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Synod Sermon.

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"And Jesus came and spake unto Them saying, All power is given unto me in heaven and in earth." (Matt. 28, 18).

Jesus is about to part from his disciples. He to assume his throne in heaven, they to remain on earth carrying into effect the great gospel command "Go ye and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." As always Jesus is most concerned for their welfare; and to encourage them in view of their labours in the gospel and the sufferings inseparable at such a time from it, he leaves with them these two important truths concerning himself and the relationship he is still to sustain toward them in their work. First, "Lo I am with you always, even unto the end of the world," and in order to make clear what that relationship was to signify he amplifies it with this, "All power is given unto me in heaven and in earth." The promise of Christ's presence and power is not confined to his immediate followers, but also for the benefit and encouragement of the whole church to the end of the world, that is until the work of the church on earth is finished and all the elect of God are gathered home. All power in heaven and in earth! We may be sure that the Apostles and their helpers as they came to face the persecutions and afflictions to which they were afterwards exposed in the work and witness of the gospel must often have reflected on these precious words and drawn comfort and encouragement from them. Now the same power presides over the persons, affairs, activities and destiny of the Church of Christ to the present day and offers just cause for the greatest confidence to all who may be concerned in the church's welfare.

In the possession of great power much depends upon the character and intentions of its possessor. As the history of this world shows, power in the hands of a despot can be a very terrifying and destructive agent; on the other hand, when possessed by a good man

and used for wise ends, few blessings can be greater. The pity is that in the history of this sinful world the instances of such blessing have been so lamentably few!

Here and now, however, our concern is not with power in the hands of earthly kings, but power, universal and almighty, in the hands of the King of kings, power in the hands of Jesus. In this connection and speaking generally, the Word of God recognises but two seats of power on earth: the throne of Satan, who as the god of this world doubtless possesses great power and as far as he is permitted, exercises that power only and always for evil ends. In opposition to Satan's throne is the throne of God's dear Son, "To the Son he saith, Thy throne is for ever and ever." In the midst of this world's evil, while the church has to contend against "principalities and powers even in heavenly places," what greater cause for confidence could it have than to be assured that, "All power in heaven and in earth" is in the hands of Jesus. "Fear not little flock, it is your Father's good pleasure to give you the kingdom." We know of a surety that power in the hands of the Redeemer will never be used except to promote the glory of God in the highest, good of all who put their trust in him, and the utter destruction of all that is evil. The very glory and excellence of Christ's character puts that beyond doubt.

In dependance on divine guidance let us consider:

I. The character of Jesus. II. The Power given to him.

I. (a) The Scriptures throughout their whole extent testify to the essential goodness of the Redeemer. In the Old Testament, as the promised Messiah the beauty of this character and the consequent blessings of his coming are foretold in language which leaves no room for doubt. The prophet Isaiah is particularly fruitful in references descriptive of the character of the coming Saviour. As for instance, "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." (Is. 40, 11). The office of the shepherd is to care for the sheep. No shepherd ever brought to the work and responsibilities of that office such qualities of character in infinite perfection as did Jesus, the Good Shepherd, who gave his life for the sheep. No shepherd acts with such discriminating wisdom and tenderness towards the lambs of the flock, gathering them to himself and carrying them in the bosom of his love. Again, "Behold my servant whom I uphold, mine elect in whom my soul delighteth. I have put my spirit upon him. . . . A bruised reed shall he not break, the smoking flax shall he not quench." (Is. 42, 3). What words could more impressively convey the idea of compassion and gracious encouragement. The bruised reed is not to be thrown away as a thing of nought, nor is the smoking flax to be discarded as useless. The faintest beginnings of repentance in the heart of a poor sinner, and the first movements of a soul after God find in

Jesus a response of understanding, sympathy and tenderness, which only an eternity in glory will make known and not even then in fullness. "Him that cometh unto me, I will in no wise cast out."

And again, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek. He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound." (Is. 61, 1). In Luke 4 and 21 Christ identifies this wonderful description with himself. "This day is this scripture fulfilled in your ears." He himself then is the Anointed One, anointed beyond measure by the Spirit of grace and power with all endowments necessary to the carrying out of his great work. His coming is the sweetest tidings ever to fall on sinful ears. "Blessed are they that know the joyful sound." Broken hearts, defying treatment by all other physicians, readily respond to the treatment of this greatest of all physicians, who brings to bear upon each case, infinite understanding, tenderness and skill which never fails to cure. Countless thousands sing the praises of him who gave them gospel liberty in the only way that it could ever be theirs—by his binding himself in self-sacrificing love to his cross of shame. "By his stripes we are healed." There are many other portions of similar content each one of which proclaims in language quite unmistakable the beauty and goodness of One who is fairer than the children of men, chiefest among ten thousand and altogether lively.

In the gospels the record of Christ's life is one of continual self-denial spending itself without reserve in the relief of poor sinners; miracle after miracle of healing power contributes its evidence in revealing the otherwise hidden glory of his compassion, sympathy, grace and power. As one has well said, "He made the dumb who attended him sing his praises; and the lame to leap for joy; the deaf to hear his wonders, and the blind to see his glory." In weariness, painfulness, hunger and thirst he sought out the lost to bring them back to God and salvation. The parables by which he taught were often living pictures of his love translated into active operation. The fifteenth chapter of Luke is specially rich in this type of parable; the lost sheep sought and found; the lost coin recovered; the lost son restored as from the dead, all proclaim the self-forgetting devotion and faithfulness of the Redeemer in his love. "What man of you having a hundred sheep, if he lose one of them doth not leave the ninety and nine in the wilderness and go after that which is lost, until he finds it? And when he hath found it, he layeth it on his shoulders rejoicing." Can we not see here the anxious concern of the shepherd for the lost one, the unconquerable patience of the long, weary, lonely and dangerous journey, the joy of recovery and restoration, "Who for the joy that was set before him, endured the cross, despising the shame."

(b) Again when we consider what has been revealed concerning the person of Christ we may safely infer the glory of his character. The Scriptures make known with no uncertain voice that in Christ God is manifest in the flesh. "The Word was made flesh, and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." This is surely a great mystery, a mystery which it becomes us to treat with humble reverence. But it is not to be neglected on account of its mystery; nay, do we not rather owe it to the Redeemer constantly to keep in grateful remembrance the divine glory of his person, that we may the more clearly admire the depth of his humiliation as far as it is possible for us in thought to follow him in it. "God is a spirit, infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth."—That all this divine fulness of perfection and glory dwells in Christ cannot with propriety be denied. In taking unto himself a true body and a reasonable soul, the Eternal Son of God suffered no change, although in certain respects the glory of his divine nature was veiled before the eyes of men and largely hidden from view. But in the Person of Christ we have not only a divine nature infinitely perfect in its goodness but a human nature endued with all the moral beauty which God intended human nature to possess when at first he created it in his own image in righteousness and holiness in the person of Adam. "That holy thing which shall be born of thee shall be called the Son of the Highest." In the mystery of Christ's Person we have the glory of every perfection peculiar to God and along with that a human nature prepared by the Holy Spirit and endowed to meet every demand of the Law, the sum of which is "Thou shalt love the Lord Thy God with all thine heart with all thy soul, with all thy strength, and with all thy mind; and thy neighbour as thyself."

Under the elevating influences of the gospel, human nature even in this sinful world has shown itself capable of much benevolence and charity. Let all the evidence of such self-sacrifice and kindness this world has ever known be gathered into one and set over against the goodness of the Redeemer, and the comparison would be, but as a drop to the fulness of the ocean, and even that drop itself had its origin in the ocean and is part of its fulness "Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them."

(c) Jesus is the Mediator of the Covenant of Grace. Upon the mediator depends the ultimate realisation of the whole plan of salvation: requiring the Glory of God as a Just God and a Saviour, the salvation of the whole body of the elect (a number no man can number); such a salvation as shall preserve and display the complete harmony of all the attributes of God (mercy and truth meeting each

other; righteousness and peace kissing each other); and the utter destruction of all the powers of evil. In view of these requirements, and until they are realised the Mediator in the exercise of his office carries a weight of responsibility altogether incalculable by human standards. The church is under an eternal debt of gratitude to God that in these circumstances, "He laid help upon One mighty to save." The glory of Christ's person as the God-man in whom dwells all the fulness of the godhead bodily, gives to him that peculiar and exclusive excellence of character which fits him as no other person in heaven or on earth is fitted for the great work to which he is called. That the Father in the counsels of eternity should appoint him to the office of Mediator indicates the measure of divine trust reposed in him especially in his faithfulness and devotion: and in this event we know that such trust was not misplaced. Christ accepted the appointment in the spirit of, "Lo I come, in the volume of the book it is written of me, to do thy will I take delight Oh thou my God that art." The zealous delight in the Word of God which swallowed up all considerations of personal comfort and safety he further expresses in the wonderful words, "It is my meat and my drink to do the will of my Father and to finish his work." Such glad and willing acceptance is the more remarkable in view of the full knowledge possessed by the Son of all he committed himself to, knowing that ultimately he would be faced with this, "And being in an agony he prayed the more earnestly: and his sweat was as it were great drops of blood falling down to the ground"; and this, "My God, My God, why hast thou forsaken me." Could love, faithfulness, righteousness, justice mercy and all that constitutes moral perfection be put to a greater test? But on the cross Christ subjected himself to this very test and triumphed completely in it.

