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Synod Sermon.

Preached by The Rev. Donald MacLean, Portree, retiring Moderator,
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"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." (Heb. XII, 28, 29).

In the latter part of this Chapter, the apostle is referring to the two dispensations. The Old Testament dispensation which was inaugurated in a special way at Mount Sinai continued in the Church of God until the coming of the Lord Jesus Christ, when it was abolished and the New Testament dispensation introduced as that which is to continue to the end of time, when Christ will come again to judge the world in righteousness, "justice to give each one." He is pointing out to the Hebrews the many great and precious privileges they enjoy under this new dispensation, while stressing at the same time their great need of grace to serve God in an acceptable way. Although the dispensation changed, the nature and character of God did not change, and grace was indispensably necessary to render acceptable service to the One Who is holy and Who is of purer eyes than to behold iniquity. This latter dispensation he calls "the kingdom which cannot be moved," indicating that, unlike the old dispensation, it was not to be changed and, certain it is, that men have no authority from God to make changes in it although they do so in our day and generation.

We shall endeavour, as enabled, to remark on four things which are brought before us in these words:—*Firstly, the Kingdom which is referred to here.* The kingdom of God is a kingdom which is *in* this world, though it is not *of* the world. It is a kingdom of which God is the Author and Sustainer, and in which His people are to be saved with an everlasting salvation, being kept by the power of God through faith unto the inheritance which is incorruptible and undefiled and which shall never fade away. *Secondly, the peculiar characteristic*

of this kingdom stressed by the apostle—that it cannot be moved. In a day such as ours when everything, both in church and state, is in a condition of flux, when ways of life, ruling powers and even nations are changing, it is of great importance to note that this is a kingdom which cannot be moved. *Thirdly, those who have received this kingdom and are thereby members of it. Fourthly, the spirit that such are called upon to exercise in their service to the King of this kingdom.* This he describes as the spirit of reverence and godly fear and adds with regard to that, the solemn and searching reason that "our God is a consuming fire." The revelation of God on mount Sion is that of holiness as surely as the revelation of God on mount Sinai. He is the God Who hates sin and the God Who has manifested, as we hope to be able to point out, that where there is service which is neither according to His command nor rendered in the strength of saving grace, He rejects such service. Indeed, with regard to such service, He manifests His wrath. This in one of the things that we as a generation need to learn. We are ready to think that because we please ourselves when serving God that He is bound to be pleased with us. This is a grave error and one of which this generation is verily guilty. God can only be served acceptably when such service is according to His own command and carried out in the strength of His own grace.

First, this kingdom is the kingdom of God. It is the kingdom of God in this world, existing as a witness for Him Who is its Author and to demonstrate and make evident that God is a great God and a great King. In other words, God is a Sovereign doing as He pleases among the armies of heaven and the inhabitants of the earth. The doctrine of the sovereignty of God has almost been completely lost to this generation. Their God is not the sovereign Jehovah but a democratic and benign Being who exists to carry out the will of the people, and to give occasions for making a show of religion. But the sovereign God with power to rule, power to command, and power to punish as well as power to save is almost completely unknown to the vast majority of our fellow sinners today. The Church therefore exists to bear testimony to the fact that God is a Sovereign and that "there is another king as well as Caesar."

The presence of this kingdom in the world under the form of the Church of God brings before us that God created man in His own image "in knowledge, righteousness and holiness with dominion over the creatures." This dominion over the creatures shows how the power to rule was part of the image of God in the soul of man and a testimony to God as a Sovereign. Man, in the state of innocence, was fully conscious of the glory of His sovereign Creator and his greatest happiness was to do His will and to glorify Him. This brings us to view another power—the power of sin. We must never forget that sin is a power which desires to reign and which can never rest satisfied

unless it is reigning. The enmity which is in the very nature of sin desires to remove God from off His throne, and this was the power which entered into the soul of Adam and caused himself and all his seed to fall from a state of righteousness and holiness into an estate of sin and misery "Ye shall be as gods," said Satan, "knowing good and evil." When man aspired to become a god, he became a child of the Devil and when sin entered his heart it went to the throne so that we read that sin reigns unto death (Rom. 5. 21.), and it is under this reign that the whole human family are as they come into this world. The disposition of the children of men, therefore, is to be rebels against the Divine majesty, to be at enmity with the Divine nature, and to reject the Divine claims. On the other hand, they are disposed to spend their days satisfying the lust of the flesh the lust of the eye and the pride of life. In other words, their desire is to put God off the throne of their lives, affections and interests, and to take up the language of others, "We will not have this man to reign over us." (Luke. 19. 14.). The ultimate desire of sin is to put God off the throne of the universe. The nature of sin's desire is clearly seen in Communist Russia and her satellites with their blatant atheism seeking to obliterate the thought of God from the minds of the unfortunate people under their despotic sway. In Popery, we see sin seeking to enthrone the "Man of sin" in the hearts of sinners, while Modern Liberalism seeks to set up modern learning in the place of God. But we must remember that this power is not merely in these places but in your heart and mine and, if we go to eternity without discovering this and without finding the divine remedy, God will demonstrate and make clear to our everlasting sorrow that He is a good and a great King, and that sin is that which He is bound by the claims of His holy nature to punish with the death which He has ordained—the wages of sin is death. (Rom. 6. 23).

Now, is is precisely with regard to the fact that sin reigns unto death in the souls of sinners, thus bringing them under the sentence of eternal death, that the kingdom of God is set up. It is in order to deliver a number that no man can number of the human race from sin and its wages that the Church of God exists in the world as the kingdom of God, in terms of the scripture, "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." (Rom. 5. 21). This kingdom then is the kingdom of grace and the salvation it gives is salvation by grace. All connected with it has grace as its fundamental principle, for it is written, "By grace are ye saved through faith." (Eph. 2. 8).

The manifestation of the grace of God in this kingdom is to be seen in the choice of the One Who was made King of the kingdom. It was because there was grace in the heart of God from a past eternity—love that was everlasting going out to the election of grace, purposing to save them from their sins and to bring them into the liberty

of the glory of the children of God—that God, the everlasting Father, appointed the King of Sion in the person of His beloved Son. No other deliverer could undertake the work which needed to be done but the Lord Jesus Christ, the Son of God in our nature, and taking this nature into union with His Divine Person in order that He might manifest His grace. The grace of the Father thus appears in a most glorious light when viewed as appointing His Son as King of Sion. "Yet I have set my king upon my holy hill of Sion" (Ps. 2. 6).

We have another view of this grace when we come, by divine teaching, to look at the grace that is manifested in the King Himself. "Ye know brethern," says the apostle, "the grace of our Lord Jesus Christ that, though He was rich, yet for your sakes He became poor that ye through His poverty might be rich" (2 Cor. 8. 9.). Here, we are called to contemplate, not merely the riches which are in His Divine Person as the Son of the Father, "the brightness of his glory and the express image of his person," nor only the grace which shone in the works of power He performed while in this world in healing the sick and raising up the dead, but the grace that shone in this glorious King being made poor. The poverty of this King was bound up with His bearing the sins of all whom He loved in His own body upon the tree to give a full and complete satisfaction to all the claims of Law and Justice on their behalf. His people being exposed to the wrath and curse of God on account of their sins, He took their place and drank the cup the Father gave Him. It was this which brought Him to be so poor that He cried on the Cross, "My God, my God why hast thou forsaken me." It is through this poverty that His people are to be made rich, to be heirs of God and joint-heirs with Christ. It is at the Cross that the grace of the Son is manifested—"Having loved His Own, He loved them unto the end." Here, also, is the grace of the Father evidenced "God commendeth His love towards us in that while we were yet sinners Christ died for us" (Rom. 5. 8.). What a kingdom and what a King! What an unspeakable honour to have a place in this kingdom, however humble, and to have the privilege of looking into the heart and life of this King and to see there such grace! Let the world have their kings and princes with all their pomp and show. This is what the church of God glories in—the poverty of this One. "God forbid that I should glory save in the Cross of our Lord Jesus Christ." (Gal. 6. 14.). Once let the eye of the soul see by faith Christ and Him crucified and there you have a soul which glories in this King.

But we must not delay but go on to notice that grace is manifested also in the administration of this kingdom. That is to say, the administration of the kingdom lies in the power and unction of the Holy Ghost, the third Person of the Godhead, as the Spirit of Grace. The glory and power of this kingdom is consequently one which is hidden from the world that lies in wickedness, and is known only

to those who come to taste and experience the outpouring of the Spirit from on high. Worldly men and women who have their portion in this life alone see no glory or excellency in the Church, but there are those who desire with David "to see thy power and thy glory so as I have seen thee in thy sanctuary." (Ps. 63. 2).

The grace in the administration is seen, first of all, in the Word of God which is the Word of Grace. We shall come later on to refer to how this Word is the inspired Word of God, but merely note, at present, that it is here that the mind of God is revealed as the One Who is good and gracious, and in Whom compassions flow. Here, also, the mind of God is revealed with regard to all that appertains to this Kingdom and to the means set up in the church in order that sinners may seek peace with God. In these means, we also see grace manifested. Take the means of prayer. What is prayer apart from the spirit of grace and supplications but just mere words? There is no true prayer apart from the Spirit of grace drawing the soul to the Throne of grace and granting liberty to pour out the heart and mind to God in the heavens. It is He Who intercedes in the hearts of the heirs of salvation with groanings which cannot be uttered. Then, again, there is the singing of the praises of Jehovah in the public worship of the Sanctuary. This is to be done with grace in the heart and by the lips without the aid of instrumental music. The Psalms of David are given us so that we may have the mind of God when we sing His praises and, as these psalms are inspired by the Spirit of God, they express most adequately the frames and experiences of the true child of God. Man-made hymns have no authority in the public worship of God and such as introduce them have not the mind of God on the matter.

