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Ungodly Men.

In the beginning, "God created man in His own image, in the image of God created he him: male and female created He them": (Genesis, chapt 1, v. 27); and it was in the soul that man especially bore the image of his Creator, in knowledge, righteousness and true holiness, living in perfect union, and communion and fellowship with his God. But the Fall and man's awful sin therein brought all mankind into a state of sin and misery involving the complete and utter loss of the image of God from the soul. So that the heart of man became deceitful above all things and desperately wicked; and as Christ Jesus declared to the scribes and Pharisees, (and to us now): "Out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies: these are the things which defile a man." (Matt. chap. 15, v. 19, 20), so this divine testimony asserts the wholly ungodly condition and state of man's nature and heart. And this is a universal state of matters from one generation to another regarding every child of Adam born into this World, "For all have sinned, and come short of the glory of God," (Rom. chap. 3, v. 23) and "There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God," (Rom. chap. 3, v. 10, 11). Every precept in the divine Law has been, and is, violated by men in spirit and practice, albeit many are restrained and kept from open transgression in certain ungodly activities by the hand of God according to His pleasure.

We are certainly the "offspring of God" as to creation, but it is a great delusion and lie in the light of inspired revelation for men to plead and propagate in their theological teaching that all men are the children of God in a spiritual sense, and that in this context God is the Father of us all. "Ye are of your father the devil" declared Jesus to His enemies and haters. They had within their breasts the very spirit of the Satanic liar and murderer, and the exact same spirit has actuated men in all ages and nations, and as conspicuously today as in any age, even in the midst of all the powerful influences and advantages of modern civilization, education, and apparent refinements.

Social reformers today are at a loss to know what new methods to adopt and apply to stem the constantly rising tide of crime and immorality, in other words the flagrant ungodliness of young and old. Such of course have regard to only certain aspects of wicked conduct. But the Christian Church views with grief and concern the almost generally accepted attitude to the law of the Lord's Day, the neglect of the public Worship of God and the Gospel, in addition to immorality and crimes of all kinds. Truly man today also is proving beyond all shadow of doubt, in the light of the Bible, that he fits exactly the description given of him in the Old and New Testaments, that is, that he is ungodly, in heart, fundamentally, and in practice. As we read in psalm I, v. 5: "Therefore the ungodly shall not stand in the judgment" and again in the Epistle of Jude, v. 4, "... who were ordained of old to this condemnation, ungodly men, turning the grace of our God into lasciviousness..." and so men were known to be ungodly in all ages by those who in the mercy of God were themselves saved and delivered from their own ungodliness by the regenerating power of the Holy Spirit through the Holy Word of God.

Now ungodly men are frequently identified as such by their irreligion and bold and notorious wickedness, as in the case of king Ahab and Jezebel his ungodly wife, who contrived the death of Naboth, that Ahab might satisfy his covetous heart in taking possession of Naboth's vineyard. Then there is the conduct of those Athenians who mocked when Paul spoke of the resurrection of the dead. And in the old World in the days of Noah, the earth was filled with violence, and "God saw that the wickedness of man was great in the earth"; and later the people of Sodom and Gormorrah polluted themselves with great ungodliness, of which the Lord said to Abraham: "Because the cry of Sodom and Gormorrah is great, and because their sin is very grievous; I will go down now, and see whither they have done altogether according to the cry of it, which is come unto me..." And further there is the case of Eleymas, the sorcerer, who sought to turn away Sergius Paulus from the faith when being instructed by the Apostle Paul. Paul, by the Holy Ghost, reproved him in the following solemn terms: "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord": Acts, (chap. 13, verses 9, 10). Here is now another of the children of men, exposed as a child of the devil and as an ungodly man.

But among those who affect to be religious and profess regard for God, we find ungodly men, as many evil men in all ages have taken up with religion connected with the visible Church of God for one carnal reason or another. There was Cain right at the beginning of human history, who concerned himself with religion and the worship of God, but after a carnal manner. He slew his believing and righteous brother Abel, because it was discovered to him that his own

works were evil and his brother's righteous. Again in Moses' day, in the wilderness, Korah and others rose up in rebellion against Moses and Aaron, charging them with exercising an undue authority over the congregation of Israel, and saying, "Ye take too much upon you, seeing all the congregation are holy . . ." (Numbers, chap. 11, v. 1-3 etc.). Later Moses called upon the congregation saying, "Depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed in all their sins." (v. 26.) Then there is the outstanding record in the four Gospels of the greatest conceivable wickedness and ungodliness of the Chief Priests, scribes and Pharisees in their enmity to and treatment of the Lord Jesus Christ, culminating in these religious men crying out, "away with Him, crucify Him." They killed the Prince of life. They were ungodly men who professed to be pious, but were a generation of hypocrites. Another illustration of religion and ungodliness going hand in hand is the case of Simon who was a socerer. When Philip preached Christ to the people in the city of Samaria many were brought to believe on Jesus as their Saviour. He professed to believe and was also baptised. But later revealed his ungodliness by offering Peter money to give him the power that on whomsoever he might lay hands they may receive the Holy Ghost: (Acts, chap. 8, ver. 5 etc.). Peter gave him a severe rebuke and among other things told him: ". . . thy heart is not right in the sight of God:" (ver. 21).

So these several cases from the Word of God may well suffice to prove and establish what the Word itself avers in its doctrine as to the fact that man by nature is ungodly, whether he be entirely irreligious or professing the religion associated with God and also with the gospel of Christ and the Christian Church. And what blindness or wilful rejection of the teaching of God's Word plagues many today, when as teachers in the professing Christian Church or as members and adherents thereof, they disregard the fact and doctrine of the Fall of man and his natural and inherent ungodliness in their beliefs, teaching and profession related to the Christian faith.

Anything short of belief in and acceptance of the aforesaid doctrine, (and of course all other doctrines of the Bible) must of necessity permeate as an evil and dangerous leaven the whole range of the religious doctrine and practice of all those involved.

Now if men hold that they are not so sinful, wicked and ungodly as the Scriptures state, then the great and glorious work of redemption by the Son of God in His obedience, sufferings and death cannot possibly be preached or received in its fullness and preciousness among such persons. "Christ died for the ungodly," the wholly ungodly, the corrupt from the crown of the head to the sole of the foot. Then again views of man which limit the extent of his depravity and ungodliness, come into conflict with divine revelation as to man's need of being "born again" and made "a new creature" by the regenerating work and power of the Holy Spirit through the

Word of God, in order that he may enter into the kingdom of God. The fact is that a great multitude of professing Christians today throughout our Nation, are completely ignorant of the work of the Spirit and their personal need of being born of the Spirit. How is this? They agree to the erroneous view that man is not so ruined morally and spiritually as the Scriptures assert, and they are not taught the Biblical doctrine on the matter by their religious leaders. And so "the blind lead the blind."

And when men and Churches "water down" or abandon entirely the fact of man's ruin by the Fall, then the outlook and beliefs of such upon eternal realities become seriously affected also. On the one hand, everyone more or less is considered as on the way to heaven; and on the other, everlasting punishment as a terrible truth, is denied out and out, or eliminated to the background. Let us suspect a Church, preachers and professors of religion, who have little or no place for the doctrine of the everlasting punishment of the wicked in hell, by God as an infinitely just and righteous God. Such at the back of their minds are not agreed that they and others are as wicked and ungodly as to deserve God's wrath and curse both in this life and in that which is to come. Let us hear Enoch, the seventh from Adam prophesy concerning the ungodly, "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed . . ." (Jude, verse 15).

The gospel of our Lord and Saviour Jesus Christ is for ungodly men, and not for respectable or reformed or orderly men and women, viewing themselves and being viewed as such by others. Christ came not to call the righteous, but sinners to repentance, and so He told the hypocritical Pharisees. And "this is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners": (1st Timothy, chap. 1, ver. 15). Therefore it is one of the needs of today, that all classes of men require to be told Scripturally, plainly and faithfully, that by nature they are utterly ungodly, and nothing but the salvation of a Three One God, Father, Son and Holy Spirit, will deliver them from going down to a lost eternity, and fit them for and bring them to the glory of heaven.

God's Sovereignty in the Lives of Twin Brothers.

(Continued from page 110.)

Chapter 6

Up to now, we have let the drummer tell us what we have heard with his own mouth. We shall now again take up the thread ourselves and yet relate some particulars from his eventful life. We then invite our readers to imagine themselves in one of the cities of South Holland, and we will bring you to a narrow street or alley. That

not many nobles nor many mighty ones live there, is easy to understand. The rich ones of the world would not believe that great capitalists, however, live there, whose treasures do not exist in lustre and outward splendor, but in secret riches. Only those who have a true knowledge of them can appreciate and value them rightly. The Kingdom of God does not come with an outer appearance, but it is within the heart of these rich children of King Jesus.

We then will enter that narrow alley. We turn left, and then once more right, and then we stop at a lowly residence. Outwardly, it testifies that the owner is not particularly fond of it, that everything is painted well, and that there is plaster between the joints of the stones. Before we enter in at the door, we perceive yet that on the outside a rough board has been nailed to it, so that it will not collapse.

We now enter into the home, which testifies of neatness, but not of luxury. We notice three persons sitting at a painted table: the father of the house, an elderly woman, apparently somewhat younger than her husband, and furthermore, a young daughter about twenty years old. When we enter into the house, we immediately stand still with reverence, for the father of the house is reading the Bible, and very distinctly we hear him read: "For Jacob My servant's sake, and Israel Mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known Me." Here, the reader brushes away a tear, and went on reading. It was Isaiah 45. We listened with attention when he concluded with these words: "In the Lord shall all the seed of Israel be justified, and shall glory."