As Mediator the Lord Jesus Christ fulfils and executes the offices of Prophet, Priest and King. (1) I am the Truth. Other prophets spoke the truth. "Thus saith the Lord" was their authority. But Jesus, the real substance of all Scriptural prophecy, is himself the Truth. He is the Word made flesh—the Eternal Word realised in his person, work, teaching, death, resurrection and glory. Jesus brings to bear upon the execution of this great office the high Scriptural ideal of all that a prophet ought to be—infinite and infallible knowledge, wisdom, patience to teach and sympathy with those being taught. Throughout his life we see these qualities in operation on many occasions: "Suffer little children to come unto me, and forbid them not for of such is the kingdom of heaven." "Learn of me, who am meek and lowly in heart." After his resurrection he finds Cleopas and his fellow disciple on the way to Emmaus, turning their backs on Jerusalem, sad at heart, disappointed in all their expectations, and all their religious belief apparently confounded by the Cross. He joins them in their sorrow and goes with them, he gains possession of their hearts and minds, and gains their rapt attention. He reproves them for their ignorance; not of their

head knowledge of Scripture but of their spiritual understanding of it; and as the Sun of Righteousness he rises upon the darkness of their souls and pours the healing balm of his light upon them, flooding their understandings with light, "O fools and slow of heart to believe all that the prophets have spoken": (now the Great Prophet himself speaks to them) Ought not Christ to have suffered these things and to enter into his glory? And beginning at Moses and all the prophets he expounded unto them in all the Scriptures the things concerning HIMSELF." And the effect? "Did not our hearts burn within us while he talked with us by the way and opened to us the Scriptures." In saying which Cleopas speaks for countless numbers of enlightened souls. And Thomas! poor Thomas, where is he? down in the darkness and desolation of his own unbelieving heart, "I will not believe except I see." Come then, come and see, "Reach hither thy finger and behold my hands: and reach hither thy hand and thrust it into my side, and be not faithless but believing" "My Lord and My God" was ever prophet like unto this Prophet? Before the persuasive eloquence of his wounds, the grace of his spirit, and the convincing light and power of his words, unbelief vanishes, as the darkness flees before the dawn. Here Christ, the Great and Blessed Prophet provides the answer for all time to the darkness and perplexity of every "doubting Thomas." (2) The functions of the High Priest as realised in the Redeemer, display as no where else the self-sacrificing nature of his love. It is the duty of the High Priest to offer sacrifice unto God. Here the priest and the sacrifice are one, and on the cross Jesus, through the Eternal Spirit offered himself without spot to God. The mystery of godliness manifest in the flesh is nowhere so deeply mysterious as here, and what deepens it beyond the understanding of men is that the God-man Mediator in offering himself a living sacrifice, acceptable unto God, had in view the eternal interest of lost, guilty, rebellious sinners; "God commendeth his love towards us, in that while we were yet sinners, Christ died for us." How this fact must ever enhance beyond all measure the divine marvel of that love which filled the heart of Christ throughout the unimaginable agony of the cross! Faith alone grasps this mystery, and in brokenness of heart and contrition of spirit acknowledges with holy wonder, "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him; and by his stripes we are healed."

But the cross of Jesus is not only an evidence of his love for his people but to every mind enlightened by the Spirit is a clear display of his deep regard for righteousness—righteousness involving the claims of law and the demands of justice in relation to all in whose place he stood and for whom he was in righteousness answerable to God. On the cross the glory of God in the infinitude of its moral perfection shines in the face of Jesus Christ. Jesus himself suffers the utmost rigour of outraged justice that he might thereby

preserve inviolate the righteous government of God which makes it an act of purest justice as well as freest mercy for God to justify the most ungodly who believe in Jesus.

Having risen from the dead and entered within the veil, even into heaven itself, there to appear in the presence of God for us, the Great High Priest continues to execute his office by way of intercession. To this most important part of his great work Christ brings not only the personal and official perfection of his glorious character, but in addition a great wealth of personal experience gained in temptation and suffering, "Though he were a Son yet learned he obedience through the things which he suffered, and being made perfect he became the author of eternal salvation to all them that obey him." "For we have not an High Priest which cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are."

(3) "He that ruleth over men must be just ruling in the fear of God; and he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." David great king though he was, confessed, "My house is not so with God." But in King Jesus we have a greater than David, even David's son and David's Lord in one glorious person, in whom is realised the glory and triumph which David in prophetic vision describes, "Thou hast ascended up on high, thou hast led captivity captive, thou hast received gifts for men even for the rebellious; that God the Lord might dwell in their midst." As King in Zion, Christ is in himself the scriptural ideal in an infinite degree of all a king should be: "Lift up your heads O ye gates, and be ye lift up ye everlasting doors: and the King of Glory shall come in. Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle." This character of infinite majesty and grace King Jesus brings unto the execution of his office in subduing his people unto himself, in ruling and defending them, and in restraining and conquering all his and their enemies. The throne of Jesus is made glorious by reason of the inherent glory of him who fills it: "and I beheld and I heard the voice of many angels round about the throne and the beast and the elders; and the number of them was ten thousand times ten thousand and thousands of thousands: saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing; and every creature which is in heaven and in the earth, and under the earth, and such as are in the sea, and all that are in them heard I saying, Blessing and honour and glory and power be unto him that sitteth upon the throne and unto the Lamb for ever and ever. And the four beasts said Amen."

(d) "Go ye into all the world and preach the gospel to every creature." This is the command given to the church—given to us as a branch

of Christ's church on earth—and constituting a duty from which there can be no discharge as long as the world lasts, that is until the last of God's chosen is gathered home. Christ and him crucified is the true substance of the Gospel, and to it he imparts, by his Spirit that mysterious and profound combination of all divine and all human excellences inseparable from his glorious person. "Lo, I am with you to the end of the world: Go ye therefore . . ." Of these excellences the cross furnishes at once the most certain proof and the grandest display. "The stone which the builders rejected is become the head of the corner, this is the doing of the Lord, and it is marvellous in our eyes." Under the faithful and living preaching of that Gospel, Christ shall never be left without a witness even in this sin-cursed world of ours.

The Power Given to Him.

II (a) All power in heaven and in earth. What a change! From the immeasurable depths of his humiliation to the equally immeasurable heights of exaltation. From weakness to power and the latter the direct result of the former, according to his own prayer "I have glorified thee on the earth, and now, O Father, glorify thou me with thine own self with the glory I had with thee before the world was." This glory is restored to him now not merely as the Son but as the Mediator. Having laid the foundations of his kingdom on earth in righteousness, he now ascends the throne, thereby to ensure that all the blessings purchased and won are effectually bestowed.

There are two spheres wherein this power operates: (1) In heaven. In the heavenly state the power of the Mediator will be exercised without opposition, restraint or restriction. In a sinful state, faith sees as through a glass darkly, and so our views of heaven are at the best but imperfect and entirely dependant on what has been revealed. Perhaps it is easier for us to think of it in a negative rather than in a positive way. The state of glory will admit of no sin, no misery, no death, no tears, no temptation. All these and much more that mars our peace here have gone for ever. Now there is joy, holiness, realisation, fellowship, life everlasting without a shadow of sin, doubt or fear; each soul itself "perfectly blessed in the full enjoying of God to all eternity," and each in company of myriads all perfectly blessed to the same fullness. Oh, what a happy community of joy will that be! And to ensure and perpetuate that state of glory, all power in heaven is in Christ's hands. No doubt love—holy, triumphant, divine love—will be the prevailing element in the exercise of his power realising itself in that joy unspeakable and full of glory with which all the redeemed shall be eternally satisfied. As each little shell in the sea-shore is filled up to capacity by the incoming tide so shall each glorified saint receive to the utmost capacity of all his powers what will fill him with joy, and what will eternally maintain that fulness as out of the infinite ocean of the Redeemer's merits. And this is the Redeemer who waits to welcome

home each of his redeemed at the moment of death. "Absent from the body, present with the Lord," "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory."

(2) On Earth. Here conditions are very different and the powers of evil very much in evidence. Doubtless by the cross the head of the old serpent has been bruised, and his ultimate destruction rendered certain; still until the restitution of all things come he is the recognised god of this world, and uses his vast power, as far as he is permitted, for evil ends, and in inveterate opposition to the Redeemer and all that is His. The Scriptures make it quite clear that the powers of Satan himself and all satanic forces under his control are much greater than is generally supposed. When we consider that much of this power is used to blind, delude and deceive those subject to it, this is not surprising. "He would deceive even the very elect were this possible." Over against this power of evil in all its confusing forms—ranging from a roaring lion to an angel of light—and in deadly conflict with it, is the power of the risen and glorified Redeemer—"All power on earth is given unto me." Doubtless there are times when the true minister of the gospel, burdened as he is with concern for souls, and labouring often in much weakness and fear, and seeing no apparant results, may often enough be tempted to conclude "I have laboured in vain, I have spent my strength for nought and in vain." As he sits quietly by the fire thinking over the labours of the past Sabbath Day weary in body and dejected in mind let him recall with deep and humble gratitude that all his labours have been put into the blessed hands of him who is exalted to the right hand of power and that he shall not permit even one of those given to him to be lost. Mighty though the powers of evil are in this world and vast their influence in any generation and terrifying their possibilities for eternity, they are not *all powerful*. This supreme distinction is reserved for the Son, and the far reaching and blessed effects of this supremacy shall give just occasion to every redeemed soul for praise and thanksgiving to the Lamb world without end.

