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Cleave Unto the Lord.

All those who have been divinely instructed by the Spirit of truth in the knowledge of God and of His Son Jesus Christ, issuing in their deliverance from a state of sin and misery and their being graciously favoured with the gift of God which is eternal life, have thus all their salvation, their happiness and their hope of everlasting felicity and glory centred in God. As an individual this is especially true of the Christian, and it is also the case respecting the living, God-fearing Church as a corporate body in the World.

To them His Name alone is excellent and His claims upon them all paramount. And they are not only assured of these truths, but will testify to them as they who live, and desire to live, under the authority and influence of the Holy Scriptures. They are bound to have regard to the mind of God in all matters embraced within "the faith once delivered to the saints," and the practice which is according to godliness. This is their obligation and privilege. They are to cleave to the Lord with respect to all the great doctrines of His Word; a sound, pure, whole gospel of salvation; divine worship in that order directed in the New Testament; the government of the Church as laid down in the Word; a life and conversation which becometh the gospel of Christ and as required of every believer; and in the right and proper exercise of a wise and faithful discipline as guided by Apostolic example. The Church's office-bearers and members, are to be devoted to these fundamentals as they would serve and honour their Lord, and have in view their own spiritual edification and comfort, and peace of conscience.

Of course the Church being in the midst of a corrupt and unfriendly world, and as also reminded by the Lord Jesus that the spirit indeed is willing but the flesh weak in His people, there is therefore continual need to give a large place to the injunction to "Cleave unto the Lord." Christians have great need today of grace and wisdom to watch and pray, lest they enter into temptation, inasmuch as the influence of the World, actuated by Satan, is subtle and powerful and ever aiming at weakening and overthrowing the faith of some and

the organised and open witness of the Church as a whole. Satan goeth about as a roaring lion, also as an angel of light, as a subtle serpent and as a liar and deceiver. And corrupt men who have more than enough evil within themselves, as the instruments of the devil are a terrible potential for evil. And this present generation well fits the description given by the Saviour to the generation when He dwelt among men on the earth, viz., "an adulterous and sinful generation."

And so believers are to cleave unto the Lord as they are confronted with two particular features of the World, among others; the one being *false religion*, and the other *active opposition*.

As to *false religion*, we find that Joshua at the close of his honourable life saw reason to exhort Israel to "Cleave unto the Lord," as follows: "Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left: That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourself unto them: But cleave unto the Lord your God . . ." (Joshua chap. 23, vrs 6-8). It thus appears that Israel had need of being reminded of the evil and danger of being contaminated by the God dishonouring false religion and practices of idolaters, that they might keep apart from and abhor what involved men in ruin.

As for today, there came to a close (for the present) last May, a powerful and subtle attempt to bring many in Scotland into Union with the Church of England which is seething with Romish practices and honeycombed with men working persistently and even openly to bring that Church back to Rome. The cry was more or less, that Christian charity called for Church union. But the requirement on the part of those seeking to undermine Presbyterianism in Scotland was that "Bishops-in-Presbytery" be introduced into the Church of Scotland. This was opposed not only inside the Church of Scotland, but from without, as many in all sections of the Nation saw the danger of a full-scale return of Episcopacy and Popery to Scotland. Our own Church made its opposition publicly known. It was a relief, when last May, the General Assembly of the Church of Scotland brought to an end these negotiations for union, yet only by a moderate majority. Union with opponents to Reformation principles is a delusion and a snare, for the sake of organisational union.

Again, there is the long standing and widespread teaching of pernicious and erroneous doctrines by many who profess to instruct and teach and preach the Word of God and the Gospel of salvation in Scotland as elsewhere. The vast majority of the people who retain a Church connection are indoctrinated with false and unscriptural views of God, man, salvation, and as to how men ought to live in prospect of Eternity etc. The fact is that multitudes under this plague of false teaching are wrapped up in a truly false religion and

are duly proud of it, although they do not know the least thing about the religion of the gospel of Christ, which saves the soul in sin that lies. The facts of the Fall of man, of conviction of sin, of the atoning death of Jesus Christ, of the New Birth etc., are quite foreign to them. They are respectable persons and good citizens and their Christianity and religion must not be challenged. But the living, witnessing Church of Christ must challenge and expose damnable doctrines and soul ruining religion, and shun any positive appearance of condoning it. What does Joshua say? "Turn not aside therefrom to the right hand or to the left," that is, from the law of the Lord and the Lord Himself.

And further, one of the conspicuous fruits of false religion and the holding of a spurious Christianity today, is that those concerned, embrace and revel in carnal and worldly pleasures and practices. They neither hear nor understand the words of truth, "Be ye holy, for I am holy." As illustrative of this, we may refer to the new type of church building being erected in different places. The Moncrieff Church at Calderwood, East Kilbride, is what is described as a dual-purpose building, having a communion table and pulpit at one end and a stage for dramatic plays and such like performances at the other. There is also such a Church at Bellfield, Kilmarnock, so constructed that what are called the transepts can be cut off and used as a stage and Session house respectively. A note describing and praising these new church buildings states, "The pattern of contemporary life is, however moulding the kind of Church that is being built in the new communities." We agree with this assertion although with a different frame of mind to the writer of it. Truly, "the pattern of contemporary life" is such, that professors of religion walk hand in hand with everything that is carnal and stamped as "the pleasures of sin which are but for a season." To reveal one's disgust at this is to be looked upon as haughty, unsociable, and lacking in charity. But the Lord's people must be concerned to conserve by divine grace their abhorrence of such a thing as a communion table and pulpit and a stage contained within the one building, erected professedly for the worship of God. Such a building was never built for the glory of the God of the Bible. Holiness becometh His house. The call to the Church stands still: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," (2 Corinth. chap. 6, vers. 17-18). And of course the whist drive, the Fancy Dress Dance, the Burns' Concert, the "Sunday" Newspaper and much more to the same effect, are part of the "contemporary life" of the most of Clergymen and Church members in the Nation today. The God whom they affect to worship is a false god, one formulated in their own corrupt imaginations who does not require of his worshippers a change of heart or conduct, but is such an one as themselves. And so in the midst of

such empty, soul-ruining religion, those who know and fear the Lord are obliged more and more to seek that by the Holy Spirit's work within them, they shall be cleansed from all filthiness of the flesh and spirit, and go on to perfect holiness in the fear of God. In this exercise they keep near to the Lord, and are the "salt of the earth."

