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The Foolishness of Men.

The natural man, ruined by the Fall and sin in the faculties of his soul lives in the delusion that he is wise, not only in matters of the World, but as to what he should think and do relative to his whole mode of living for his personal satisfaction and happiness. Yet the Word of God reminds us that, "The wisdom of this world is foolishness with God": (1st Corinth, 3, v9); and that "He that trusteth in his own heart is a fool": (Proverbs, 28, v.26). And so the utter foolishness of men may be shown to operate in many ways. and some of these ways we shall now indicate.

1. Some, men with outstanding intellectual parts and powers, and having the revelation of Creation, Providence and the Holy Scriptures, say within their hearts that there is no God "The fool hath said in his heart that there is no God": (Ps. 14, v.1.) and such give unashamed expression to this openly. Albeit God created them and in Him they live, and move and have their being, they being sustained by His divine hand from day to day. "Our times are wholly in his hands."

2. Others say in one way or another, that they have no sin, denying the testimony of the Scriptures, the law of God, and the doctrine of the Gospel of Christ, which combine to declare that "all have sinned and, come short of the glory of God." And yet they have "an heart which is deceitful above all things, and desperately wicked," out of which proceedeth all that defileth the man. The world and society is permeated with sin and moral evil, bringing untold wretchedness and misery upon multitudes in every nation and wherever men are. Sin and its effects are not surely confined to a section of mankind, whereby some may aver "I have no sin." But such is the ignorance of man, that he will, and does, reject the solemn charges made against him as to his personal sinfulness and sins.

3. There are those who "call evil good and good evil"; (Isaiah, 5, v.20), because, among other reasons, of their love to evil and their hatred to God and to that which is good. There is a

"woe" pronounced against such. That which is evil in the sight of an infinitely holy God can never be anything else but evil; and that which is good retains its blessed character, whatever men say or desire in their madness and folly. Adultery can never be but a heinous evil, however lightly considered by many in this day of laxity in morals. And the law and claims of the Sabbath can never be anything else but good, essentially and in their observance, irrespective of the views of wicked men, who look upon the Sabbath as a bane and a burden.

4. Worldly, active men think to find satisfaction and a purpose in life in minding nothing whatever but earthly things. Enemies of the Cross of Christ are said by Paul, to mind earthly things and to glory in their shame etc. Men devote and bend all their energies to this end, not considering that they thereby neglect their greater interests in ignoring God, and the soul and its need of spiritual blessings and salvation in Christ Jesus. It seems that they do not expect the world and the things thereof to pass away, while they find a present portion in it. How deceived they are! There is the case of the man who said to himself: "Thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" (Luke, 12, verses 19 and 20).

5. One feature, among many, which is said to characterise "perilous times" is that men shall be lovers of pleasures more than lovers of God. What folly and madness is here on the part of reasonable, rational creatures! What fools sin has turned men into! God who is clothed with infinite glory and majesty, as revealed in His Word, is worthy of all adoration, love, worship and devotion from angels and men. And yet men prefer and love more, or love instead, the empty, soul destroying bubbles of a carnal world. The foolishness of men is great upon the earth.

6. In places of eminence and government, in and among the nations of today, rulers think to conserve peace for the masses of humanity, without reference to, or reliance upon God for wisdom, help and guidance. The world is troubled with dangerous men, dangerous activities, dangerous weapons and dangerous views. Those who seem to be some what in desiring peace and tranquility in international relations are emphasising continually their reliance upon "chariots and horses." "In chariots some put confidence, some horses trust upon": (Ps. 20, v.7). What foolishness on the part of men to be carrying a heavy burden of responsibility related to the temporal good and peace of nations and the World, and to be relying entirely upon their own wisdom and an arm of flesh. It is folly which greatly dishonours God, when such men and governments completely ignore the divine government, the divine mind in the Scriptures, and the need of divine wisdom and help. And those who *profess* the

Christian faith, in many cases, are as self-sufficient as heathen, under the circumstances we have indicated. God says: "Call upon me in the day of trouble": (Ps. 50) but do our rulers, as such, act according to the wise counsel of God? Verily, No!

7. The pre-eminent folly of multitudes, young and old, is that they consider the Cross of Christ, and the preaching of the Cross with all the sufficiency of Christ's death to redeem sinners from sin and its curse, to be indeed foolishness. Of course we are told that, "The preaching of the Cross is to them that perish foolishness" (1st Corinth. ch. 1. ver. 18), and the fundamental truth and fact is that sinners can be redeemed in no other way, but by the Cross. And the rejection of Christ Jesus and the way of redemption from sin through His Cross and blood, is the rejection of life that shall never end, even everlasting Salvation. This was the madness of the Jews in their particular conduct when they cried out, "Away with Him." This is the supreme madness and folly of the human heart, where Gospel ordinances exist today, when the preaching of the Cross is counted as nothing. Such sinners are truly blind and ready to perish, and that eternally in the lake of fire and brimstone.

These briefly stated particulars which point to the existence and operation of folly of the most disastrous kind in the experience of sinners, may also assist in revealing the great need men have of "the wisdom which is from above." As Solomon declares; "Wisdom is the principal thing: therefore get wisdom: and with all thy getting get understanding": (Prov. 4, v.7). And let us hear advice from the Spirit of wisdom, by the pen of James, as follows:—"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him": (James, chp. 1. v.5). Now the means through which we and others can be made wise spiritually, and for time and eternity and unto salvation, is the Holy Scriptures. The Apostle Paul said to Timothy, "That from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus": (2nd Timothy, chap. 3, v.15). But men also need the Holy Spirit, as the Spirit of Wisdom and of power to work mightily in their minds and hearts through the Word of God, to make them wise in the fear of God and unto salvation, through faith in Jesus Christ. And it is the divine, blessed holy Spirit in the continuance of His gracious operations, who can fill the soul of the believer with the knowledge of God's will "in all wisdom and spiritual understanding," that such "might walk worthy of the Lord unto all pleasing": (Coloss. ch. 1, v.10).

If you are a Christian, you are dead to those things to which you were once alive; and you are alive to those things to which you were once dead.—*Selected.*

Advice to a Young Christian.

The following judicious advice was given by the justly celebrated Jonathan Edwards, of America, to a young lady, who had just commenced the life of faith.

My Dear Young Friend,

As you desired me to send you, in writing, some directions how to conduct yourself in your Christian course, I would now answer your request. The sweet remembrance of the great things I have lately seen at S—, inclines me to do any thing in my power, to contribute to the spiritual joy and prosperity of God's people there.

1. I would advise you to keep up as great a strife and earnestness in religion, as if you knew yourself to be in a state of nature, and were seeking conversion. We advise persons under conviction, to be earnest and violent for the kingdom of heaven; but when they have attained to conversion, they ought not to be the less watchful, laborious, and earnest in the whole work of religion; but the more so, for they are under infinitely greater obligations. For want of this, many persons, in a few months after their conversion, have begun to lose their sweet and lively sense of spiritual things, and to grow cold and dark, and have 'pierced themselves through with many sorrows'; whereas, if they had done as the apostle did, (Philippians iii. 12, 14,) their path would have been as 'the shining light, that, shineth more and more unto the perfect day.'

2. Do not leave off seeking, striving and praying for the very same things that we exhort unconverted persons to strive for, and a degree of which you have had already in conversion. Pray that your eyes may be opened, that you may receive sight, that you may know yourself, and be brought to God's footstool; and that you may see the glory of God and Christ and may be raised from the dead, and have the love of Christ shed abroad in your heart. Those who have most of these things, have need still to pray for them; for there is so much blindness and hardness, pride and death remaining, that they still need to have that work of God wrought upon them, further to enlighten and to enliven them, that shall be bringing them out of darkness into God's marvellous light, and be a kind of new conversion and resurrection from the dead. There are very few requests that are proper for an impenitent man, that are not also, in some sense, proper for the godly.

3. When you hear a sermon, hear for yourself.—Though what is spoken may be more especially directed to the unconverted, or to those that, in other respects, are in different circumstances from yourself; yet, let the chief intent of your mind be to consider, 'In what respect is this applicable to me? and what improvement ought I to make of this, for my own soul's good?'

4. Though God has forgiven and forgotten your past sins, yet do not forget them yourself; often remember, what a wretched bond-

slave you were in the land of Egypt. Often bring to mind your particular acts of sin before conversion; as the blessed apostle, Paul, is often mentioning his old blaspheming, persecuting spirit, and his injuriousness to the renewed, humbling his heart and acknowledging that he was, the least of the apostles, and not worthy to be called an apostle, and the, 'least of all saints,' and the 'chief of sinners'; and be often confessing our old sins to God, and let that text be often in your mind, 'that thou mayest remember and be confounded, and never open your mouth any more, because of thy shame, when I am pacified towards thee for all that thou hast done, saith the Lord God.'

5. Remember, that you have more cause, on some accounts, a thousand times to lament and humble yourself for sins that have been committed since conversion, than before, because of the infinitely greater obligations that are upon you to live to God, and to look upon the faithfulness of Christ, in unchangeably continuing His loving kindness, notwithstanding your great unworthiness since your conversion.