(b) This earth is the sphere of Providence, and providence covers all things great and small which happen from day to day in the ordinary course of this world, in all their vast variety and complexity—from the rise and fall of empires to the clothing of a lily. That Satan has a large part in these happenings there can be no doubt. His purpose is always evil; filled with the enmity and malice of the pit he aims at the overthrow of Christ's kingdom, and all that belongs to it, and the destruction of precious souls. Although Satan's power for evil is great nevertheless all his activities are under the permissive control of a mightier than he—they are bounded, restrained and over-ruled for the accomplishment of ends altogether worthy of the glory of him in whose hands all power in earth is;

ends realising the eternal good of all who trust him, and the ultimate destruction of all who oppose him. No doubt in particular cases concerning individuals the complexity and sometimes the apparent contradiction of providential happenings are often exceedingly perplexing, even for men of outstanding faith and godliness. This is the case with Abraham and the birth of Isaac: "Then Abraham . . . said in his heart, shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old bear?" Jacob and the selling of Joseph: "All these things are against me." And the trials of Job: "O that I knew where I might find him! . . . I go forward, but he is not there: and backward, but I cannot perceive him: On the left hand where he doth work, but I cannot behold him: he hideth himself on the right hand that I cannot see him." But in each such case we see by the marvellous turn of events, events quite unforeseen by men, and indeed in contradiction to all human likelihood, the Lord himself controls, bounds and guides the course of events; and finally puts the finishing touches to the whole work, confounding the designs of evil and glorifying his great name in bringing about the highest good of his people and fulfilling his purposes regarding them. Isaac is born by a miracle and through him, according to the flesh, Christ came; the dreams of Joseph are fulfilled and Jacob lived to see this, "And they told him all the words of Joseph . . . and when he saw the wagons which Joseph had sent to carry him, the Spirit of Jacob, their father revived: and Israel said, It is enough, Joseph my son is alive: and I will go and see him, before I die." Throughout his long and difficult trial Job preserved his integrity, and in the end his health, property, family, and above all his God, are abundantly restored to him. "All things work together for good to them that love God, who are the called according to his purpose." The complicated working together of all things completely coincides with the gracious purpose and is the realisation of it. How sweet and humbling it is to see the fulfilment of this promise in the light of such happenings as these; and then by faith to use it as a key to open the dark providences of our own lives as we journey on our way "following in the footsteps of the flock." With the events of Providence under the all powerful care of such a Saviour as Christ has many times proved himself to be, surely, with the Apostle, every believer has cause to say, and according to the measure of faith will not hesitate to say, "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day."

(c) It is on this earth, and out of the sinful mass of fallen humanity upon it that the Lord calls his church. "From eternity God elected some to everlasting life," a great number which no man can number out of every nation, people, tribe and tongue. Whatever they may afterwards become by grace, in their natural state they are born in sin, children of a fallen parentage. The indictment of Scripture on this point is most solemn, emphatic and unmistakable, leaving

no room for doubt "All have sinned and come short of the glory of God." The testimony of Scripture is supported by the sin, original and actual of the millions of men and women born into this world by ordinary generation since the fall of Adam *without one exception*. "Who can bring a clean thing out of an unclean, not one." Even the children of pious parents are born in sin, and neither the will of man, nor the will of the flesh can change them. But all who shall ever reach glory must be changed. There is no escaping this: "Ye must be born again." And those so born must be sanctified and conformed to the image of Christ in the beauty of holiness. All this preparation for heaven must take place upon this earth. But against this the whole power of the world, the flesh and the devil in unholy combination is arrayed. If they were to have their will and way not even one sinner would ever reach heaven; and to make matters more favourable for Satan, and more difficult for the sinner who is to be saved, the Evil One finds his greatest support in the desperate wickedness and deceit characteristic of every sinful heart. From such considerations how utterly sad and hopeless would be the case of fallen humanity were it not that Jesus says, "All power in earth is given unto me." In the glorious light of these precious words the blackness of despair gives place to the dawn of gospel hope, "The light of the knowledge of the glory of God in the face of Jesus Christ."

To the Mediator, raised to the right hand of power, has been committed the realising of God's eternal purpose of salvation. From what we know of the Redeemer in his person, work and character we have every reason to be assured that he will not fail nor be discouraged until the work of ingathering be just as complete as the work of atonement is, and he shall see of the travail of his soul and shall be satisfied." It is through the Holy Spirit the Third Person in this Godhead, the Spirit of all grace, that the power of the Mediator is rendered effectual on this earth. He makes use of the Word of God, read, heard or recalled to mind to bring saving grace, spiritual light, repentance, faith etc., and thereby makes it a convincing, convicting and regenerating Word; and on the Day of Pentecost the result was three thousand brought out of the Kingdom of Darkness into the Kingdom of God's dear Son. The marvellous history of the church in past ages indicates to us something at least of what has already been accomplished in the onward march of the Redeemer's power, and provides us with a promise of what is yet to be, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" The eleventh chapter of Hebrews gives the answer, and thereby bears eloquent testimony to the facts of redeeming power in the lives of men and women actually living upon this very earth, and possessed of all the sin and weaknesses common to fallen humanity. This great chapter should be read and read again, and again! and again! the

prayerful reading of it will act as a tonic for fainting souls! "Therefore sprang there even of one and them as good as dead so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable." "Each one of that unnumbered host was a miracle of divine power. Every step of their way heavenward was a constant miracle of divine keeping, "kept by the power of God through faith unto salvation," and the ultimate entrance of each one into heaven, "spotless in the presence of his glory with exceeding joy" is a miracle of gracious power. All this variety of miraculous power working salvation manifold throughout the earth stems directly from the Mediator's Throne. This marvellous work often hidden, but always effectual is going on, and will never cease to go on to the end of the world. The history of the church in Scotland at and since Reformation times bears no mean testimony to the wonder working triumph of a Saviours love and power. And who knows what glorious things shall yet be said of Zion? "His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him: All nations shall call his blessed."

The Bible in France.

(An Address given by REV. C. T. M. BROWNE at Annual Meeting of Trinitarian Bible Society, May, 1958).

I had an invitation early in the year to go over to France for a few days, and I went last month at the invitation of one or two French pastors and mission workers, people working in the Mission to Miners, working in that needy land which is so much in our thoughts at this time. When I was getting ready to go, and wondering how I could be used in that country in my short visit of three or four weeks, my friend Mr. Carter of Clapham suggested that the Trinitarian Bible Society might be willing to help me with a gift of Bibles and Testaments.

"I wrote in faith to the Society and was provided with eight or nine large parcels of Bibles, Testaments and Gospels, and went off with my little car laden almost to the roof. Customs officials opened their eyes and thought I was starting up in business. Although I was first off the boat at Dunkirk, I was the last to move away, because my parcels had to be closely and carefully examined. They could not believe that they were free gifts for the people of France, but I was eventually able to persuade them and continue my journey.

"The time spent over there was full of interesting and helpful experience. I had never had any idea that that country, so near to our own shores, was in such desperate spiritual need. I have been to so many missionary meetings, and welcomed so many missionary speakers to my own little church, who have come from Africa, India and the Far East, but I had never given a thought to that country

just the other side of the Channel. When I was there and started living among the people and visiting their towns, I realized that here was one of the neediest countries in the world.

"In the North of France I found large towns without any Protestant witness of any description whatsoever. I went around with my friends to one town after another and there was not even a mission hall or Bible shop—nothing apart from the Church of Rome. In a town called Carbonne, with more than 20,000 people, I was told there was no kind of Protestant witness. The young couple with whom I was staying put up a little stall in the market place, with Gospel literature and Bibles if they could get any, and that was the only place in that town where there was a note of spiritual life. The first week I went to a little town, Furveries, where the people had never known a Protestant meeting or service of any description. When we think of these things we may find it easier to understand the trouble and unrest, and the present plight of that troubled land.

"It was a great joy to distribute all these Bibles, Testaments and Gospels on the other side. Some of them we gave out personally in the market places. These are very much like English markets, but larger and more crowded. As I spoke to the people I realized that many of them had never read a Gospel in their lives. It was difficult to grasp that they had never held a portion of God's Word in their hands before, and had not the slightest idea what it contained, and no knowledge of those old Bible stories we know so well.

"Most of the people in this town were Roman Catholics or Communists, and as it was an industrial area the proportion of Communists was high, yet all seemed willing to accept a Gospel and willing to read it. Some Roman Catholics explained that they now had greater liberty to read the Scriptures than they had formerly enjoyed, but when I asked them if they had a Bible, they replied that they had no idea where they could get one. So they were being told that they might read the Bible, but the Bible was not available, and the Church of Rome was most unhelpful in this respect.

"Apart from the Scriptures which I was able to give out personally during my limited stay, I was able to go to a number of French pastors and English mission workers and tell them that I had a pleasant surprise for them, that I had some Bibles, Testaments and Gospels sent by the Trinitarian Bible Society. It is no exaggeration to say that they were simply thrilled with the news. Some evangelistic society sent them tracts, but they found it almost impossible to get Bibles and Testaments. I divided these out as evenly as I could.

"Now that I am back from my short visit to France, it is good to know that the Word of God is being read and studied there by some who received it from my hands, and I do thank the Society for its splendid and generous gift, which God has blessed and is doubtless blessing today."

Brief Extracts

Beaten Oil.

Philip Henry to the last abated not in his preparation for the pulpit. "To the leading object" (observes his biographer) "every other was subordinate. All he said, and all he did, as well as all the things he heard, were regarded by him with less or with more attention, as they bore upon *that*. 'Take heed' (he would say) of growing *remiss* in your work. Take pains while you live. Think not, that after a while you may relax, and go over your old stock. The Scripture still affords new things to those who search them. Continue searching. How can you expect God's blessing on your people's observance, if you are careless?"