And now a final word on *false religion*, over against which Christians are to "Cleave unto the Lord." And this is on the "leaven of hypocrisy" as it obtains outwith or maybe in the midst of the fellowship of the people of God. The Lord Jesus exposed this evil among the Pharisees of His own day on earth, and warned His own disciples to beware of it. He pronounced a "woe" to the hypocrites; and all those who have a serious and spiritual regard for the salvation and keeping of their own souls in the love and peace of God, must put their "Amen" to the Lord's loathing of hypocrisy. They must cry out against the least workings of it in their own experience, and must condemn it in others. Some aspects of this false mode of living are easily discernable, but other features of it are so covered and obscure with a form of godliness and piety, that the omniscient eyes of God alone see where it exists. And it is He alone who can bring the hidden things of darkness to light, even in time, as in the case of Achan in the camp of Israel. Joshua acted according to the directions of the Lord in the camp of Israel, and Achan and his sin were brought to light. And when Achan was stoned, "So the Lord turned from the fierceness of His anger," (Joshua, chap. 7). However painful and difficult it was for Joshua and those likeminded with him in the camp of Israel, they dealt with Achan as required to cleanse the camp, and to regain and retain the divine favour of the God of Israel. In other words they sought to "Cleave unto the Lord." And the history of the living and faithful Church of God records many difficult tasks undertaken and accomplished, as obligatory upon those who would cleave unto the Lord in pursuance of the cleansing and purifying of the Church. In this connection we may quote what Paul wrote to Timothy regarding Hymenaeus and Alexander: "... Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck; of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme," (1st Tim. chap. 1, verses 19-20). This reference is cited in relation particularly to the exercise of discipline and not of course to hypocrisy. They who have "a form of godliness and deny the power thereof" are far from the Lord, and "the hope of the hypocrite shall perish." But they who truly desire nearness to the Lord and to abide in His Son Jesus Christ, are poor in spirit, of a contrite heart, and tremble at His Word. And one thing, among many, they stand in awe of, and it is that the Most High reveals in His Word that He searches the heart and that the darkness and light are both alike alway to Him. They seek continually to be sprinkled with the blood of Jesus, and to be under the reign of abounding

grace, and to have a conscience void of offence toward God and men. And they thus cleave unto the Lord, not in their own strength, but as empowered by him. (Space will not permit us to extend this article).

Ordination Sermon.

Sermon preached by the Rev. J. A. Tallach, at Stornoway,
on Tuesday, 22nd July, 1959, at the Ordination of the
Rev. Alfred MacDonald, M.A.

"For the love of Christ constraineth us." 2nd Cor. 5:4.

"The love of Christ constraineth us." In a general sense, no doubt, the Apostle speaks of the effect of the love of Christ always has upon those experiencing its saving power. In a more restricted sense, but perhaps with greater emphasis, he speaks of the ministers of Christ labouring in the gospel. In speaking thus he reveals the secret spring from which their labour flows. The unbelieving world, having no knowledge of the love of Christ, can neither understand such men, nor appreciate their work. In all the labour of the gospel, and the self-denial inseparable from it, Paul can say on his own behalf, and in respect to all his brethren, "the love of Christ constraineth us." Not all engaged in the ministry of the gospel can honestly and sincerely say that. There are, alas! very many serving in the ministry, not constrained to it by the love of Christ, but from far other motives. We have reason to thank the Lord that there are among us as a church those who have been called to the work of the ministry and who can truly say, "the love of Christ constraineth us." Where such a ministry is, it should be greatly prized; it is altogether of the goodness and mercy of the Lord.

The words of our text, and the sentiments expressed by them will not, we trust, be altogether inappropriate to the occasion of our gathering here tonight. Let us consider:

- I. The Love of Christ.
- II. The effect this Love has upon those experiencing it.
- III. The fruit it bears in the life and conduct.

The love of Christ must first take possession of a man's heart, then it will undoubtedly bring forth fruit in a life devoted and consecrated to the service of the Redeemer.

I. The love of Christ is the central theme of redeeming grace, and there are many aspects of it worthy of our attention. It is like a scarlet thread running through the whole extent of Scripture, through the whole history of the Church and through the experience of each redeemed soul. Tonight, however, I wish in a simple way to confine myself to the following four aspects of this great theme. (a) The love of Christ is the love of a *Saviour*. A gospel which does not provide, promise and effect *salvation* has no place in the Word of God, nor does it serve any useful purpose among men. Why do

we emphasise this point? Because men are sinners, and in relation to God and the things of God their first and greatest need is salvation. I know there is a specious kind of gospel preached from many pulpits and widely received among men, which aspires to give great place to the love of God, but completely overlooks the solemn fact of sin and the need of being saved from it. Paul knew nothing of such a gospel, except to warn his hearers against it. If we read and understand our Bibles aright, if we accept the testimony of every gracious person, we cannot but conclude that the love of Christ is saving love—a love that saves a sinner from his sins, from himself, from the power of an evil world, from the devil, and from the wrath of a just and holy God in hell. It must be so if it is going to be of any value in a sinful world; and that is exactly what the love of Christ does effect. It is the love of a divine Saviour, and in the exercise of it Christ stands as Mediator between God and sinful man: preserving and safeguarding on the one hand the glory of an infinitely just and holy God, and on the other seeking out sinners by the gospel and saving them by reconciling them to God through the sacrifice of Himself. What an instructive view of this aspect of redeeming love we have in the parable of the prodigal son. "I will arise and go to my father," and "when he was yet a great way off his father saw him, and had compassion and ran and fell on his neck and kissed him." How inexpressibly sweet that first kiss of a once justly offended, but now reconciled father must have been to the broken-hearted penitent. "This my son was dead and is alive again; he was lost and is found." How immeasurable the distance between what was and what is:—he *was* dead, he *is* alive; he *was* lost, he *is* found; only infinite and divine love can measure and bridge that chasm. If the love of Christ is of any real value to you and to me, we too have found out for ourselves that this love is indeed redeeming, saving love, "save him from going down to the pit, I have found a ransom." The sinner thus saved will never allow himself altogether to forget what he owes to the love that redeemed him. Paul never forgot this, the fact of his redemption and the remembrance of it are the secrets of his whole ministry. Well might he say "the love of Christ, who saved me, constrains me to seek the salvation of others."

