McI. Dechmont, W. Lothian, 8/6; From A Friend in loving memory, 10/-; D. McK., Rotorua, N.Z., o/a Inverness Cong., £3.

Dominions and Colonial Missions.—Mrs. J. A. Reid, Sheerness, Alberta, £7 1 8.

Home Mission Fund.—From the estate of the late Mr. and Mrs. Murdo Martin, Northton, Harris, £100.

Aged and Infirm Ministers and Widows and Orphans Fund.—Anon, per Rev. R. R. Sinclair, £2.

Home of Rest Fund.—Anon. Friend, £1; Miss McP., Helmsdale, 10/-; M. N., Portree, 10/-; Mr. L. Ross, Badcall, Lairg, 12/-.

Publication Fund.—A Friend, Ross-shire, £1.

Jewish and Foreign Missions.—Anon. Friend, £5; Mrs. J. A. Reid, Sheerness, Alberta, £7 1 8; Mrs. Canty, Brown's Bay, Auckland, N.Z., £5; "A.," Applecross, £2; A London Skye Friend, per Rev. J. P. Macqueen, £3.

Magazine Free Distribution.—Friend, Strath, Gairloch, £1; Mr. W. J. C., Glenburn Drive, Inverness, 8/-; Mrs. D. G. Leacklee, Harris, 7/-; Mr. J. MacL., Northton, Harris, 10/-; Miss F. M. S., Grafton, Australia, 7/-.

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Broadford Church Building Fund.—Mr. J. McLean, Treasurer acknowledges with sincere thanks the following:—Friends' Breakish, Skye, £5; A Friend, £1; Mr. N. McAskill, Sleat, £10; Portree Friend, £2; Communion Friend, £1 4/-; Mr. J. McDonald, Sleat, £5; Friend, Sleat, £1.

Bracadale Congregation.—Rev. M. MacSween acknowledges with sincere thanks the following o/a Portnalong Church Repairs Fund:—Miss J. F. Barnsford, £3; "Every little helps." Edinburgh, 10/-; Glasgow W. postmark, £1; Friend, per Mr. D. McA., £1; Friend of the Cause, £6; Friend, Arrina, £2; Miss M. N., Portree, 10/-, per J. G.; Friend, Fernilea, £1; "Ebenezer," Glasgow, £5; Friends, Knightswood, £2; Friend, Ross-shire, per J. G., £2; also £5 from Mr. M. A. McLeod, Fielding, N.Z., o/a Struan Sustentation Fund.

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Gairloch Congregation.—Mr. D. Fraser, Treasurer, acknowledges with grateful thanks £3 for Sustentation Fund, and £1 for Home Mission from Mrs. MacD., Strathpeffer Hospital; £3 for Sustentation Fund from Mr. D. McD., Kinlochewe; also £5 for same from a loyal F.P. member from home and £5 for Home Mission Fund.

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Plockton Church Building Fund.—The Treasurer gratefully thanks the following donors:—Friend, Portree, £2; Montana Friend, 5 dollars.

Staffin Manse Building Fund.—Mr. D. Gordon, Treasurer, thankfully acknowledges a donation of £1 from a Friend; and 10/- from a Friend. Raasay.

Ullapool Church Building Fund.—Mr. A. Corbett, Treasurer, acknowledges with sincere thanks, a Friend, Vancouver, per Rev. D. N. McLeod, 5 dollars; E.M., Inverness, £1.

St. Jude's South African Clothing Fund.—The Committee acknowledges with thanks contribution amounting to £12 10 6; also donation of 10/- from S. Y. "W.F." Romans 14.

South African Clothing Fund, Northern Section.—Mrs Mackay, F.P. Manse, Inverness, acknowledges with grateful thanks the following donations:—A Friend, Tomatin, 10/-; Anon., £1; Friend, Inverness, £1.