6. Be always greatly abased for your remaining sin, and never think that you lie low enough for it; but yet be not discouraged or disheartened by it; although we are exceeding sinful, yet we have an Advocate with the Father, Jesus Christ, the Righteous; the preciousness of whose blood, the merit of whose righteousness, and the greatness of whose love and faithfulness, infinitely overtop the highest mountain of our sins.

7. When you engage in the duty of prayer, or come to the Lord's Supper, or attend any other duty of divine worship, come to Christ as Mary Magdalene did;—(Luke VII, 37 and 38;) come and cast yourself at His feet and kiss them, and pour forth upon Him the sweet perfumed ointment of divine love, out of a pure and broken heart as she poured the precious ointment out of her pure broken alabaster box.

8. Remember, that pride is the worst viper that is in the human heart, the greatest disturber of the soul's peace, and of sweet communion with Christ: it was the first sin committed, and lies the lowest in the foundation of Satan's whole building, and is with the greatest difficulty rooted out, and is the most hidden, secret, and deceitful of all lusts, and often creeps insensibly into the midst of religion, even, sometimes, under the disguise of humility itself.

9. That you may pass a correct judgment concerning yourself, always look upon those as the best discoveries, and the best comforts, that have most of these two effects: those that make you least and lowest, and most like a child; and those that most engage and fix your heart in a full and firm disposition to deny yourself for God, and to spend and be spent for him.

10. If at any time you fall into doubts about the state of your soul, into dark and dull frames of mind, it is proper to review your past experiences; but do not consume too much time and strength in this way: rather apply yourself, with all your might, to an earnest

pursuit after renewed experience, new light, and new lively acts of faith and love. One new discovery of the glory of Christ's face, will do more toward scattering clouds of darkness in one minute, than examining old experience, by the best marks that can be given, through a whole year.

11. When the exercise of grace is low, and corruption prevails, and by that means fear prevails; do not desire to have fear cast out any other way, than by the reviving and prevailing of love in the heart; by this, fear will be effectually expelled, as darkness in a room vanishes away, when the pleasant beams of the sun are let into it.

12. When you counsel and warn others, do it earnestly, and affectionately, and thoroughly: and when you are speaking to your equals, let your warnings be intermixed with expressions of your sense of your own unworthiness, and of the sovereign grace that makes you to differ.

13. If you would set up religious meetings of young women by *yourselves*, to be attended once in a while, besides the other meetings you attend, I should think it would be very proper and profitable.

14. Under special difficulties, or when in great need of, or great longings after, any particular mercy for yourself or others, set apart a day for secret prayer and fasting by yourself alone; and let the day be spent, not only in petitions for the mercies you desire, but in searching your heart, and in looking over your past life, and confessing your sins before God, not as is done in public prayer, but by a very particular rehearsal before God of the sins of your past life, from your childhood hitherto, before and after conversion, with the circumstances and aggravations attending them, and spreading all the abominations of your heart very particularly, and as fully as possible, before Him.

15. Do not let the adversaries of the cross have occasion to reproach religion on your account. How holily should the children of God, the redeemed and the beloved of the Son of God, behave themselves. Therefore 'walk as the children of the light, and of the day,' and 'adorn the doctrine of God your Saviour'; and especially abound in what are called the 'christian virtues,' and which make you like the lamb of God; be meek and lowly of heart, and full of pure, heavenly, and humble love to all; abound in deeds of love to others, and self-denial for others; and let there be in you a disposition to account others better than yourself.

16. In all your course walk with God, and follow Christ, as a little, poor, helpless child, taking hold of Christ's hand, keeping your eye on the marks of the wounds in His hands and side, whence came the blood that cleanses you from sin, and hiding your nakedness under the skirt of the white shining robes of His righteousness.

17. Pray much for the ministers and the church of God; especially that He would carry on His glorious work which He has now begun, till the world shall be full of His glory.

J.E.

The Vatican, Two Eagles and a Bear

BY L. M. HOPKINS.

This is an article written by Mr. L. M. Hopkins for "The Churchman's Magazine," which should be widely read, and where possible circulated among our people especially in the U.S.A., Canada, and New Zealand. It is a painful revelation of what has been going on, and still going on in the name of peace, justice, and morality! The Russians are no doubt thirsty for power, and to establish universal Communism, but the Americans are equally thirsty to retain and establish universal capitalism. Who is supporting that den of Satan—the Vatican in Rome? Financiers of the United States. It would be a revelation to know how many hundreds of millions of American dollars pass into the Vatican Bank per annum? Why should Multi-Millionaires of the U.S.A., support that cursed organisation in Rome. The following excellent paper is a complete revelation to our Free Presbyterian people of what was going on during the last war, and is now going on behind the scenes. It is for you praying people to be pleading to the Lord for our protection, and for the protection of your children, and the glorious Protestant cause that we stand for, against the curse, and blight of Communism, Romanism, and American capitalism. Pray for the peace of Jerusalem. There are no doubt some wiseacre folk among the readers of the Magazine who will not hesitate to say in a pious tone of voice that matters of this kind should not appear in a religious Magazine like ours. How are our people to know what is going on in the world if they are not told, enlightened, and instructed what to pray for at a throne of grace? The religion that cannot pass beyond the fireside is not the faith of the gospel, and far apart from the prayers of David, the son of Jesse, in Psalm seventy two, and elsewhere. It is for the Lord's people to pray; it is our duty to instruct them. This article is printed here by permission of the Protestant Truth Society—J. MacLeod.

Claiming to be the only true Church, outside of which there is no salvation (vide Art. xii., Creed of Pope Pius IV), the Church of Rome tries everywhere to create conditions conducive to her ultimate aim, the absolute supremacy of Roman Catholicism. To this end Vatican policy, however flexible, is designed. Control of education and Press censorship are sought, where a *concordat* proves impracticable, a *modus vivendi* is attempted.

In times past, the Vatican has not hesitated to ally herself to great military powers, such as Spain, France and Austria-Hungary once were. During the first half of the present century the Vatican was closely identified with Japanese imperialism, Spanish Fascism and the rise of Nazi Italy and Germany. Never did the Papacy protest against Nazism as such; only against Nazi failures to fulfil their parts of the unholy bargains which had been made. In 1942, when Germany, as part of her long-term, carefully planned policies of racial

extermination, was proceeding with its massacre of some five million Jews, and an even larger number of non-Jews, Mr. Victor Gollancz appealed in vain to the Pope to use his unique authority to influence the German people to stay such appalling persecutions (vide "*Let My People Go*").

Now, with unparalleled economic resources, the U.S.A. is regarded as the world's mightiest power; and the Vatican, mobilising its American hierarchy, the Roman Catholic press and numerous organisations, has sought, with considerable success, to influence American policy and to co-operate in U.S. economic expansion. Moreover, the Vatican is able to exercise an indirect, but extensive and baneful influence over U.N.O., particularly through the Latin-American "dollar hanger-on" States, whose voting powers are fantastically disproportionate to their importance and populations. American democratic government is in grave danger of becoming subservient to pressure groups, a fact to which the great, warm-hearted American public needs to be awakened.

In the last thirty years of the nineteenth century the United States' population increased by 37½ millions, and had passed 105 millions in 1922, by which date the national wealth exceeded \$320,000,000,000. During the 1914-18 war, colossal profits were made by the great American corporations, whose machinations in connexion with the Mexican oil-fields created so dangerous a situation in 1916 as to elicit a stern rebuke from President Wilson. After the war, Mr. John Foster Dulles made several visits to Germany and ardently advocated investment of American capital in that country. In the 'thirties the powerful Hearst Press poured out pro-German articles, while American big business continued to co-operate with Thyssen and other German industrialists, who were giving the Nazis unstinted financial support.

By 1935, as a result of numerous mergers and "mopping-up" operations, over \$60,000,000,000 of physical assets were controlled by 200 corporations. The outbreak of the World War found prodigious economic power concentrated in the hands of giant American financial trusts and corporations, some of whose secret international cartellisation activities forced the U.S. Government to appoint a number of investigating committees. Later, when President Roosevelt sought to establish the Monopoly Commission, he wrote of a growing unequalled concentration of private power. Inevitably such concentrated economic power must repercuss on national policies. At Quebec, in 1943, despite Britain's unilateral sharing of her atomic knowledge, she was forced to accede to America's demand to disinterest herself in its commercial aspects. In September, 1944, a memorandum was circulated at a high level within the U.S. government contending, in effect, that German power should be rebuilt as soon as possible after the war. This was subsequently disclosed by a former assistant to the Secretary of the American Treasury. In 1946, the American Bankers Association were told that it was essential to rebuild German

economy and to assure American firms suitable profits. Early in the same year, America banned the dismantling of German industrial plants for reparation. Sabotage of the Allied plans for decartellisation had begun, and it was soon followed by the resurgence of an expanded German heavy industry, to the mutual satisfaction of vested interests on both sides of the Atlantic.