The preaching of the everlasting gospel is a means in which the grace of God is manifested. It is a gospel which closes out for ever the righteousness of the sinner and brings him in guilty before God. It sets forth the righteousness of Christ as the only foundation for a sinner to trust in. Jehovah Tsidkenu is the one foundation laid in Sion, and it is there that the trust of the poor of His people lies. There, alone, can a sinner be accepted as righteous in God's sight, and his sins and iniquities be remembered no more for ever. The grace of the kingdom is also manifested in the invitations addressed to sinners, as such, to come to the King of the kingdom to obtain the blessings He has for them. "Come unto me all ye that labour and are heavy-laden and I will give you rest." (Matt. 11. 28). "Ho, every one that thirsteth come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." (Isaiah 55. 1). Grace is likewise manifested in the disposition of the King to receive such. "Him that cometh unto me I will in no wise cast out." (John 6. 37.).

Grace is also manifested in the government of the kingdom. The officers of the Church, ministers and elders, are not to be lords over God's heritage but, in the exercise of grace, are to reign together for the good of Christ's kingdom on earth. In the exercise of discipline, they are to show a ministerial, and not lordly, spirit having in view the correction and restoration of such as go astray, if the Lord will grant them repentance. But, time will not allow me to expand further on this point.

In the second place, the peculiar characteristic of the kingdom is brought before us in the words—"a kingdom which cannot be moved." This is true of the Church of God in more than one way. For instance, Christ declared, "Upon this rock I will build my church and the gates of hell shall not prevail against it." (Matt. 16. 18). This indicated that, down through the ages, attacks of various kinds would be made against the Church in the endeavour to overthrow it. Satan wages constant warfare with the Church and is continually planning the destruction of all who fear God. But Christ makes it plain that, however successful he may appear at times, he shall not prevail. While sun and moon endure, there shall be those who fear God and who worship Him according to His mind. We do not believe, however, that this is the particular reference intended in the passage before us. The context shows how the Old Testament dispensation passed away. It was the will of God that it should be in existence until His beloved Son came to finish the work that the Father gave Him to do. When, however, this work was accomplished that dispensation *was moved* and the New Testament dispensation introduced as "a kingdom *which cannot be moved*." Seen in this light, the New Testament Church will not be moved because it is God's will that it shall endure until the end of Time. No other dispensation will be introduced to remove the present one until Christ will come at the last day to sit on the great white throne and to make the final and everlasting separation between the sheep and the goats. Now, this is an aspect of the matter which is very pertinent to the present day. The idea widely prevalent at the present time is that the Church is developing and progressing, and that all branches of the Church have their own contribution to make to the Church as a whole. Hence, it is commonly assumed that if all the branches of the Church were united together, a World Church would emerge containing all that was good in the assimilated branches. This idea is, of course, completely unscriptural and ignores the fact that God inaugurated in the New Testament dispensation a Church which, as far as its principles are concerned, cannot be moved. The duty of the various branches of the Church, therefore, is not to make the false assumptions they do, but to go back to the Word of God and find out, through the teaching of the Spirit, what is the mind of God with regard to His own kingdom and, then, set their churches in order according to the Word of God. That

is exactly what took place at the time of the Reformation, and, we believe that is what will take place again, when God will grant times of refreshing from His own presence.

We are quite well aware of the fact that, from apostolic days, the Church has been giving forth statements called creeds in which definitions have been given of what the Church believes the Scripture to declare concerning certain doctrines of God's Word. It is quite true also that, as history developed, these doctrines became more and more clarified as far as the Church's statement of them was concerned. The formation of creeds and their consequent development, however, introduced no *new* element into the Church. The doctrines thus formulated were in the Word of God, which had been given to the Church and completed in Apostolic days. This is clearly seen for instance in the Westminster Confession of Faith where the doctrines set forth are firmly grounded on the Word of God. As one of the clearest of the Reformed Confessions, it illustrates what has been already mentioned, that the Reformers went back to the Scriptures for their doctrines, worship, and government and endeavoured to set up the kingdom which cannot be moved.

It is very necessary that this point should be clearly understood in our day. The Church does not change from generation to generation. Its doctrines and worship do not change with the customs, modes of learning, and fashions of any particular generation. The work of the Church is not to make its teachings acceptable to the "mind of the age," but to seek, by the proclamation of God's revelation in His Word, to bring the "mind of the age" to be moulded by the doctrines of Divine Truth. The mind of our generation is no more friendly to God's Word than was the carnal mind in any age. But, if the generation is to be brought to have the mind of God, it is not by toning down His revelation to make it more acceptable that such a hope is to be attained, but by declaring a full-orbed gospel with the desire and prayer that the Holy Spirit will bless the Word. A great deal of the talk about "making the gospel relevant to the age" is just the philosophic reasoning of men who do not understand that "it is the Spirit Who quickeneth, the flesh profiteth nothing" (John 6. 63). The doctrines of sin and salvation are always relevant to sinners with guilty consciences on their way to death and judgment.

The Word of God, then, is authoritative in the Church. Christ rules this kingdom by His Spirit and Word. This Word which, is the rule of the kingdom is an inspired Word and is, consequently, infallible and inerrant. The Word of God is the revelation that God has given of Himself to fallen and guilty men. This revelation has been set forth in the words of Scripture. By inspiration, we mean that God is the Author of His Word, and that the Holy Ghost bore men along so that the mind of God was recorded exactly as He intended it to be recorded. This Word we have in the Scriptures of the Old and New Testaments as the final and complete revelation which

God has given to man. Here is recorded what is sufficient for the salvation of sinners and the rule of the Church till the end of the world.

Up to within the last century, when a question arose over any point in the church, the authority to which men went, whether heretical or orthodox, was the Word of God. There was no question as to the proper authority. The question was one of interpreting that authority, viz. the Bible. From the beginning of the last century onwards, however, a movement arose within the Church which sought to take away the Scriptures as the authority for doctrine, worship etc. and to put in its place the religious consciousness of man. According to this idea, the Scriptures contained an account of man's search after God. Abraham, Isaac, Jacob and the others all had an experience of God, and the business of religious men is to quarry in these experiences and see if they can have similar experiences. Accordingly, God was making Himself known in the spirit of men and not in His revealed Word, and the Scriptures ceased to be the rule. It is obvious that this idea formed a kingdom which was very liable to be moved. It was a kingdom which changed with every school of theology, with the outlook of every generation and indeed with the feelings of every man. It certainly neither had part or lot in the kingdom which cannot be moved.

If the religious consciousness of man was to be made the source of religious teaching, however, it was necessary that the authority of the Scriptures should be attacked and denied. This is exactly what the history of the 19th Century unfolds. Men, within the Church, laid their unholy hands upon the Word of Jehovah. They found fault with its inspiration, its doctrines and worship and did all they could to deny its authority. By this means, they paganised the people of this land, emptied the Churches and deprived young and old of the Divine Oracles. We are now reaping a dreadful and solemn harvest in the unparalleled crime and immorality which pollutes our national life today. The root of the "teenager problem" is just that young people are being brought up ignorant of the gospel.

I may just remark in passing that the Roman Catholic Church makes the claim that she is "*semper idem*"—always the same, but, like many another claim by this false anti-christ, there is no reality in it. A recent illustration of this is seen in the decision, in 1950, to declare that the Assumption of Mary was a doctrine to be believed by all or they would perish. This was adding to the Word of God with a vengeance, and here we see the main error of Romanism. Just as Modernism seeks to take away from the Word of God, so Romanism adds to it. Thus both Romanism and Modernism are kingdoms which move, and both can move in any direction that suits them at any particular time. They are far removed from the kingdom of the Saviour.

There is a general realisation at the present time in many Protestant circles that the policy of criticising the Bible simply will not do. The emptiness of the churches bears an eloquent testimony to the fact that Modernism has been a ghastly failure. You cannot deny the authority of the Bible on the one hand, and expect people to come to Church on the other. Consequently, there are movements appearing on the horizon professing to lead people back to the Bible, the Reformation principles and Calvinism. This tendency is to be seen in the fact that it is quite a common thing for Church of Scotland leaders now to be praising John Knox—a thing which would not have been heard of some years ago. It is likely that much praise will be bestowed on him by such people during the coming commemoration of the Reformation. I think you will discover, however, that while they will praise Knox, they will also add that his work was spoiled by the men who followed him, such as Andrew Melville, as well as by the acceptance of the Westminster Confession by the Church of Scotland. Andrew Melville and the framers of the Westminster Confession were more in sympathy with John Knox than the present leaders of the Church of Scotland, however, and the reservations the latter make with regard to the work of John Knox make it abundantly evident that they have no real understanding of the man.