Eliots' view of the importance of preparation is admirable—He liked no preaching, but what has been well studied for, and he would very much commend a sermon, which he could perceive had required some good thinking and reading in the author of it. I have been present (says his biographer) when he thus addressed a preacher just come home from the assembly with him—"Brother, there was oil required for the service of the sanctuary, but it must be beaten oil; I praise God, that I saw your oil so well beaten to-day. The Lord help us always by good study to beat out oil, that there be no knots in our sermons left undissolved and that there may be a clear light thereby given in the house of God." And yet he likewise looked for something in a sermon beside and beyond mere study of man. He was for having the Spirit of God breathing in it and with it; and he was for speaking these things, from those impressions and with those affections, which might compel the hearer to say—"The Spirit of God was here"—I have heard him complain—"It is a sad thing, when a sermon shall have that one thing—The Spirit of God—wanting in it."

Mr. Dod, an excellent old divine would say, that he had rather preach an old sermon ten times, than mount the pulpit without preparation. "God will curse that man's labours that is found in the world all the week, and then upon Saturday, in the afternoon goes to his study,—whereas God knows that time were little enough to pray in, and weep in, and get his heart into a fit frame for the duties of the approaching Sabbath."

(From Bridges, "The Christian Ministry.")

The late Mrs. G. S. MacKinnon, Struan, Bracadale, Skye.

Mrs. MacKinnon, was born in Falkirk on January 15th, 1880, but her parents removed to Skye shortly afterwards, where they eventually settled in Vatten House, near Dunvegan. Her maiden name was Porteous. Both her parents feared the Lord, and their family of

four sons and three daughters had the example of godliness before their eyes in their house. They were also soundly taught in the Scriptures.

She attended school first at Vatten, and later at Dunvegan. Afterwards she took up nursing and trained in Glasgow Royal Infirmary. In September, 1906, she married Mr. Duncan MacKinnon, who was for many years the esteemed missionary of our church in Bracadale. There was a family of five sons and three daughters, who were brought up in the nurture and admonition of the Lord.

We are unable to say when the Lord was pleased to reveal to her her lost and ruined condition as a sinner, and the glory of Christ in His all sufficiency and suitableness, as her Saviour. However, from remarks made by herself from time to time, one could gather that the Lord had begun to strive with her in early life. As far as can be ascertained, the word preached by the late Rev. Donald Graham, Shieldaig, during a communion season at Vatten, over forty-five years ago, was blessed to her. Trouble came to her in 1927, and early in that year she underwent a major operation. Very probably this solemn providence constrained her to witness publicly on the side of Christ. As far as is known, she was received as a member in full communion at Bracadale in 1928. After the operation referred to, her health was never the same. The death of her worthy husband in 1931 took its own toll of her strength, but she was quite active, and seldom absent from the public means of grace for over twenty years after that. Her health then rapidly deteriorated until she breathed her last on the 21st day of February, 1958.

Scripture portions specially precious to her were Luke 12:32:—"Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom": and Genesis 15:1—"Fear not, Abram; I am thy shield, and thy exceeding great reward." When on her death-bed she asked that Isaiah, Chapter 41, be read to her, quoting the words—"Fear not, thou worm Jacob, and ye men of Israel; I will keep thee saith the Lord and thy Redeemer, the Holy One of Israel." Also, she often asked that John, Chapter 14, be read to her, along with the 51st and 23rd Psalms. Portions of God's precious word that had helped her and fed her soul for many years in the wilderness of this world were often on her lips during her last fortnight on this earth. Although latterly it became difficult to understand much of what she said, yet she testified to her family that she was happy, and that she was going home.

Her last words were, ". . . Nach fàg 's nach tréig," which expression is the substance of Heb. 13:5, last clause, and showed she had the presence of Him who would never leave nor forsake her. Mrs. MacKinnon was one who truly loved the Lord and His cause. Our distinctive testimony as a church was very dear to her, and she often spoke in glowing terms of the stand made by the late Rev. D. MacFarlane, Raasay, in 1893. She was deeply attached to the late

Rev. Neil Cameron. She faithfully witnessed to the saving power of the truth in her life, walk, and conversation to the very end of her days. Her voice was sweet in singing the praises of the Lord. She was a woman of constant prayer, like gracious Hannah of old. Many an earnest prayer she put up for the cause of Christ, and for her own family particularly, and by name. She used to encourage herself in the truth when she was very low, and that was quite often in her experience. She was not ignorant of Satan's devices, nor of her own helplessness to deliver herself from the guilt and power of sin. Yet she would glorify the Redeemer over against all her sins, doubts and fears. Her soul was strengthened from day to day by the merit of the precious blood of Christ. Now, we believe, she is with Him where He is, where there is no sin, and where sorrow, doubts, and fears are unknown. She had a warm heart for the Lord's people. When any of them were taken away she would say, "Zion mourns."

She was lovingly nursed and attended upon by members of her devoted family.

May the grace that made their father and mother new creatures and a blessing in the land be given their children, that they too may, through faith and patience, inherit the promises.

To each member of her family and to all her relatives we extend our heartfelt sympathy in their sorrow and loss. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35:10. M. MacS.

Searmonan.

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

Searmon xvi.

"An sin an deigh dhoibh an dínneair a ghabhail, thubhairt Iosa ri Simon Peadar, A Shimoin mhic Ionais, am bheil barrachd gráidh ágad dhomh-sa orra sin? Thubhairt e ris, Tha, a Thighearn; tha fios agad gur toigh leam thu. Thubhairt e ris, Beathaich m'uain. Thubhairt e ris a ris an dara uair, A Shimoin a mhic Ionais, an toigh leat mise? Thubhairt e ris, Seadh, a Thighearn; tha fios agad gur toigh leam thu. Thubhairt e ris, Beathaich mo chaoraich. Thubhairt e ris an treas uair, A Shimoin mhic Ionais, an toigh leat mise? Bha Peadar doilich a chionn gu'n d'thubhairt e ris an treas uair, An toigh leat mise? Agus thubhairt e ris, A Thighearn, is aithne dhuit na h-uile nithe; tha fhios agad gur toigh leam thu. Thubhairt Iosa ris, Beathaich mo chaoraich." Eoin xxi. 15-17. (Faic mar an ceudna Marc. xiv. 26-31, 66-72).

Mar is ann air son na h-Eaglais a bha Crìosd beo agus a thuair E bás, mar sin is ann air a son a dh'eirich E rithisd. Chuir E'n dara taobh greadhnachas rìgh-chathair ghlórmhor Athar, agus thainig E do dhúthaich fad as, a chúm gu'n coisneadh E agus gu'n ceannaicheadh E a saorsa agus a fuasgladh. Bha a ghrádh dhith dhe leithid de ghnè agus nach b'urrair uisgeachan móran bhuaireidhean na tuiltean ámhghairean na fearg an Athar a mhúchadh, Air son an aoibhneis a chuireadh roimhe ann an saorsa iomlan na h-Eaglais, dh'fhuiling E'n crann-ceusaidh; air a son-se tháinig E gu bhi umhail a dh'ionnsuidh a bháis; agus 'n a ioraslachd uile, rinn sealladh fad as dhe'n a cheile mhaiseach agus shaorta so, a Spiorad aoibhneach, agus giúlain se E gu buadhach troimhe. Mar a thuair E bás air son a cionta, mar sin dh'eirich E ris a chúm a fíreanachadh. Ma tha E nis aig deas láimh an Athar, is ann a chúm 's gu'n deanadh E eadar-ghuidhe air a son. Ma tha na h-uile cumhachd air neamh agus air talamh aig, is ann a chúm agus gu'n toireadh e beatha mhaireannach dh'ise air son an do leig E sìos a bheatha. Agus mar nach b'urrair an goimh bu ghèire dhe fhulungasaibh toirt air a bhi meas na ceannachd tuilleadh 'us daor, mar sin rinn E gáirdeachas ann an crìoch-nachadh na'm fulungasaibh sin, gu sònraicht' do-bhrìgh leo gu'n tugadh gu iomlanachd saorsa na h-Eaglais.

Ma chitheadh-mid gu ceart a steach do chridhe Chrìosd, beachdaicheadh-mid Air air látha na h-aiserigh. Bhris E dorsan a phrìosain agus thainig E mach 'n a Fhear-buaidh; sheas E mar Cheann saoghail a bha air a shaoradh: chreach E uachdaranachdan agus cumhachdan; bha Ainm a bha os ceann gach ainm a feitheamh Air, bha fadachd air feachd neamh air son a dhol suas a chúm gu'n tuiteadh iad sìos agus gu'n deanadh iad aoradh Dhá;—agus cia mar a bha'n úine air a caitheamh Leis? Feuch E an toiseach a frithealadh comhfhurtachd da dheisciobuil bochd brónach—Muire Magdalen. Faic E ris a soillseachadh aineolas agus a daingneachadh creidimh lag an dithis luchd turais gu Emáus—a cómhraidh riutha gus an robh'n cridhe a lasadh an taobh a stigh dhiubh. An sin chi sinn E ga fhiollseachadh Fein do Chèphas; bha esan a dh'áicheadh E air a chomharachadh a mach air son a taghal ghrásmhor so, mar neach a bha gu sònraicht' a cur feum air dearbhadh a thoirt dha gu'n robh e fathasd air a ghearradh air cridhe Chrìosd. 'N a dheigh sin nochd Se E Fein dha dheisciobuil 's iad cruinn an ceann a cheile, agus a dh'aindeoin an aineolais, agus a maille cridhe gu bhi creidsinn, a dh'aindeoin an treigsinn Air ann an uair a chruaidh-ghleachd agus ámhghair, chuir E fáilte orra le "Sìth dhuibh." Ann an so tha foillseachadh air a thoirt dhuinn air cridhe Chrìosd, a ghrádh agus a thruas dha shluagh, eud air son na nithean a tha chùim a' maith, a rùn suidhichte a bhi ga'n saoradh, agus E bhi cur roimhe nach bitheadh aon dhiubh air an call, agus nach spionadh neach air bith as a laimh iad. Agus tha Iosa Crìosd an Ti ceudna, an dé, an diugh, agus gu sìorruidh.