We are in the home of the well known drummer.

But, you may ask, have we not heard that the man could not read? This is so, but you must also know that our drummer had two different desires. In the first place, that he would be able to read the Word of God, and in the second place, that he would have a home wherein he could live in peace and convenience. The Lord had fulfilled these desires, and how it came to pass we shall now tell you.

We had left him when he was on his way back to his barrack after he answered the charge laid upon him by the dying soldier. Shortly after this he became acquainted with a corporal who, although unconverted, nevertheless had a love for the truth by virtue of a good education. This man took it upon himself to instruct our drummer in reading, and the accord was made: For every verse the drummer could read in the Bible, he was obliged to pay four doits to the corporal, and a stiver for a whole chapter. An A-B-C book the drummer would not have, for he said: "The Bible is an A-B-C book and a spelling book for beginners, a lesson book for the more advanced, and a study-book for the learned man."

The instructor took pleasure in his scholar, who made good progress. It was strange to see the places where the exercises were held.

At times the one would sit on his bed, and the other on his knees beside it. At another time they had fled to the yard to avoid the noise. Then the book laid on the bench, and both of them before it on their knees, and the scholar would point with a little sulphur stick to the letters and the words. The drummer could soon read some verses, and he paid his four doits honestly for every verse. He could do this easily from his scanty pay for he spent nothing of what he received, but saved it carefully so that he would be able to pay his "school money."

Three months had passed since our friend had exercised himself in reading, either with his instructor or alone. He used every moment he could find for that purpose. The Lord had given him an answer to his prayers. On a certain morning he had read the eighth chapter of the epistle of Paul to the Romans very plainly. His heart was filled with joy and he could have embraced his teacher, who rejoiced with him in the advancements he had made. The little sulphur stick had done its service now and was thrown away. His finger was now used to indicate the lines, until this was no longer necessary and he was able to read the whole Bible. If you could have heard him read, you surely would have thought that he had learned it in his youth. Only when he met with big, strange names, it was not so easy for him to pronounce them. And what was now the most important, he had that great Explainer with it, and every day he admired the fact more and more that there are such treasures hidden in that Book.

It was not any wonder that under such rough surroundings those quiet hours of learning were a thorn in the eye to many. There was especially one, namely, a sergeant major, to whom it was greatly annoying. He was a man who was really strict in his service, but aside from that he was a rough, wicked man, an offending mocker and curser. This man continually tried to find fault with our drummer and watched him closely at all times. How hard did he try to find something for which he could accuse and punish him! The Lord, however, at all times directed it so that he could not find anything against him, for which the drummer acknowledged Him continually Who had so favorably provided throughout all this.

We inform you of this, because we will afterwards meet this same officer again.

Since the drummer could now read so quickly in the Bible, for which he gave all honor to God, he was always unsympathetic towards people, to whom the Lord had been merciful, but who could not read. We have heard how he would turn very loudly against them at times. saying: "It is unwillingness, laziness, indifference; you rob yourself of the most delightful enjoyment and are just like a man who comes in a strange land and does not understand the language. He always needs an interpreter because some one else must read to him the letters of the King."

And if such a person would say something in objection to this, i.e., how the Lord Himself can speak to the soul, he would continue thus: "I do know this; I know this from my own experience when I could not read; but it says in that Book: 'They shall know and continue to know.' And now, if a spiritual man shall advance in that knowledge, he must be able to read the Book. Those words of God are the means which the Lord has given us; and without reading it, one can go to heaven, but you remain with all that like a dove without a heart. And," he would persist, "it is God's command, for it says: Persevere in reading, and if you cannot read it is your sin that you cannot obey that commandment."

He usually became violent when he spoke about this subject, and he would beat his drum so hard that I thought the hide would burst.

Since our drummer had been so favored to read the Word of God, his desire became stronger to be released from service; but many difficulties would rise as hills before him, of which the most important was, that he did not know a trade. Many whispered in his soul, having very much to say, and presented to his mind a sprightly picture: how he would live on as an idler and suffer poverty, and, what would be the worst, the Name of the Lord would be slandered for his sake. This all brought him many soul struggles and caused him to spend many a sleepless night. His wicked surroundings became more and more of a burden to him and troubled him by day and night, but he was afraid, however, to go his own way and not God's way.

Now it happened that one night he lay sleepless in his bed, continually active inwardly with the long cherished desire, when very suddenly these words fell into his heart: "Depart; go ye out from here!" This was a pleasant message, but because this was so agreeable with his will, he began to doubt if the message really came from above. This led him to earnest heart searchings, and that very day the same words came with the same power upon his soul. He now believed that the Lord had spoken to him, but there was yet no end to doubts and his heart was troubled with the same difficulty: the fear that he would suffer poverty and be made ashamed. Then it pleased the Lord to put an end to all his doubts with these words: "Fear not! I am with thee; thy bread is sure, and thine water certain."

Yet that same day he reported with the request to receive his discharge, to which he had a claim already long ago. Although his superiors gladly would have kept him, it was of no avail. The resolution of our friend was, "Speak thus and do thus!" and therefore he remained steadfast in his decision. He was also convinced that it was God's way.

Not long after this he received his desired discharge with a large settled account, for he had always been thrifty, and he left his regiment, but not without emotion. He was led back again in the way in which the Lord had dealt with him from the moment in which he

was taken as a drummer into the army. He was remembering how he had set himself against the Lord with exalted shields as a lion, and how God became the strongest in him, and how he finally had fallen at the feet of the Lord Jesus as a guilty sinner. Who had graciously raised him up and taken his body and soul for His responsibility; and upon leaving the gate, he said, "Yea, the Lord hath made all things well!"

When he had gone a ways outside of the town he sat down along the roadside on a short post, looked at the vicinity, and said: "Well, my boy! now here you sit all alone in this wide, wide world, without any relatives or friends. Where shall you go now?"

He sat there in a long meditation, but he was not alone for the archenemy did not let him in rest, and in the spirit he saw a hissing serpent who was spitting fire and venom at him; but he also saw how a strong lion set his foot so firmly upon the serpent that it could not approach him and its venom could not touch him.

He received new courage. The lion out of the tribe of Judah, Who had bruised the head of the serpent, his beloved Surety and Savior was with him. "And now," he said to himself, "it would be mere unbelief, and I would bring dishonor upon Him, if I would not believe Him at His word."

But where should he now go? The thought came into his heart to go to the home of Mary, at whose sick bed we have met him before. His decision was made, but difficulties and objections loomed before him again: "The whole family," he thought, "can be dead, so many years have passed already." He had received the tidings that Mary had quietly and blessedly died in the Lord, but he had heard nothing since from the old people.

He continued his journey, however, and under many attacks, struggles, and encouragements he reached the place of destination. The woman of the house had soon followed her daughter in death, but Mr. B. was yet in the land of the living and was spending his last days in company of a housekeeper, who likewise feared the Lord.

Our friend was not only welcome, but was received with the most tender heartiness, and the old gentleman had very much to tell him about the blessed end of his wife and daughter. This was, as we may understand, his most favored subject to speak about.

Finally they began to discuss the circumstances and the longing of the drummer, and the host of the house was filled with holy wonder. He could observe that apparently the Lord himself had made all things ready for our attacked and struggling friend, the drummer.

He had been visited by his friend, H., the previous evening, which seldom occurred. This friend was a distinguished cheese merchant, and had mentioned during their conversation that for some time he had been having trouble obtaining a trustworthy warehouseman. He had also said that it was an earnest need for him that the Lord would provide in this necessity.

"Come along," said Mr. B., "we will both go to Mr. H. and I believe, my friend, that you are hired already!"

Upon this they both went, the drummer still wearing his military uniform.

When they had entered the office, Mr. B. said to his friend, the merchant: "Look here, my friend! here is your new warehouseman!" The man looked very puzzled, but after he was informed about a few things it was very evident that the drummer had already been hired before he had seen his new employer. It is no wonder he would say at times, "The Lord has been my great Hirer."

The old army clothes were now laid aside, and, dressed in civilian clothes, he entered his new position already the next day.

A time of desired rest had now commenced for our friend. The Lord was feared in the home in which he took his abode, and not only this, but it was a meeting place for the poor people of God.

His work was finished when the sun was down, and as he soon became acquainted with the children of the Lord, he passed many pleasant evenings amongst them, not seldom at the home of Mr. B. whose faithful friend he remained until the hour of his death.

The Lord's Days were days of great delight for him, and notwithstanding the torments of the indwelling corruptions, our drummer enjoyed a heaven upon this earth for some time. But the word of the Savior would remain true for him too: "In the world ye shall have tribulation."

Our friend, the drummer, was then delivered out of Sodom; his natural drumsticks were laid away for good. The Lord did not want him to use them any more, but he was very often privileged to take the spiritual drum, as Miriam, and to testify of the great deeds of God rendered unto him, the greatest of all sinners.

For more than a year, fresh oil was daily poured upon him, and in spite of the arrows which were aimed at him now and then by the spiritual evils in the air, his days were unforgettably sweet. In addition to this, his employer was very pleased with his service, and he performed his labor with gladness and satisfaction.

He did not like to journey his way all alone, however. The Lord has said, "It is not good that the man should be alone." He again met, (as people would say, "by chance,") one of the girls who was present at the religious meeting held while he was still in the service of the Army—but which was really through the wonderful direction of the Lord. We shall not speak about the particular things that happened, but pass on to say that Katie R. became his legal wife. This marriage was blessed with a single lovely and charming little girl.