A naive disregard of history, an almost pathological fear and intense wishful thinking, fanned by intensive Papal propaganda, beget a blind American faith in Germany as an anti-Soviet bulwark, and tend to an over-simplification of the issue as Christianity versus Communism. Germany's past relations with Russia are forgotten. Fredrick the Great's secret pact with Peter III in 1762. Bismark's secret pack of 1887. General von Seeckt's secret deals leading to the Rapallo Treaty of 1922. Stresemann's neutrality pact in 1926. The "Non-aggression" pack concluded by Ribbentrop and Stalin a week before Hitler attacked Poland. The old German Foreign Office's chief commandment laid down that the supreme objective of the diplomatic art was to conceal intentions as much as possible, and about 90% of Chancellor Adenauer's principal political advisers were trained by Ribbentrop, Goebbels and Haushofer. Before Washington relies too much on the sanctity of treaties she might recall the Nuremburg War Trials revelation that Germany had broken at least 69 to which it had subscribed between 1933 and 1941.

It was from documents disclosed at these trials that the world learned of the intimate relations between Hitler's Government and the giant I.G. Farben Trust, which merged its resources with the Wehrmacht and constituted a vast espionage network—but some of whose buildings, e.g., at Frankfurt, said to be partly owned by American trusts escaped bombing. Aided by American capital, Farben now shares with Krupps and other great German concerns in a mighty industrial resurgence. Yet, after the 1914-18 War, although the German General Staff had helped to sow Bolshevism in Russia in 1917, it was Krupps who vitally assisted the development of Russia's war potential, whilst the appointment of Dr. Wiedtfeld (a Krupps director) as ambassador to the U.S.A. had helped to increase American investments in Germany. Released after serving about a third of his sentence for last war crimes, Alfred Krupp, present head of the firm, which was estimated by *The Financial Times* (19.1.55) to be worth £150 million, once declared in a signed affidavit that "There are no ideals. Life is a struggle to stay alive, for bread and power." Regarded as Federal Germany's unofficial "industrial ambassador," he has unequivocally stressed that Germany's economic progress is closely linked with Soviet controlled markets.

Germans and Russians alike believe in *realpolitik* and both rely heavily on secret negotiations. The Western powers, led by America, discarding their trump cards one after another, have enabled Germany to score trick after trick. Krupp has launched world-wide projects;

and, in 1952, the Adenauer Government announced the establishment of a "Deutscher Arbeitstab Afrika" to "interpolate German industries into the U.S. \$8,000,000,000 programme for the development of Africa," in 1954 Dulles and Adenauer sabotaged the efforts of Sir Winston Churchill and Mendes-France to liquidate the cold war. The following January Russia announced her intention of cancelling the Anglo-Soviet and Franco-Soviet treaties of friendship and mutual defence. Meanwhile, with marked finesse, Bonn had bettered relations with the Kremlin. As far back as 1948, Herr Brentano declared that Germany must eliminate reasons for Russian mistrust. In the Republic's early days pro-Adenauer journals indicated how a final rapprochement with Russia could be initiated. During 1950-51, European papers reported secret negotiations between Bonn and Soviet officials. On 4.1.52, "*Der Rheinische Merkur*" reported that fear of Russia had receded because of "new facts which have taken the pressure from us." Two months later, the "*Frankfurter Allgemeine*" advocated a deal with Russia. And behind the 1954 Adenauer Press campaign for pro-Eastern orientation were big industrialists, whose rewards would include vast increases of trade with Russia, satellite countries and China, and who were subsequently chief contributors of the £2½ million spent by the Christian Democrats to secure the Chancellor's re-election.

In November, 1956, Dr. Adenauer said in Paris that his government recognised that its primary aim of German unification by peaceful means could not be achieved without the consent and co-operation of Russia. And, in view of Germany's secret diplomatic and commercial negotiations with Russia, together with the manner in which the pro-Adenauer Press has advocated that, when sufficiently strengthened by America, Germany should turn Eastwards, could it be expected that she would refuse to barter her knowledge of Western atomic, military and political intelligence should *realpolitik* demand? Russia probably has a shrewder conception than America of Germany's ultimate goal. The American eagle may fondly hope that the German eagle, revived, nourished and with sharpened claws, will mightily help in containing the Russian bear; but she must beware lest she find herself pitted against both bear and eagle. It will be well, too, to recall the words of Dr. Nathaniel Micklem ("*British Weekly*," 16.12.54): "There is no doubt that the Vatican would come to an understanding with Russia tomorrow if the Russians were willing to enter into some kind of Concordat which might seem advantageous to the Church."

On both sides of the Atlantic there is far too much individual preoccupation with materialistic domestic affairs, inevitably accompanied by a growing unawareness of the manner in which foreign policies are being influenced, indeed shaped, by powerful pressure groups and vested interests, whose aims are so often inimical to the traditions and liberties of the English speaking peoples. The interests of the British

and American peoples are so closely intertwined that the strengthening of one country, at the expense of the other, is a folly, gratifying only the selfishness of vested interests, mutual enemies, and those who, like the late Cardinal Manning, believe that if Protestantism is crushed in Britian, all else will be but a war of detail.

Faith.

(From Cruden's Concordance)

"Faith is a dependence on the veracity of another: Thus trust is called faith, because it relies on the truth of a promise: And one is said to keep his faith inviolate, when he performs the promise that another relied on. Faith, in the propriety of expression, is an assent on account of the veracity of the speaker. Accordingly, divine faith is a firm assent of the mind to things upon the authority of divine revelation. Faith by divines is distinguished into different kinds, namely, historical, temporary, and justifying, or saving faith.

I. Historical faith is a speculative knowledge, and bare assent to, the truth revealed in the Scripture: of this kind of faith the apostle James speaks, Jam. ii:17, 24. Faith, if it have no works is dead. Ye see that by works a man is justified, and not by faith only; that is, by mere profession of faith, or a bare assent to the truth, without good works, which proceed from faith, and shew it to be of the right kind. This kind of faith the devils themselves have, Jam. ii. 19. Thou believest that there is one God; the devils also believe and tremble. They are fully persuaded that there is a God, and that Christ is the Son of God, and shall be their Judge as they acknowledge, Mat 8:29.

II. Temporary faith, together with the knowledge of, and assent to, revealed truth, has likeness in it, an approbation of, and joy in, receiving and hearing these truths; but joy arising from some worldly consideration, soon vanishes, and comes to nothing: of this kind of faith our Saviour speaks in the parable of the sower, Mat. 13:20. He that hath received the seed into stony places, receive it with joy; he understands it; he understands it, assents to it, he hears it gladly, considers, and approves of it; and it grows up in an outward profession, and reformation: Yet has he not root in himself, but dureth for a while, he has no sufficient, or considerable root, because it wants the soil of a sincere heart, and true affections, firm and fixed resolutions, and habitual disposition of grace. He has some good purpose and desires, but they are soon overpowered by unmortified corruption, and the force of temptation: for when tribulation or persecution ariseth because of the Word, by and by he is offended: he stumbles and falls off from all his former profession of religion.

III. Justifying faith is a saving grace wrought in the soul by the Spirit of God, whereby we receive Christ as He is revealed in the

gospel, to be our Prophet, Priest, and King, trust, and rely upon Him and His righteousness alone for justification, and salvation. This faith begets a sincere obedience in the life and conversation. The apostle to the Hebrews calls faith, the substance of things hoped for, the evidence of things not seen, Heb. II:1. It assures us of the reality, and worth of eternal things, and produces a satisfaction and assured confidence, that God will infallibly perform what He has promised, whereby the believer is as confident of them, as if they were before his eyes, and in his actual possession. The object of faith is the Word of God in general, and especially the doctrines, and promises that respect the salvation of men through Christ, which reason cannot discover by its own light, nor perfectly understand when revealed. The firm foundation of faith is the essential supreme perfections of God; His inerring knowledge, immutable truth, infinite goodness, and almighty power. Faith has a prevailing influence on the will, it draws the affections, and renders the whole man obsequious (compliant,) to the gospel.