There are two movements I would like to mention which profess to be leading the people back to the Word of God. The first of these has at its head Karl Barth, who is a very prominent man in the theological world today. Among other things, Barth professes to lead people back to the Word, to the Reformers, and even to Calvin, alleging, at the same time, that the doctrines of Calvin have been spoiled by the Puritans. Since this movement seeks to lead people back to the Word of God, we are surely entitled to ask, "What is your attitude to the Word," and if we find this unsatisfactory to view the movement accordingly. The following is the view that Barth gives of the Scriptures in his own words, "If God has not been ashamed to speak through the Scriptures with its fallible human words, with its historical and scientific blunders, its theological contradictions, with the uncertainty of its transmission, and above all, its Jewish character, but rather accepted it in all its fallibility, to make it serve Him, we ought not to be ashamed of it when, with all its fallibility, it wants anew to be a witness to us it would be self-will and disobedience to seek in the Bible for infallible elements."* Such a statement settles the question as far as Barthianism is concerned. Any man who holds such a view of the Word of God is a victim of the delusions of his own philosophy and imagination. He is grossly ignorant of the experience of the Thessalonians to whom the gospel came not "in word only, but also in power, and in the Holy Ghost, and in much assurance" (I. Thess. 1. 5). The movement of which he is the head is destined to reach the same miserable end as the form of modernism it seeks to oppose.

* The New Modernism p. 286.

The second movement is called the Biblical Theology movement. This movement also calls upon men to return to the Bible. It acknowledges that much of modernistic teaching has been and is wrong, and that what is needed now is that men should come to understand the Bible from within. They insist that all doctrine must be Biblical etc. We are also entitled to apply our test here and to ask the leaders of the movement, "What is your view of the Bible?." Here it is, in the words of one of the leading men. Referring to the work of modernism or liberalism, as he calls it, he goes on to say of their efforts, "All was done with the very best intentions, in the firm belief that liberalism was on the side of progress, and that purification and strengthening of the Christian religion was in full swing. The truth now coming to light is that Christianity was gradually becoming transformed into humanism . . . We must retrace our steps to the point where liberalism went off the track: and having reached that point we must go forward not backward."* In other words, this movement has no intention of going back to accept the Word of God as inspired, infallible and inerrant. Other writings show that the leaders wish to conserve the best results of the Higher Critics of the 19th Century which means that, in essence, they are not returning to the Bible as the revelation of God. The movement, therefore, is not a genuine return to the divine oracles and, like Barthianism, will fade away on the barren desert of unbelief. One of the great dangers, to my mind, of the movement is that there will be an increased use of Biblical words as the movement progresses. We shall begin to hear words which have been banished from the pulpits for many a long day, such as, regeneration, justification, sanctification etc. The meaning given to these words, however, will be different from that revealed in the Scriptures taken in their entirety.

The presence of these two movements throws into sharp relief the great privilege of being in the kingdom which cannot be moved. It is being acknowledged now that the movement away from Christianity which took place in the 19th century was wrong. The true Church of Christ, however, never swung away from the Word of God as inspired, infallible and inerrant. Neither did it depart from the doctrine, worship and government founded upon that Word. It is being realised now that the powers which worked to effect the Declaratory Act in the Free Church of 1892 were powers which were swinging away from Christianity. Men are allowing this to be true now, but Free Presbyterians were saying this over sixty years ago! To take one prominent case known to you all. Professor Robertson Smith was dismissed from the Free Church because he accepted views in line with what was called the Wellhausen theory. At that time in the history of the Church, no one could be considered a scholarly Christian

* Professor T. W. Manson.

who did not accept this theory. At the present time, however, this theory is largely abandoned and discredited. It has been relegated to the theological museum as an interesting relic of the notions of by-gone days. Free Presbyterians condemned not only the theory, but the whole outlook which lies behind the theory, in 1893 and we are condemning it still and will continue, as long as grace is given to us to that end, to condemn every movement which does not accept the Word of God as the inspired, infallible and inerrant revelation of God's mind. You see therefore the great advantage of being in the kingdom which cannot be moved. If you remain close to the Truth of God, you will remain firm in the midst of all the religious movements around you. You will "henceforth be no more children tossed to and fro, and carried about with every wind of doctrine," (Eph. 4. 14.) but be established in the faith once delivered to the saints. Our godly forefathers in 1893 took the stand which they did in order that, both they and we, would have the inestimable blessing of the kingdom that cannot be moved. Let us then seek grace to serve Him Who is the King of the Kingdom.

I now come, in the third place, to remark very briefly on those who have received this kingdom. They became members of the kingdom by receiving it, and they received it through the effectual call of the Holy Ghost. No man will receive this kingdom apart from the effectual call, for the carnal mind is enmity against God; it is not subject to the law of God neither indeed can be. Christ declared, "Verily, verily, I say unto you, Except a man be born again he cannot see the kingdom of God." He cannot see the Kingdom nor can he see the glory and beauty of the King, apart from the new birth. But God's people are brought into this kingdom. The Holy Ghost convinces them of their sins, causes them to realise they are in the presence of a holy God, Whose hand finds out all those that are His enemies. They are convinced that they are lost and unable to deliver themselves. But they are not left there. The Holy Ghost makes known to them Christ in the everlasting gospel and, by faith of the Spirit's operation, they are enabled to receive Him and rest in Him as all their salvation and all their desire. As those who have received Christ, all that pertains to His kingdom has a place in their hearts, so that they can say as others did when they wept by the rivers of Babylon that Jerusalem is set above their chief joy.

There are others who receive this kingdom, not only by the effectual call of the Holy Ghost, but also by the call to the ministry. It is Christ, Who effectually called them by His Spirit, Who also, by the same Spirit, calls them to this office and Who thus puts them in trust with the things which pertain to the kingdom. They are called upon to discharge that trust faithfully, for it is required in a steward that he be faithful.

This brings me to mention—very briefly again—in the last place that, such as receive this kingdom are called upon to serve in it and to evidence a certain spirit in this service. When God purposed to set His people free from the Land of Egypt, He told Pharaoh, through Moses, "Let my people go that they may serve me." Such as are in the Kingdom of Christ, whether they be in the ministry or not, have a heart to serve God. Their desire is to serve the One who did so much for them, but they are fully conscious of the fact that it is by grace they are to serve Him. This makes them dependent on Him who said "Without me, ye can do nothing," and gives them to look to His promise, "My grace is sufficient for thee; for my strength is made perfect in weakness." Now, where such a disposition is, there is reverence and godly fear. This reverence and godly fear brings before us that the One Whom we serve is the Lord our God, "Who is holy still" (Ps. 99. 9). The One Who is laying the service on them is the One who is to supply the grace whereby they will serve Him acceptably. Reverence and godly fear embraces a fear of offending God, which means that the service rendered is according to the Word of God, where His mind has been made known. The apostle then goes on to add the solemn words, "For our God is a consuming fire."

We read of one instance in particular when the God who dwelt between the cherubims was a consuming fire. That was in the case of Nadab and Abihu. They took their censers; they took strange fire. They took incense and went in before the Lord and fire came out from the Lord and destroyed them. Their service was not accepted: they were slain in the midst of Israel to let Israel know that the God Who dwelt between the cherubims was not to be trifled with. Their sin was that they took strange fire. They did not take the fire from off the altar. They knew nothing of what it meant to be so weak and empty of all that pertains to man, that they would need to be dependent upon the Lord and take fire from off the altar. The second part of their sin was that they offered "what the Lord commanded not." (Lev. 10. 1.) Their service was not according to God's Word. These two errors were found with them. They did not offer to the Lord what came from Himself, neither did they offer according to the Word of the Lord. However much men may praise such services, God will not accept them but will manifest His displeasure against them. It is for this reason that the Apostle, through the Spirit, exhorts those in the kingdom to seek "grace whereby we may serve God acceptable with reverence and godly fear."

What a mercy if we are enabled to go in and out in connection with the worship and cause of God with a sense of the eye of God upon us and entirely dependent upon Himself to supply all our needs! Let us therefore cleave to the kingdom which cannot be moved, delight in it more and more, and seek to follow the Lord through good and evil report.

God's Sovereignty in the Lives of Twin Brothers.

(Continued from page 142)

Chapter 7

It was during a certain evening that we were engaged in a pleasant and lively conversation, when a person entered our home whom I recognized at once, and which caused a shivering over my whole body. It was the same sergeant major who had laid so many snares for me during the time of my service and who, just as I in my former life, lived in all kinds of wickedness. Although he was dressed in civilian clothes, his features, however, were so vividly imprinted into my soul, that my mouth was closed as soon as I saw him.

He recognized me too, and said: "Are you not the well known drummer? And did we not serve in the same regiment?"

When I assented to that, although I was not at all pleased with this acquaintance, he took the word, and said: "Yes, friends! I have been a great instrument of the devil to torment our drummer. I then served the Prince of darkness very willingly, but through grace, I have made a change of regiment. I have deserted that black standard, and it is now about four years ago that I have ranged myself under the banner of King Jesus, or let me rather say, that He became the strongest in me and has prevailed; for I would never have asked for Him, but He has sought out such a miserable wretch as I am and delivered me out of the jawbones of hell."

The change which took place in my soul when I heard this tidings, I cannot describe, because horror and abhorrence made place for gladness and admiration.

I was anxious to know how that all came to pass and wished him to tell us, upon which he told us briefly how he and one of his companions had spent the evening in wantonness and wickedness, when this man suddenly became ill and fell down dead at his side. This was a terrible blow upon his heart, and it was as if some one said to him that his mate now lay in hell, and that his turn was next. He lived under severe convictions of soul for a long time, although he left his wicked ways at once and an entire change came in his conduct. Nowhere could he find rest. He learned to justify God in His righteousness and cried for grace, but saw no deliverance. This lasted until the way of redemption was opened for his soul under a sermon which he heard. Then hope entered his soul, and he became a poor and needy groaner at the feet of Jesus from that time on.

"And now," said he, "it is more than two years ago since I was granted by grace to give Christ my hand, and to write with my hand: "I am the Lord's!"