Thus, their days rolled slowly forth under light and darkness, health and sickness, prosperity and adversity, although it must be said that the Lord graciously spared them and their home from heavy

calamities, while peace and unity dwelled in their tent. It also pleased the Lord to come under their humble roof and visit them frequently.

He had held his position for twelve years, when his employer died, and a son took the place of his worthy father. A certain proverb says that there are very few young ones who can improve upon the old ones. This was confirmed here also, as we will soon hear.

His old friend, Mr. B., had died in the Lord, and on the evening of his burial day, both husband and wife sat together very quietly and sorrowfully over the painful loss. Suddenly, someone knocked at the door, and it was soon opened by a man with a savage appearance and very ragged clothing.

Katie was frightened, and her husband no less so, for it was his own brother, who, after his imprisonment had ended, had roamed about here and there until he had finally found his brother again.

For many years he had been freed of this thorn in the flesh, but which now came back to pierce him with renewed sharpness; for Bart remained the same that he had always been. He was received with great love, however, and after some difficulty, our friend succeeded in finding some work for him as a dock hand. While he was there, the best of everything was for him. If the conduct of his brother had only been good now, he could have earned his own bread or living with honor. However, this was not so, yea, it was very far from it, which was for our friend and his gentle wife a continual vexation.

It must be said, however, that it seemed as though Bart had laid aside for good that desire to kill his brother, with which he was so filled before.

Three months after the death of Mr. B., our friend was called to the office, and his new employer informed him that he had made some changes and that from thenceforth all the employees, and thus also our friend, had to come in and work on Sabbath.

What consequently followed, we would prefer to let our old drummer tell us himself:—

The message of my new employer struck me like a thunderclap. I had experienced that he was far inferior to his father, and many a time it was evident that he had a great dislike for the people of God. I did not, however, expect THIS, and when I received the tidings it was as though I saw a great precipice before and behind me: before me, to deny my King Jesus, and behind me, poverty and misery. But the choice was soon made, and I told my employer that for God's sake I had to refuse this demand.

Then his anger was kindled and he vomited out many and varied curses against me and the poor people of God. As a sheep of the flock of the Good Shepherd, I should have borne this with patience and meekness; but to my shame, I must confess that I did not do so. My old, evil nature was suddenly aroused, and without any respect and prudence I answered his scornful words. The consequence was,

that I received my wages and was told that I was permanently dismissed from my position.

I went to my wife in such a condition as she had never seen me before. I had supposed that all the old vices of malignity, hatred, envy and anger, were dead in me forever; but now they burst forth again very vividly. And although the Lord kept me from uttering them with my lips, my heart was filled with curses against the unrighteous man however.

My wife tried to calm me with gentle addresses and the Word of God, but all in vain. It certainly was no slight thing: to be discharged in a moment's time, not for a breach of duty, but for keeping God's commandments, and then to be with my wife and child without bread in midwinter. It brought me in painful straits and it seemed as if everything rushed upon me, while at the same time the state of my soul for eternity was severely shaken.

If I had only been as a weaned child now, and this I should have been; but on the contrary, I was not. I fell into terrible rebellion against the Lord, which lasted nearly eight days. Those who know their own heart, will know that in such ways, the Lord alone is mighty to make the soul quiet again.

It was on the eighth day that I sat down in quiet meditation, when these words came very lively to me: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His Head." This broke my enmity. I saw that it was of the mercies of the Lord that I had not been consumed, and that all that came upon me was, in the strict sense of the word, righteousness. My weapons against the Almighty were knocked out of my hands, and through grace I lost my case before Him and could ascribe justice unto my King. He swayed His blessed scepter in my soul, so that my rebellion gave place to humiliation and contrition. My soul was melting before God, and with a lively sense of my deep guilt and misery, the publican's prayer came out of my heart and flowed over my lips. My soul was soon like a watered garden; all my cares and worries faded away. All fear for the future also was taken away, while I could consign my enemy to the mercy of God.

Peace returned to my home, but it could clearly be seen that poverty was soon to follow. Nevertheless, I could remain very quiet under it all and could approve of the way in which the Lord was dealing with me. All of my friends did not understand how I could be so quietly resigned in such a way; the Lord, however, made all things well with Himself.

Although I tried all the means to get some work, it was not yet the Lord's time. I did not complain of my need to people, but unto the Lord only. Willingly, I saw how first this and then that piece of my furniture was taken away; and looking backwards, I must say that the eyes of my friends were kept, so that they did not observe it. I

must consider it as a wonderful goodness of God, that my wife remained in a submissive frame. She was much to my encouragement, although it would have been no wonder if she had sunk into despondency under these sad circumstances.

I can not relate all the many kindnesses and deliverances we experienced during that winter. I will mention only a few.

It was on a certain evening that we had eaten our last meal. Having no prospect for the next morning, we decided to sell our nice little clock. While we spoke about this together, these words entered my heart: "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself." This was as a girdle about the heart, and leaning upon the faithfulness of God, we laid ourselves down to rest.

Early in the morning, we heard a knocking at the door, and a bag of potatoes, a piece of pork, and a rix-dollar were brought to our home. The donor was not known to us, but the great Giver received thanks and honor.

After we had been strengthened with food, I left the house and had walked only a few minutes, when I noticed something lying on the ground. I picked it up. It was, I thought, a little empty money sack; but no, when I looked in it, I noticed that there was a bank note in it for sixty guilders. "Now," said the devil, "you have plenty for a long time."

This, however, had no grip on me, and I pondered over means to trace the owner of that which I had found. My eye then fell upon a name which was written on the outside of the bag. It was the name of a well known business man in drapery goods.

When I entered the store I heard how the salesman behind the counter carried on fiercely against a young man who stood in front of it, and who gave vent to his painful feelings with a flood of tears.

I heard this all, but it seemed they did not take notice of me very soon. Finally they asked me: "What do you want?"

I perceived that I had found the right man, and said: "Has my Sir lost something?"

He replied: "That won't help me very much if you know that; what do you want?"

I smiled, and said: "What do I want, Sir? To bring that which was lost to the right place."

The faces changed immediately, as when the sky has cleared up after a violent thunderstorm. I wished to know what was lost, and after he had described it plainly to me, I handed him the little sack with the bank note in it.

In surprise, the owner cried out: "You are an honest fellow! You might just as easily have kept it!"

"No Sir!" I replied, "be it far from me to do so. It was not mine. I was glad with the discovery of that which was lost, and that I could place it in the hands of the rightful owner.

"Now," said he, while he went to the cash drawer, "because you are such an honest fellow, here is something for you," and he gave me four dollars. I thanked him very kindly, and as I left, he said to me yet: "Now friend! I assure you of one thing: you will never lack things; honesty will last the longest."

I cannot describe how I went back to my home; it was as if I had wings on my feet. When I laid the four dollars on the table and told my wife what I had met with in that morning hour, then more tears fell than there were dollars upon the table.

We did not have to care for the morrow; the Lord had fulfilled His Word again, and our hearts flowed over of the mercies of God.

That remarkable winter passed in the experience of much bitterness, but no less of much that was sweet, because the concerns of God in our behalf were so many that the walls of our scanty home frequently resounded with the psalms of praise and thanks. O, that wonderful love and goodness of God!

In the meantime, one piece of furniture after another had left our house in the same way. Our nice little clock was still with us in our home, and my wife, who would have parted with it as unwillingly as I, had received grace to believe, when it was saved only shortly before by that wonderful discovery of the bank note, that we would not have to sell it. I did not, however, share in that confidence at that time, and much less so while all efforts to find work failed. Once in a while I was enabled to earn a little by working here and there, but that was only because of an emergency, for a day or so. At times I was severely attacked and I was accused of being the cause that my wife and daughter were in such distress and trouble; but it seldom lasted very long, for my faithful Helper came to me at all times and was my present Help.. Continually the snares were broken and destroyed.

In this way, and during all these dealings I learned very much, for I often experienced what my God was for me. In these deep ways I acquired a greater knowledge of this yet. Faith is brought more to its blessed exercises, and leaning upon things that are invisible, makes place for a reliance with the whole heart upon the faithfulness of an unchangeable Covenant God. O, it certainly is easy to trust in God when the wind is before us and it goes to our liking; but if the wind and the stream are against us, and the waves roll over and into the ship, and one thing after another must be cast overboard, then we need the strength of faith to joy with the prophet Habakkuk in God, the God of our salvation. I could enjoy this privilege very much, however, while I considered it to be a particular mercy, for which I could acknowledge the Lord, that my beloved wife, with her meek

and quiet spirit, was so patient and submissive. Often times I was made ashamed by her conduct in these trying ways.

For a considerable time the four dollars rendered us good service, but nevertheless they began to melt away gradually; and when the last money was given out, and the last meal eaten which it had bought, we looked at each other and also stared at our little clock, when my wife smiled very affectionately at me and said: "No, my husband! the Lord has promised it to me: He will provide."

The next morning I went out again to look for work, and beholding the good hand of my God, my efforts were not in vain. As long as that recovered money had lasted, all the attempts I made to find work were in vain; but when it was gone I succeeded at once and for fourteen days in succession I earned, although not very big wages, but enough to provide for the needs of my family and I.

A particular case I must yet here relate. The house rent is a continual care for a poor man. The Lord, however, had taken that care upon Himself. When I went to pay the first time after my steady position was denounced, the landlord told me that the rent was paid already. I looked very surprised, and when I tried to find out the solution of this riddle, he said: "Do not worry about this; it is paid, and who has done it, you do not need to know."