By this faith we are said to be justified, Rom. v.i. We are justified by faith, not formally, as if it were our righteousness, or the meritorious cause of our justification before God; but instrumentally and relatively, as it apprehends to us the righteousness and blood of Christ, which is the object of faith, and which only cleanseth us from all sin and renders us acceptable to God. It is called the faith through which we are saved, Eph. ii:8. Faith is as it were, a condition on our part, whereby we come to be partakers of the blessings of the New Covenant. It is a faith which worketh by love, Gal. v.6. It is not an idle, inactive, and inoperative grace, shews itself by producing in us love to God, and our neighbours. It purifies the heart, Acts, 15:9. It is called the faith of God's elect, Tit. i.i., because it is only bestowed upon those.—(that is the elect of God.) This grace increaseth from one degree to another, Rom. i:17., being in some strong and firm, Mat. 8:10., in others weak and languishing, Mat. 14:21. Lastly this grace is the special gift of God; that is, that you believe, is not by any ability of your own; and that you are saved, is not for any worth in yourselves. Likewise in Phil. i:29. Unto you it is given to believe in Christ. Faith, in Scripture, is taken for the truth and faithfulness of God, Rom. iii: 3; "Shall their unbelief make the faith of God without effect?" Shall their unbelief make the faithful promises of God *re* sending the Messiah, and of redemption by Him, not to be accomplished? It is also taken for a persuasion of the lawfulness of things indifferent, Rom. 14:22, 23. Hast thou faith? have it to thyself before God. "For whatsoever is not of faith is sin; that is, hast thou a persuasion of the lawfulness of such and such meats, then keep it to thyself, without making an unreasonable discovery of it, to the offence of others; for whatever a man doth with a wavering mind, without being persuaded that it is pleasing to God, and warranted by His Word, he sinneth in the doing

of it. Faith is also put for the doctrine of the gospel, which is the object of Faith, Acts, 24:24 Felix heard Paul concerning faith in Christ. Gal. i:23. He preacheth the faith which once he destroyed. And faith is taken for Christ and His righteousness, that is, His active, and passive obedience, which are apprehended by faith, and are the objects of it, in all those passages where we are said to be justified by faith. It is put for a belief and profession of the gospel, Rom. I:8. Your faith is spoken of throughout the whole world. And for fidelity in performing the promise, Deut. 32:20. Children in whom is no faith; that is, they neither believe what I say, nor perform what themselves promise."

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Saving Faith.

(From Westminster Confession of Faith.)

Chap. xiv—Of Saving Faith.

I. The grace of faith, whereby the elect are enabled to believe to the saving of their soul, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the Word: by which also, and by the administration of the Sacraments, and power, it is increased and strengthened.

II. By this faith, a Christian believeth to be true whatsoever is revealed in the Word, for the authority of God Himself speaking therein; and acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life, and for that which is to come. But the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, and eternal life, by virtue of the covenant of grace.

III. This faith is different in degrees, weak or strong; maybe often and many ways assailed and weakened, but gets the victory; growing up in many to the attainment of a full assurance through Christ, who is both the Author and finisher of our Faith.

For proofs consult your Confession of Faith? Millions confess to be "Christians" and to have faith, but it is not the confession of faith that is so essential to you. Be assured from the Word of God that it is God's gift to you personally. The true faith cannot do without the Word of God: it will not part with chapter or verse of it. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. v. Our fathers told us what was coming on the people of Scotland the day the "Leaders" introduced their foreign "gospel" into the Church. As Alexander Peden said that they would bury Christ in Scotland. He is buried out of the sight of the people in the Word, and Sacraments. Who knows the Lord Jesus Christ to-day in Scotland? Millions profess that they are Christians?

But who knows the Lord Jesus from soul experience, communion, and fellowship with Him in the spirit through the Word? It is our personal opinion that they are very few indeed. The Lord's people know Him? Yes, we do not doubt that but is it not a fact that they shew by their life, walk, and conversation that they have been with Jesus? How many could speak from soul experience of divine fellowship, the divine presence, and personal soul communion with the Lord? Is it not a fact that the most are quite satisfied with the form without the holy substance—with the bare Word without the spiritual fellowship?

J. MacLeod.

The Lord of The Harvest and The Labourers.

BY REV. J. P. MACQUEEN.

Christians are exhorted in the Word of God to exhort one another daily, lest any of them should be hardened through the deceitfulness of sin, involving sins of omission and commission, relative to their daily duties. In branches of the professing visible church where hierarchical church governments prevail, ordinary professing Christians have to wait for the archbishop, diocesan, or prelatie bishop, to give the lead in such exhortations, but in churches where the government is Scriptural, and therefore without gradation of rank in the ministry, each Christian, and especially ministers of the Gospel, should exhort one's fellow-believers, relative to duties that may be neglected or omitted, due more to thoughtlessness than to any other cause. For instance, one has reason to believe that the clear duty of praying to the Most High to send forth ministers to preach the everlasting Gospel to their perishing fellow-creatures, is one very much neglected in our day. There are many reasons for concluding that this is so.

Let true Christians seek to remember, what they know already, and let them act prayerfully on it, that only God Himself can make true, sincere, faithful, consistent, and conscientious ministers of the Gospel. When one, whom a Kirk-Session is satisfied, on the basis of a credible profession, is born again, or supernaturally regenerated—the first and indispensable qualification of a minister of the Gospel—applies to be commended to his Presbytery as a candidate for the sacred office of the ministry, the clear duty of every member of that Kirk-Session is to satisfy himself that, as far as can be humanly judged, that person has a call to preach the everlasting Gospel. His educational attainments at this stage are not an indispensable qualification. As the late Rev. Neil Cameron, with characteristic gracious judiciousness, said, concerning such a candidate, who was objected to by some, because he was practically illiterate? What you are concerned with is the young man's call to the ministry, and when that solemn matter is settled in his favour, it becomes the church's clear duty to educate him as much as he is capable of benefiting by. That

ought to be always so in such a connection. The educational qualification, though very important, is secondary to the spiritual in this connection.

In exhorting the praying readers of our magazine, and especially those of them belonging to our own church, to pray the Lord of the harvest to send forth labourers into His harvest, let them seriously consider the following facts. When a supernaturally regenerated person, a member of the church, is called to the ministry years after he has ceased to study at school, it will certainly take a year, sometimes two years, at some educational college, or private tutor, to fit him for entering the University. He must then attend the University for three years, and, after that, three years in theological training, and this means eight years altogether, in carrying out the church's part in equipping this young man for his future usefulness in the sphere of the Gospel ministry, the most honourable calling to which God ever called man. Even when such a candidate has had an unbroken uninterrupted academic career at a school, he still has six years of study before him, before he is ordained a minister of the everlasting Gospel. The present writer emphasises this point because of objections he has heard from well-meaning but unthinking praying people who said, concerning our own church, that we had a sufficient number of ministers at present to fill all the vacant sanctioned pastoral charges. That this is *due* to thoughtlessness is evident when one considers that there are still sanctioned charges in the Home country pastorless, and in Canada, Australia, New Zealand, and the U.S.A., our people are yearning for a minister to be placed over them as their pastor. In addition to this, by the time the young students will have finished their eight or six years' studies, how many of our older ministers, among whom I put myself, will have been compelled to resign, due to the increasing infirmities of age, even when death spares them? It, therefore, becomes our praying people more than ever to plead and wrestle with the Lord of the harvest, fervently, importunately, diligently, and perseveringly, to send forth labourers into His harvest. It was when the great, blessed, and glorious Head of the Church, during His personal ministry in this world, was moved with compassion when He saw the multitude, because they fainted, and were scattered abroad, as sheep having no shepherd that He delivered Himself of the following exhortation:—"Then saith He unto His disciples, the harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." (Matthew ix, 36-38). This Divine exhortation continues universally and perpetually binding upon the Church of Christ. Africa and Jewry are much in need of true, faithful, Heaven-commissioned labourers, actuated with a single eye to the glory of God, in the salvation of sinners, the edification of believers, and the uncompromising upholding of the eternal, immutable, infallible truth of the Gospel of grace.

When the Cause of Christ is low, and graceless ministers abound, in a nation or generation, as in our own land at the present time, the Most High, as the present writer fervently believes, often sends out lay preachers, whose services He owns in giving them many souls for their hire. As an ordained pastor for every congregation is the ideal, it would appear that the sending forth of godly lay preachers is an extraordinary Divine arrangement, in mercy, to rebuke the prevalence of a graceless ministry, while mercifully feeding His own people with the finest of the wheat, through the instrumentality of these godly faithful lay preachers. Take, for example, and as typical, as I believe, of such a Divine arrangement, the labours of Robert Flochart in Edinburgh and Finlay Munro in the Highlands of Scotland. Their services were abundantly owned by Heaven in the conversion of sinners and the edification of true believers. The fact that Divine decrees are immutable, Divine promises infallible, and Christ's intercession invincible, does not exempt from the duty of prayer.

Relative to resigning, or retiring, by an ordained minister or lay preacher, the present writer cannot understand how anyone can think of it, until compelled to do so by failing bodily strength or the decaying of mental faculties, such as blindness, deafness, voice weakness, or gradual loss of memory and other mental faculties. A person otherwise retiring or resigning, while his bodily strength and mental faculties are normal, or comparatively so, must be actuated by carnal selfishness, and a desire for worldly ease and comfort when he would desire, whether a minister or lay preacher, thus to retire. Such a person could never have felt the necessity of preaching the Gospel as fire in his bones. "Woe unto me, unless I preach the Gospel."

When the great Dr. Charles Hodge was offered the Chair of Systematic Theology in Princeton Theological Seminary, he had to be assured that the duties of that position would not interfere with his preaching of the Gospel, otherwise he would not accept it, declaring that the preaching of the everlasting Gospel was the greatest honour God ever conferred on man.