I shall never forget that evening and I think that none of the friends who were then present will either, for the Lord was apparently

in our midst. All mouths and hearts were filled with praise and adoration for Him, Who had changed a ferocious wolf into a very meek lamb.

When we parted that evening, my old enemy told me that he intended to visit me the next day for he had to talk to me about some important matters. He now called me his friend and brother. What a wonderful change!

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea
And rides upon the storm."

What that could be that he wanted to talk about, I did not know; but I was very desirous to know it. And without relying upon man in this case, in my heart it was as if he was going to help me to a position so that I could again go out and work. I did not have the least ground for all this, and yet my soul was so easy concerning outward and inward things, as though there was not even a little cloud in the sky.

With great longing I awaited the arrival of my friend, who did not let me wait very long for him. After we had spoken for a considerable time about the wonderful leadings of the Lord as we had both experienced them, he inquired about my outward circumstances, saying that he could see that we had only a meager living and not many earthly goods. I was allowed to praise the great deeds of the Lord, but I also did not withhold how strongly I longed to have some steady work again so that I could provide for the needs of my family and myself; that I feared, however, that this would not be an easy matter since I knew no trade, but that I also knew that all things were possible with God, upon Whom my eyes were raised in this important case.

Then he informed me that since he had left the service, he had been employed in an office as a writer; but that, through the death of an uncle in the East Indies who had made his nephew sole heir to the estate he had left, he had now become a well-to-do man. He went on to say that he had bought a big business in the city, the purchase of which had been completed the previous day, and that he now had an opportunity to compensate, as much as possible, for all the evil he had committed against me in former time. Therefore, he would now take me into his service, at least if I was inclined to accept this offer.

I do not have to tell you with what gladness my wife and I received this tidings. In such a way we would then be relieved of those burdensome bonds, and my friend, now my employer at once took all financial burdens away. He provided in all our needs and even wanted us to move and live in a roomier house. This last proposal we did not desire. "Our quiet home," said my wife. "was so often

a witness of our wrestlings, and the Lord came so often to us under our scanty roof, that I feel bound to this little house." This decision, then, was not changed, and we have never looked for more roomy surroundings.

When I had received my weekly wages for the first time, which were much larger than I had enjoyed by Mr. H., I went down to pay the rent of our house. The landlord received the money, and said that I could now pay weekly again. When I asked him about the donor, he said: "Be not anxious to know that; you shall never know it." I requested him to thank the noble minded giver heartily for us. He then replied: "That is not necessary; he has enough thanks already."

It was, and remained strange for me; yet it has strengthened me continually to see how the Lord has all hearts in His hand and inclines them as waterbrooks.

One more particular I may not forget. It was a blessed deliverance in the fearful days through which we have passed. You can imagine that there was not a great supply of clothing and underwear, and at times my wife looked at me very depressed when she had to put the one patch next to the other and often lacked the necessary thread and materials for mending. But we had to get along as well as we could, for we did not have the necessary means to buy these things.

Three days after the pleasant receipt of the four dollars out of Father's hand, a great package was sent to our home during the evening. It seemed that the dealer, to whom I had returned the lost money, had made a good investigation of what was needed in our home; at least, he had provided an abundance of underwear and outer clothing, which had been used but was not worn out. In addition, there was thread, tape, pins and needles, so that my dear wife was as rich with it as a queen.

Having been delivered out of painful bands, I was then given to enjoy a quiet and peaceful life and to share my convenient food with my beloved partner for life, who had turned her face with me to Jerusalem. The Lord had given us a dear child, the apple of our eye, who possessed the tenderness and amiableness of her mother, also many beloved friends, and an employer who treated me more like a brother than a servant, while at all times the lightest work was assigned to me.

But I believe that not one traveller to Zion lives without a thorn in the flesh. My brother was constantly a very sharp thorn for me. At times he greatly alarmed my wife and child when he came to the door intoxicated and, amid threatenings, required a gift. More than once I have contributed of my belongings, to spare him the reproach of being set out of the door.

Oftentimes it was a subject of admiration for me when I considered how the Lord had fulfilled His word literally: "Jacob have I loved, but Esau have I hated." Was I not the same by nature? It was the power of free grace only that had changed me from a thorn to a fir tree, and from a brier to a myrtle tree. And I believe, that when the Lord in condescending goodness shall take me to Himself, there shall not be one of the redeemed who shall sing louder of the mercies of the Lord than the old drummer.

To have our soul enabled to rest and be quiet in the sovereignty of God at seeing him, with whom I had been carried under the same heart, cast away from before God's face and sink in the lake of sulphur and brimstone to burn forever, requires much grace. This I have also experienced.

The measure was full, and God's longsuffering ended towards my brother. To be amongst the roughest surroundings was his desire and life. He was working at the pile driver, when one of the ropes broke with which it was secured. How it happened exactly, I cannot say; but this I know, that in the fall my brother was struck and he was brought home more dead than alive.

I have no desire to describe the most awful sights I witnessed during the two days he yet lived after the accident. It is heart rending to see a hardened sinner enter into that great eternity, and especially when it is our own flesh and blood.

And now I must conclude, I have nothing else, but to glory in the Lord and in His free and sovereign grace, and to testify of myself that I remained a corruptible creature. I know that the adorable and merciful Lord alone shall receive the honor if the poor drummer may on God's time lay the crown at the feet of the Lamb; because neither he, nor any one, has added one thread to the white garment in which I will sit at the wedding feast of the Lamb.

Chapter 8

Thus we have come to the conclusion of the narrative. The old drummer himself related all these things to us. It is some years ago that he has gone the way of all flesh. His beloved Katie soon followed him into the eternal rest.

For many years he continued in the same employment in which the Lord had brought him to make a living. He remained until the greyness of old age made it necessary for him to cease from his labor. For three months he was bound to his home, gratifying himself in the happy prospect that he would soon exchange his easy invalid chair, which his esteemed employer had provided, with the place which his Immanuel had prepared for him Above. In those days he enjoyed the Lord very much and that which He had given to him, an unworthy sinner. Oftentimes his quiet home was full of God's people, who do not belong to the world. Although weak in body, it seemed that

with the declining of his strength, his spirit waxed stronger and he became more fluent, and it was at times as if his cleansed soul struggled to be delivered and loosened. At such times he often exclaimed delightfully: "O, that free and sovereign grace! I, the chief of sinners, originating from such a cursed trunk: my father was an Amorite and my mother a Hittite; I, the greatest monster that set his foot upon this earth; I, a hellworthy foolish creature and wretch, a blasphemer, in one word—a lump of unrighteousness; I . . . chosen, loved from eternity, raised up as a monument of free grace, and that, all according to God's eternal pleasure! O, eternal wonder! "

He had many of such and similar outpourings, and surely, many people had to testify that it was a vestibule of heaven there.

On a certain evening many of his friends were gathered about him. His soul was very lively and he had a word for every one: for the concerned and fearful unto encouragement; for those that were more assured unto direction. Then his word was, above all things: "Keep yourself low by the way; take care that you do not pollute your garment of humbleness and meekness; especially do not raise yourself up and become great upon received grace, and watch against spiritual pride, which is the cancer to the life of faith." Then again he would say: "Remember to honor and pray for your leaders; bear them in their weaknesses for they bear their treasure in an earthen vessel; and above all things, love each other fervently, bear one another's burden and fulfill also the law of Chrst."

After he had rested a little while he began again and said: "Now, friends! my time is getting shorter. An abundance of earthly goods to bequeath, I do not have; yet, I have made disposition of the little I do possess in my last will. By will, I have left my wife to my beloved Friend, Who accepted the inheritance and has promised me that He would be her Husband; and my child He likewise accepted as His own, so that they are both taken care of. And all the poor people of God . . . I leave them all to Him easily, for their names have a place in His breastcloth and are engraved in the palms of His hands. And we shall now depart from each other, but we shall see one another again, and then, friends! . . . then I shall beat my drum at the same time with Miriam; then the singers will go before, and the players behind, the drumming virgins in the midst . . . all in white garments with palm branches in their hands, playing the golden harps. Then the amiable KING shall be forever in the midst, and then . . . yes, then our heart shall rejoice forever in Him and His salvation! "

We sat and stood with tears of joy about his invalid chair, which was really a pulpit.

"Oh," said he, "an eternity shall not be too long to make mention of all the mercies which a loving Covenant God has given me in nature and in grace! "

We left the house of peace, and supposed that we had bidden him farewell for the last time, but he said: "Yet a little while; I will not go away now, but it shall not be very long any more."

This proved to be true. He spent a very restful night, and this sleep seemed to have refreshed him completely. During the day he was seated in his chair again, and when we were sitting about him again in the evening, he seemed to be more active inwardly; at least, he spoke very little, and what he did say was not to man any more. At this time he exclaimed: "I have waited for Thy salvation, O Lord!" Then again: "Welcome, death! Happy messenger!" For a moment it seemed as if Satan had yet made a last leap upon him, when he cried: "Away Satan!"

He then looked at his wife and daughter. He kissed them both very tenderly, and said: "Now I shall depart, but the Lord will remain." He sank backward and said with a plain and audible voice: "Amen!" And without the least death struggle, the soul escaped out of its prison.

Joy and sorrow overwhelmed us. One said: "Mark the perfect man, and behold the upright; for the end of that man is peace." Another: "Blessed are the dead which die in the Lord." A third one said: "Oh! one would almost forget that we are weeping here at a deathbed."

What he left behind, which was accepted by the Lord, has shown that "light is sown for the righteous, and gladness for the upright in heart," and that those who fear the Lord shall lack nothing.