(b) The love of Christ is to be seen throughout the whole course of his humiliation on earth. This was that giving of Himself for His people, which was so constantly in evidence in the preaching of the Apostle—"Christ Jesus, who loved the church and gave Himself for the church." The love of Christ is thus seen to be no mere religious sentiment, empty of all real power to save; rather is it of the very essence of salvation in that, because of it, "He who was rich became poor, that we through His poverty might be rich." How intensely real the love of Christ is seen to be when interpreted in terms of His humiliation. That the Eternal Son of God, who thought it not robbery to be equal with God, should take unto Himself a true body and a reasonable soul, that He should be found in

fashion as a man, that He should humble Himself, being made under the law; that He should suffer the miseries of this life, death itself, even the cursed death of the cross; that all this and much, much more should have come to Him, and should have been freely accepted by Him, surely demonstrates beyond question, love surpassing all love. On every step of the way from Bethlehem to Calvary He has deeply imprinted His love in the soul of this sinful world. Setting His face as a flint to go up to Jerusalem, He never hesitated nor once looked back. The way to which His devotion committed Him led Him on to the Garden of Gethsemene, and to this, "being in an agony He prayed the more earnestly, and His sweat was as it were great drops of blood falling down to the ground;" and to this, "O my Father, if it be possible, let this cup pass from me." Wherein lay the impossibility of its passing from Him? just the faithfulness, intensity and devotion even unto death, of His own free, unfettered love for a sinful people; that He might have the right to gather them unto Himself, and that He might in due time present them spotless before the presence of His glory with exceeding joy. From Gethsemene He is led on to Calvary, "Thy will, not mine be done." There the cup is drained to its bitterest dregs—a cup of wrath unspeakably bitter, "My God, My God, why hast thou forsaken me?" To that question there is but one answer, "having loved His own which were in the world, He loved them unto the end." May the Spirit of all Truth graciously enlighten our dark minds in the saving knowledge of this great mystery, and preserve us in a suitable frame of mind under it. (c) But the humiliation and death of Christ is not the end of the matter: far, far otherwise! He humbled Himself to conquer, and "God hath highly exalted Him, and given Him a name above every name, that at the name of Jesus every knee should bow." He died as a Sacrifice, that He might reign as a Prince and a Saviour, after the power of an endless life. The Resurrection and Ascension of Christ are the undeniable proofs of divine love unconquered and triumphant over all enemies and over all difficulties. In Him, redeeming love reigns on the Throne of the Eternal, and this mysterious prediction has come to pass in all its glory, "Thou hast ascended on high, Thou hast led captivity captive; Thou hast received gifts for men; yea, even for the rebellious also, that the Lord God might dwell among them." Gifts for the rebellious! in Africa as well as in Scotland. He lives on high, that through the ministry of the Word in the power of the Holy Spirit, He might effectually fulfil the great mission of His loving purpose in bestowing the blessings procured by His death—"For we know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren. "From the north and from the south, from the east and from the west shall they come, a great

multitude which no man can number. Doubtless some will arise from the darkness, superstition and devil worship of Africa, who will put to shame gospel hardened sinners in Scotland. The power which makes the gospel effectual unto salvation is not the man who preaches it; he is but the earthen vessel containing the treasure, but the love of Christ enthroned on high and all power in heaven and earth at its disposal. It is with our eye we trust, in humble faith on this throne that we license and ordain men to preach the gospel, and we are assured that this almighty power is inseparable from the gospel, whether preached in Scotland or in Africa.

(d) Under this head one further consideration remains to be noticed. It is absolutely necessary that the love of Christ, in its gracious and saving power should be personally experienced. Only those with such an experience can truly say, "The love of Christ constraineth us." This is the language of grace, the language of the new creation. Prior to his experience on the road to Damascus, Saul of Tarsus could neither speak this language nor understand the speech of them who did. From then on however, how great is the transformation wrought in the Apostle's mind, heart and conduct! "The life that I now live I live by the faith of the Son of God, who loved me and gave Himself for me." As we value our souls, let not any one of us content himself with a salvation which comes short of a personal experience of the grace and power of redeeming love, nothing short of this will do. Nothing!

We have seen then that the love of Christ is the love of a Divine Saviour; a love tested to the uttermost and proved true; a love supremely triumphant, enthroned on high; a love personally experienced by many; and the inevitable result is—"the love of Christ constraineth us."

II. (a) This love once experienced becomes a constraining power in the soul affected by it. To some appreciable extent every faculty of the soul comes under the power of this constraint. The man's thinking, feeling and willing are all affected; his outlook upon time and eternity is radically changed. The love of Christ exerts a constraint which takes no denial. When a stone and a sponge are dropped into water, how different are the effects produced. The stone remains hard and unaffected; the sponge sucks in the water until it is saturated through and through. So there are those who sit long under the gospel, whose hearts are hard and impenetrable as flint, while others drink in the same gospel, and it penetrates into every part of the inner man of the heart, and constrains them to be what they were not before: "If any man be in Christ he is a new creature; old things are passed away, all things become new." The old and sinful constraints of a state of nature pass away and give place to an altogether new and heavenly constraint—the constraining power of the love of Christ. Henceforth the language of the soul is, "what have I any more to do with idols," too long already have I played

the fool in the service of such lying vanities—was it the public-house? was it the dancing-hall, was it vain company and sinful entertainment of all and every kind? was it devotion to worldly interests? and to crown all was there a kind of church going religion of deceit and hypocrisy? Well, whatever it was, to the moles and to the bats with it! Where the redeeming love of Christ comes into the soul there is an immediate, necessary and willing putting out of all that is contrary to it. I would emphasise the *willing* as well as the *necessary*: that, it appears to me, is the *constraining* effect of the Redeemer's love. Once begun, the process may take many years of sanctifying grace before it is finally complete, but from the first moment that Christ takes possession, the soul is constrained to depart from evil. Let us make no mistake about this. It is so easy for some today to speak much of the love of Christ; and even to make a public profession of it, who yet know absolutely nothing of the gracious and holy constraint of it in their hearts, "having a form of godliness, they deny the power of it." Let us never be deceived by such a religion!

To be continued.

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Address to the Minister Ordained.

By Rev. F. MacDonald, M.A.

It is not without very good reason that this service is so very solemn and impressive. It is because the work to which you are now called is a work infinitely greater than any known to the sons of men. Now that the Lord in His wonderful mercy and condescension has called you to that great work, it is my happy duty and privilege to offer you a few words of advice. The Lord knows that I feel much more my need of being advised than my ability to give counsel, but seeing that my brethren have insisted that I should speak to you on this solemn occasion, by the grace of God I will engage in this duty.

In connection with what we already heard tonight regarding the wonderful love of Christ, I venture to guess the feelings and thoughts of your heart. I feel quite sure that what you were conscious of in your own soul, was, not the presence of that love—nor yet it's power, but it's absence. Yet, it has been already pointed out by Mr. Tallach, that there is a sentimental kind of love, that is nothing but a feeling; a love that would take everything and give nothing. There is however, another kind of love which I fully believe you possess. Of this love, according to The Divine oracles obedient service is the highest proof, and I know perfectly well that with all your fears and with all your doubts, you would willingly go anywhere for Christ, and do anything for Him, if only you were assured that your motive was right and that He was pleased with what you did.