Everyone who knows something of similar interventions and concerns of God by his own experience, can understand how we saw herein the hand of the Lord.

When I went the next week again to pay our rent it was the same thing, and when I went for the third time, he said: "You need not come back again; the house rent is paid for just as long a time till you have steady work again."

I went over there again from time to time, however, but I always received the same answer. I have never learned who had done this, but this I know, it was the work of the Lord.

The intercourse with God's people that winter was, as always, my particular enjoyment. Those evenings usually passed away very rapidly, and if it would have helped, we surely would have made the clock stand still; but even if the hand would stand still, the time would go on nevertheless.—(To be continued.)

Letter to a Soul in Distress.

They are either hypocrites or formalists or back-sliding Christians who have not a daily and growing sense of their needs of the Lord Jesus Christ in all His Offices, and of the Holy Spirit in His illuminating, quickening, and sanctifying influences. (See Phil. III v. 8-14.) Paul when thirty years in Christ, felt as much, and perhaps more, his need of Christ then the first time he closed with Him. They who

are really in Christ come daily to Him in the exercise of humble and believing prayer. They come for a present salvation, for a new heart, for new tokens of pardon, for true faith, true love of God, true repentance unto life, true zeal for the divine glory, true indignation against sin, and victory over it, and for a true meetness for the heavenly world.

The true people of God are desirous that the devil and hell may be cast out of their souls in this life, and that the kingdom of God, which consists in righteousness, and peace, and joy in the Holy Ghost may be established within them. They who are exercised about these things, and cannot be content without them, have a true and lively faith, and those who say or think, that they rest upon Christ, and are not exercised about these things, whatever appearance of holiness, comfort, joy, and assurance they possess, they in their present state are but the devil's lambs and going quietly and comfortably to hell. They who can live quietly with the hell of in-dwelling sin in their souls in this world, shall be shut up in a hell of misery and sin in the next; for sin must and will go to its own place if not destroyed. Let professors say what they please, if they are not seeking above all things the glorious work of re-generation and sanctification in their souls they are growing more like devils and ripening for hell. On the other hand they who are tortured and tormented with sin, and are desirous above all things to be made new creatures in Christ and perfectly holy, are preparing as vessels of mercy for heaven and glory. We have many professors of religion but few new creatures. Indeed it is a rare thing to meet with a person really seeking after a change of nature; the most of professors are on very good terms with themselves, and this is a sure evidence that the Holy Spirit is not dealing savingly with their souls.

When the Spirit commences to destroy the work of the devil, there is an uproar in the soul; then the flesh lusteth against the Spirit and the Spirit against the flesh, because they are contrary to each other. The warfare gets hotter and hotter as the work of grace advances. Satan and sin say, if we are forced out of the soul at last, we will do all that we can against the Holy Spirit and the new creature while we remain. If we are not able to destroy the new creature we will at least make it groan, and weep, and cry. The Holy Spirit put it here to disturb our rest and repose. Now the devil and sin outwit themselves here, for the new creature runs and tells God all what sin and Satan are doing against him. "Lord thou seest how vile I am, like and worse than a devil, and a picture of hell; Oh Lord I am sore oppressed, undertake for me. Oh destroy the devils work in me; if thou wilt not destroy sin in me; it will destroy me in time and eternity. Lord give me an holy nature to hate sin and to strive successfully against it. Write thy lovely law upon my heart, that I may delight in it after the inward man; Oh Lord save me or I perish, for I know I can do nothing but destroy myself; convert, humble,

quicken and sanctify me in spite of myself (the carnal mind). Take hold of my soul by thy Spirit and grace as the angel took hold of Lot and pulled him out of Sodom. Lord pull me out of myself, and every refuge of lies, for I feel Sodom within me. Pull me unto Christ, and pull me on in progressive sanctification, and never let me go, but make me like unto Thy blessed self, and meet for glory." Now if you are really exercised about these things, your soul is in health and prospering before God.—(From a letter to a friend in Soul Distress, by the late Rev. William Stewart, Lochee.)

Salvation is of the Lord.

By C. H. SPURGEON: (from The Treasury of The Old Testament).

. . . Do not think, beloved, because we preach election that we preach the election of a few. I find that this is a common mistake. Someone will say to me, "I don't like your Calvinism Sir, because it says that there are a few elected, and that nobody else will be saved." Nay, sir, but it does not say any such thing; it says they are a multitude that no man can number, who have been elected; and who knows but what you are one of them? Calvinism gives you ten thousand times more reason for hope than the Arminian preacher, who stands up and says, "There is room for everybody; but I do not think there is any special grace to make them come; if they won't come, they won't come, and there is an end of it; it is their own fault, and God will not make them come."

The Word of God says, they cannot come, YET the Arminian says they can; the poor sinner feels that he cannot, yet the Arminian declares positively that he could if he liked; and though the poor sinner feels sometimes that he would if he could, and groans over his inability, this Blind guide tells him it is all nonsense; whereas, it is, in truth God's own Work. You must feel it; and you may plead against yourself on account of it, but you shall come for all that. He will not plead against you; but He will put strength in you. There is more hope for you in the pure gospel of the blessed God, than there is in those fancies and fictions of men which are nowadays preached everywhere, except in a few places where God hath reserved unto Himself a people who have not bowed their knee to the Baal of the age . . .

. . . And if God requires a sinner—dead in sin—that he should take the first step, then He requires just that which renders Salvation as impossible under the GOSPEL as ever it was under the law, seeing man is as unable to believe as he is to obey and is just as much without power to come to Christ as he is without power to go to HEAVEN without Christ. The power must be given to him of the Spirit. He lieth dead in sin, the Spirit must quicken him. He is bound hand

and foot, fettered by transgression; the Spirit must cut his bonds, and then he will leap to liberty. GOD must come and dash the iron bars out of their sockets, and then he can escape afterwards, but unless the first thing be done for him, he must perish as surely under the GOSPEL as he would have done under the law. I would cease to preach, if I believed that GOD, in the matter of Salvation, required anything whatsoever of man which He Himself had not also engaged to furnish. . . . I am the messenger, I tell the masters message if you do not like the message quarrel with the Bible, not with me; as long as I have Scripture on my side I will dare and defy you to do anything against me. "Salvation is of the Lord." The Lord has to apply it, to make the unwilling willing to make the ungodly godly and bring the rebel to the feet of Jesus, or else Salvation will never be accomplished. Leave that one thing undone, and you have broken the link of the chain, the very link which was just necessary to its integrity. Take away the fact that GOD begins the good work and that HE sends us what the old divines call preventing grace—take that away and you have spoilt the whole of Salvation; you have just taken the key-stone out of the arch and down it tumbles. There is NOTHING left then . . .

The late Mr. James Mackay, Elder, Edinburgh.

James Mackay was born on 10th October, 1876 at Clashfern in the Parish of Eddrachilles, Sutherland. His parents brought up their family in the virtue and admonition of the Lord. His mother was a daughter of the late Angus Gray, Culmally, and a sister of the late Alexander Gray. Both of those men were eminent for their piety and obituary notices of them appeared in the Free Presbyterian Magazine. From what we have heard from Mr. Mackay himself about his mother, we conclude she also was a gracious woman, who set a good example before her family and in this she had the support of her husband. Notwithstanding all this James Mackay discovered that the example of piety and the receiving of sound instruction however useful as a means, are not sufficient to save a sinner. He highly esteemed his privileges but to be born again was his need.

He left home for work in the Black Isle when very young and while there he had an opportunity of hearing Dr. Aird of Creich preaching at a communion season. It is evident this preaching made a deep impression on his mind. Even in his old age he used to refer to Dr. Aird's illustration of how a sinner was saved from his sin: like a man in a pit, to whom a strong cord of three plies was let down. "The cord of three plies with which the sinner was rescued," said Dr. Aird, "was the electing love of God the Father, the redeeming love of God the Son and the applying love of God the Holy Spirit." Another quotation from Dr. Aird was when he compared the experience of the sinner brought under the power of

grace to that of a man lying utterly helpless on the outside of a wood. In the wood there was an apple tree, the fragrance of which reached the man and revived him so that he was able to make his way to the tree. He began the journey crawling but was so strengthened with the fragrance of the apple tree that eventually he was able to run and take his place under it. To Mr. Mackay, Christ was the apple tree among the trees of the wood and he loved to sit down under its shadow. At this period Mr. Mackay also had an opportunity of hearing some of the leaders of the constitutional party in the Free Church but was not favourably impressed by their utterances or fidelity. After the Free Presbyterian Church took up a separate position in 1893 he threw in his lot with that church.

About 1900 Mr. Mackay came to Edinburgh and was employed by a well known family in the city as a coachman. It was about that time the Lord began to deal savingly with him. He used to tell how on the first Sabbath he was in the city he went out to see the sights including the Kirk of St. Giles, although inwardly he was very reluctant to go. He was persuaded to indulge in that act of Sabbath desecration by the man with whom he lodged and it caused him great grief ever after. A truth often quoted in connection with this part of his life was Psalm 32 vs. 8-10. It was also at that time he formed his lifelong attachment to the Shorter Catechism and committed to memory the whole of it. Shortly before 1905 he was forced through illness to leave Edinburgh and return home. About that time the late Donald Mackenzie was missionary at Scourie and stayed in the house of Mr. Mackay's parents. It was under the preaching of Mr. Mackenzie he came to know the Lord and it seems that the fourth and eleventh chapters of the Gospel according to Matthew were used of the Lord to that end. As a result a life long friendship was formed between himself and Mr. Mackenzie. Both of them were beautiful in their lives and we deem it a very great privilege to have known them intimately. They travelled much together to communions all over the north and Mr. Mackay was often called upon on those occasions to lead the congregational praise, a duty which he performed with unique acceptance. After his health was sufficiently recovered, he returned to the south and was employed by the Caledonian Railway Company at Balerno Station. Every Sabbath Day he walked from Balerno to the Free Presbyterian services in Edinburgh. Although in a reserved occupation during World War I, he was required to do military training and as the Sabbath was often chosen by the authorities for that purpose, it occasioned no ordinary concern to Mr. Mackay. He made it a matter of prayer and never had to report for military training on the Lord's Day.