No marble tomb covers his frigid bones. His body rests under the green sod in the bosom of the earth, till it shall arise gloriously at the sound of the trumpet.

The End.

The Monthly Record and the Free Presbyterian Church.

By REV. JOHN COLQUHOUN, Glendale.

In the *Monthly Record* of the Free Church for July-August, under the heading "Notes and Comments," there is a paragraph dealing with a Sermon by the late Rev. D. Macfarlane, Dingwall, which appeared in the June issue of the *Free Presbyterian Magazine*, in which it is very evident that the writer of the note in question sincerely wished that the sermon had never been published. This, of course, is what one might expect because of how the present Free Church is exposed. He professes to see reason why such a sermon should be delivered at a time when the Free Presbyterian Church was passing "through a time of severe testing," but says that its publication forty years afterwards is not so easily understood.

The Holy Ghost, through Solomon, says, "Is there any thing whereof it may be said, See this is new? It hath been already of old time, which was before us." This leads us to expect that what the Free Presbyterian Church had to meet with in Mr. Macfarlane's time is identical with what we have to meet with at subsequent times. In that sermon he says, "We are taunted with the guilt of schism if we refuse to unite with the Free Church." It is well-known that the sin of schism has been laid to our charge ever since 1893, and the present Free Church had a good share in trying to fasten that charge upon us since 1900. Have they ever resiled from that attitude towards us? One will search in vain the Records of either their Supreme Court or their lower Courts for the least evidence that they have, Not only so but some of their protagonists in their College, pulpits, and in the Press, have been making this charge in recent years without the least scruple, and that for the simple reason that we refuse to unite with them, and have often repeated our declaration, that we are willing to unite with any Church in Scotland which holds by the Word of God and the Westminster Standards.

What he refers to as "the slight on the venerable Dr. Aird of Creich" has regard only to a mere statement of fact. Mr. Macfarlane referred to the position taken up by Dr. Aird prior to 1893 and his contention that there was more cause for a disruption in 1893 than in 1843, but that when the day of trial came "Dr. Aird remained in the Church which he so strongly condemned." In this defection Dr. Aird was not alone. Rev. Murdo Macaskill, Dingwall, the man who tried to fill the shoes of Dr. Kennedy and who afterwards entered the Union in 1900, publicly declared that if the Declaratory Act was passed anyone who wished could preach the funeral oration of the once-glorious Free Church of Scotland, while Rev. Murdo Mackenzie, Inverness, was quite prepared to enter the Union if a Statement on the Headship of Christ over both the Church and the nations was inserted in the Basis of Union, regardless of all the errors of the Declaratory Act of 1892 and the corresponding Declaratory Act of the United Presbyterian Church which were in that Basis. This, in a letter of Mr. Mackenzie's to a friend, he maintained, "would satisfy the most of our party if granted." *Life of Principle Rainy, Vol. ii, p. 238.* These men, and all the rest who remained out of the Union in 1900, were quite content to remain under the Declaratory Act, and act in accordance with it in the Church Courts. Instead of being the representatives of the Disruption Worthies their prototype seems to be the children of Ephraim who "turned back in the day of battle. They kept not the covenant of God, and refused to walk in his law."

The Statement that "there is a mark of God's displeasure on the now Free Church for their failing to stand in defence of Truth, as we did," is the result of a very clear piece of reasoning, deduced from the origin of that Church. It is well-known that the Free Presbyterian Church took up its separate position because the Confession of Faith,

and, therefore, the doctrines of God's Word were thrown overboard by the General Assembly acting in its official capacity as representing the Church. The argument is used that because it was *ultra vires* it was not binding on the Church. None seem to have given a practical recognition of this fact at the time but those who formed the Free Presbyterian Church. Their action proved that they held it to be so *ultra vires* that the Assembly passing it ceased to represent the Free Church or to have any authority over them, and, therefore, when all hope of rescinding that Act was gone, they renounced the authority of the General Assembly which passed it, and continued the Free Church in its original relationship to the Subordinate Standards of that Church with the manifest approval of the Lord whom they professed to serve, for they did not go out of existence in a year or two as was so confidently prophesied by their enemies, but have continued to this day as a witness for Christ and against evil. They had nothing to expect from the world, and certainly received nothing from one-time friends, but abuse and opposition together with suffering and the spoiling of their goods, but the path of duty was made clear to them, and in dependence on the grace of God, they followed it.

It was otherwise with those who afterwards formed the present Free Church. They remained in communion with those who passed the Declaratory Act, and had to obey the Courts of that Church in ordaining ministers and inducting them to congregations, even when these ministers stated publicly that they were signing the formula in the light of the relief afforded by the Declaratory Act. To have acted in accordance with the Scriptural injunction, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing," would have been more in keeping with all that some of them said before the testing time came. It was not, however, the Word of God that these men followed but other counsels. In the passing of the Relieving Act of 1894 Dr. Rainy and his party threw a sop to them in order to keep them quiet. If, as the pseudo-Constitutionalists maintain, the Declaratory Act was not binding because the questions and formula were not altered, why the necessity of a Relieving Act? If a thing does not exist how can men accept relief from it? The truth is, however, that in accepting the Relieving Act they accepted counsel from Dr. Rainy's party, and forsook the counsel of the Word of God. In this we can find no better comparison to them than Saul after he forsook the Lord betaking himself to the witch of Endor. For anyone, either in the Free Church or in the Free Presbyterian Church to accept such sophistry as is based on the Relieving Act of 1894, he would require to have his understanding dimmed, his discernment blunted, and his conscience drugged.

Reasoning thus from the analogy of Scripture it is not at all strange that men should have to say of these ministers who turned back in the day of battle that afterwards their preaching was not what it was before, for when a man's ways does not please the Lord no one

need expect that the Lord will go with such a man. While not questioning that these men had grace we must not forget that even the Lord's people when they go astray may have many a day of mourning after an absent Lord, which spoils their comfort in their performance of duties. The stand of these men was not in defence of God's Word but for the sake of retaining property, which certainly should have been of secondary importance. Thus we see that the origin of the separate positions of both Churches are on totally different grounds. Even Mr. Salvesen, the Free Church Counsel in the House of Lords Case said in reply to the Lord Chancellor, "I may say so strongly was this felt at the time (of the passing of the Declaratory Act) that there was a disruption from the Free Church and the Free Presbyterian Church, which exists to this day, and which was the only Church, I think, that has separated on doctrinal grounds, was formed, and it was formed because it said, 'We can never allow ministers to be ordained and to preach to us if they are to be entitled to preach anything they please, or that the Church may declare to be substance of the Faith.' " *Free Church Appeals*, R. L. Orr, 3rd. ed. p. 327-328. As far as the Free Presbyterian leaders are concerned, to whom the writer of the *Notes and Comments* refers, they are still living in the Free Presbyterian Church who heard these supposed leaders exposing conditions in the Free Church, and giving many reasons why the Free Presbyterian Church should not unite with it, and yet without any change for the better in the Free Church, these ministers have been received into it. If these ministers were not genuine in their statements about the Free Church while they were with us, their conduct must have been the most consummate piece of hypocrisy that ever was acted in the name of religion, and any statement as to the "abundant evidence that their labour was not vain in the Lord" must be viewed with suspicion as betraying a serious lack of discernment.

The last paragraph in the *Notes*, seems, by insinuation, to connect the "divisions and desertions that have troubled the Free Presbyterian Church over the intervening years" since the sermon in question was delivered with evidence that that Church was not owned of God, and that these troubles were marks of God's displeasure upon it. What we have already shown as to the origin of both Churches, and in the light of Scripture this seems to be a most illogical conclusion. Moses had many troubles and divisions in the camp of Israel yet the Lord was with him all the time. The New Testament Church was often troubled with divisions and desertions, yet the Lord Himself upheld it, and fulfilled His promise, "A little one shall become a thousand, and a small one a strong nation." According to the wishful thinking and public utterances of some prominent Free Churchmen, the Free Presbyterian Church is but "a new creation," has no future to look to, and must inevitably be united to the Free Church. That hope was entertained by the Free Church ever since

1900, but, should that event take place without the Free Church returning to a Scriptural practice and forsaking her coquetting with Arminianism and Modernism, the only true witness on the side of Christ in Scotland would, by such a Union, come to an end. Whatever opinion the Free Church, or any other Church, may have of us, the truth speaks to us as a Church today as clearly as it spake to some of the godly among us after 1900, with reference to the anti-Unionists, "Let them return unto thee; but return not thou unto them." Jer. xv. 19.

Royal Prayers.

It is not often that history has to record the prayers of God-fearing monarchs, but there have been a few noble exceptions, as recorded both in sacred and secular history. For instance, the young God-fearing King Edward VI's of England, at the time of his death drew near, his eyes being closed, thought no one was by him, and so he offered the following prayer:—"Lord God, deliver me out of this miserable and wretched life, and take me among Thy chosen. Howbeit, not my will, but Thy will be done. Lord, I commit my spirit to Thee. O Lord, Thou knowest how happy it were for me to be with Thee; yet for Thy chosen's sake, send me life and health, that I may truly serve Thee and my people. O my Lord God, bless Thy people, and save Thine inheritance. O Lord God, save Thy chosen people of England. O my Lord God, defend this realm from Popery, and maintain Thy true religion, that I and my people may praise Thy holy name, for Thy Son Jesus Christ's sake."

Then turning his face, and seeing who was by him, he said to him, "Are ye so nigh? I thought ye had been further off." The doctor replied: "We heard you speak to yourself, Your Majesty." Then the young King, characteristically and mildly smiling, said "I was praying to God."