Ach thugadh-mid an aire gu sònraicht' do'n earrann a tha fodh'r comhair. Agus na'm faigheadh-mid a dhol a stigh dha brìgh, chitheadh-mid ni-eigin de chridhe Chrìosd, agus ni-eigin da'r cridhe fein. Chi sinn an so Buachail mór na'n caorach a deiligeadh ri caora chaidh air seacharan—ach gu'n teagamh aon de chaoraich Chrìosd, agus uime sin air a pilleadh air ais—aon a bhitheadh gu'n teagamh fada roimhe so air a h-itheadh leis na maduidh-allaidh mar a bhitheadh gu'n d'rinn Crìosd faire thairis oirre agus gu'n a dhion E i. Bu shoitheach taghta Peadar; agus uime sinn ann a bhi ga dhaingneachadh bha Iosa a cur làrach a chùl-sleamhnachaidh agus aiseag air ais air a chridhe, agus a deiligeadh ris air a leithid de dhóigh, agus gu'm faigheadh an eaglais air fad buannachd dheth.

Tha cúis Pheadair, aig amaibh, gu garg air a laimhseachadh. Tha mórán a deiligeadh ri sealladh duilich an áicheadh a rínn e air Crìosd mar gu'm bitheadh e air a chur air stól gu bhi air a chomharachadh a mach mar fhear-brath agus mar ghealtair, leis gach neach a ghabhas seachad. Ach 'n uair a dh-amhairceas iad air, agus a dhíteas iad tuiteam Pheadair, bhitheadh e gu maith na'm feoraicheadh iad am bheil na nach eil am beatha fein 'n a áicheadh air Crìosd a tha sior dhol air adhart; an d'thàinig, na nach d'thàinig, co-roinn gu bhi aca ann am beannachadh Pheadair, "Is beannaicht' thu Shìoin mhic Iona; oir cha d'fhoillsich feoil agus fuil sin dhuit-sa, ach m'Athair-sa a ta air neamh;" an d'thàinig na nach d'thàinig an cridheachan fein gu bhi cur an ceill ceisd agus aideachadh Pheadair, "A Thighearna, co dh'ionnsuidh a theid sinn? agad-sa tha briathran na beatha maireanaich;" agus ma thàinig iad gu bhi faicinn meudachd a pheacaidh, an d'thàinig iad gu dol a stigh a bhi aca ann an searbhadas a bhróin thairis air. Cha'n e gu'm bu dána leam labhairt gu h-eutrom mu pheacadh Pheadair; ach tha e cunnartach a bhi beachdachadh air tuiteaman agus anmhuineachdan naoimh Dhé gun spèis do bheatha an creidimh agus an úmhlachd, agus gu h-àraidh gu'n spèis do'n aithreachas dhomhain a tha leantuinn an toirt air ais agus am fiosrachadh air trócair;—a bhi tolladh a stigh na'm peacaidhean agus an coireachan, am feadh agus a tha truaillidheachdan ar cridheachan fein gun a bhi air an rannsachadh leinn. Tha sinn uime sin an cunnart a bhi tarraig púinnsean bho leithid de earrann phrìseal de fhocal Dhé rithe so, ma tha sinn rairaicht' le bhi toirt gu bhi beachdachadh oirre cridhe cruaidh gun a bhi air úmhlachadh.

"Ged a gheibheadh na h-uile oilbheum annad, cha'n fhaigh mise." Mar so labhair Peadar, cha'n ann an cealgaireachd—air dha fios a bhi aige gu'n robh gràdh aige do Chrìosd—ach gun a bhi smuainteachadh air a laigse, agus gun a bhi gabhail gu cridhe mealltaireachd a pheacaidh agus innleachdan agus cùmhachd Shàtain. Labhair e cho muinghineach 's ged a b'e fhear-coimhead fein; agus cha'n e mhàin sin, ach chuir e'n ceill, ann an tosdachd na ann an teicheadh na h-uile neach eile a bha'g aideachadh ainm Chrìosd, gu'm

bitheadh esan air fhaotainn díleas. Cha b'ìoghnadh ged a shleamhnuich a chas. Agus mar sin bithidh e ghnàth dha ar taobh-ne. 'N uair a chailleas sinn sealladh air mealltaireachd ar cridheachan, tha sinn a call sealladh air tigh soluis feumail, agus tha sinn air ar fàgail gu ar rathad a stiuradh ann an dorchadas, am meadhon sgeirean agus beo-ghainmhich; agus faodaidh gu'r e'n toradh, treigsinn credimh, meadh-bhlàthachd spioraid, na gluasad fuasgailte na mì-chùramach am fianuis an t-saoghail, tre'm bheil na naimhdean air an toirt gu bhi labhairt toibheum, sluagh Dhé air an leon, agus gu'n troimh-loit sinn sinn fein le iomadh bròn. Tha so 'n a dhiomhaireachd dhoibh-san aig nach eil ach coltas diadhachd; ach cha'n eil e mar sin dhoibh-san dha'n aithne mealltaireachd an cridheachan fein, agus dha'n aithne gu'm bheil aca gach latha ri cathachadh ris an uamhbheist ioma-cheannach sin, am peacadh, agus aig am bheil fios gu'm feum iad gràs bacadh agus gràs cumail suas gus an deanamh comasach air seasamh roimhe. Agus cia mar a ghiùlain Peadar e fein 'n uair a sguir e bhi'g ràdh, "A Thighearn teasruig mi?" Fodh chomhair rabhadh sòlaimte agus soilleir Chrìosd, fodh chomhair uail agus a rùn a chuir e'n ceill, dh'àicheadh e a Mhaighstir: "Cha'n aithne dhomh an duine." Dh'àicheadh e trì uairean E. Chuir e mallachadh ri àicheadh, mar nach bitheadh a choguis a cheana luchdaich-te gu leoir le cionta. Cia cho drùighteach 's a tha e ann an aon de'n bhuidhinn bhig sin a thagh Crìosd a mach as an t-saoghal, agus dha'n d' fhosgail agus dha'n d'fhoillsich E dhearbhadh chridhe. Cia cho drùighteach 's a tha e ann an neach nach robh 'n a fhear-brath aig a chridhe;—gu'm b'urraing a leithid de dh'aingidheachd còmhnuidh a ghabhail ann am broilleach deisciobuil. Ciod e'n t-aobhar ioraslachaidh dhùinn uile gu'r e so an luigheachd a tha Crìosd a faotainn bho'n a neach is fearr dhinn. Agus cia cho soilleir 's a tha e foillseachadh na fìrinn gu'm bheil gràdh Chrìosd saor, saoibhir, agus uile gu leir neo-thoillteanach.

"Thionndaidh an Tighearn, agus dh'amhairc E air Peadar." O 's cìnnteach gu'n d'ullaich Se E Fein air son a leithid sin de luigheachd, agus ged a choinnich si E ann am fìor dhoimhneachd fhulungais, cha robh buaidh air a thoirt Air leatha; bha i neo-fhoghaichte gus a ghràdh atharrachadh. Nochdadh E eadhon an sin mar a dh'eirich a chridhe os a ceann uile; agus, mar air a chranncheusaidh a chruinnich E stigh peacach mì-choltach Dhà chrò, mar sin ann an talla a bhreitheanais tharruig E air ais deisciobuil a bha dol air seacharan. "Dh'amhairc e air Peadar." Co is urrain innse ciall agus cumhachd an t-sealtuin sin. Chaidh e mar shaighead gu cridhe Pheadair, agus "chaidh e mach agus ghuil e gu goirt."

Gu'n oidheirp a dheanamh air dol a stigh 'n a fhaireachaidhean ann an ùrachd a bhròin, amhairceadh-mid air beagan uime an deigh sin, fodh shùil rannsachail an Tì a rinn e àicheadh. "Shimoin a mhic Ionais an toil leat mise ni's motha na iad sin?" Tha e mar gu'n abradh an Tighearn ris, "Tha fhios agad na h-aideachaidhean mòr

air gràdh a rinneadh leat, agus mar a bha iad sin air an leantuinn le bhi ga'm àicheadh; am bheil thu 'g ràdh fathasd, cha'n e mhàin gu'm bheil gràdh agad dhomh, ach gu'm bheil do ghràdh a toirt barrachd ann an tomhas air gràdh do bhràithrean?"