On 23rd November, 1917 in the Rigo Street Hall he was received as a member in full communion by the Edinburgh Kirk Session of the Free Presbyterian Church. He was encouraged to go forward to the Lord's Table by the words of I Peter chapter 1 vs. 23. Three

years after on 23rd December, 1920 he married Mrs. Budge a gracious lady who extended much hospitality to the ministers and people of the church. For this she was loved and admired by her husband who was not a whit behind in his desire to minister to the needs of the Lord's people. In 1922, Mr. Mackay was unanimously elected to be Elder in the Edinburgh congregation and was finally ordained to that office on 4th January, 1923. When he married he terminated his employment with the Railway Company and was free to devote his time to visiting the congregation as well as to attend to other congregational duties and communion seasons. In all this his like-minded wife encouraged him and his own soul thrived on what he heard the ministers and men say during those solemn seasons. On one occasion he was in Oban and heard the late Andrew Cameron in his prayer offering up the following petition "Give us a savoury taste of the sacrifice that satisfied heaven and satisfied the soul who got it and left in the soul love to Him who gave the sacrifice." Mr. Mackay loved this petition because he had a taste of that sacrifice and his soul loved the One who gave it. Another passage which he read in his young days and which he often quoted when speaking to the question was "Religion does not consist in mere feeling but in a patient, plodding, perpetual, painstaking persevering life of obedience to the will of God." It was his endeavour to live a life of obedience to the will of God.

Mr. Mackay was well known throughout the church and everywhere the Lord's people received him as "an Israelite indeed." His devotional exercises both in public and private showed he was a man, who felt the awe of the Divine majesty: a man who had access to the throne of grace. His estimate of himself was very low but his sense of duty towards God and man was very high. He loved the Lord, His cause and people and never wavered in his loyal adherence to the doctrines of the Bible. His understanding of these doctrines was not of the ordinary standard. He read many of the works of both the Scottish and English Divines and was able to assimilate their views on the cardinal doctrines of the faith. One of his favourite authors was Thomas Boston but he had a special attachment to the Shorter Catechism. James Mackay was a sinner in his own conviction and therefore the only Redeemer of God's elect was precious to him. His aim was to grow in grace and in the knowledge of God his Saviour. Consequently he used all diligence to make his calling and election sure. He believed that man's chief end is to glorify God and enjoy Him forever and that man is accountable to God for his deeds. He believed that except a man be born again he cannot see the kingdom of heaven. To be in Christ not having his own righteousness was his desire and to be assured of it. He would leave nothing to chance and his conclusions were firmly founded on the Word of God. Mr. Mackay was a faithful follower of the Lamb and one whom the Lord's people dearly loved. He had a

wide circle of friends among the Godly and his select ones were those he judged most faithful. As a young man he met several of those who supported the testimony raised for the truth in Scotland in 1893. His admiration and affection for them was very deep and he was himself enabled to follow this example. Mr. Mackay was a man of high moral character and deep piety, whose wise counsel was worth taking. Apart from the illness already referred to he enjoyed good health and was a great help to the Edinburgh congregation with his presence and counsel. The loss, which the congregation has sustained by his death is deeply felt but that loss is his gain. His last illness was not long and on 11th June, 1958 he passed away to be forever with the Lord. Two days later his mortal remains were laid to rest beside his wife's in the Grange Cemetery, Edinburgh, where many of the bodies of the saints lie.

We extend our sympathy to his son and daughter-in-law as well as to other relatives in their great loss. May the God of their father and friend be their God.—D. Campbell.

The late Mrs. Hannah Nicolson, Camustivaig, Portree.

It is now over a year and a half (July, 1957) since this worthy woman was removed to her everlasting rest at the good age of 95 years. She was the widow of the late Mr. James Nicolson who was a Missionary in Braes and whose obituary notice appeared in the *Free Presbyterian Magazine* for June, 1943.

Mrs. Nicolson was born in Arnish, Raasay in 1862. Her maiden name was MacLeod. She married James Nicolson who was a joiner to trade in 1885 and they eventually set up home in Clydebank where they remained for many years until Mr. Nicolson retired and came to Braes and act as Missionary there. During the time they resided in Clydebank the supply for the week-end services often stayed with them as thus Mrs. Nicolson became well known to many of our ministers. She was not of a very robust nature as far as bodily health is concerned but she had a very active mind which continued with her up to the very end.

Mrs. Nicolson used to tell of how the people of Arnish looked forward to the minister visiting their end of the Island in her young days. In those days news did not travel so fast and when word came to Arnish that the minister was to hold a service, a bon-fire was lit at the back of Mrs. Nicolson's home to let the people of Applecross know of the event. Boats would then cross over from that place to hear the preaching of the Word of God. It was on one of those occasions that Mrs. Nicolson was awakened to realise her sinnership before her Maker. The minister at the time was Rev. A. Galbraith. This man warned the people of Raasay against the evils of the

Declaratory Act and told the people of Arnish and the North End to be sure to allow no minister who gave countenance to that Act to enter their place of worship. When the time for action came, however, Mr. Galbraith found it convenient to forget his former fine words and to remain in the Church which had accepted the Act into its constitution.

We are not sure of the details of Mrs. Nicolson's deliverance from the spiritual bondage into which she had been brought on account of her sins having been made bitter to her but from the many times she mentioned to us the comfort she got from the following portion we have always felt that it was there that she cast the anchor of her hope for a endless world: "Peace I leave you, My peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled neither let it be afraid." (John 14:27). As far as we could ascertain she became a member in St. Jude's Congregation about 1913.

Mrs. Nicolson had her share of this world's tribulations but found the Word of God a support in all her trials.

" This word of Thine my comfort is
in mine affliction :
For in my straits I am revived
by this Thy word alone." (Ps. 119:50).

One of her sons was killed in an accident and she herself was very ill at the time. Her distress was relieved and her mind given rest in the words, " Be still and know that I am God." (Ps. 46. 10.) Her fears for herself and some of her family during the last war were quelled by the truth, " Fear not little flock: for it is your Father's good pleasure to give you the kingdom " (Luke 12:32). She was thus encouraged from time to time to continue on the way in strength of God the Lord and receiving food in due season to meet her every need.

Though her mind continued to be nimble and alert her body became very frail latterly. A bad fall confined her completely to the house although she was still able to rise to the fire from day to day. As the end drew near she began to feel weary of the world and to long to be away. To a nephew who called to see her she said, " This is goodbye. You will not see me again." Her end came peacefully and we feel assured that she entered eternal peace. She was tenderly nursed by her daughters during the time of her weakness.

Mrs. Nicolson was one of the meek of the earth. She was not a stranger to the doubts and fears of the Lord's people but she knew that " the name of the Lord is a strong tower: the righteous runneth into it and is safe." (Prov. 18. 10.) She shall stand in her lot at the end of the days for it is written:

"The meek and lowly He will guide
in judgment just alway:
To meek and poor afflicted ones,
He'll clearly teach His way."

—Donald MacLean.

Searmonan.

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

Searmon xix.

"Agus na cuiribh doilgheas air Spiorad Naomh Dhé, leis an do chuireadh seula oirbh gu là na saorsa." Ephes. iv. 30.

Tha e coltach ris gu'm bheil e gle bhualteach anns an là 's am bheil sinn beo a bhi'g amharc thairis air cho riatanach 's a tha e a bhi leantuinn gu dlùth ri uile fhoillseachadh inntinn Dhé a thaobh slighe na slàinte, agus a bhi air ar daingneachadh anns a chreidimh dha taobh. Far am bheil an nì so ri fhaotainn, feumaidh sinn beachd a ghabhail air mar nì a tha nochadh a mach aon chuid a bhi fàilneachadh ann a bhi beachd-smuainteachadh le urram air Focal Dhé na anns a bheothalachd sin 's an taobh a stigh—a tha na thoradh air a bhi beathachadh air teagasgan a chruinn-cheusaidh agus a bhi fàs ann an eolas orra—nì a tha aig freumh gach nì a tha torach agus luachmhor ann an cleachdadh Criosdail. Tha aig uile theagasgan sònraicht' an t-soisgeil buailteachd a chum cleachdaidh; 's e sin ri ràdh, tha iad air an deilbh gu buaidh a thoirt, agus, 'n uair a tha iad gu fìrinneach air gabhail riutha, tha iad a toirt buaidh agus a cumail ceart na coguis, an cridhe, agus na beatha. Tha so fìor air mhodh sònraicht' a thaobh an teagaisg ro dhiomhair agus gidheadh an teagaisg ro-chudthromaich sin os ceann gach teagaisg—teagasg na Trianaid, an t-Athair, am Mac, agus an Spiorad Naomh. Cha'n eil nì eile ni's motha os ceann ar breithneachaidh; ged nach eil nì ann an aghaidh ar reusain, air a leithid de dhòigh 's nach eil e air iarraidh oirne a chreidsinn, mar a tha luchd-fanaid a cumail a mach, gur e a h-aon trì agus trì a h-aon anns an aon seadh. Agus gidheadh cha'n eil teagasg eile is motha a tha deanamh gnothach ri cleachdadh. Tha e dol a stigh ann an dearbh shuspainn beatha a Chrìosduidh aithne a bhi againn air an Athair 'n a ghràdh, air a Mhac 'n a eadar-mheadhonaireachd agus 'n a ghràs, agus air an Spiorad 'n a cho-chomunn. Tha mòrachd na slàinte ri bhi air a faicinn ann an so, gu'm bheil air a thoirt do gach Pearsa de'n Diadhachd àite sònraichte Fein anns an obair. Dha'n an Athair buinidh gach nì a shuidheachadh a thaobh slighe na slàinte, a bhi taghadh pheacach a chum na beatha mhaireanaich, a bhi cur a Mhic, a bhi' gabhail Ris 'n a obair, a bhi 'g am fireanachadh-san a chreideas Ann, agus a bhi'g a fhoillseachadh Fein mar Dhia air a dheanamh reidh, mar Athair, agus mar Chuibhrionn.