The last words he uttered were:—"I am faint, Lord, have mercy upon me, and take my spirit to Thyself." Extracted from Fox's "Memorial," who was contemporary with His Majesty.

The following prayer was offered up by King William the Third, after he fell from his horse on the road from Kensington to Hampton Court on the 21st February, 1702, considerably precipitating his death, which occurred on the 8th March, 1702:—

"O almighty God, the Creator and Preserver of men, from everlasting to everlasting Thou art God. But time and chance happeneth to all that are under the sun, and, in the midst of safety, we are in danger; yet, O Blessed God, it is still in Thee we live, move, and have our being, and our times and lives are wholly in Thy hand. A sparrow falls not to the ground without Thy leave and direction, much less are the persons of kings shut out from Thy rule and government.

I desire to adore Thee in the depths of Thy over-ruling providence, which I am not able to fathom. I believe that affliction springs not out of the dust. I humbly submit to Thy Fatherly discipline, for Thou correctest in mercy and for my profit. Thou, O Lord, hast exercised me from my youth up until now with troubles and difficulties, and hast hitherto carried me safely through the manifold chances and changes of this mortal life. O, be Thou still my God and my Guide. Preserve in me always a due sense of the instability of all worldly things. Let my heart be fixed where true and everlasting joys are to be found, and grant that I never may be unprepared for death and judgment. Sanctify, I beseech Thee, in a particular manner this, my present affliction; give me patience under it, and a happy issue out of it. Let Thy Fatherly hand ever be over me, and Thy Holy Spirit ever with me. Whilst I live give me grace to serve Thee faithfully in the high station in which Thou hast placed me; and when I have served my generation according to Thy will, vouchsafe me an easy passage to everlasting rest, through Jesus Christ our Lord, Amen." The foregoing was copied from an old manuscript in the Library at Cambridge, by the Rev. John Glover, M.A., Trinity College, Cambridge.—J. P. MacQueen.

Searmonan.

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

(Air a leantuinn bho t.d. 154)

A ris, 's e th'anns an earail so ach aon anns am bheil neart a ghabhas a bhi air fhaireachadh leis a Chriosduidh agus cha'n ann le neach air bith eil. Tha creidmhich mothachail air neart na h-impidh so. Tha'n cridheachan comasach air a bhi'g a thuigsinn. Bha iad air an toirt beo do nàdur iongantach gràdh na Trianaid agus na comaine-ean fodh 'm bheil iad, a tha'g eirigh bh'uaith. 'S e th'anns a nàdur nuadh a thuair iad ach nàdur air am bheil eagal a bhi deanamh mifheum do mhaitheas agus a bhi peacachadh an aghaidh gràidh. Tha ni's motha do eagal aca roimh so na roimh aon fhulungas aimseireil. Cha leoir leo gu'm bitheadh seorsa de dhòchas maith aca a bhi air an saoradh bho ifrinn. 'S e so na tha'n cridhe nàdurra ag iarraidh; ach cha bu dòchas aoibhneach a bhitheadh an so do'n Chriosduidh—cha bu dòchas idir e—mar a b'urra e maille ris a bhi'g altrum dòchais gu'm bitheadh e air a dheanamh comasach a bhi' gràdhachadh agus a bhi glòrachadh Dhé. 'S e so an ni a tha e gu h-àraidh ag iarraidh. Ach O, 'n uair a tha gràs ann an cleachdadh, theid a leithid so de dh'earail gu cridhe a Chriosduidh—gu cridhe a chridhe—"Na cuiribh doilgheas air Spiorad Naomha Dhé."

Gidheadh *faodaidh* creidmhich doilgheas a chur air an Spiorad Naomh, agus doilgheas a chur air a dh'ionnsuidh a chridhe. Faodaidh iad tuiteam ann am peacadh, agus mi-chliù a thoirt air an aid-

eachadh. Agus faodaidh Crìosduidhean a tha'g aideachadh, long-bhriseadh a dheanamh air a chreidimh agus air coguis mhaith. Ciod e, ma tà, nàdur a pheacaidh so? Cha'n e *làthaireachd* a pheacaidh anns a chridhe a tha cur doilgheas air Spiorad Dhé. 'S e firinn iongantach a th'ann nach eil eas-urram air a chur Air ann a bhi' gabhail còmhnuidh ann an cridhe anns am bheil peacadh—peacadh air son an robh reite air a deanamh, peacadh an aghaidh an robh binn bàis air a toirt a mach, peacadh a bha air a mharbhadh, ach gidheadh peacadh. Tha leithid de ghlòir anns a chrann-cheusaidh 's nach eil eas-urram air a chur air an Spiorad Naomh ann a bhi' gabhail còmhnuidh an sin. Ni motha 's e mothachadh domhain agus goirt air cumhachd a pheacaidh a tha cur doilgheas air. 'S e so aon de dhearbhan thoraidean a ghràis, aon de na nithean sin anns am bheil a thlachd, gu'm bitheadh osnaidhean an anama air an cluinntinn. " Co shaoras mi bho chorp a bhàis so? "

Ach faodaidh doilgheas a bhi air a chur air an Spiorad Naomha (ni's foilleisich na ni's diomhair) an toiseach le a bhi toirt àite do pheacadh—na peacaidhean air am bheil iomradh air a dheanamh 's a cho-theagasg, agus a leithidean sin. Is e Spiorad na Naomhachd a th'ann. Nis, cha'n eil sinn ri bhi tuigsinn gu'r urrain an Crìosduidh a bhi beo ann an cleachdaidhean aon de na peacaidhean sin a tha air an ainmeachadh, na peacadh aithnichte eile, air a leithid de dhòigh gu'm faodadh e gu cothromach a bhi air ainmeachadh 'n a dhuine neo-ghlan, dioghaltach, na sanntach. Tha ni calg-dhìreach an aghaidh sin air a ràdh; " oir tha fios agaibh air so, nach eil aig fear-striopachais air bith, no aig neach neo-ghlan, no aig duine sann-tach, (a tha 'n a fhear-iodhal-aoraidh) oighearachd ann an rioghachd Chrìosd agus Dhé. Na mealladh neach air bith sibh le briathran diomhain: oir air son na nithean sin tha fearg Dhé a teachd air cloinn na h-eas-umhlachd." Ach tha e gu soilleir air a ghabhail a stigh gu'm bheil an Crìosduidh ann an cunnart tuiteam ann an aon air bith dhe'n a peacaidhean sin aig am air bith: agus ma thachras gu'n dean e sin, tre dhearmad a bhi gleidheadh a chridhe na tre neart buaireadh obann; ma tha e coltach ri bhi cur uime a ris an seann duine a chuir e dheth; ma bheir e ainneart do dhleasdanas naomh na firinn, na ma bhitheas e ciontach de ghnìomh eas-onarach; ma thig cainnt thruaillidh air bith a mach as a bheul; an deigh dha toiseachadh air eolas a ghabhail air Uan Dhé, ma tharlas dha bhi'g altrum spiorad neo-mhaitheil an aghaidh bràthair a thug oilbheum; ma thuiteas e ann a' mì-stuamachd, na ann am peacadh salach na neo-ghloine—peacadh a tha air mhodh sònraicht' an aghaidh nàdur Dhé—an sin, am feadh a tha e truailleadh a choguis, a toirt bàis air a spiorad, agus (ma's e peacadh foilleiseach a bh'ann) a tha e toirt sgannal do aobhar Chrìosd, tha e cur doilgheas air an Spiorad Naomh a dh'ionnsuidh a chridhe. O, cia cho suarach 's a tha e a bhi mar so a toirt luigheachd do Spiorad Maith an Tighearna? Thugadh a' neach 'n ar measg a shaolas a bhi 'n a sheasamh an aire ma's tuit e.

Tha'n Spiorad Naomh a faotainn doilgheis tre'n a chreidmheach a bhi toirt aoidheachd do ni air bith a tha mi-fhreagarach a bhi'n làthair a leithid so do dh'Aoidh. Na'm bitheadh neach air aoidheachd againn a bhitheadh airidh air an urram a b' àirde, cia iomagaineach a bhitheadh-mid gu bhi seachnadh nì air bith air am bitheadh coslas eas-urram na a dh'aobhraicheadh faireachadh neo-thaitneach, ged, na'm bitheadh e fada os ar ceann ann an inbhe, a dh'fhaodadh-mid a bhi faireachadh 'n a làthair nì air chor-eigin de chuing. Cha'n eil cuing air a deilbh an làthair a Chomhfhurtair; far am bheil Esan, tha saorsa an sin: ach tha eagal naomh ann a fhreagras dànachd leinibh. An e firinn a th'ann gu'm bheil Esan, Spiorad na Naomhachd, a gabhail comhnuidh 'n a shluagh?—an truaill sinn teampull Dhé? An e Spiorad a ghràidh E?—an altrum sinn faireachaidhean farmad agus mi-rùn 'n a làthair? An E Spiorad na saorsa ghràsmhor, agus an gabh sinn a stigh 'n a sheirbhis mar gu'm b'i bh'innte ach tràillealachd agus daorsa, na mar nach b'e bh'innte ach toiseach neamh? Am bheil sinn mar so a toirt luigheachd do Spiorad an Tighearna? An robh E riamh dhuinn 'n a fhàsach na 'n a thìr an dorchadais?