Now, I hardly need tell you that you live in a very degenerate age. You have only to read the lives and memoirs of the preachers of a past age, to be convinced that the tone of Christian living and

preaching, is very low. Such conditions prevail, because we have grieved the Holy Spirit away. Whatever we refuse to acknowledge, we dare not deny this solemn fact, viz. that the Holy Spirit, the only One who can make the Gospel effectual, is denied to a large measure from this generation. Nevertheless, you have the promise, and God will keep to it "Lo, I am with you always, even unto the end of the world."

In connection with your ministry I would like to say to you first of all, "Beware of back sliding." We have heard, and we still hear from time to time, about the curse of a godless ministry, and that is undoubtedly true to fact. One of the greatest curses of this land of the Covenants, is that of godless, graceless ministers, who never feared nor trembled in their own hearts, who never came humbly and penitently to the feet of Christ; but, let me say to you tonight, and I say it first of all to myself—that if a spiritually dead ministry is a curse what of the bane of a backsliding ministry? Should you become cold and careless regarding the state of your own soul, how can you expect those under your care to be otherwise minded? A corrupt nature, prone to sloth and ease, backed by the untiring efforts of Satan will do their utmost to damp your zeal, and cool your fervour. Remember, there is a roaring devil, and the work of the ministry, from start to finish is a conflict. Soldiers are not to expect comforts; they are out to face hard things, and their one desire and objective is to do their duty.

For this warfare, however, the best of weapons are provided by the Captain of Salvation, and make sure that you use them constantly. I will only mention two of these weapons just now. The first is prayer. What Satan aims at is to keep you as a minister of the Gospel from your knees. I know that you will pray morning and evening; I am convinced that you are no stranger to ejaculatory prayer but, I would advise you at the peril of your own soul and for the good of those under charge, to spend much time in prayer. Whatever you find time for, find time to pray. This is a great weapon. All your preaching, and all the gifts that God bestows upon men, are fruitless, without earnest, sustained, and regular prayer. Herein lies one of your most important duties and one of your greatest temptations.

The second weapon is the Word of God. Because of the relics of sin in believers, and the devil's hatred of Truth, you will find an aversion to secret prayer and the Bible itself. You will find it comparatively easy to visit, to read good authors, to write, and to study, but not so easy to pray in solitude, and pore over the Word of God. Steep yourself in the written Word; read it again, and again, and be cautious regarding second hand thoughts. What you get direct from the Lord, on your knees with your open Bible, will have an unction, a sweetness, a savour, and a power for yourself, and those to whom you minister. As a brother in the flesh, and in the Lord, I beseech you to lay these things to heart.

For your encouragement I would remind you, that you have the sincere affection, and prayers of many in this island, in this congregation, and other congregations—of that, I have no doubt whatsoever; but you have much more. The love of men, at best is poor and liable to change, but you are a partaker of that love of which we heard already this evening. However little love you feel in your heart to the Lord Jesus Christ, your profession is that you love Him, and we fully believe that He having loved you from all Eternity, will never leave you nor forsake you. It is then my earnest prayer that the Lord may bless abundantly your labours in South Africa, and elsewhere, and that the Holy Spirit may be poured out upon you, in a special measure from this evening onwards.

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Address on Behalf of Foreign Missions Committee.

By Rev. D. MacLean, Portree.

Mr. Moderator and Brethren, it gives me great pleasure to be here on this occasion at the Ordination of another young man into the work of the ministry, and it gives me particular pleasure to be here when this ministry is to have its beginning not in this land, or in these islands, but in distant Rhodesia. My first duty is to convey to you, Mr. Macdonald, through the Moderator, the good wishes and heartfelt prayers of the members of the Jewish and Foreign Mission Committee on your Ordination, and also their desire that in your travellings out to Rhodesia and in your labours there, you may be kept by the power of God—for that is the only keeping that we can have—and that is the keeping into which Christ placed all His disciples when he prayed, "Holy Father, keep through thine own name those whom thou hast given me," and He left them to be kept "by the power of God through faith, unto salvation."

Now the work of the ministry in a foreign land has many similarities and many differences from the work of the ministry in a land where the Gospel has been for centuries, such as in our land. It has this similarity, as we have been hearing already, as far as the Seed that the Sower is to sow, is concerned. The Gospel in Scotland and the Gospel in Africa, and the Gospel in every age and generation is one Gospel. The Gospel of which Paul was not ashamed, and the Gospel which was, and is, the power of God unto salvation unto everyone that believeth, the Gospel that is the savour of life unto life to some, and the savour of death unto death to others, that is the Gospel that we must preach on every occasion and in every part, and that is the Gospel that has been up till now, and we believe will be preached to the Africans in our Mission in Rhodesia.

Then, again, there is a similarity as far as the ground in which the Seed is to be sown is concerned. The heart of the natural man in Africa is as dead and as full of the carnal mind, which is enmity against God, and as full of unbelief as is the heart of the natural man

in this land. As far as the heart of man is concerned, as the Word of God testifies, it is deceitful above all things and desperately wicked, and nothing short of the Divine power of the Third Person of the Godhead, Who comes to the soul from the Father through the Son, is able to make the Word effectual in Africa as in this land here.

But there is this difference—this young man is not going to labour among those who are his own kith and kin. He is not going to labour (apart from the few who went out from this country, and one of them from this Island) among men and women who were brought up under the sound of the everlasting Gospel, who are his own kith and kin, but he is going to labour among an alien race—a race with a different background, with a different colour of skin, with a different outlook on everything that pertains to this life, and a race that is in large measure held in the power of the god of this world, buried in the worship of their ancestors and held in the grasp of superstition and in the grip of the sins that prevail wherever heathendom prevails. That is where he is to labour and that is very different from labouring at home. But the fact remains that to labour there at the call of the great Head of the Church, is to labour at the call of One Who is able to supply all our needs, and Who is able to supply the peculiar needs of those who labour in places that are peculiar, and there is no difficulty or circumstances that can arise in the experience of this young man, far from his family and former friends, but are all well known to Him Who has the tongue of the learned and Who is able to speak a work in season to him that is weary.