A Search for the Atoning Blood

An Aged Hebrew's Experience

I was born in Palestine, nearly seventy years ago. As a child I was taught to read the law, the Psalms and the prophets. I attended the synagogue and learned Hebrew from rabbis. I believed what I was told, that ours was the true and only religion, but as I grew older and studied the law more intently, I was struck by the place the blood had in all ceremonies outlined there, and equally struck by its utter absence in ritual to which

I was brought up. Again and again I read Exodus 12 and Leviticus 16 and 17, and the latter chapters especially made me tremble, as I thought of the great day of atonement and the place the blood had there. Day and night one verse would ring in my ears: "It is the blood that maketh an atonement for the soul." I knew I had broken the law. I needed atonement. Year after year, on that day, I beat my breast as I confessed my need of it; but it was to be made by blood, and there was no blood!

In my distress I at last opened my heart to a learned and venerable rabbi. He told me that God was angry with His people; Jerusalem was in the hands of the Gentiles; the temple was destroyed and a Mohammedan mosque was reared up in its place. The only spot on this earth where we dared shed the blood of sacrifice, in accordance with Deuteronomy 12 and Leviticus 17, was desecrated and our nation scattered. That was why there was no blood. God had Himself closed the way to carry out the solemn service of the great day of atonement. Now we must turn to the Talmud, and rest on its instructions, and trust in the mercy of God and the merits of the fathers.

I tried to be satisfied, but could not. Something seemed to say that the law was unaltered, even though our temple was destroyed. Nothing else but blood could atone for the soul. We dare not shed blood for atonement elsewhere than in the place the Lord had chosen. Then we were left without an atonement at all. The thought filled me with horror. In my distress I consulted many other rabbis. I had but one great question, "Where can I find the blood of atonement?"

I was over thirty years of age when I left Palestine and came to Constantinople, with my still unanswered question ever before my mind, and my soul exceedingly troubled about my sins.

One night I was walking down one of the narrow streets of that city, when I saw a sign telling of a meeting for Jews. Curiosity led me to open the door and go in. Just as I took a seat I heard a man say: "The blood of Jesus Christ His Son cleanseth us from all sin." It was my first introduction to Christianity, but I listened breathlessly as the speaker told how God had declared that "Without shedding of blood is no remission," but that He had given His only begotten Son, the Lamb of God, to die, and all who trusted in His blood were forgiven of their iniquities. This was the Messiah of the fifty-third chapter of Isaiah; this was the Sufferer of Psalm 22. Ah, my brethren, I had found the blood of atonement at last. I trusted it, and how I love to read the New Testament and see how all the shadows of the law are fulfilled in Jesus Christ. His blood has been shed for sinners. It has satisfied God, and it is the only means of salvation for either Jew or Gentile.

Reader, have you yet found the blood of atonement? Are you trusting in God's smitten Lamb?

—Taken from *The Message of Victory*, July-August, 1958, number.—EDITOR.

Searmonan.

Leis an Urr. Tearlach C. Mac an Tóisich, D.D.

Searmon xv.

"Oir a ta mo chúing-sa so-ìomchair, agus a ta m'uallach eutrom"—Mata xi. 30.

Gheibhir moran do theagasg ann a bhi gabhail beachd air a cho-cheangal anns am bheil na briathran so air an toirt a stigh leis an Fhear-shaoraidh. Chuir E'n cèill truaigh an aghaidh Chorasain agus Bhetsaida. Bha chuid bu mhotha dhe oibribh cumhachdach air an deanamh 's na bailtean so; gidheadh far am bu mhotha bu chor dhúinn súil a bhi againn gu'm bitheadh a chuid bu mhotha de thoradh air a thoirt a mach, cha mhór gu'n robh ni. Agus mar sin chuir am Fear-saoraidh an cèill am binn, ag rádh, anns an latha mhór gu'm bitheadh iad air am faotainn ni bu chionntaich na Tírus agus Sídon, agus eadhon Sodom, agus gu'm faigheadh iad an díteadh a bu mhotha. Aig an dearbh am thug E buidheachas gu'm fac' E maith 'n a shuilean a dheanamh aithnichte gu sláinteil do leanabaidh diomhair-eachdan a rioghachd, am feadh 's a bha iad folaicht' bho dhaoineibh eagnuidh agus tuigseach. An sin, a síneadh a mach gáirdeanan a thrócair, thug E cuireadh dhoibh-san uile a tha ri saothair agus foidh throm uallach, tighinn dha ionnsuidh-san air son fois. Uime sin tha na trí nithean so maraon fìor: gu'n bheil sgrios dhaoine bh'uatha fein, gu'm bheil an slainte bho Dhia, agus gur e th'ann an Crìosd ach Slànuighear saor, a dh'ionnsuidh am bheil na h-uile co-ionnan air an gairm gu tighinn. Faodaidh sinn fhaotainn duilich—bu chór dhomh rádh eucomasach—anns an t-saoghal so a thuigsinn an co-chórdadh iomlan a tha eadar árd-uachdaranachd ghlórmhor an Tí a tha deanamh trócair air an neach air an dean E trócair agus cho iomlan saor agus a tha'n soisgeul, agus ar cor-ne mar chreutairean saor, agus cho tur cúnntachail 's a tha sinn a thaobh gabhail Ris. Gidheadh 's e fírinnean nan Sgrìobhturan a tha anns gach ni dhiubh sin; agus 's e bhuir gliocas gabhail riutha mar bho bhilibh Dhe: dh'fhaodadh e bhi 'n a mheadhon gu 'ur gleidheadh bho mhearachd mharbhtach so a dheanamh; 's e sláinte bhuir 'n anama sibh fein úmhlachadh dh'am buaidh; a chúm gu'm bitheadh mothachadh air ciont' neo-aithreachais ag oibreachadh eagal freagarach annaibh, a chúm gu'm bitheadh foillseachadh air árd-uachdaranachd Dhè ga 'ur táladh bho gach uile earbsa annaibh fein na ann an gáirdean feolmhor, agus gu'm bitheadh foillseachadh air gràs Chrìosd ga 'ur tarruig a chúm an t-Slànuighear.

Tha'n cuireadh a tha air a thoirt seachad le Iosa anns an earrann bheannaichte dhe'm bheil ar ceann-teagaisg 'n a cho-dhunadh de thrí seorsaibh: "Thigibh a m'ionnsuidh-sa"; "Gabhaibh mo chuing-sa oirbh"; agus "foghlumaibh uam." Cha'n eil e coltach a bhi gu móran mugha co-dhuibh a ghabhas sinn na trí, air an gabhail comhla, mar a bhi toirt fodh'r comhair, mar a dh'fhaodas sinn a rádh, gníomh iomlan a chreidimh—a gabhail Chríod air son na sláinte uile—na a cumail a mach creidimh maille ri cuid dhe'n a tha ga leantuinn, agus maille ri thoraidhean. Ach faodaidh sinn beachdachadh air an Fhear-shaoraidh, anns a cheud aon dhe'n a cuiridhean so mar air a chur fodh'r comhair 'n a mhaise 'n a Shagart, mar is urrain fhuil luachmhor-san peacadh a ghlanadh air falbh; anns an dara h-áite, a mhaise mar Rígh agus mar Mhaighstir; anns an treas áite, mar Fháidh agus mar Fhear-teagaisg; agus mar sin a coinneachadh ri uile fhalamhachdan agus fheuman a pheacaich a tha'g iarruidh sláinte, agus ris gach suidheachadh air am bheil a shluagh mothachail am feadh 's a tha iad 's an t-saoghal so. Ach mar nach bu leor so uile, tha geallaidhean agus co-eignichidhean air an síneadh a mach do chloinn nan daoine a chúm an tarruig gu seirbhis Chríod agus an co-eigneachadh gu bhi'g aontachadh ris na cuiridhean grásmhor so. An toiseach tha E toirt suaimhneas; 's an dara h-áite, tha E macanta agus iorasal; 's an treas áite, tha chúing so-iomchuir agus uallach aotrom. Bheir E *suaimhneas*. Ann a bhi tighinn dha ionnsuidh mar an Sagart tha eallach na ciont a tuiteam dhiubh, tha neoil dhorch na corruich air an sgapadh. Ann a bhi tighinn ga ionnsuidh mar an Rígh agus a gabhail a chúing orra, tha iad a faotainn suaimhneas bho dhiomhanas a bhi'g iarruidh sonais anns an t-saoghal agus anns a pheacadh; agus ann a bhi tighinn dha ionnsuidh mar am Fáidh, tha iad a faotainn suaimhneas bho dhorchadas agus aineolas staid náduir. Tha'n duine gu h-iomlan a faotainn suaimhneas. Tha choguis a faotainn suaimhneas 'n a fhuil; tha na h-aignidhean a faotainn suaimhneas ann a bhi togail a chúing a tha so-iomchuir; agus tha'n tuigse a faotainn suaimhneas ann an cínnteachd agus oirdheirceas na'm firinnean a the E teagasg. An sin, tha E "macanta agus iorasal ann an oridhe." Cha'n eil E deanamh táire air a bhi teagasg na'n creutairean is bochda, is salaiche, agus is ro-aineolaich; ní motha tha E air a sgitheachadh le'n aineolas; Cha'n eil E air a ghraineachadh (ann a bhi ga rádh le urram) le'n aineolas bhrúideil, cho mall-chridheach 's a tha iad ga'n nochdadh fein gu bhi creidsinn agus a' gabhail fhírinn. Mar sin tha E misneachadh na'm bochd agus a mhuinntir aineolach gu bhi tighinn agus a foghlum bh'uaithé, a cur ris a sin, le uile mhórachd agus ughdaras, "agus gheibh sibh fois do 'ur 'n anamaibh." Mu dheireadh, tha eadhon a chúing so-iomchuir, agus tha uallach aotrom. 'S e so ar cuspair sónracht.