Tha doilgheas air a chur Air le mì-thaingeachd agus cion suim, le cion mothachadh domhain air na comainean fodh'm bheil sinn Dha ghràdh agus Dha ghràs. Na'm bitheadh duine bochd truagh ann dha'n robh math air a dheanamh le neach dha'n robh fuath aige agus a bha e meas mar a nàmhaid; na'm bitheadh tre oidheirpean fìorghlan agus fein-àicheil a leithid sin de neach air a shaoradh bho bhochdainn, nàire, na bàs; agus ma bha aobhar aig a' neach a rinn maith dha a bhi'g aithneachadh, nn deigh gach cùis, nach robh sradag de fhìor thaingeachd 'n a chridhe, nach pianadh sin e, agus ni bu ghoirte anns an tomhas anns an robh maothermalachd fhaireachaidhean fein agus uaisleachd a phrionnsabalan ga'n nochdadh fein? Co's urrain a thomhas na comainean fodh'm bheil an creidmheach do ghràs agus do ghràdh an Spioraid Naoimh, a thaghail air 'n uair a bha e 'n a nàmhaid, a bheothaich e 'n uair a bha e marbh ann am peacaidhean agus ann an eu-ceartan, a nigh e le ionnlaid na h-ath-ghinhuinn, a nochd dha gràdh Dhé ann an Criosd, agus a thug dha bhi blasad air gràsmhorachd an Tighearna? 'S cinnteach gu'm b'e faireachadh, os ceann a h-uile faireachadh eile, a bu chòr a bhi'n uachdar ann an cridhe a Chriosduidh, faireachadh taingeachd—mothachadh air na comainean fodh'm bheil e, agus faireachadh mòr-ioghnadh ann a bhi beachdachadh air gràs Dhé. Agus mar a ghabh sinn beachd air a cheana, tha so fìor a thaobh a Chriosduidh. Tha gràdh an Spioraid Naoimh iongantach 'n a shealladh, mar a tha gràdh an Athar agus a Mhic. Ach O, na'n cailleadh e ann an tomhas mòr a' mothachadh so air na comainean so fodh'm bheil e; agus na'n tigeadh cùisean gu so, gu'm bitheadh e air fhaotainn a cuartachadh dleasdanasan naomh agus gu chleachdadh fein ann an seirbhisean naomh am feadh 's a tha chridhe fuar agus a tha e riaraicht' gu'm bitheadh e mar sin, nach eil a bhi cur doilgheas air an Spiorad Naomh an so?

A ris, tha'n Spiorad Naomh a faigheal doilgheis le cion suim, air taobh a shluaigh, a bhi co-aontachadh le a rùn mòr a bhi' gabhail còmhnuidh anns a chridhe. 'S e'n rùn sin a bhi ga'n cumail 'n an dùisg, dùrachdach, saothrachail ann a bhi faire air a pheacadh, agus ann a bhi leantuinn naomhachd. 'N uair a ni sinn sochairean luachmhor na'n cluasaig, an àite a bhi faigheil annta brosnachadh agus misneacadh gu bhi dichìollach; 'n uair a bheir sinn àite do mhonais, leisg, agus cion-faire, mar nach bitheadh e air a ràdh, "Na coidlibh mar dhream eile;" "Gach ni gheibh do làmh ri dheanamh, dean e le'd uile dhichìoll;" "Deanamh faire agus ùrnuigh, chùm 's nach tuit sibh ann am buaireadh;" an sin tha sinn a cur doilgheas air an Spiorad Naomh.

Tha doilgheas air a chur air an Spiorad Naomh 'n uair a tha ghluasadan agus iarratasan beannaicht' air an cur suarach. 'N uair a thig E gu bhi gluasad an anama gu bhi'g eisdeachd ri guth Iosa, "Fosgail dhomh, mo phiuthar, mo bhana-charaid, mo chalaman, mo bhean choimhlionta: oir tha mo cheann còmhdaichte le drùchd, mo chiamhan le braonaibh na h-oidhche," agus 'n uair, an àite a ràdh, "Guth mo Ghràidh," a their sinn, "Chuir mi dhiom mo thrusgan: cionnas a chuireas mi orm e? dh'ionnlaid mi mo chasan: cionnas a shalaicheas mi iad?" na 'n uair, an deigh Dha analachadh gu gràsmhor air an anam (faodaidh e bhi aig am òrduigh) mar a bha e air a dheonachadh do'n dithis luchd-turais air a t-slighe gu Emmaus, 'n uair a labhair an Coigreach riutha gus an do las an cridheachan annta,—'n uair, an deigh chur am farsuingeachd cridhe ann an obair Dhé, seal-ladh àraidh agus fein-fhiosrachadh air glòir a chruinne-cheusaidh, nach eil sinn a co-eigheachadh Iosa gu fantuinn maille ruinn, ach a tha buaidh air a thoirt oirne leis a chridhe mhall, chealgach, agus cùraman an t-saoghail gu bhi leigeil Leis E Fein a tharruig air ais—O, nach eil sinn a cur doilgheis air an Spiorad Naomh?

Aon uair eile, tha sinn a cur doilgheas Air 'n uair nach eil sinn ga chleachdadh gu bhi deanamh obair Fein annain mar Fhear-glòrachaidh Chrìosd. Co dhe na naoimh, gu'n teagamh, nach eil a tighinn gearr an an so? Ach tha da pheacadh shonraicht' dha'm bheil sluagh Dhé buailteach: cion mothachaidh air am feum air, agus tart an deigh, gràs an Spiorad (cuin a bu chòr do'n a Chrìosduidh a bhi as eugmhais a leithid sin de mhothachadh air feum agus air tart?) agus cion earbsa ann an cumhachd agus ann an gràdh an Spioraid. Agus, uime sin, 's e beagan a dh'iarras sinn agus 's e beagan a bhitheas sùil againn ri fhaotainn bh'uaihte-san a tha comasach air a dheanamh "fada os ceann nì's aithne dhuinn iarraidh na smuainteachadh."

Tha iomadh tomhas anns a pheacadh so, mar a tha iomadh tomhas clonaidh ann an leanabh Dhé; agus tha iomadh tomhas anns a chudthrom leis am bheil Spiorad nan gràs a foillseachadh a mhì-thlachd naomh. Tha so air a dheanamh ann a bhi tarruig air ais gach uile chomhfhurtachd—tha so a ghnàth a leantuinn a bhi toirt speis do'n

pheacadh anns a chridhe; tha seargadh air gràsan an anama; agus tha bhi toirt air falbh an Spioraid Naomha gu h-uile agus gu h-ìomlan. Tha e fìor nach tachair so do aon air bith Dha shluagh; ach cha'n urrain comharadh is cìntiche a bhi ann air staid gun ghràs, na bhi cumail greim air a leithid sin de dhòchas am feadh a tha'n t-anam a leantuinn ris a pheacadh, agus nach eil e deanamh strì gu bhi air a shaoradh bho gach uile pheacadh.

O, na'm b'e gu'n tachradh dhomh gu'm bheil mi labhairt ri Crìosduidh òg a tha air tighinn gu aithne bhi aig air guth a Bhuach-aile, luachmhorachd gealladh air cridhe nuadh, luachmhorachd cùir-tean tigh Dhé agus òrduighean, agus slighe na naomhachd, thoiream earail dha—na'm bitheadh e air son fianuis a Bhiobuill a bhi aig air a bhi 'n a fhìor Chrìosduidh, aon dhiubh-san a tha air an naomhachadh; mar a bitheadh e air son a bhi air àireamh an sgaoth nach eil ach a mhàinn na'n luchd-aideachaidh air ainm Chrìosd; na'n leanadh e cos-cheumaibh an treud agus gu'n deanadh e nì air chor-eigin air son crìoch mhòr na beatha, glòir an Fhìr-shaoraidh—comhairlicheam dha a bhi'g iarraidh, mar os ceann na neamhnaidean is luachmhora, coguis mhaoth, coguis air a deanamh agus air a cumail maoth ann a' meadhon gach nì a tha'g oibreachadh gu bàs agus truaillidheachd dha'm bheil e fosgailte, agus tuilleadh eagail a bhi air roimh bhi call a cheud ghràdh na fulungais aimseireil air bith.

(R'a leantuinn.)

Notes and Comments.

The New Parliament.

At the time of writing General Election activities are beginning, and it is likely that the Election will be over by the time this issue appears. It is to be hoped that many will be returned as Members of Parliament who will have a real, personal, and conscientious concern for the religious and moral welfare of Britain. Crime, juvenile delinquency, opposition to laws on the side of the Sabbath, and the endeavours of the Roman Catholic Church to obtain increased and unjustifiable benefits in Education grants etc., are matters which endanger the nation and need to be surveyed and dealt with in a Christian and firm manner. And we need rulers who will see to it that our Protestant Throne and Constitution are preserved inviolate. There are many forces at work to relax civil and legal restraints upon what the Word of God clearly condemns as evil. A Parliament which will compromise with these influences, will but weaken the foundation of our Nation, however praiseworthy their work in international, economic and social welfare matters. The injunction is to pray for all in authority.

The Press and Sabbath Laws.

The London, "Daily Mirror" of August 25th, 1959, devoted three pages to unholy attacks upon existing legislation which restrains Sabbath desecration. The front page heading was "D— Silly Moth-Eaten Laws." What a disgraceful heading for a British daily paper! Among other statements in heavy type the following appeared: "Who is the political party leader with the courage to promise to sweep aside the out of date laws, however difficult the job may be, and however many cranks, busybodies, and pressure groups have to be slapped down in the process?" These words reveal religious persecution, or persecution of religious principles, in the embryo. Those in Britain who are for conserving the Lord's Day are marked out as "cranks" and should be suppressed, according to the "Daily Mirror." "Marvel not if the World hate you," said Christ to His disciples.