But, while that is true it should be a fact with regard to us whom he leaves behind, that those who labour in foreign fields, those that we do not see from communion season to communion season, those who are labouring in lonely circumstances in a foreign land should certainly not be forgotten by us at home, and I believe that I am speaking the thoughts of Mr. Macdonald here tonight as he sets his back upon his homeland and his face upon a foreign land—I believe that his thought is this—"Brethren, pray for us" and that is as we were hearing already, what we should do. When we seek to send the Gospel to those who are in the regions beyond, to those of whom it is true that many of us here will never see them in this world, yet the spirit of the gospel (and the desire of the one who feeds on the gospel) is in the word of the Psalmist, "All ends of the earth remember shall and turn the Lord unto" and their desire is that all kindreds of the nations would do homage to the glorious and glorified King of Sion. That is what we are endeavouring to do in our labours in foreign lands, that those for whom Christ died on the Cross of Calvary, where He saw His seed and when His soul was made an offering for sin, (and we believe that He saw His seed then, not only in Scotland, not only in the Hebrides, but also in Rhodesia) would be gathered in to Him.

Now, as well as that aspect of the work, Mr. Macdonald will also be called upon to engage in the supervision and instruction of education. The church in Scotland has always taken a great interest in the education of youth so that they could read the Word of God for themselves, and scattered throughout our Mission in Rhodesia are schools where hundreds and hundreds of children out from the Bush and out of heathen homes come to hear the Word of God taught. I had the privilege of visiting our Mission in Rhodesia a year or two ago and one of the things that impressed me when I went around the schools was, how the young children were there taught the fundamental truths of the faith, what we might call the three R's—ruin by the Fall, redemption by Christ and regeneration by the Spirit. I know that I felt at that time that I wished I was as sure that these doctrines were being taught to children in my homeland as they were being taught out there. Now, Mr. Macdonald has the qualifications for that work.

In his case we have repeated to a certain extent what happened already in the Mission. When the late Rev. John Tallach went out to Rhodesia, there was one labouring there—Rev. J. B. Radasi. When Mr. Tallach arrived it was to hear the news that the one whom he expected to be his fellow labourer had been killed. Mr. Tallach was left alone but, looking at it from the point of view of the Mission the Lord Who is Jehoval Jireh—"The Lord will provide," did provide Mr. Tallach to take Mr. Radasi's place. Reference has been made to our friend Rev. James Fraser who was taken away more or less in his youth early this year, when many of us had looked forward to many years of usefulness from him. He was one whose energy and enthusiasm and love in all his work was one of his outstanding qualifications and one that made him very precious to all who loved Christ and His Cause. Some of you may have heard that it is often the custom with an African to express his mind in regard to a European by giving him a name, and the name that the Africans gave to Mr. Fraser was "the man who loves the people," and that man has been taken away by the Lord who gave him, and Jehovah Jireh has supplied this young man to take his place. What a mercy, what an encouragement in the midst of an evil generation that the Lord is still showing his delight in us and still showing his pleasure in the work that we are engaging in. Therefore, though we might have been brought like David to say, "I fainted had unless that I believed had to see, the Lord's own goodness in the land of them that living be" yet this was what he finished up with, "Wait on the Lord and be thou strong" and that is what we would like to say to Mr. Macdonald here tonight,

"Wait on the Lord, and be thou strong
and he shall strength afford
Unto thine heart; yea, do thou wait
I say, upon the Lord."

Episcopacy and Presbyterianism.

BY REV. JOHN COLQUHOUN, Glendale.

XXII.—What the Churches Need.*

From the Reformation to the present time the professing Church has been marked by many divisions, and many efforts have been put forth, not so much to heal these divisions, as to obliterate them in ways that have no reference to the Word of God. Very often the means used for that end have been far from being creditable to any branch of the Christian Church using them. The Church of Rome, in its efforts to cause that there would be only one Church, used fire and fagots, the Episcopal Church of England, supported by royalty, had recourse in Scotland to the boot and thumbscrews, the Modernistic party in more recent times no doubt thought that they had been very successful in bringing about union by means of doing away with the time-honoured Confession of Faith in its original sense, and giving a formula which was so elastic that people of diametrically opposed opinions could sign it. Union by these means can only serve to make those who embrace them forget what the face of the Church of Christ in the world was like. Church Unions should be devised in Heaven, and, therefore, it is only means which the Lord will acknowledge that will bring about a true union. This clearly indicates the necessity of knowing the mind of the Lord in such a solemn matter. In turn, this raises the question, Who is it that has the mind of the Lord? The Bible supplies the answer, for it is written, "The secret of the Lord is with them that fear him; and he will show them his covenant." Psalm xxv. 14. The fear of the Lord is that which is wrought in the soul through the saving work of the Holy Spirit, and that work of the Spirit in the heart causes the subject of it to walk in accordance with God's mind. This equally applies to Churches, and when the Holy Spirit is poured upon the various branches of the Christian Church it will provide them with a common foundation upon which to unite. Anyone looking at the religious world today can see plainly that the greatest need of the Churches is an outpouring of the Holy Spirit.

We see from the inspired narrative given of the day of Pentecost what this outpouring meant, in its nature and in its fruits. It is a mysterious work in which no creature has a hand, and, therefore, it is from Heaven, and manifests a power which no creature can resist. It overcomes the stoutest hearts, and humbles the proud spirit, so that the creature who is worked upon has to come down to the dust, dependent upon the Holy Spirit to show him how a poor sinner can be saved. This was the manner of the Lord's dealings with sinners on the day of Pentecost, and also the way He deals with them in every age of time.

* Mr. Colquhoun writes—"I herewith enclose the final article on Episcopacy and Presbyterianism." I have to admit that there was a pleasure in writing them; and if in any way, they gave pleasure to the readers of the Magazine, I am satisfied." We sincerely thank Mr. Colquhoun—Editor.