I. Cha'n e ciall so gu'm bheil cúing Chríod gu mi-chúramach na gu neo-shuimeil air a giúlain le dheisciobuil; na nach eil E 'g iarruidh agus a gairm gu cleachdadh uile spionnadh an anamaibh; n

nach eil iad ga fhaireachadh 'n a ghnothuch sólaimte agus cudthromach, agus (na'n robh e air fhágail aig an neart fein) na ghnothuch duilich. Ach tha e air a chaillachadh gu'm fairich iad e, 'n a nádur, taitneach agus aoibhneach, agus mar sin gu h-áridh ann a bhi ga choimeas ri cúing an t-saoghail agus a pheacaidh. Nis, faodaidh nach bi e duilich beachdachadh air, ann an cuid dhe sheadhan, mar ni so-iomchuir. Tha e taitneach fios a bhi aig neach, na dóchas a bhi aig, gu'm bheil a pheacaidhean air a' maitheadh; tha e taitneach beachd-smuainteachadh air macantas an Fhir-shaoraidh, iochd agus ioraslachd. Gidheadh cia mar is urrain a chúing sin a bhi so-iomchuir 'n uair is e cuibhrionn do-sheachainte dhith fein-aicheadh, ar crann-ceusaidh a thogail agus Chrìosd a leantuinn 's an t-slighe aith-leathann?

Tha i so-iomchuir, anns a cheud áite, do-bhrìgh gur e cúing Chrìosd a th'innte. Is i a Chúing-san í is E ar Tighearn le cóir, a tha gu neo-chrìochnach airidh air grádh a chridh gu h-iomlan agus seirbhis ar n' uile bhith, aig am bheil cóirichean Fear-saoraidh, cho maith ri e bhi 'n a Chruithear, a tha naomh, a tha grásmhor, an Tí is e'n Dia uile-fhoghainteach, dha'm bheil ainglean Dhè uile a toirt aoraidh. Is i cúing an Tí i mu'n d'thubhairt a ro-ruithear, dha'm b'aithne a ghlóir, nach robh e airidh air bar-iall a bhróige fhuasgladh; mu'n d'thubhairt aon eile dhe sheirbhisich, gu'n do mheas e a mhasladh, dh'aindeoin cìod a dh'fhuilingeadh e ann a bhi'g aideachadh ainm, saoihbreas ni bu mhotha na ionmhas na h-Eiphit. Ma's a h-urram e bhi deanamh seirbhis do na rìghrean talmhaidh is fhearr agus is motha, cìod e'n t-urram a th'ann seirbhis a dheanamh Dhá-san is e Rìgh nan rìghrean, Tighearna nan tighearnan, agus aig an dearbh am Caraid agus Bráithear a shluaigh. 'S an dara h-áire is e cúinge na saorsa a th'innte. Iadsan a tha ga giùlain is e muinntir shaorta a th'annta, a bha air an saoradh le saorsa mhór. Tha iad air am beannachadh le saorsa bho bhínn dítidh an lagh naomha a bha ga'n ceangal thairis do'n bhás shiorruidh; Tha iad air am beannachadh le saorsa bho thruaillidheachd a pheacaidh, dha'n robh iad aon uair a deanamh seirbhis gus, ann an solus a chruinne-chèusaidh, am fac iad olcas agus a thruaillidheachd; maille ri saorsa bho ain-tighearnas Shátain, a bha iad aon uair air an treorachadh ann am braighdeanas aig a thoile; air am beannachadh le saorsa bho an droch shaoghail a ta láthair, dha'n robh iad aon uair ag aoradh gus ann an solus ceudna a chruinne-chèusaidh, a chunnaic iad a dhìomhanas, agus air dhoibh an Rìgh fhaicinn 'n a mhais, dh'fhoghlum iad a bhi miannachadh as deigh dúthaich is fearr. 'S e th'ann an seirbhisich Chrìosd, uime sin, ach a dhaoine a tha air an saoradh; air an ceannach le luach, tha iad a gabhail a chúing orra; air chor agus gur e th'anns a chúing ach comharadh air saorsa. 'S an treas áite, tha cúing Chrìosd so-iomchuir, do bhrìgh gu'm bheil i air a faireachadh le 'dheisciobuil 'n a cúing *ghráidh*. Tha i co-sheasamh gu mór ann an cleachdadh gráidh do Shlánuighear nach fac iad. Cha'n e mháinn gu'm bheil

iad a gabhail tlachd ann an lagh Dhè anns an duine an leth a stigh, ach tha iad ga'm faireachadh fein fodh na comaineann is motha agus is grádhaich gu Esan a ghrádhachadh a ghrádhaich iadsan an toiseach agus a thug E Fein air an son. 'S e grádh an Fhir-shaoraidh a dh'ionnsuidh a bháis, a chrìoch mhór gu dèiseachd 'n a sheirbhis; "tha grádh Chrìosd ga'r co-eigneachadh." A rís, is i chúing anns am bheil toiseach co-chúmaidh ris an íntinn a bha amn an Iosa Crìosd—an íntinn iorasal, mhacanta, ghrádhach, fèin-áicheil, fèin-chosruigeil, a bha ann an Iosa Crìosd. Tha a sheirbheisean uile air an deilbh gu bhi toirt mu'n cuairt na crìche so, gu bhi ga'r co-chumadh ni's motha ri Crìosd. Agus tha mìllseachd agus síth neamhaidh ann a bhi toirt cleachdaidh do na h-iarratasan so—anns an dearbh mhiann agus thart as an dèigh. 'S an áite mu dheireadh, tha cúing an Fhir-saoraidh so-iomchuir do bhrìgh gur ann 'n a neart Fèin a tha i air a giùlain: oir cha'n eil fìor-ghabhail na cúing ann ach ann an neart a "ghràis sin a tha ann an Iosa Crìosd." Na'n robh e air iarraidh air sluagh Chrìosd a dhol 'n a 'n neart fein, 'n an robh e air áithne dhoibh fás ann an gràs 'n an neart fein, rachadh iad gu luath sìos fodh'n uallach sin. Ach 'n uair a tha E ga'n gairm gu a chúing-san a thogail, tha E cur a Spioraid an taobh a stigh dhiubh: agus dh'fhág E gealladh an Spioraid, a chum 'n a sholus agus 'n a neart gu'n leanadh iad Crìosd. Agus cha'n e mháin gu'm bheil mar so ullachadh air a dheanamh air son crìochaibh coitcheann beatha a Chrìosduidh, ach mar an ceudna air son uile crìochaibh sònraicht'. Tha geallaidhean ro-luachmhor, díleas, agus cinnteach, freagarach dha'n a h-uile cor agus dha 'n a h-uile suidheachadh anns an urrain iad a bhi air an our anns an t-saoghal so. "Theid mo láthaireachd leat, agus bheir mi fois dhuit." "Mar do láithean is amhluidh bhitheas do neart." "Is leoir mo ghràs-sa dhuit: oir a ta mo chumhachd air a dheanamh foir fe ann an anmhuinneachd." Mar is an am fíreantachd Chrìosd a tha'n creidmheach a seasamh, agus mar a tha gach uile ghràs a sruthadh ga ionnsuidh tre eadar-ghuidhe-san, mar sin is e shochair gu'm faod e aig gach am a dhol da ionnsuidh air bonn obair crìochnaicht-san air son gràs gu cobhair ann an am feum.

Ach faodaidh gu'n abair neach, cia mar is urrain an fhìrinn so—gu'm bheil cuing Chrìosd so-iomchuir—a bhi co-shínnte ris gu'm bheil beath a Chrìosduidh, air dhith a bhi 'n a beatha anns am bheil mór fhulungas agus fèin-áicheadh, a bhi cur fodh'r comhair geata na beatha a bhi cumhann agus an t-slighe caol? Dh'fhaodadh gu'm bitheadh e gu leoir so a fhreagairt ann an cainnt Phóil nach "airidh fulungais na h-aimsir a ta láthair bhi air an coimeas ris a ghlóir a dh'fhoillsichear annainn," agus gu'm bheil cleachdadh an dóchais sin leis am bheil creidmheach air an tearnachd, barrachd agus gu leoir gu bhi seasamh a mach an aghaidh fulungais air bith a tha láthair anns an t-slighe. Ach a thuilleadh air a so. Cha'n eil cuibhrionn air bith dheth na fulungasaibh a tha air a shonrachadh do Chrìosduidhean ann a bhi deanamh seirbhis do Chrìosd anns an t-saoghal so, nach eil

feumail, le súil ri an leas spioradail agus am feumalachd air son na beatha a tha láthair agus an sonus siorruidh. Tha so air a dheanamh dearbh-ta dhoibh leis an Tighearna, agus tha beagan do dh'fhèin-fhiosrachadh aca air. An e comhrag ris a pheacadh a tha'g aobhrachadh (mar tha fios againn a thaobh fèin-fhiosrachadh Phóil) fulungas do-labhairt? Le so tha'n Criosduidh ni's motha agus ni's motha air ullachadh gu bhi cúnntas ciod e'n t-sláinte mhór a tha ann an sláinte naomh. N'an e 'n cómhrag ri a naimhdean spioradail? Tha e mar so a tighinn gu bhi fás ni's eolaich air co-fhaireachadh an Ard-Shagairt a "bhuaireadh 's na h-uile nithibh air an dóigh cheudna ruinne, ach as eugmhais peacaidh." N'an e cómhrag ri deuchainnean de sheorsachan eile? Tha Pól ag rádh, "Ma dh'fhuilingeas sinn maille ris rioghichidh sinn maille ris mar an ceudna." N'am bitheadh an creidmheach beo a reir a shochairan, chitheadh e grádh sònraicht' anns na ceumaibh a bu duiliche dhe a shlighe.