"Thubhairt Peadar ris, Seadh, a Thighearn, tha fios agad gur a toil leam thu." Cha'n e tuilleadh Peadar fein-mhuinghineach, uailleil, a tha labhairt, ach Peadar air ioraslachadh agus a chridhe air a bhriseadh, a tha labhairt. Dh'fhoghlum e leasan do dh'ioraslachd. Dh'fhoghlum e mealltaireachd a chridhe fein. Bha ro-pheacaichead a pheacaidh a ghnàth fodh chomhair inntinn, air chor agus gu'n d'thàinig ruthadh 'n a eudann ann a bhi cuimhneachadh uamhar truagh agus a dhànadais, agus an àite a bhi ga mheas fein a seasamh a mach air thoiseach ann an creidimh agus agus ann an gràdh, bha e nis ga mheas fein 'n a neach nach b'airidh a bhi air a ghairm 'n a dheisciobuil, a faireachadh na'm bitheadh e air a cheadachadh dha a ris a "Thighearn agus a Mhaighstir" a ràdh ri Crìosd, gu'm bu mhiorbhuil tròcair a bh'ann. Gidheadh fathasd bha e faireachadh gu'n robh gràdh aige Dhà; gu'n robh Crìosd 'n a shealladh ni bu ghràdhaich na gach ni eile comhla; gu'n robh, as eugmhais-san, an saoghal uile gun dealbh agus falamh. Bha fios aige nach robh ceannairc, air am b'fhiosrach e, an aghaidh a Thighearn, a faotainn fasgaidh 'n a chridhe; agus ma bha leithid sin de dh'Achan gu'n amhrus air fhòlach an sin, gu'm b'e a mhiann gu'n tarruingeadh Crìosd a mach e agus gu'm marbhadh Se e fodh a chomhair. B'aithne dha mar an ceudna gu'n d'rinn e bròn air son a pheacaidh mar nach d' rinn e riamh bròn air son calltachd agus deuchain shaoghalta: agus ann an sealladh so bha e comasach air sealtuinn air Crìosd anns an eudann agus a ràdh, "Thighearn *tha fios agad* gu'm bheil gràdh agam dhuit." Thog e chùis gu Fear-rannsachadh na'n cridheachan, agus dh'fhàg e Aig-san a ràdh mar a robh e mar sin.

Anns an fhreagairt so faodaidh sinn mar an ceudna fhaicinn oibreachadh Spiorad na h-uchdmhacachd. Dh'fhairich e cia cho domhain 's a pheacaich e; air dhà Crìosd a thilgeadh uaithe, cia cho ceart 's a dh'fhaodadh Crìosd esan a thilgeadh bh'uaith; gidheadh, cha d' fhuadaich E air falbh e, ni-motha a thug e air ceisd Chrìosd a sheachnadh; threoraich se e gu e fein a thilgeadh ann an gàirdeanan an Tighearn Iosa anns an dearbh spiorad anns an do threoraicheadh Daibhidh gu a ràdh, "Tuiteam ann an làimh an Tighearn, oir tha a thròcairean mòr." "Seadh, a Thighearn, tha fios agad gur a toil leam thu." Peadar sona, a b'urraim mar so a chùis a thogail a dh'ionnsuidh an Fhir-shaoraidh uile-leirsinneach gu'm b' E Fear a Ghràidh.

(R'a leantuinn.)

O give thanks unto the Lord, for he is good: For His mercy endureth for ever. (Psalm, cvii, v. 1.)

Notes and Comments.

A New Year Note.

We cannot say that things are better and brighter in the World of today as another year—1959—commences. But on the contrary, our own Nation is involved with others in international affairs which give rise to anxiety and concern for the peace of the World. In our midst, the true religion based on God's Word and the work of the Holy Spirit, is at a low ebb even in the professing Christian Church; and immorality of all kinds abounds. Yet people in general are more comfortably situated as to temporalities, and appear to be more concerned about these mundane matters than about their immortal souls and salvation. Those who fear the Lord and have a modicum of discernment recognise the need there is of an outpouring of the Holy Spirit upon us as a Nation. Those of our Church and readers of the Magazine who are followers of the Redeemer in other parts of the World, such as Canada, Africa, Australia, New Zealand, and the U.S.A., will no doubt agree with our rather dull outlook as to the general situation. But it is as the Christian turns to the blessed truths of the gospel of the Lord Jesus Christ, to God's great and precious promises, and the hope of the glory of God, that they find satisfaction, consolation and joy; and also divine encouragement to witness for and serve their Lord, as they look out upon the days that lie ahead, according to the Will of God. We wish our readers well for time and Eternity, and grace, mercy and peace from God the Father through His Son Jesus Christ. And to our friends in the Church, at home and in Canada, on the Mission Field in Southern Rhodesia, in Australia, New Zealand, and the U.S.A., we herewith send our prayerful good wishes, that the God of all grace and of comfort will be with them in all their duties, and in prosperity and adversity. Let us remember in the midst of all that takes place, that "Jesus Christ is the same yesterday, today and for ever."

Roman Catholic Church and Communism.

In the same edition of a Scottish daily paper in November, there appeared two items relating to the Roman Catholic Church and Communism. The first reported that two days before the Australian Federal elections, the Roman Catholic Archbishop of Melbourne bitterly attacked Dr. Evatt's Australian Labour Party. He said: "Every Communist and every Communist sympathiser in Australia wants victory for the Evatt Party. That should be a significant warning for every Catholic and for every decent Australian." The other item was in the form of a letter to the Editor, in which the writer states: "You say in your leader yesterday, 'Maltese Puzzle' that the influence of the Roman Catholic Church would prevent Communism from gaining a hold in Malta. Is it not time that this belief was recognised for the myth which it is in view of the fact that one completely Roman Catholic country (Italy) has the largest Communist Party this

side of the Iron Curtain, and one nominally Roman Catholic country (France) the second largest." So it seems the Australian Archbishop is trying to do in Australia what the Pope, Vatican and a host of priests cannot do in Italy, that is, keep Roman Catholics from supporting the Communist Party and all that it stands for. This is a serious indictment of the Roman Catholic organisation, which all over the World cries aloud that it is the main bulwark against the menace of Communism. And it is nothing of the kind in Italy, the home and centre of Romanism. A solid Protestantism, with its liberty and Christian democracy is the bulwark we need.

Further Notes on so-called Coronation of Pope.

Reporting the "Coronation" of Pope John XXIII, the Roman Catholic press referred in headlines to the glittering procession and the unparalleled splendour of the Holy See's centuries of pomp and panoply which accompanied the Pope to his "crowning." The usual triple crown was placed on his head amid all the scenes of outward worldly pomp and show. How absolutely unlike the lowly Lord Jesus Christ during His sojourn in the world, who became poor and had a crown of thorns placed on His blessed head! And the Apostle Peter, whose successor the Pope claims to be, never had a coronation, a throne or a crown here in the World. How unlike Peter the Pope is! Then at the final stage of the proceedings the Pope chanted among other things: "May the holy apostles Peter and Paul, in whose power and authority we trust intercede for us with God." Let our readers note two scriptures at this point viz., "Put not your trust in princes, nor in the son of man, in whom there is no help." Psalm, 146, verse 3; and "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Hebrews, chapter 7, verse 25). And so the Pope leads in giving the evil and erroneous example to his followers to trust in the power of man and in the non-existent intercession of Peter and Paul in heaven, and so discounting the all sufficient intercession of Christ as not sufficient in itself. How contrary all this is to the Word of God and the glory of Christ! At this Romish function, Britain's delegation was headed by the Roman Catholic, the Duke of Norfolk, who represented the Queen. He was accompanied by Mr. Peter Hope, member of a prominent Roman Catholic family, who is head of the Foreign Office news department. They were joined by Britain's Minister to the Vatican, Sir Marcus Cheke, who is not a Roman Catholic. A 'plane of the Queen's Flight took the Duke and Mr. Hope to Rome. Not one of these men ought to have been present at the Pope's "Coronation." Our Queen is a Protestant, Her Throne is based on a Protestant Constitution, and Britain is a Protestant Nation. On the other hand, the Pope and his Church are sworn enemies of Protestantism; and the Pope is "crowned" as "the father of princes and kings," which R.C.'s apply to our Queen as well as others. From the British Throne

downward, there is need that God would protect us as a Nation from the boldness and influence of Romanists. For example, what kind of influence will Mr. Hope wield at the Foreign Office, as head of the news department there?

Glasgow Committee Opposed to Bishops.

A special committee of the Glasgow Presbytery of the Church of Scotland presented its Report on the Bishop question to the Presbytery at the end of last November. Apart from some statements indicating the wider outlook of the Church of Scotland on Church relations, the committee made some very clear and acceptable statements on the Presbyterian side of the matter. They asserted: "Statements in the Lambeth Report of 1958 offered clear evidence that real unity between the Church of England and the Church of Scotland, involving effective intercommunion, was 'impossible' from the Anglican point of view, except on the basis of episcopacy. The recognition of the pre-eminence of the Bishop appeared to constitute the radical difficulty in the attainment of any effective unity between the two Churches." It seems that the Church of Scotland men are only now aware of the completely one-sided nature of these Inter Church discussions and as to their real purpose from the Anglican point of view. The Committee also stated, that what exactly was meant by "Apostolic succession" in the Church of England had never been made clear in the Joint Report. Even if unbroken historic continuity could be proved, which was very debatable, that would not in itself be a guarantee that an Episcopate was truly apostolic, said the Committee. Another part of their special Report is worth quoting as follows:—"Whatever the precise theory, the implication was that only those on whom a bishop's hands were laid in confirmation were full members of the Church Catholic, and only men on whom his hands were laid in ordination were valid and regular ministers within the Church's apostolic ministry." The Committee also stated that "they could not agree to any adaptation or plan of Church Union which in any degree explicitly or implicitly, invalidated or cast any doubt on the full, apostolic validity of the ordination they had already received at the hands of the Presbytery." This Committee recommended to the Glasgow Presbytery, (the largest in the Church of Scotland) the rejection of the proposals in the Joint Report on Inter-Church Relations. The fact is that if Church of Scotland Ministers and elders knew what has been going on in the Church of England for years, as to Romish Trends and practices, this would have been more than enough for any sensible and sincere Presbyterian to have nothing to do officially with the Church of England, not to speak of suggested bishops for the Church in Scotland. The Glasgow Presbytery on 25th November last discussed their Committees' Report, and by a large majority supported the Committees' proposals, and thus rejected the proposals contained in what is sometimes called the "Bishop's Report." It was again emphasised at the

Presbytery: that they could not accept the imputation that they were not full members of the Church Catholic and that their ministry was not valid and regular without episcopacy. Although these notes refer to the Church of Scotland and their defence of Presbyterianism, as to the ministry and government thereof etc.,; yet the Free Presbyterian Church of Scotland is deeply interested in these matters also, even from the point of view that the Church of England and Episcopal Church of Scotland consider our ministry, administration of the sacraments, and so on, invalid.