The effect of this work is to cause those who have been worked upon to see matters in a different light from that in which they formerly saw them. Those who were converted on the day of Pentecost would not believe at the Crucifixion that Jesus of Nazareth was the Son of God, but when the Holy Spirit was poured upon them they saw the truth of what Peter laid to their charge; "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain," and they fully agreed to what he pressed upon them when he said, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." As such a work was needed on the day of Pentecost, so it is needed in our day. Where there is a union between individuals or Churches it should indicate that they are of one mind, and before parties can be of one mind there must be a common platform upon which they can meet. In the case of Church Unions the only common platform that can be found is the Word of God, and where that Word is not to be found there can be no real Christian Union. The Church of Rome has robbed the common people of the Bible, and their pretence of being one Church, and the only Church, is based on darkness, ignorance, and superstition. The Church of England claims to be in the direct line of Apostolic Succession which, after all, they received through the Church of Rome, but the very fact that one will search in vain for this dogma in the Bible shows that they have discarded the Bible on a point so important in their estimation that it holds them in an attitude of aloofness to denominations which, during parts of their history, showed more orthodoxy and evangelical teaching than the Church of England could ever truthfully lay claim to. Again the Church of Scotland, as we have already seen in these articles, has embraced the destructive criticism of the Modernist, so that by the unwarrantable conclusions of these critics, and their so-called "assured results," they have, as far as their influence goes, robbed the people of the Bible, and left them like a ship at sea, without rudder, compass, or chart. To destroy a people's faith in the Bible is a most serious matter, for the Bible is the instrument by which the Holy Spirit works, in both wounding and healing sinners. All who are thus worked upon by the Spirit find it very easy to unite upon one common platform. They are convinced by a very painful experience that the whole human race are ruined by the Fall of Adam, and that it is beyond the power of a creature to restore them; by a faith which is the gift of God they are brought to trust in the efficacy of that atonement which was completed on Calvary, and they know that the glory of thus trusting in Christ's atoning work does not belong to them but to the Holy Spirit who takes of the things of Christ and reveals them unto His people. Very often it has been noticed that when a genuine revival began in any part of the world, it began by the Holy Spirit being poured out as the "Spirit of grace and supplications." If there is to be a revival that

will unite the different sections of the professing church it is, therefore, most obvious that the first need of the Church is an outpouring of the Holy Spirit. This blessed union and its gracious effects were to be seen after the outpouring of the Holy Spirit on the day of Pentecost. The devout Jews who came from various provinces, and who had not much in common beyond the fact that they were Jews, began to have "all things in common."

The second thing that may be noticed, as among the things which the Churches need, is a return to the Bible as the Word of God. Such a return to the Word of God is a fruit of the outpouring of the Holy Spirit. True it is that it is through the Word that the Spirit works, for by it He wounds and He heals, and creates such a love in the soul to the Word that the quickened soul cannot live without the Word. When that Spirit is poured upon all flesh it will be easy for Churches to unite, "for all thy people shall be taught of the Lord and great shall be the peace of thy children." For many years now, it has been considered fashionable, and an indication of advanced learning, to treat the Bible as old-fashioned and not worthy of serious thought in the light of modern knowledge. However the spade of the archæologist, and the researches of the philologist, have shown clearly where the ignorance lies, and who are not worthy of serious thought. The things that were "most surely believed among us" by the Lord's people, and which they got from the Bible, have proved themselves to be an impregnable rock against which the gates of hell shall not prevail, for "the word of the Lord endureth for ever."

It is to this infallible Word, given by the inspiration of the Holy Spirit, that the Churches must return. They must renounce the dogmas of the Church of Rome, the myth of Apostolic Succession and other myths of the Episcopal Church of England, the Arminian Creed of the Church of Scotland, and all the false systems of error and corruption in other churches, and return to the Bible as the only rule of faith and manners. Here they can find doctrines that are strictly in accordance with the mind of God, a mode of worship, church government and practice given infallibly by the Holy Spirit, and if the various churches took that course, church union would be easily effected.

A third need of the Churches is a *sent* ministry. In the New Testament we find a sent ministry brought very clearly before us. When the Lord Jesus appeared to His disciples after His resurrection, He gave them their commission to preach, saying, "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway even unto the end of the world. Amen." Matt. xxviii. 19, 20. When thus sent forth, Christ's ambassadors must declare the whole counsel of God to perishing sinners whether these sinners shall hear or whether they shall forbear. This is what is lacking today to an

alarming extent. The most of those who go under the name of preachers of the Gospel reveal clearly that they are strangers to the Gospel. The public press bears witness to that in the fact that the most of professed ministers live as if their one mission in life was to amuse the people. They are ring-leaders at the dance, in the concert hall, and in all the frivolities set up in their parishes, and they seem not to see how incongruous it is to be presiding at vain gatherings, set up to please the flesh, on a Saturday night, and on a Sabbath morning serving a Communion Table. Not only does such conduct show a lack of appreciation of the fitness of things, but it proclaims loudly that such as conduct themselves in this way are blind leaders of the blind. Such can never be anything but a hindrance to the Cause of Christ, for their conduct grieves the Holy Spirit away.

It is another class of ministers altogether which the Church stands in need of. From the Word of God we see that those who were Christ's ambassadors were men who had passed through painful experiences in this world in connection with their effectual calling, their call to the ministry, and the fulfilment of that ministry. If we take the Apostle Paul as an example we find that it was not like a man asleep that he entered upon his God-honoured and God-honouring work. He knew the experiences of an awakened sinner under the curse of the broken law of God. "I was alive without the law once: but when the commandment came, sin revived, and I died." Rom. vii. 9. He knew also that it was to be melted at the foot of the cross, saying, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." He was no stranger to the devices of Satan, for he received a "thorn in the flesh, a messenger of Satan" to buffet him. In II. Cor. xi. he gives a long list of the hardships he passed through in preaching the Gospel, showing him to be a man fittest above any to give the exhortation, under the inspiration of the Holy Ghost, to Timothy, "endure hardness, as a good soldier of Jesus Christ." If we take the history of the Church of God, from the earliest times, we see that it was men of that stamp whose labours were acknowledged by God. They were, as the Apostle tells us, "the messengers of the churches, and the glory of Christ."

When the Lord comes to unite the Churches, it is not by joining together in an outward union churches whose government and outlook are diametrically opposed. It is by an outpouring of the Holy Spirit accompanying the pure preaching of the Word by men who have been sent out by the Lord Himself, and who have no time for, or inclination after, the foolish amusements of this world. Such preaching, when it becomes world-wide, will throw the tiara off the Pope's head and wrench the crozier from the hands of occupants of Episcopal Sees; Diotrephes, "who loveth to have the pre-eminence" will be put in his right place, and the Lord alone shall be exalted in that day, for we read that "When the Lord shall build up Zion, he

shall appear in his glory." Part of that glory shall be His Church, delivered from all the excrescences of the flesh which men heaped upon her, and the simple New Testament teaching, worship, and government restored, accompanied by a beauty and harmony, impossible in connection with a man-made union. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth. Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." Isaiah lii. 7, 8. This harmony can never take place apart from the Scriptures. There will be a searching of God's Word and a pleading for light upon the truth, and none will seek to accept as doctrine, worship, and government what is *merely not forbidden* in the Scriptures as the Episcopal Church does. They will act upon the sound principle upon which our Scottish Reformers acted, that nothing was to be allowed in the Church but what is positively commanded in the Scriptures. This will ensure that the face of the Church of Christ on earth will exactly correspond to the pattern of the face of the Church of Christ in the Word of God as was the case with the tabernacle under the Old Testament dispensation concerning which "Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount." Then the universal Church shall come up to the description of the Church given by the Holy Spirit; "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Song vi. 10. This is a union indeed, never devised on earth, but having its origin in Heaven.