Ach faodaidh e bhi air a rádh a rithisd, "Nach eil Criosduidhean bitheanta duilich agus brónach? Nach eil iad a ghnáth a gearain air dorchadas agus daorsa? Tha e fìor, gu'm bi Criosduidhean bitheanta a toirt deuchainn orra fein le a' neo-dhísleachd, an cion gluasad a rèir an aideachaidh, na an eas-creidimh. Bithidh iad a brosnachadh Dhè gu bhi ga'n smachdachadh; bithidh iad a toirt dorchadas agus daorsa air an spioradan fein. Agus tha aobhar a ghnáth aig Criosduidhean a bhi brón thairis air a pheacadh, agus tha iad bitheanta air an crádh do bhrìgh peacaidhean dhaoine eile. Tha cuid ann a bheireadh iad leo gu neamh, ach cha'n eisd iad ris a chuireadh. "Thig thusa maille ruinn, agus ní sinn maith dhuit; oir labhair an Tighearna maith a thaobh Israeil." Ach na choinnich thu riamh ri Criosduidh a bha gearain gu'n robh tuilleadh 's a chóir do eagal an Tighearna air; tuilleadh 's a chóir do ghrádh do Chrìosd, na tuilleadh 's a chóir do cho-chomunn ri Dia? Ciod e tha ga dheanamh duilich? Nach e air son cho beag 's a tha e sealbhachadh dhe'n a nithean sin, agus cho beag 's a tha dhe'n a cho-chomunn neamhaidh so 'n a fhèin-fhiosrachadh? Agus nach e so an fhianuis is fearr agus is crìochnaichte dhe'n a h-uile fianuis eile cho so-iomchuir 's a tha cúing Chrìosd agus cho eutrom agus a tha uallach?

Gidheadh faodaidh neach a rádh fathasd, "Cha'n urrain dhomh a thuigsinn cia mar is urrain a leithid so de chúing a bhi so-iomshuir ma tha i gabhail a stigh ínnte spioradalachd íntinn, fèin-áicheadh, íntinn neamhaidh, sior chómhrag ris a pheacadh anns a chridhe, faire agus úrnuigh." Smuaintich ort fèin, mo cho-pheacach grádhach. Co dh' ionnsuidh a dh'fheumas sinn a leithid sin de bheachd air beatha a Chrìosduidh a lorgachadh? Nach ann a dh'ionnsuidh a leithid de staid cridhe agus a tha cur bhreug air an Dia bheannaicht', agus ag rádh mu'n Fhear-shaoraidh gur E Maighstir cruaidh a th'ann? O na smuaintich gu'm bheil mi cleachdadh cainnte ro-chruidh 'n uair a chanas mi gur e sin an staid cridhe a tha rioghachadh ann an ifrinn.

(R'a leantuinn)

Literary Notices.

"*After Bishops—What?*" This is the title of a pamphlet by Rev. M. Campbell, M.A., Resolis, Conon, Ross-shire. A sub title reads "the New Peril." It extends to 16 pages and can be had from the author free, on receipt of a 3d. stamp. The ecclesiastical occasion for the writing of this pamphlet has been the agitation by Church of Scotland leaders for outward and formal union with the Church of England. The author traces the activities of present-day Churchmen, confronted with the threat of nuclear warfare, in their search for One World—One Church. He points out that these men have no thought of calling the people to repentance. Their aim from the Church of Scotland outward is to ultimately join up with Rome—the man of Sin. But let readers procure the pamphlet for themselves and be assisted to discern some of the signs of the dark times in which we live.

"*Why Mass Vestments,*" by Rev. Donald Hill, M.A., The Rectory, Whinburgh, Dereham, Norfolk. This substantial pamphlet of 23 pages, is "an examination of the present attempt to make Mass Vestments lawful in the Church of England; and a short enquiry relating to their history at the time of the Reformation and since." There is a Foreward by Rev. C. Sydney Carter, M.A., Litt.D., The price is 1/- per copy. This is only one of the causes of agitation and dismay to evangelical Christians in the Church of England at the present time. But readers who sympathise with evangelical Protestants in the Church of England, will find facts and exposures in this pamphlet which will increase their sympathy for those who are fighting against the inroads of popery in England. The wearing of a cassock, surplice, scarf or stole in the discharge of ministerial duties (priestly functions) seem to be a great matter of concern to Archbishops and bishops and High-Anglican clergy. We wonder what the Apostles would have to say of such unscriptural, childish nonsense, in the professed Christian Church.

"*Conspiracy, Confusion, Crisis in the Church of England.*" This is a large pamphlet of 28 pages, by the Rev. Arthur J. Brown, L.Th., of Blackburn, and is issued by the Protestant Truth Society, 184 Fleet Street, London, E.C.4, in conjunction with the Rev. A. J. Brown. Price 1/-, postage 4d. extra. This pamphlet gives an authoritative insight into the lawlessness, from the ecclesiastical point of view, which obtains in the Church of England today. It tells that from 1906, such as prayers belonging to the Canon of the Mass, Reservation of the Sacrament, the veneration of images and roods, etc., etc., have been practised without let or hinderance. It reveals that there are communities with their Abbots, Priors, Superiors, Monks and Nuns, and so on, in the Church of England. This pamphlet is indeed an ordered, well substantiated indictment of the Church of England

leaders and rulers. Church of Scotland people with the least pretensions to attachment to Scriptural order and Presbyterian principles, should read this pamphlet, and see where their own leaders are leading them.

Notes and Comments.

Crime Today.

The question of crime is becoming increasingly a subject of concern, consideration and discussion today within our own nation. Theft, robbery with violence, vandalism, murder, indecency, and embezzlement are some of the common crimes which are rife today. Even young boys are given to housebreaking and theft, and it is not uncommon to read of young girls beyond the control of their parents. And men in positions of trust are frequently appearing before the Courts on criminal charges. Robbery with violence could be cut by 75 per cent if the birch was brought back declared Mr. H. Cronin, secretary of the Prison Officers Association in Aberdeen recently. And there is a desire on the part of many for the return of the death penalty in the cases of murder which presently do not expose the culprits to this penalty. Many cases of actual murder, in our opinion, are today reduced to the charge of manslaughter. And there are cases of proved murder, where the guilty are sane, yet receive but a few years imprisonment on the ground of diminished responsibility. The evil nature of our outstanding sins against society is not looked upon by vast numbers of people today, with that abhorrence which once was felt. The Word of God and the law of God may be thought little of in many homes today, but our abandonment of respect for these is bearing its own terrible fruit. A generation has arisen without moral or religious example or instruction; and what wisdom is in them? Men may despise the Bible and the Moral law, but, regard for these in the past had its own blessed and beneficial effects in family and national life. There was indeed crime in the past in our land, but there was piety also. But today there is a cry for culture, yet there is abundant crime, and little piety. We cannot continue in our backsliding and irreligion, and be free from increasing crimes against society.

The Church Encourages the World.

Much is taking place whereby supposed Christian Churches are giving clear encouragement to the world to continue walking according to the course of this world. Recently, the Clerk of the Perth Church of Scotland Presbytery, Rev. W. W. Hunter, said "People play golf and tennis on a Sunday, and I am not saying that they are doing wrong." And so let people go to their golf and tennis, and neglect the weighty matters of the divine law, and let them go with the approval of men who hold the office of the Christian Ministry. And they will go, and the Churches will become emptier than they

are already. What a conspiracy against precious souls! Then in North London, there is the Holy Trinity Church, Dalston, where there are "Sunday" evening "rock 'n' roll" sessions for young people in the district. "Sunday" dance sessions were said to be a step toward introducing the young people to the Church. As one of the office-bearers of this Church of England congregation said: "We just take a different view to the narrow one." Yes, but the "narrow way" leads unto life everlasting; and the "broad way" leads to everlasting destruction. Surely the darkness can be felt when Churches in Britain are leading old and young down the "broad way"?

Biblical Quotations by Cable.