The Wolfenden Report.

The Wolfenden Report on Homo-sexuality and Prostitution came up for debate and discussion in The House of Commons on Wednesday, 26th November last. One Parliamentary Correspondent commented that Mr. Butler, the Home Secretary, set the Commons an excellent example when he opened the debate. He said that Mr. Butler's speech was of a standard that few M.P.'s could attain. Having read a full account of the speech we are ready to agree with the Correspondent. One thing of course was lacking, as is characteristic of the House of Commons, Mr. Butler did not quote Scripture; although he referred to religious and Christian opinion on this terrible moral "cancer" which exists within our nation; and that in society which the Christian ethic permeated, it had been abhorred as an unmentionable evil and had been visited with the severest penalties. Those concerned for the moral wellbeing of our Nation will be greatly relieved that Mr. Butler and the Government do not intend to alter the law which deals with the aforesaid gross evil as a crime; for they do not wish "to imply approval or tolerance of what they regard as a great social evil," said Mr. Butler. It appears, we think, that Mr. Butler has given study and heed to solemn, Christian opinion, based on the Word of God, and as submitted by responsible parties, the Free Presbyterian Church included. The Government are concerned about Prostitution also which has become a grave problem especially in London. Fire came down on London from the sky during the last War and brought awful destruction and misery to many. God is not mocked. Fire can come down again in the judgment of God, because of the sins of Sodom and other evils, committed throughout the nation. Truly, except the Lord had left unto Britain a godly remnant we would be suffering greater judgments than those that have already come upon us.

Russian Day of Rest.

It was reported that the Soviet Union's day of rest has been changed since the beginning of December, from the Lord's Day to Saturday. This is just another evil official Russian decree to undermine the existence and practice of Christianity among the people of Russia. The Lord's Day stands out among the days of the week as a testimony to the Lord Jesus Christ and His glorious resurrection,

a foundation truth of the Christian faith and an evidence of the deity of our Lord. The poor benighted, atheistical leaders of the Soviet Union may at present think it possible to overthrow and destroy true religion in those regions where they exercise power. But what is their creature power to the almighty power of Christ? In judgment, it seems they are being left to harden in their defiance of God. Pharoah likewise hardened his heart but God dealt with him and his hosts in His time and way at the Red Sea. And God will not be mocked indefinitely by the Russian rulers.

An English Bishop and a Presbyterian.

A Scottish, presbyterian lady resident in England recently wrote to a Scottish paper relating her experience of bishop and Anglican treatment. Retired with her husband in an English village far from a Presbyterian Church, she attended the Church of England place of worship and also helped with certain congregational activities. Later she asked to partake of the Lord's Supper. She tells that the poor Vicar had no authority to grant this and had to consult the bishop. The bishop refused, and said that she would need suitable instruction, and to be baptised and then confirmed in the Church of England. She was already baptised and a communicant member of the Church of Scotland. She ends up by saying: "If I had been a Greek-Cypriot I could have had Communion in the Church of England." This last observation is truly illuminating. The lady refers to this experience as "The despotic power of bishops." We may add, that there is also behind all this, the superstitious belief in the Apostolic Succession and the supposed Spiritual power conferred on bishops, which in turn by the laying on of their hand (or hands) in confirmation, the person is thus and only thus, fitted for the Lord's Supper. The above experience, we note in our pages just as an illustration of ecclesiastical procedure under bishops, and in itself as a sufficient warning to Presbyterians in Scotland not to be duped into ecclesiastical bondage.

Romeward Trend in Church of England.

In *The English Churchman* of November, 21st, 1958, in the column "By The Way," the writer "Layman" has the following note: "If the Church of England is to avoid a wholesale movement towards Roman Catholic or Orthodox Church doctrines and practices then Evangelical and moderate churchpeople will have to do something about it. There are several diocesan bishops who once were active Evangelicals and who still appear on the platforms of Evangelical Church societies. Must they remain silent on such an occasion, for example, as the holding of a "Requiem Mass" for the late Bishop of Chichester?" In this note "Layman" seems to be sadly affected by the silence and lack of witness bearing on the part of bishops in his Church who have had a reputation as evangelicals. Fearless,

good soldiers of Jesus Christ appear to be few today even among professed evangelicals. The Lord may be offended, but there is an avoidance of action that will offend men. David charged Solomon, among other things: "Show thyself a man."

Literary Notice.

Roman Catholicism in the Light of Scripture: printed by the Protestant Truth Society, 184 Fleet Street, London, E.C.4, price 8/6d. "The original manuscript of this book was written in Chinese by the late Mr. F. C. H. Dreyer, who was a missionary of the China Inland Mission." After Mr. Dreyer's death Mr. Ernest Weller, another missionary of the C.I.M., translated the manuscript into English and added material to the book, "making the whole volume indeed a complete compendium on the Roman Catholic faith. We homologate what has been stated further in a covering letter from the publishers, "all the doctrines of the Roman Catholic Church are examined herein in the light of Bible truth." There are 210 pages, with thirty-six concise chapters, which deal clearly, and with quotations from authorities both Roman Catholic and Protestant, with such subjects as "Transubstantiation," the "Sacraments," "Purgatory," "The Rosary," and "Papal Succession" etc., etc. Of course the Scriptures are the main light brought to bear upon every matter dealt with. The chapter on "The Papal Succession" takes up only five pages; but what devastating and authentic revelations are recorded therein concerning the broken line of Popes with their black history. To quote at random: "John XII, a monster of wickedness was raised to the popedom at the age of eighteen. His tyrannies and debaucheries were such that, upon the complaint of the people of Rome, the Emperor Otho tried and deposed him." This is a book for the ordinary reader but would be most useful to students of theology.

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, Breasclete, Portnalong, Fort William 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 and 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 Communion dates for year 1959, should be sent AT ONCE to the Editor, that the above List may be corrected. This will save inconvenience later on.—Editor.

Western Presbytery Protest anent Messages to Vatican.

The Rt. Hon. R. A. Butler,
Home Secretary,
Home Office, London.

The Western Presbytery of the Free Presbyterian Church of Scotland, convened at Kyle of Lochalsh, Ross-shire, on the 25th day of November, 1958, view with grave concern the conduct of Her Majesty the Queen and her Ministers, together with the conduct of the Archbishop of Canterbury and the Moderator of the Church of Scotland, representing their respective Churches, in sending their condolences to the Roman See on the death of the late Pope and their felicitations on the election and Coronation of the present Pope, together with the extraordinary publicity given to both events by the Press and the British Broadcasting Company. In registering our solemn protest against these matters we would draw the attention of all concerned to the following facts:—

(1) That the Act of Rights and Settlement, passed in the first year of William and Mary, 1689, lays it down that "every person that shall hold communion with the See or Church of Rome shall be excluded and forever incapable to possess the Crown and Government of this Realm and the Dominions thereunto belonging, and in every such case the people of these Realms shall be and are absolved of their allegiance."

(2) The Pope claims the right to absolve subjects from allegiance to their Sovereign, and, therefore, if he had the power, he would exercise that right in Protestant Britain.

(3) Article xxxi. of the Thirty-nine Articles of the Church of England says of one of the most distinguishing features of the Roman Catholic Church, "The sacrifices of Masses, in the which it was commonly said that the priests did offer Christ for the quick and dead to have remission of pain or guilt were blasphemous fables and dangerous deceits."

(4) The Confession of Faith of the Church of Scotland says; "There is no head of the Church but the Lord Jesus Christ: nor can the Pope of Rome in any sense be head thereof; but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the Church against Christ, and all that is called God. *Westminster Confession of Faith. Chap. xxv. sect. 6.*

In view of these evidences of the solid foundation of our liberties in Church and State in this Realm, we solemnly protest against any fraternisation with the Church of Rome which has as its tendencies the forgetting of past struggles to obtain these liberties, and the casting down of those ramparts which, in their Heaven-given wisdom, our martyred forefathers were instrumental in building.

On behalf of the Presbytery,

John Colquhoun, (*Clerk*).

Rev. D. N. MacLeod's Jubilee as a Minister.

The Western Presbytery of the Free Presbyterian Church of Scotland, convened at Kyle of Lochalsh on the 25th day of November, 1958, took note of the fact that this year marks the Jubilee of one of their number, the Rev. D. N. MacLeod, Ullapool, as an ordained minister, having been ordained for the Canadian Mission Field by the Southern Presbytery in St. Jude's Hall, Glasgow, on the first day of June, 1908. We note with humble gratitude to the Lord that our brother is still able, in his own congregation, to proclaim the unsearchable riches of Christ to perishing sinners, and pray that his labours be greatly blessed so that, while in common with every true ambassador of Christ, he may often be sowing in tears, the promise might be fulfilled in his case that he "shall doubtless come again with rejoicing, bringing his sheaves with him." *Psalms* cxxvi. 6.

We would desire and pray for him much of the fellowship of a Triune God in the evening of his day, and an abundance of that grace which is sufficient for him and the strength which is made perfect in his weakness.

On behalf of the Western Presbytery of the Free Presbyterian Church of Scotland.

John Colquhoun, (*Clerk*).

Letter from Mr. J. van Woerden.