Do'n a Mhac buinidh a bhi ceannach saorsa le fhulungasan agus le a bhàs, agus 'n a staid àrdachaidh, a bhi 'n a Cheann thairis air na h-uile nì do'n Eaglais. Agus do'n an Spiorad Naomh buinidh a bhi ga'r cur an seilbh air an t-slàinte a tha ann an Iosa Criosd, maille ri glòir shiorruidh.

Tha obair shònraicht' an Spioraid Naoimh air a toirt air adhart anns a cheud chuid de'n litir so mar obair an Fhir-bheothachaidh, agus Esan a tha gabhail còmhnuidh annain. Tha E ga'm beothachadh-san a tha " marbh ann am peacaidhean agus ann an eu-ceartan : " agus tha E gabhail còmhnuidh 'n a shluagh mar spiorad a cho-chom-uinn, agus mar shlighe gu dol steach a chùim an Athar—a gleidheadh agus a neartachadh agus a giulain air adhart obair mhòr anns a chridhe, obair na naomhachaidh, a reir a nàduir Fein mar an Spiorad Naomh, a reir rùn an Athar, a thaobh a Mhic ann a bhi bàsachadh, agus a thaobh naomhachd an lagh 'n a uile agartasan. Agus a nis, ann ar ceann-teagaisg, tha creidmhigh air an ainmeachadh mar air an seulachadh leis an Spiorad Naomh gu là na saorsa.

Feoraicheadh-mid, an toiseach, a thaobh ciall an t-seulachaidh so gu là na saorsa; agus, anns an dara aite, beachdaicheadh-mid air an earail a tha air a bonntachadh air.

1. Feumaidh sinn an rann so a cheangal ris an nì a tha'n t-Abstol ag ràdh roimh so, " Neach an deigh dhuibh creidsinn ann, chuireadh seula oirbh le Spiorad Naomh sin a gheallaidh, neach is e geall-daingnich ar n'oighreachd-ne gu teachd saorsa na seilbhe (na an sluagh shònraicht') a cheannaicheadh chùim cliu a ghlòire." Tha e soilleir, ge b'e air bith fìor nàdur na sochair so, gur e nì a th'ann a tha leantuinne creidimh agus a tha crochadh air. Tha e leantuinne obair an Spioraid mar am Fear-beothachaidh; tha e leantuinne gràs na h-uchd-mhacachd; agus a dol an cuideachd a bhi toirt an Spioraid mar Spiorad na h-uchd-mhacachd.

Faodaidh gu'n soilleirich e beachdan cuid air a phuing so, a thoirt fa'n ear gu'm bheil da sheadh anns am bheil an Spiorad air a thoirt: tha e air a thoirt gu creidimh oibreachadh, agus tha E air a thoirt a leantuinne creidimh; tha iomradh air a dheanamh air a cheud seadh le Criosd 'n uair a tha E 'g ràdh, " Agus an uair a thig esan (an Comhfhurtair) bheir e dearbh-shoilleireachd do'n t-saoghal mu pheacadh, agus mu fhìreantachd, agus mu bhreitheanas; " agus tha'n dara seadh air a chiallachadh anns na briathran, " Ionnsa gu'm faigheadh-mid gealladh an Spioraid tre chreidimh." Tha barantas aig gach peacach, mar pheacach a tha cur feum air a bhi air aonadh ri Criosd, agus a bhi air a bhreith a ris, ma tha e gus an Tighearn fhaicinn, a bhi'g ùrnuigh ri Dia ann an ainm an Eadar-mheadhonair air son an Spioraid Naoimh; ach 's e sochair shònraicht' clann Dhé gu'm bheil an Spiorad a dh'aon iad ri Criosd air a thoirt dhoibh gu bhi giulain a mach crìochan an aonaidh iongantach so, agus a bhi ga'n deanamh comasach iad fein a chur ann an suidheachadh freagarach do an daimh naomh mar chloinn Dhé.

Ann an seulachadh an Spioraid bithidh e coltach gu'm bheil samh-ladh air a dheanamh de'n dà fheum àbhaisteach a tha air a dheanamh de sheulachadh ann a' measg dhaoine. An toiseach, feumaidh e bhi 'n a ni aithnichte. 'S e'n Spiorad Naomh comharadh Dhé air a chur air a shluagh. 'S e'n Spiorad air a thoirt gu'n tomhas an comharadh a chuir an t-Athair air a Mhac Fein ann an latha ioraslachaidh: 's e'n Spiorad ann an tomhas an comharadh a tha E cur air a shluagh taghta. 'S ann mar so a tha iad ri bhi air an comharachadh a mach bho'n t-saoghal mar shluagh sònraicht'. 'S e so a tha gu bhi'n a fhianuis dhoibh fein gur iad clann Dhé. Faodaidh gu'n teagamh nach bi iad comasach aig gach am an fhianuis so a leughadh, ged a tha cuid ga fhaotainn cho furasda a bhi' giulain mu'n cuairt leo creidimh neo-theagmhach air iad a bhi'n a mic; ach 'n uair a ni an Spiorad Naomh fianuis maille ri'n spiorad-san, 'n uair a chraobh-sgaoileas E gràdh Dhé 'n an cridheachan, ann an sin is aithne dhoibh gur a Leis-san iad.

Anns an dara h-àite, tha seulachadh air son tearuinnteachd; agus tha e coltach gur e so a tha air a chomharachadh a mach 'n uair a tha e air a ràdh gu'm bheil an Spiorad Naomh a seulachadh "gu là na saorsa." Tha sluagh Dhé air an cumail beo agus air an coimhead leis. Tha iad air an saoradh—le saorsa air an robh an t-saorsa a mach as an Eiphit na samh-ladh; bha iad air an toirt a mach a tigh na daorsa ghoirt agus an-ìochdmhor, agus bha iad air an treorachadh troimh'n Mhuir Ruaidh; ach tha fàsach ri dhol troimh mu'm bheil an saorsa air a toirt gu iomlanachd—fàsach mòr agus uamhasach, a tha tiugh le columnain na muinntir a chailleadh anns na linn-tinn a chaidh seachad; agus ged a bh'aca mana bho neamh r'a itheadh, agus uisge bho'n a charruig r'a òl, agus a' meall neoil agus a' meall teine ga'n treorachadh anns an t-slighe, gidheadh tha cruaidh-chàsan aca r'a fhulung, naimhdean ri'n coinneachadh—iomadh buaireadh ag oibreachadh a chùim an deanabh fann agus mi-mhisneachail, gu bhi tilgeadh air falbh a' muinghin agus ga'n tarruig air ais chum sgrios. An urrain iad sin an dòchas bunaiteach ultrum gu'n ruig iad crìochaibh fada a mach an fhàsaich, agus nach e mhàin gu'm faic iad an Canàin neamhaidh, ach gu'n teid iad thairis air an amhainn a tha 's an t-slighe gu tearuinte agus gu'n teid iad a stigh do thìr a gheallaidh? Theid, oir tha iad air an seulachadh leis an Spiorad Naomh. Mar a cheangail Mac Dhé E Fein gus gach aon aca a thaisbeanadh an lath-air an Athar—gun aon a bhi air a chall 's an t-slighe—mar sin tha an Spiorad Naomh ga cheangal Fein anns an obair leis am bheil an gleidheadh agus am fàs ann an naomhachd air an deanamh cìnnteach, gus am bris gràs a mach ann an glòir. Bithidh so ann an "là am bàis, 'n uair a theid iad a so gu bhi maille ri Crìosd; ach ni's motha air là na h-aiseirigh, 'n uair a bhitheas an corp nadurra air a shaoradh bho'n uaigh, agus a bhitheas an corp diomhair air a dheanamh iomlan. Is ann mar so a tha e gur e'n Spiorad Naomh "geall-daingnich na h-oighreachd," do bhrìgh gu'n do ghabh e os laimh an coimhead a

chùm na crìche. Mar a bhitheadh a chùis mar so, cha bhitheadh a bhi mealtuinn beatha Dhé, cha bhitheadh co-chomunn Ris, 's an am a tha lathair, nan ro-bhlas do'n anam air nithibh is fearr. Ach do-bhrìgh gur e'n Spiorad Naomh an seula, is E geall-daingnich na h-oighreachd, agus an tomhas is lugha de shubhachas spioradail ann an seirbhis Dhé tha i 'n a h-earlas air an lànachd de dh'oibhneas a tha aig deas-laimh Dhé. Tha'n tiodhlac do-labhairt so bho Dhia "gun aithreachas," agus, uime sin, is e'n cridhe briste earlas glòir shiorruidh.