Some time ago the "Glasgow Evening Citizen" reported that an exchange of cables had taken place between Mr. Isaac Foot and his son, Sir Hugh Foot, Governor of Cyprus—"Foot, Government House, Cyprus: See Second Corinthians four, verses eight and nine."—These read: "We are troubled on every side, yet not distressed: we are perplexed, but not in despair. Persecuted, but not forsaken: Cast down, but not destroyed."—The reply sent to this was: "Foot, Callington, Cornwall. See Romans Five, verses three and four." These verses read: "and not only so, but we glory in tribulations also: Knowing that tribulation worketh patience, and patience, experience, and experience hope." This exchange of cables with mutual directions to specific parts of Scripture could not be bettered as expressing the minds of the senders.

Minister Disagrees with Opposition to Sabbath Cinemas—

At the Deer Presbytery of the Church of Scotland, Aberdeenshire, which met in September, a member, Rev. Dr. William J. Morris, Peterhead, opposed a statement to be issued in the name of the Presbytery indirectly rebuking Fraserburgh Town Council for allowing open on Sabbath one of the Town's cinemas, and the public recreation grounds. We now give two quotations from Rev. Dr. Morris: "I go to the pictures every Sunday night—in my own home watching television. What right have I to say that couples cannot sit in comfort in the cinema"? What an extraordinary statement and argument from Rev. Morris! of course in our opinion it is just the language of an unconverted and very worldly man, with no personal regard for God's holy day. Truly, "a blind leader of the blind." Next he said, that all the opposition to Sunday cinemas seemed to him quite ludicrous. Their stand as Christians should be to act as Christians, no matter how many, cinemas were open on "Sundays." But Rev. Morris himself does not, on his own statement, act like a Christian, and a professing Christian Minister, when he spends the evening of the Lord's Day watching television. He does not himself act as a true Christian and cannot therefore support protests against unchristian activities on the Lord's Day. He

would thus condemn himself. He says in effect that he is not prepared to do that. And the sad state of matters is, that such men are not even gently reproved by anyone far less disciplined, in the Courts to which they belong.

Edinburgh not to have Cinemas on Sabbath.

An application for "Sunday" cinemas in the city by the Edinburgh and Southeast of Scotland section of the Cinematograph Exhibitors' Association was rejected by 39 votes to 13, at a Corporation meeting in October. Lord Provost Ian A. Johnson-Gilbert opposed the application strongly and said that the observance of "Sunday" is deeply rooted in Scotland, and that if one door was opened, there will be no case for refusing dancing and other forms of entertainment. We appreciate these statements of the Lord Provost; although we cannot say to-day that Sabbath observance is any longer deeply rooted in Scotland. It certainly is deeply rooted in the minds of those who fear God in Scotland. Councillor D. M. Weatherstone had solid arguments against the opening of the cinemas on the Lord's Day from a practical and significant point of view, when he stated that there had been no request from the customers, no request from the employees, and only a half-hearted one from the employers. Of course the rejected request was for the regular and permanent opening of cinemas on the Lord's Day. As was pointed out, the cinemas were allowed to be open on Sabbath during three weeks of the Edinburgh Festival; and on five other Sabbaths they are permitted to be open in the name of charity. The Sabbath is so trampled upon today that we are relieved to read of even a measure of opposition to further encroachments upon its sanctity.

Church Notes.

Communions.

January—Fourth Sabbath, Inverness. *February*—First Sabbath, Dingwall, third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay and Lochinver; fourth, Kinlochbervie; fifth, North Tolsta. *April*—First Sabbath, Achmore, Portnalong, Fort William, Stoer and London; third, Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban, second, Scourie; third, Edinburgh. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shildaig; third Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Broadford; fifth, Inverness. *July*—First Sabbath, Lairg, Raasay and Beaulay; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall and Vancouver (Canada); second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten; fifth, Stornoway and Thurso. *September*—First Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert and Stoer; fourth, Applecross. *October*—First Sabbath, Tolsta and Lochcarron; second, Gairloch and Ness; 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: All changes in above Communion dates to be notified to Editor, for 1958 (D.V.).

London Communion Services.

The Free Presbyterian Church of Scotland, London Congregation, St. Michael's Hall, Eccleston Place, opposite Victoria Coach Station, Buckingham Palace Road, London, S.W.1. In connection with the dispensation of the Lord's Supper on Sabbath, 7th December, 1958, the following services have been arranged (D.V.), to be conducted by the Rev. James MacLeod, Greenock, and the Rev. Fraser MacDonald, M.A., North Tolsta, Isle of Lewis:—Thursday, 4th December, 7 p.m.; Friday, 5th December, 3.30 p.m. (Gaelic) and 7 p.m. (Fellowship Meeting); Saturday, 6th December, 3.30 p.m. and 6.30 p.m. (Prayer Meeting); Sabbath, 7th December, 11 a.m., 3.30 p.m. (Gaelic), with an English service in Bridewell Hall simultaneously, and 7 p.m.; Monday 8th December, 3.30 p.m. (Gaelic) and 7 p.m. For the benefit of those living in outlying districts, let them note that all the week-day services will be held in the Bridewell Hall, London City Mission, Eccleston Place, and also the 3.30 p.m. English service on Sabbath, and only the Sabbath services, morning, afternoon and evening in St. Michael's Hall.

Services are held every Sabbath in St. Michael's Hall at 11 a.m., 3.45 p.m. (Gaelic) and 7 p.m. Weekly Prayer Meeting in Bridewell Hall, Eccleston Place, S.W.1.

Student Received.

At a meeting of the Outer Isles Presbytery, convened at Stornoway, on Tuesday, 23rd September, 1958, Mr. Alfred E. W. Macdonald, M.A., was received as a student studying for the ministry of the church.

Fraser Macdonald, Clerk of Presbytery.

Letter from Rhodesian Mission.

Mbumba Mission,

P. B. T. 198, Bulawayo.

10th September, 1958.

My dear Mr. Sinclair,

We had communion services at Nkai last week-end and had a very pleasant season. Mr. Mzamo and I shared the services which were well attended throughout. On Sabbath there were contingents from Nkuba, Matitshanini, Zenka and Mbumba. At the close of the Sabbath services one of our young men said, "Yesterday I felt so unfit to go to the Lord's Table that I decided not to attend the services at all. Then I thought of the leper who, though unclean and prohibited from approaching people, yet knelt before Jesus and put his case in the Saviour's hands and I decided to do the

same myself. I am glad now that I have done so for the Lord has made a deep impression on my worldly heart and it was good for me to be here today."

John Mpofu, our oldest elder, came from Ingwenya to attend the communion and was in excellent form. His prayers and his conversation were most profitable. Among other precious things he said, "The Kingdom of Christ differs from all earthly kingdoms in this way that earthly kingdoms require the people to suffer and die, if need be, for their king, but in the Kingdom of Christ we find that the King has suffered and died for His people. This is a great and solemn thought—one that drives sleep away when it comes to one's mind at night." John's son, Alexander, who is our preacher at Nkai was kept in a state of anxiety throughout the season on account of illness in his family. On Sabbath evening he remarked, "Satan is very clever and tries in many ways to spoil the effect of God's Word. When I ought to be thinking of and digesting what I heard today, the evil one is trying hard to direct all my thoughts towards my son's illness."

Mr. Tallach has begun building at Zenka but cannot make the progress he would like through lack of bricks. A man from Nkai undertook to supply us with one hundred thousand bricks this year but so far has made only about twenty thousand and many of these are unsatisfactory. The Zenka well which collapsed in 1955 is being re-opened. Mr. Van Woerden has worked hard to make available for building and drinking purposes this valuable source of water. He not only keeps an eye on the workmen engaged to repair the well but, when time permits, he works with them. An engine sent out by Mr. Van Woerden's father as a gift to the mission is proving invaluable. Each morning at 4 a.m. it is set to the task of pumping out the water which accumulates during the night, so enabling the workmen when they come on duty at 6.30 a.m. to remove the soil and rock which lie below. It is hoped that the well will be ready for use before the end of this month.

I hope that you keep well and that your travels on the continent were both enjoyable and profitable. We are all enjoying a good measure of health.

A small dam has been built by the Irrigation Department within half a mile of the mission.

With kindest regards to yourself and all friends,

Yours v. sincerely,

J. S. Fraser.

Printer's Change of Address.

Our Magazine printers, N. Adshead & Son, Ltd., have now transferred to a new address, viz., 91 Fordneuk Street, Bridgeton, Glasgow, S.E. Telephone Bridgeton 3795.

Acknowledgment of Donations.

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

Sustentation Fund.—Miss I. F., St. Giles, Kingussie, £4; A Friend, Inverness, £2; A Friend in memory of two beloved sisters, 16/-; A Friend, 10/-; C. M. M., £1.

Home Mission Fund.—Well Wisher, South Harris, £5.

Publication Fund.—Mr. W. T. M., Glenelg, £1; Anon., Inverness-shire, 7/3.

Organisation Fund.—Raasay Friend, £2.

Synod Proceedings Fund.—Mr. A. McL., Cheesebay, N. Uist, 6/10.

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