Another Relic of Rome.

At the end of July, last, in Trier, West Germany, the R.C. Archbishop of Cologne, unveiled what is called the Holy Robe of Trier, believed by Roman Catholics to be the seamless garment worn by Christ for which the Roman soldiers cast lots at the Crucifixion. A congregation of 4000 watched the ceremony. Once again it appears that Roman Catholics will believe anything, however fantastic, when required by their priests. They are under the influence of a strong delusion, that they may believe a lie. What they (and we all) need, is a view by faith of the spotless robe of Christ's justifying righteousness. Luther discovered this and the Reformation in Germany began.

Quiet Penetration.

It was made known in September that the Moderator of the General Assembly of the Church of Scotland had drawn the attention of the Shetland Presbytery to an article in the Roman Catholic publication, "The Universe." In this article the following appeal appeared: "Wanted for an island with no Catholics and which would reject a priest, an apostolic layman or woman who would undertake some form of social work and at the same time quietly introduce the faith. The island is Foula with a population of 51." The article envisaged the Roman Catholic settling on the island as a nurse, doctor, crofter or teacher who would work quietly at their calling, and at the same time propagate Romanism. The Presbytery Clerk stated that a priest named J. Whitaker, from Berwick, had visited Foula, and that the Presbytery would note the matter. We trust the people of Foula, and other parts of Shetland also, will study their Bibles and also make themselves acquainted with the errors and delusions of Romish teaching, that if it confronts them in a quiet subtle way they will discern it at once. Shetland has no need of the faith which persecutes Protestants in Spain and Colombia and which would introduce the dark and dictatorial rule of the priest. No doubt Shetlanders have plenty

of problems without these added burdens. Foula is not the only sphere Romanists wish to penetrate. They are working hard and subtly to insinuate themselves into every part of this Protestant Nation. Many are asleep to this; but there are many also on the alert to this danger, by the grace of God.

Church Notes.

Communion.

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, Breasclate, 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 Beaulv; 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 Breasclate; 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.

London Communion Services.

The Free Presbyterian Church of Scotland, London Congregation, St. Michael's Hall, Eccleston Place, opposite Victoria Coach Station, Buckingham Palace Road, London, S.W.1. In connection with the dispensation of the Lord's Supper on Sabbath, 6th December, 1959, the following services have been arranged (D.V.) to be conducted by the Rev. William MacLean, M.A., Ness, and the Rev. Alexander Morrison:—Thursday, 3rd December, 7 p.m.; Friday, 4th December, 3.30 p.m. (Gaelic), and 7 p.m. (Fellowship Meeting); Saturday, 5th December, 3.30 p.m. and 6.30 p.m. (Prayer Meeting); Sabbath, 6th December, 11 a.m., 3.30 p.m. (Gaelic), (with an English service, simultaneously, in Bridewell Hall, London City Mission, Eccleston Place), and 7 p.m., Monday, 7th December, 3.30 p.m. (Gaelic) and 7 p.m. For the benefit of those in country districts we may state that all the week-day services will (D.V.) be held in the Bridewell Hall, and only the Sabbath services in St. Michael's Hall.

Services are held every Sabbath in St. Michael's Hall, at 11 a.m., 3.45 p.m. (Gaelic), and 7 p.m. Weekly Prayer Meeting in Bridewell Hall, London City Mission, at the other end of Eccleston Place, at 7 p.m.

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*.

Arrival of Rev. A. MacDonald, M.A., in Rhodesia.

It is with a sense of gratitude to the Most High that we report that Rev. A. MacDonald has arrived safely at the Mission and commenced his labours there. In a letter to the Clerk of the Committee, Mr. MacDonald writes as follows:—"In the goodness of the Most High, I arrived on August 20th at Ingwenya where we have one of the main parts of the Mission. All the staff are in good health (although all over-worked), and Mrs. Nicolson has made some recovery.

On Sabbath the usual services were held, in the church, after which visits were made to nearby Kraals where the word was preached to the 'careless Ethiopians.' Had we the power of the Holy Spirit among us might we not expect the fulfilment of that threat, in a gospel sense, where God says he will send messengers to 'make the careless Ethiopians afraid.'

During the week it has been possible to visit the main station at Zenka, the main station at Mbuma, and several of the smaller places. At our Mbuma Medical Centre there is a constant flow of heathen people and many of these stay for several days to have treatment. To all who attend the Centre, the Word of God is spoken. On Wednesday there arrived two heathen parents with their ill child of three years of age. Throughout the night constant observation was made on the child, but in the early hours of Thursday morning the child died. The father attended the morning prayer meeting—possibly his first time ever under the Word—and an address was given on the words, 'But now the child is dead.'

It will be evident to readers that the work is too vast for the few who are engaging in it, and the need for help is urgent and great. As an instance, the Transport Fund is never adequate to the demands; travelling conditions here cannot be compared with anything at home.

When it is considered that hundreds of Africans who were, until a few years ago, without knowledge of God, of eternity, of their need of the Saviour, are now sitting orderly under the preaching of the Word, and many of themselves engaging in the work of spreading

the gospel; the acknowledgment must be made, humbly indeed, that the labours of those who have gone, of the late Revs. J. B. Radasi, John Tallach and James Fraser; and also the labours of others, were not in vain in the Lord; and we sincerely ask you all to be constant in prayer that the same may be true concerning those who still attempt the work here."

Articles held over.

Several articles and a number of obituaries have been held over till a later edition of the Magazine for lack of space. Of course we are glad to have articles in hand as this makes our editorial duties somewhat easier. We are always glad to have suitable articles from our ministers and other interested friends.

Acknowledgment of Donations.

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

Sustentation Fund.—A Friend, Thurso postmark, £1; Mr. E. M. Robertson, St. Monance, Fife, £2; A.M.L., Cheesebay, £2.

Home Mission Fund.—A Friend, Thurso, 10/-.

Foreign Missions.—Miss A. MacKenzie, Elphin, £4; Mrs. K. R. Macdonald, U.S.A. per Rev. J. P. Macqueen, £15; Mr. A. MacCuish, Light House, Scalpay, Harris, £5; Wick Sabbath School per Mrs. E. MacKenzie for bringing Electricity to light Ingwenya, £4 15/6; Mrs. I. Ross, Lochee, Dundee, £1; Anon., Argyll, £1; A Friend, North Tolsta for Mission Lorry per Mrs. Macdonald, £1; Reader of F.P. Magazine, Inverness postmark, £5; A Friend, New Zealand per Rev. Wm. McLean, £3.

Publication Fund.—Mr. Wm. Fraser, Bogg, Kiltarlity, £1.

Trinitarian Bible Society.—Mrs. C. Hilton, Inverness, £1.

Organisation Fund.—Miss A. Mackenzie, Elphin, £4.

Home of Rest Fund.—A Friend, first payment of Old Age Pension £3.

Mission to the Jews Fund.—A Friend New Zealand per Rev. Wm. McLean, £2; A Wellwisher, Lochinver, £2.

Free Distribution and Magazine Fund.—Mr. R. H. V., Gisborne, 3/-; Mr. Fletcher, Hitchen, 6/2.

The following lists sent in for publication.

Dingwall New Church Building Fund.—Mr. D. Matheson, Treasurer, acknowledges with grateful thanks, Mr. P. Beaton, Totarier per Mrs. Matheson, Maryburgh, £3; Friend, Holland, £5; Mr. and Mrs. B. Fletcher, Hitchen, £2; A Friend, Gairloch, £2; Misses McLennan, Dingwall, £2; Mrs. Mackenzie, Correray, Glenelg, £2; In memory of the late Murdo Mackenzie, Scorraig, £3; A Skyeman, £5; In August Magazine Mrs. Irvine should read Mrs. Imrie, Dingwall Sustentation Fund. Mr. D. Matheson thankfully acknowledges a Legacy of £200 from the Executors of the late Miss Sarah Ann Urquhart, Balblair, per Messrs. McDonald and Sandison, Solicitors, Tain.

Edinburgh Church Repair Fund.—Mr. D. McLeod, Treasurer, gratefully acknowledges the following:—Mr. N. Mackay, Geocrab, £2; Mrs. F. Campbell, Leverburgh, £1; Mr. F. Matheson, £1 all per Rev. D. C.; Friend, Gairloch, £1 per Mr. P. A.

Fort William Manse Fund.—Mr. Ian Matheson, Treasurer, acknowledges with sincere thanks, R. McLeod, Kinlochiel per D. McD., £2; Friend per M. McRaid, £1; Friend, Lewis, £1; A. McSween, Caol, £1.

Gisborne, New Zealand Manse Building Fund.—Mr. M. Macpherson, Treasurer, acknowledges with grateful thanks £5 from Mrs. Bacheldor, Rotorua.

Greenock Congregation.—Mr. A. Y. Cameron, Treasurer, acknowledges with grateful thanks £2 o/a Sustentation Fund in loving memory of the late Margaret McLeod, Pollokshields, Glasgow, from Raasay friend per Rev. Jas. McLeod.

St. Jude's Manse Building Fund.—The Treasurer, Mr. D. McPhail, acknowledges the following with thanks:—Mr. T. Macdonald, Sask., Canada, 200 dollars; Mr. A. Forgie, Redding, Falkirk, £5 per Rev. D. J. Matheson; Mr. John Fraser, Oban, £5; Miss M. Murchison, £52; Mrs. Mackenzie, Airdrie in memory of a beloved husband and father £5 per Mr. Alex Nicolson; a Friend at Communion £1; J. M. K., £5.

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