Enemies of the Christian.

The eminent Reverend Ralf Erskine preached at a Communion season at Carnock, in July, 1727 from the text: "And the Lord thy God will put out these nations before thee, by little and little." Deut. VII. 1. The following is a short extract from this sermon:

But there are greater kings and potentates than these that stand in the way of the possession of the heavenly Canaan. There are, more especially, four kings, mighty kings, to be subdued: for

(1) As sin is a mighty king that reigns in us, and over us naturally: therefore says the Apostle, Rom. vi. 12, "Let not sin reign in your mortal body; so,

(2) Satan is a mighty king in his own territories; therefore called, "The prince of this world; the prince of the power of the air, that rules in the hearts of the children of disobedience," Eph. ii, 2.

(3) Self is a mighty king; it competes with King Jesus, and keeps His throne, so long as the loftiness of man is not brought down, and the haughtiness of man made low, Isa ii, 11, that the Lord alone may be exalted in the heart: and, even after Christ is exalted, to the throne of the heart, Self is still fighting and working for the throne. It is a king that all the World adores.

(4) Death is a mighty king; therefore called the king of terrors, Job, xviii, 14. He is a king that is the terror of kings, as well as inferior subjects. This is called the last enemy of God's Israel; "The last enemy to be destroyed is death": and happy they that get the sting of death removed, which is sin. See I Corinth. xv, 54-57, "Death shall be swallowed up in victory." Christ is the victorious conqueror of this and all other enemies; however, these are mighty kings in the way; and some of them have mighty giants in their armies, particularly these three viz., king Sin, king Satan, and king Self; these three have powerful armies to fight their hellish battles . . .

(1) Amidst the multitude of enemies, their God is their Friend. And, indeed, no matter who be our enemies, if God be our friend; "If God be for us (says the apostle) who can be against us?" Rom. viii, 31. And He is a friend to all these to whom He is a God in a peculiar manner. And His being their friend imports, the removal of feud and enmity; His anger being turned away, and reconciliation made up through Christ, whatever was the former difference. It imports the acceptance of their persons into favour, and the obligation He lies under, as a friend, by virtue of the new Covenant of grace and promise, to help them in every time of need; and to do all their works in them and for them: and to fight all their battles. Therefore,

(2) Though their enemies be mighty, He being their God, imports that He is their Shield; The Lord God is a sun and shield to them, Psal. lxxxiv, 11. The shields of the earth are His; and His being their shield, is to be understood both in a defensive and offensive way.

(a) He is the Lord their God and shield, to defend them; "My defence is of God, which saves the upright in heart," Psalm, vii, 10. Hence called a strong tower, and rock of defence; a hiding-place, a covert, a shadow, to shelter them from the assaults and attacks of the nations of enemies that are within them, and round about them; "A man shall be a hiding place from the wind, a covert from the tempest; as rivers of waters in a dry place; and as the shadow of a great rock in a weary land," Isa. xxxii, 2.

(b) He is the Lord their God and shield, for offending all their enemies; hence He is said to have a sword of power girded on His thigh, for executing judgment on their enemies; Deut. xxxii, 41, 42, "If I whet my glittering sword, and mine hand take hold of judgment; I will render vengeance to mine enemies, and a reward to them that hate me; I will make mine arrows drunk with blood."

Read also ver. 43, and compare it with Isa. lxiii, 1, 4, "The day of vengeance is in mine heart, for the year of my redeemed is come." O! it is a happy vengeance to the Israel of God, when He, as their mighty Conqueror, subdues the nations under them, and takes vengeance on all their powerful lusts and spiritual enemies. A day of vengeance to the enemy, is a day of redemption to His friends.

The State Recognition of Religion.

According to the Confession of Faith, it is the duty of the Christian magistrate to maintain piety as well as justice and peace. Ch. XXIII, section II.

In America one religion is not acknowledged more than another by the State. Voluntaryism leads to the multiplication of sects, and errors in doctrine, worship, discipline and government. The Holy Rollers, Seventh Day Adventists, Fifth Monarchy Men, Mormons, Jehovah Witnesses, Quakers, are a few of the strange sects that are so numerous in America.

In Britain the Protestant Reformed Religion is established by law.

At every Coronation the Monarch has to swear to uphold it. Only a Protestant can hold the crown. The Lord Chancellor must be a Protestant. The Master of the Rolls ought to be a Protestant, as valuable documents are entrusted to him such as those relating to the Papal plots against the life of Queen Elizabeth I.

"According to Voluntaryism, all laws ratifying the Protestant religion in Britain, or even recognising Christianity and the Bible, must be set aside. The whole series of laws approving, confirming and establishing the Presbyterian religion, with the liberties and privileges of the Church in Scotland, to continue without any alteration to the people of this land in all future generations, whether granted in the more early periods of the Reformation, or in pursuance of the Claim of Right at the Revolution, the security of which establishment was declared to be a fundamental and essential condition of the union between the two kingdoms, without any derogation thereto for ever; all of these must be given up with and exchanged for the visionary and undescribed liberty of all religious professions. The Coronation Oath, by which Her Majesty swore that she would invariably maintain and preserve the settlement of the true Protestant religion, with the government, worship, and discipline, rights and privileges of the Church of Scotland, established by the laws, must be declared null and void; together with that fundamental law of the British Constitution, which provides that none shall ascend the throne of this kingdom, who is not a Protestant, or who marries any other than a Protestant." Dr. Macrie's Statement.

To repeal the union of the two kingdoms, as advocated by the Scottish Nationalists, might endanger the constitutional safeguards of our Protestantism and Presbyterian church government.

The first Confession of Helvetia (Switzerland) says, "Seeing that every magistrate is of God, his chief duty (except it pleases him to exercise tyranny) is to defend religion from all blasphemy. Preparations are being made to commemorate the 4th century of the Reformation, and at the same time ministers are being asked to familiarize their congregations with the Christian conviction that they should reunite with the Church of England, unpurged of Popish superstitions and ceremonies.

The Brownists affirmed that the christian magistrate had no right to meddle at all with any matters of religion; and they plead for a universal toleration, under the specious pretence of liberty of conscience.

Against the above extravagant principles our reformed divines employed their pens, and discovered the contrariety of them to the Holy Scriptures, and their affinity to several of the gross principles of the ancient Donatists and Novatians. It is curious that when Parliament twice rejected the Romanized Prayer Book, which legalized the mass and mass vestments, Romanizers in England now seek to separate the Church from the State, so that they can innovate *ad libitum*, while at the same time they seek reunion with the Church of Scotland, and the Presbyterian Church of England, not on the basis of the Westminster Confession of Faith, which was drawn up for uniformity of worship in the three kingdoms of Scotland, England and Ireland.