Somlimo, S. Rhodesia,

August 8th, 1958.

Dear Mr. MacLean,

I am sorry I have not yet replied to your letter of May, in which you asked me to take over the administration.

We are on trek again for a week across the river. I have more time to write while on trek than when at Zenka, so I want to take this opportunity to let you know something of my work here.

Mr. Fraser will no doubt have written to you about the keeping of the Mission books. Miss Nicholson was already doing the Ingwenya books at the time of your writing, and more efficiently than I could ever do it. At that time Mr. Fraser asked me to take over the teacher's salaries from Mr. Miller, as well as the Zenka Cashbook. Mr. Fraser would like me to start the new method of bookkeeping on January 1st, 1959. Please pray that the Most High will give me Wisdom to do that large and difficult part of the work.

I am therefore often concerned about the medical needs of the Zenka people. (As well as their great spiritual need). I had hoped to have a place where patients could stay for a few days, while undergoing treatment. But there is not even storage-room for the building materials at present. We are very short of covered space. This will be more difficult still when the rains begin. Mr. Fraser's old thatched house which was to be demolished long ago, is being used again out of necessity. The domestic science teacher uses one room as a classroom. Two builders are living now in another, and one room I have in use to put up patients who come from afar and require daily treatments. Such people are often heathen who would never come near the mission, were it not for their physical sufferings. Their stay at the mission brings them under the hearing of the Gospel, as we have worship with them, morning and evening. We have made a ruling that they must bring their own bedding and food, and if it is a very sick person, someone to look after the patient. There is thus no additional financial burden on the mission. Things become very difficult when there is more than one family staying. They then cannot share the same little room. I am hoping to get a more convenient place built after James Tallach has completed the schoolbuildings.

There is practically no time to speak to the outpatients about their souls, which often grieves me. The rush is usually so great, that I need all my time to get through them, but patients that are staying at the mission we can talk to at the time of worship in the evenings.

A few weeks ago there was a young couple with a sick baby from Bubu. Neither of them ever went to church or read the Bible. The child died of Broncho pneumonia after a desperate struggle for her life for three days. During that time we spoke much with the parents. The mother in particular was interested and asked sensible questions concerning sin etc.

We buried the baby on the edge of the schoolfield at Zenka. My prayer was that the Lord would yet glorify Himself even through the death of this child.

A few weeks later teacher Ndebele and I went to Bubu on a Sabbath. Both parents came out to the service. We spoke with them and Ndebele got the impression that the woman is concerned about her soul. It is difficult to say yet what the outcome will be as so much of the seed seems to fall among the thorns and we are often disappointed in those who appear very promising at first. But we must continue to look to the Holy Spirit for a blessing.

You will remember that the well at Zenka collapsed some years ago during the rainy season. We are now trying to open it up again. We asked several welldiggers to do the job for us, but they all let us down. They are afraid that it is too dangerous. We are now doing it ourselves with the boarderboys. It is a slow job, as they

can only do a few hours in the afternoon. However we will persevere. With God's blessing we will have water from that well yet. My father has sent me an engine as a present. We are hoping to use that to operate the pump. Mr. Tallach is greatly handicapped as he has to get all the water for the building from a pool several miles away, which is a great expense in time and petrol. We therefore hope to get our own watersupply as soon as possible.

Mr. Fraser has asked me to go to Ingwenya once a fortnight since Mr. Miller has left. Miss Nicholson carries a heavy burden of responsibility. Apart from her daily school problems, the people come to her with all their difficulties that arise daily in a community of a hundred people. There has been a good deal of sickness among the boarders. Miss Nicholson often has to do the trip of thirty miles to Bulawayo to take them into hospital.

I am afraid the friends in Holland have now ceased all negotiations as far as helping our mission is concerned.

With kind regards,

Yours sincerely,

Jan van Woerden.

" The Seven Churches of Asia " by R. M. McCheyne.

The delivery of this publication was unexpectedly delayed owing to printer's difficulties. As it has been bound in paper cover the price of copies sold after the 15th January, 1959, will be reduced to 2/6 per copy.

W. Grant.

Rev. James Fraser's leave from Africa.

We understand that Rev. James Fraser, M.A., of our Rhodesian Mission, comes home this month on leave, with his wife and family. They sail from Capetown (D.V.) on 2nd January, and arrive at Southampton on the 16th January. They come for a much needed leave and rest. Friends in this Country will be pleased to meet them once more.

Acknowledgment of Donations.

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

Sustentation Fund.—Ontario Friends, £5; Miss I. C., Drimnin, £2; A Friend, Applecross, £1; A. M. o/a Beaully Congregation, £5; Mr. M. Mackay, Fiscary, Bettyhill, £2; Mr. J. McLean, Ardtalnaig, Aberfeldy £3; Mr. J. Couper, Wembley, £2; Mr. J. McLeod, Kerracher, Drumbeg, £3; Mr. R. Cameron, Banavie, 10/6; Mr. D. MacKenzie, Corrary, Glenelg, £3; A Friend o/a Lochinver, £2 2/-.

Home Mission Fund.—A Friend, £7 10/-; A Friend, Oban, £3; A Friend, Applecross, £1; Mr. M. Mackay, Fiscary, £2; Mr. J. McLean, Ardtalnaig, £1; Mr. John P. Dunbar, £1; Mr. A. H. Campbell, Lochbroom, £2; Miss M. Nicolson, Inverness, 7/3; Ontario Friends, £10.

Aged and Infirm Ministers and Widows and Orphans Fund.—Ontario Friends, £6.

Organisation Fund.—Dornoch Friend, £1; Mr. M. Livingstone, Arrina, £1; Mr. N. MacAskill, Breakish, £2.

Home of Rest Fund.—Ontario Friends, £5; North Tolsta Congregation Thanksgiving Service, £28; Tomatin Congregation Thanksgiving Service, £10 11/-; Interested, £5; Mr. A. MacKenzie, Brackloch, £1; A Friend, £1; Miss Moffat, Glenelg, 10/-; "Portree" per Rev. Wm. Grant, £1; A Friend, Oban, £2; A Friend, Applecross, £2 10/-.

Mission to the Jews Fund.—Ontario Friends, £10; Mr. & Mrs. A. Chaplin, Stevenston, £5; Mr. N. Macaskill, Breakish, £2; Miss I. Macdonald Outlook, Sask, Canada, £2; Mr. A. MacKenzie, Brackloch, £1.

General Building Fund.—Dornoch Friend, £1.

Dominions and Colonial Missions.—Miss I. Macdonald, Outlook, Sask., £2.

Publication Fund.—Friend, Inverness-shire, 10/-; The following on behalf of the Trinitarian Bible Soc., Daviot Congregation per Mr. W. Maqueen, £7 16/-; Creich Congregation per Mr. A. Campbell, £5 3/-; Oban Cong., per J. Martin, £13 6/3; Dornoch Friend, £1; A Wellwisher, Lochinver, £1; F. P. Gairloch, £1; Ontario Friends, £20; Rev. G. Taverne, Hoogeveen, Netherlands, £5; Stratherrick Cong., per D. M. Fraser, £8.

Foreign Missions Fund.—A Friend, £7 10/-; Ontario Friends, £10; A Friend, Oban, £3; A Friend, Applecross, £1; Mr. M. Mackay, Fiscary, £2; Mr. J. McLean, Ardtalnaig, £1; Mr. Jas. McLeod, Kerracher, £2; Rev. G. Taverne, Hoogeveen, Netherland, £2 5/3; Mr. J. Macdonald, 3 Tochavaig, Sleat, £2; Mr. R. D. Nicolson, Penefiler, Skye, £2 3/-; Mr. N. Macaskill, Breakish, Skye, £2; Miss I. Macdonald, Outlook, Sask., £4; Mrs. Scott, Grafton, £2 2/-; Miss M. Grant, Grafton, £2 2/-; Anon., Rogart, £5; Mr. N. Nicolson, H.M.S. Surprise, 3/-; Mr. A. Mackenzie, Brackloch (Mission Box), £1; A Friend of the Cause Ullapool for Mission Transport, £5; The following o/a Mbuma Church, Mrs. Munro, Glenmoriston, £1; M. MacAulay, Baintown, Fife, £1 10/-; A. McK., Brackloch, £1.

Magazine Free Distribution Fund.—Miss M. D., Lochgilphead, 3/-; Mr. R. K., Clashnessie, 3/-; Mrs. C. P., Edderton, 10/-; Mrs. J. F., Austen Rd., Glasgow, £1; Friend (Income Tax reclaimed) £3 13/11; Mrs. J. G., Inverness, 8/-; Mr. J. MacL., Muir-of-Ord, 13/-; Mr. M. G., St. Vincent St., Glasgow, 17/-; Miss M. R. Leckmel, 3/-; Mr. A. McK., Brackloch, 3/-; Miss C. M., Salisbury Place, Edinburgh, 6/-; Mr. J. McD., Tockavaig, 5/6; Mrs. C. M. Leckmel, £1 3/-; Mrs. I. S., Snizort, 9/-; Ontario Friends, £1 14/-; J. M., 6/-; Mr. D. McK., Glenelg, 13/-; Miss E. B. Halkirk, 3/-; Anon., Rogart, £1; Mrs. A. Bonallo, 4705, 40 N.E. Seattle, Washington, £1 10/-; Mr. M. L., Arrina P.O., 13/-; Mr. N. McA., Breakish, £1 3/-; Friend, Applecross, 3/-.

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Dornoch Congregation.—Mr. Ian MacLeod, Treasurer, thankfully acknowledges the sum of £2 from K. T., London to go towards the Memorial Stone for the late Rev. F. MacLeod.

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