II. Tha'n earail, "Na cuiribh doigheas air Spiorad Naomh Dhé," anns a cheann-theagaisg air a bonntachadh air na creidmhich a bhi sealbhachadh nan sochairean so—air iad a bhi faigheal còir ann an gràdh neo-chaohlaidheach Dhé, agus air an deanamh tearuinte ann an staid gràis leis an Spiorad Naomh a bhi ghnàth a gabhail còmhnuidh annta. Na bhitheadh a chainnt' so air a togail cearr. Cha'n eil mi ag ràdh gu'm bheil e bhi ghnàth mar fhiachaibh air a Chriosduidh caithe-beatha naomh a bhi aig, anns an tomhas is lugha air deanamh air falbh leis an t-sochair a bhi ann an Criosd; an àite sin a bhi air a lagachadh 's ann a tha e air a dhaingneachadh. Cha'n eil mi ciallachdh, uime sin, nach bu chòr dha gu'n aithnicheadh e ughdarras cho math ri gràdh Dhé 'n a leithid so de dh'earail. Ach tha neart uile air son a bhi cur an gnìomh a chomainean na luidh ann an ullachadh an Spioraid Naoimh gu bhi 'g oibreachadh ann araon an toil agus an gnìomh a reir deagh thoil Dhé; agus ann a bhi gabhail gu cridhe gu de cho eu-comasach 's a tha e bhi cùntas a chomainean, rachadh e fodha ann an tur eu-dòchas mar a bhitheadh an t-ullachadh beannaichte so. O, 's e ni mòr a th'ann a leithid de dh'eolas fhaotainn air lagh Dhé agus a threoraicheadh sinn, am feadh agus a bhitheadh-mid gu bràth a cur cùl ris mar bhonn dòchais, aithne a ghabhail air a chomainean neo-chaohlaidheach mar riaghailt naomh agus bheannaicht'; agus a leithid de dh'eolas a ghabhail air gràs agus a dheanadh ni bu doimhne ar mothachadh air na comainean fodh'm bheil sinn, agus fodh'n a mhothachadh so air a bhi sior dhol ni bu doimhne, a bhi air ar treorachadh gu bhi greimeachadh ni's dlùithe agus ni's dlùithe ri ullachadh an Spioraid Naoimh. Tha togradh làidir 'n ar cridheachan gu bhi fiarachd fìrinnean beannaicht' focal Dhé;—a bhi toirt nan earailean gu bhi beathachadh ar fein-fhìreantachd; na ann a bhi cumail a mach a bhi'g àrdachadh gràs Dhé agus saorsa a shluagh, a bhi deanamh air falbh le tobar na naomhachd agus ar dleasdanas gu faire, a tha na'n luidh aig bonn a bhi'g aithneachadh ùghdarras naomh Dhé.

A ris, tha na briathran, "Na cuiribh doilgheas air Spiorad Naomh Dhé," a toirt fodh'r comhair gràdh sònraicht' an Spioraid dha shluagh. Is fìor e, tha E eu-comasach air faireachaidhean dhaoine a bhi Aig. Is Esan Iehobhah fein-fhoghainteach agus neo-chaohlaidheach. Ach tha a chainnte so agus cainnte coltach rithe air a cleachdadh do-bhrìgh ar 'n ainmhuinneachd-ne, gu bhi teagasg dhuinn anns

an dòigh is làidire is urrain cainnt' sin a dheanamh cia cho gràdhach 's a tha'n Spiorad Naomh, agus cia mar a tha chridhe air a shocrachadh air fìor mhaith, eadhon naomhachadh a shluaigh. Gabhaidh E doilgheas a chur Air do-bhrìgh an gràdh a tha Aige dhoibh agus an tlachd a tha E faireachadh annta. A labhairt a reir dòigh dhaoine, tha shubhachas air a ghabhail a stigh 'n an gluasad airidh air an sochairean. Mar a tha doilgheas aig athair gràdhach thairis air gluasad mi-chùmta mic agus an truaighe a thug e air fein, dìreach do-bhrìgh an gràdh a th'aige dha; mar sin tha gràdh anns an Spiorad Naomh do chuspairean a ghràis—ni's saoire, ni's gloine, neo-chriochnach ni's saoiheire na's urrain sinne a bhreithneachadh—a tha air a lot le a mi-chaoibhneas-san, agus leis an truaighe a tha ga leantuinn.

(R'a leantuinn.)

Notes and Comments.

Bible Text Publicity.

The English Churchman recently reported on the activities of the Bible Text Publicity Mission. "My Word shall not return unto Me void" is the promise upon which this Mission was founded 36 years ago. During the past year a total of 473 posters have been exhibited in prominent positions on railway stations, where they have proclaimed the Word of God to thousands. A man who on Epsom station read the text John iii, 16, which had been misrepresented to him by a Jehovah's Witness, wrote to the Mission for help, and an interview was arranged which resulted in his being much benefited. The Mission are to place 40 cards with Scriptures in London Underground trains. It takes £3 to support a card for a year.

A Note on General de Gaul.

We have received several copies of *The Rock*, a Protestant paper from, Glebe, N.S.W. Australia. In a recent issue, there was an article on France. A significant paragraph regarding De Gaul reads as follows:— "It is very likely that the first trial of strength for de Gaul will come when he takes steps to implement the bishop's scheme for putting Church schools in the matter of financial support, on a parity with State schools." The article refers to the General as "a self-styled obedient son of the Roman Catholic Church." Whenever there has been a clash between the R.C. Church and the French Government during the last number of years, the schools question has nearly always been the focal point.

Bride Abducted outside Church.

On Thursday, 20th August, 1959, a Glasgow girl, Miss Rosemary Gray, was abducted outside the parish Church, Priesthill, Glasgow, just as she was about to enter for her wedding. She was dragged, screaming, into a car by two men and a woman, and driven off at high speed. The background to this outrageous conduct was that the marriage was to be a "mixed marriage." Miss Gray belonged to a Roman Catholic family, and her bridegroom was Mr. James Waddel, a Protestant. After the police took to do with the affair, the couple were ultimately married at midnight that same day by Rev. Mr. Campbell, the Church of Scotland minister, of Priesthill. We understood from the press that no police proceedings were to be taken against the wicked and bold Roman Catholics who dared to do such a thing in this land of Protestant freedom. We hope a large number of the public will see as never before that the reports of Roman Catholic oppression and persecution in Spain and South America etc., are true, in the light of the above incident in Glasgow. These "mixed marriages" are frequently the forerunner of discord, trouble and sorrow. The Protestant partner who submits to be married by a priest in the R.C. Church, must sign a form promising to bring up any children of the marriage in the R.C. faith. Discord and trouble on religious grounds are sure to come if the partners to the marriage find that they cannot and will not turn their backs upon their respective religions.

The Church of Scotland Theatre.

Inverness Presbytery of the Church of Scotland met at the beginning of September, heard Rev. D. Morrison, Croy, express concern about the allegations made against the Church's Gateway Theatre, Edinburgh, by the late Rev. S. T. M. Robertson, Ardclach, at the last two General Assemblies. His motion that a small committee of the Presbytery be appointed to consider these allegations about the theatre was rejected. The Moderator of Presbytery told Mr. Morrison that the Convener of the Assembly's Home Board had insisted that they had the whole situation under review. Mr. A. H. Archibald, elder, seemed to be quite unperturbed about the theatre. He said it was a vexed question whether the theatre should present the World as it was, or the World as they would like to see it. If Mr. Archibald would turn to the Bible, he would see the World described there by the Holy Spirit, as without God, without Christ and without hope, and living in all manner of sin. And he would see depicted there how the ungodly can be saved, by the grace of God. The Gateway Theatre is the carnal world right into the midst of the Church of Scotland. And it is tolerated, supported and defended by ministers and elders and the people. Truly a sad Sign of the times.

Literary Notice.

"Sermons for the Times." By the late Rev. Jonathan Rankin Anderson. Obtainable from Mr. A. E. Alexander, "Hampshire," 6 Glasgow Road, Dumbarton. Price 2/-. 2/6 post free.

The Committee for the publication of Mr. Anderson's writings have issued another series of sermons under the above title. It is felt that these sermons are specially suited to the times in which we live and, in the hope that others will find them to be so, the Committee send them forth to the public, praying that the Holy Ghost would bless them to the conversion of sinners and the edifying of His people.

The sermons are three in number, filling a booklet of nearly 80 pages. The first is based on II. Thess 2. 11, 12 in which Mr. Anderson handles, like a master in Israel, the danger of those who believe not the truth but have pleasure in unrighteousness, with the consequent punishment that God would send them strong delusion leading to their final damnation. Although preached in 1851, Mr. Anderson might have been speaking of the present day when he says, "In some instances, the pulpit is the vehicle of sending forth what hardly deserves the name of delusion; for it is little more than an empty sound, without a particle of sense; and but that it comes from such a quarter, is so silly and childish as hardly to be capable of doing mischief. Surely nothing but strong delusion to believe a lie would allow people to endure such a thing! and yet many are mightily pleased with it, nay boast of it as if it were the gospel of Christ." (p. 32).

The second sermon is based on Isaiah 53, 10. and deals with the great sacrifice for sin as the only way whereby sinners can draw near to God. In setting Christ before souls, Mr. Anderson goes on to say, "His Father at this moment looks upon Him with ineffable delight. His eye is never off Him. The angels of light behold Him, and these things they desire to look into. The spirit of the just behold Him, and are ravished with His beauty. His people who are about to be called home, are cheered by the prospect of seeing the King in His beauty; and, when you that are His, follow Him into glory, you will see Him too. I know not what will be your feelings at the sight. But rest assured, it will more than make up for all the days of darkness, and trouble, and sorrow, through which you have had to pass before you reach it." (p. 45).

John 6. 37 is the text of the third sermon where once again the doctrines of salvation are unfolded with scriptural clearness and fullness. Speaking of Christ not casting out those who come to Him, Mr. Anderson says, "I apprehend a reason for this form of expression is that this people are often afraid of His casting them out, and they think that they have good grounds for fearing this . . . Oh, you may say, he will cast out on this account. No, "I will in no wise cast out." Surely then for this cause. No, "I will in no wise

cast out." But I am in such a plight, there is really nothing to commend me. "I will in no wise cast out." Oh, how tender, condescending, compassionate, gracious! He anticipates His people with the blessings of His goodness." (p. 75).

A pleasing feature of the booklet is that each sermon is introduced by an extract from Mr. Anderson's diary, giving some idea of his exercise of soul in undertaking the service of the sanctuary. We commend the sermons to the prayerful attention of our readers.

D. M.

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, London and North Tolsta. *April*—First Sabbath, Breasclete, Portnalong and Fort William; third, Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shildaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall and Vancouver (Canada); second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten and Thurso; fifth, Stornoway. *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.

Day of Prayer.

Will Ministers and Missionaries at home, and Congregations abroad take note of the following Notice from the Synod of May, 1959, viz.,

"That a Day of Humiliation and Prayer be observed on the 14th or 15th October, 1959, because of the serious state of affairs internationally and the widespread moral and religious backsliding within our nation."—Robert R. Sinclair, *Clerk of Synod*.

Ordination at Stornoway.

A large congregation gathered from near and far to witness the solemn and impressive service of the ordination of the Rev. A. Macdonald, M.A., in the Stornoway Free Presbyterian Church on Tuesday, 21st August, 1959, at 7 p.m.

Rev. J. A. Tallach, Moderator, preached most suitably from II. Cor. 4, 14 "for the Love of Christ, constraineth us." After public worship the Moderator gave a brief but interesting account of the particular steps and Providences leading up to Mr. Macdonald's ordination. In so doing, he made touching reference to the service and death of our late beloved missionary in Southern Rhodesia. After the appointed questions were asked and answered satisfactorily, the Rev. A. Macdonald signed the formula. Then, in presence of the congregation, the young minister knelt down and was solemnly ordained by prayer and the laying on of the hands of the Presbytery, to work in the mission of the Free Presbyterian Church of Scotland in Rhodesia, with full power to dispense the sacraments of the church and perform marriages.

The Clerk then addressed the newly ordained pastor, and the Rev. D. MacLean, Portree, Clerk of the Foreign Mission's committee who was associated with the Presbytery spoke of Rev. A. Macdonald's future activities on the mission field, D.V.

The service was closed with the singing of Ps. 68 from verse 31 to the end of the psalm.

It is our earnest prayer that God will bless abundantly Mr. Macdonald's labours in Southern Rhodesia.—F. MacDonald, *Clerk of the Outer Isles Presbytery*.

Books to Hospitals.

The following are extracts from some of the letters received acknowledging parcels of our Church books sent from donations:—

Bedford. "Thank you very much indeed for the kind present of books you sent for the hospital. We have a number of long term elderly female patients and I know that those who are well enough to read will enjoy the books, and we are asked by patients in the other wards sometimes for this type of book." *Golspie*. "I am sure the books will be much appreciated by the patients." *Inverness*. "Thank you very much for the gift of new books. There is a great need for this type of book . . ." *Durham*. "They will be a useful addition and greatly appreciated." *Bangour*. "We do appreciate the generosity and kindness behind your gift, and I shall be grateful if you will pass on our sincere thanks."

Australian Deputy arrives Home.

Rev. William MacLean, M.A., the Church's recent deputy to Australia and New Zealand, arrived in Scotland on the 16th September, 1959, and in good health. There is great reason for gratitude to the Most High for His goodness and mercy to Mr. MacLean.

Tracts.

"God forbid that I should glory, save in the Cross of Jesus Christ" at 1d. Extracts from Rev. Donald MacFarlane, John Owen, D.D., etc.

"The Singing of Psalms in the worship of God" at 3d. by R. J. George, D.D., William Romaine etc.

"Instrumental Music in the New Testament Church" at 2d. by Rev. Donald Beaton etc.

"Standing at Prayer" at 1d. by Rev. H. C. B. Bazeley.

"The Scripturalness of Sprinkling in Baptism" at 1d. by Rev. W. A. MacKay, D.D., Woodstock, Ontario (1896), Dr. McCrie etc.

"Hold Fast the Form of Sound Words" at 1d. by J. A. James and J. C. Ryle, D.D.

"Thy People shall be Willing in the Day of Thy Power" at 2d. A sermon by Rev. William C. Burns, M.A.

"The Christian's Firm Bank" a poem by Rev. Lachlan MacKenzie, together with another poem "The Engineer" at 1d.

* * *

The above tracts extracted from old writers, are published by The Westminster Standard, 183 Rutene Road, Gisborne, New Zealand from whom they can be obtained. A limited supply can be had from the General Treasurer, Inverness.

Acknowledgment of Donations.

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

Sustentation Fund.—A New Zealand Friend per Rev. J. P. Macqueen, £2 5/-; Anon., Ullapool postmark, £1.

Home Mission Fund.—Sister McLeod per Miss Urquhart, £2; A Friend per Mr. F. Beaton, 10/-.

Foreign Missions.—New Zealand Friend per Rev. J. P. Macqueen, £2 5/-; Sister McLeod per Miss Urquhart, £2; Passerby New Zealand, £20; A Friend per Mr. F. Beaton, 10/-; Anon., Stirlingshire postmark £2; A Friend, Edinburgh, £1; Mr. D. N. Innellan o/a Mbuma Church, £1 3/-; Mrs. Munro, Dalchreichart o/a Rev. P. Mzamo, £1.

Publication Fund.—A Friend, Glasgow, 10/-.

Legacy Fund.—Received from the Executors of the late Miss Janet E. Young, Taiyuan, Tighnabruaich the sum of £50 bequeathed to the South African Mission of the F.P. Church per Messrs. D. & W. Grant, Solicitors, Rothesay.

Free Distribution and Magazine Fund.—Miss C. M., Inverness, 3/-; Friend, Gairloch, £1 5/6; Mr. D. A. McA., Stornoway, 3/-.

The following lists sent in for publication.

Dingwall New Church Building Fund.—Mr. D. Matheson, Treasurer, acknowledges with grateful thanks the following:—In loving memory of a departed friend, £2; Mrs. Newington, Laxdale further 10/-; Wellwisher, Skye, £2; Friend, Applecross per Neil McLeod, £1; Tomatin Congregation £15; Friend, London, £1; Mrs. C. Hilton, £1.

Edinburgh Church Repairs Fund.—Mr. D. McLeod, Treasurer, gratefully acknowledges the following:—Mr. K. McLeod, £5 per Rev. D. Campbell; Anon., £20 per Mr. J. P. H. Mackay; Mr. Moran, Gullane, £2.

Glendale Church Repairs Fund.—Mr. A. McLean, Treasurer, acknowledges with grateful thanks:—St. Jude's Congregation, C.C. per A. Gillies, £20; C.C. Mrs. Cameron, £13; Portree Congregation C.C. per P. Gillies, £51 8/-; A Friend per Miss C. Macaskill, 10/-.

Hallkirk Congregation.—Rev. Wm. Grant, gratefully acknowledges the following on behalf of the Trinitarian Bible Society, Friend, Inverness, £1; Friend, Midclyth, £1.

London Church Building Fund.—Rev. J. P. Macqueen, acknowledges with sincere thanks £2 5/- from A New Zealand Friend also £3 from Portree Friend for Congregational Fund.

Skigersta Ness Church Repairs Fund.—Mr. M. Finlayson, Treasurer, thankfully acknowledges £2 from Mr. A. McLean, Jr., P. of Ness and £1 10/- from Friend, Breasclete also £10 from Messrs. Don and Ian Beaton, New Zealand on behalf of Sustentation Fund; £3 from "A Scot, N.S. Wales" o/a Cong. Fund.

Oban Congregational Funds.—Mr. J. Martin, Treasurer, acknowledges £10 from A Friend with sincere thanks.

Raasay Congregational Funds.—Mr. Norman McLeod, Treasurer, gratefully acknowledges the following:—£2 o/a Sustentation Fund; £2 o/a Home Mission Fund and £1 o/a Foreign Mission Fund all from "A Glasgow Friend."

Shieldaig Congregation.—Mr. J. Gordon, Treasurer, thankfully acknowledges £1 from Mr. and Mrs. Henderson, Belford o/a Foreign Missions Fund.

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Stratherrick Congregation.—The Treasurer gratefully acknowledges a donation of £2 from Mr. and Mrs. D. J. MacKintosh, Alberta, Canada for Communion expenses.

Ullapool Congregation.—Mr. A. Corbett, Treasurer, acknowledges with grateful thanks £10 o/a Sustentation Fund from Misses McLennan, Dingwall per Rev. D. N. McLeod.

Wick Congregation.—Rev. R. R. Sinclair, acknowledges with sincere thanks £1 from a Friend, Edinburgh per Mr. P. Anderson, for New Electric Boiler.