The Confession of Bohemia, called also the Confession of the Waldenses, says, "The christian magistrate ought also to be a partaker, and as it were, a minister of the power of the Lamb, Jesus Christ; whom God hath, in our nature made Lord and King of Kings, that kings of the earth who in times past had been heathen, might come under the power of the Lamb, give their glory unto the church, and become nurses of it."—D. J. Macaskill.

Quotations from "The Christian's Great Interest."*

Marks of a Saving Change.

Introductory remarks on how some are drawn to Christ:—

There are some called from the womb, as John the Baptist was (Luke i); or in very early years, before they can be actively engaged in Satan's ways, as Timothy. (2 Tim. iii. 15.) It cannot be supposed that those have such a preparatory work as we are to speak of. And

* "The Christian's Great Interest" has again been reprinted and is available at 5/6 per copy (6/1 by post) from the General Treasurer, 4 Millburn Road, Inverness.—*Editor*.

because some persons may pretend to this way of effectual calling, we offer these marks of it, whereby those who have been so called may be confirmed . . .

Some are brought to Christ in a sovereign gospel-way, when the Lord, by some few words of love swallowing up any work of the law, quickly taketh a person prisoner at the first, as He did Zaccheus (Luke xix.), and others, who, upon a word spoken by Christ, did leave all and follow Him; and we hear nothing of a law-work dealing with them before they close with Christ Jesus . . .

There are some brought into Christ in a way yet more declarative of His free grace; and this is, when He effectually calls men at the hour of death. We find somewhat recorded of this way in that pregnant example of the "thief on the cross." (Luke xxiii 39-45). Although this seems not very pertinent for the purpose in hand, yet we shall speak a little of it, that, on the one hand, man may be sparing to judge and pass sentence on either themselves or others before the last breath; and we shall, on the other hand, speak so particularly, that none may dare to delay so great a business to the last hour of their life . . .

The fourth and most ordinary may be which many are brought to Christ, is by a clear and discernable work of the law, and humiliation; which we generally call the spirit of bondage, as was hinted before. We do not mean that everyone, whose conscience is awakened with sin and fear of wrath, does really close with Christ; the contrary appears in Cain, Saul, Judas, etc. But there is a conviction of sin, an awakening of conscience, and work of humiliation, which, as we shall point out, rarely miscarries, or fails of a gracious issue, but ordinarily doth resolve into the Spirit of adoption, and a gracious work of God's Spirit. And because the Lord deals with many sinners this way, and we find that many are much puzzled about giving judgment of this law-work, we shall speak of it particularly . . .

Some of the properties and native consequences of true believing:

I will not say that there is in all, as soon as they believe, a prevailing sensible love, which maketh sick; but there must be in believing, a rational and kindly love, so well grounded and deeply engaged, that "many waters cannot quench it. It is strong as death, and jealousy in it burneth as fire." (Song of Sol. 6. 7.)

The third property or qualification of believing, as it goeth out after Christ, is that it must be rational. By this I mean that the man should move towards God in Christ, in knowledge and understanding, taking up God's device of saving sinners by Christ as the Scripture holds it out; not fancying a Christ to himself otherwise than the gospel speaketh of Him, nor another way of relief by Him than the word of God holdeth out. Therefore we find knowledge joined to the covenant between God and man as a requisite—"And I will give them a heart to know Me, that I am the Lord; and they shall be my people, and I will be their God."

The fourth is faith; as it goeth out rationally, so it goeth out resolutely. The poor distressed people in the gospel did most resolutely cast themselves upon Christ. This resoluteness of spirit is in respect to all difficulties that lie in the way; violence is offered to these. The man whose heart is a laying out for Christ Jesus, cannot say, "There is a lion in the street." (Prov. xxvi. 13.) If he cannot have access by the door, he will break through the roof of the house. (Luke v 19.) He often does not regard that which the world calls discretion or prudence, like Zaccheus, climbing up on a tree to see Christ, when faith was forming in his bosom. (Luke xix.) This resoluteness of spirit foresees what inconveniences may follow, and disregard all these; at least resolving over all these, like a wise builder who reckoneth the expense beforehand. (Luke xiv. 18.) This resoluteness is also in regard to all a man's idols, and such weights as would easily beset him, if he did not follow after Christ over them all, like that blind man who did cast his garment from him when Christ called him. (Matt. x. 50.) This resoluteness in the soul proceedeth from desperate self-necessity within the man, as it was with the jailer (Acts xvi. 30); and from the sovereign command of God, obliging the man to move towards Christ—"This is His commandment, that we should believe on the name of His Son Jesus Christ" (I John iii. 23); and from the good report gone abroad of God, that "He putteth none away that come unto Him through Christ" (John vi. 37); but commends such as do adventure over the greatest difficulties, as the woman of Canaan. (Matt. xv. 28.) But above all, this resoluteness doth proceed from the arm of JEHOVAH, secretly and strongly drawing the sinner towards Christ—"No man can come to Me, except the Father, which hath sent Me, draw him." (John vi. 4.)

Bunyan's Desire in Preaching.

My great desire in my fulfilling my ministry was to get into the darkest places of the country, even amongst those people that were farthest off of profession; yet not because I could not endure the light, for I feared not to show my gospel to any, but because I found my spirit leaned most after awakening and converting work, and the Word that I carried did lead itself most that way also; "Yea so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation" (Rom. xv. 20).

In my preaching I have really been in pain, and have, as it were, travailed to bring forth children to God; neither could I be satisfied unless some fruits did appear in my work. If I were fruitless it mattered not who commended me; but if I were fruitful, I cared not who did condemn. I have thought of that, "He that winneth souls is wise" (Prov. xi. 30) and again, "Lo, children are an heritage of the Lord; and the fruit of the womb is his reward. As arrows in the

hand of a mighty man, so are children of the youth. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate " (Ps. cxxvii 3-5).—From "Grace Abounding to the Chief of Sinners," by John Bunyan.

The late Mr. Murdo Macaulay, Elder, Geocrab, South Harris.

As the short winter day drew to a close, on the afternoon of Sabbath, December the first 1957, the earthly course of one, whose day had by no means been short, likewise drew slowly to its close. We refer to Mr. Murdo Macaulay, Elder for so many years in our South Harris Congregation, who, on that day, we fully believe, entered into the presence of His Lord, at the advanced age of ninety-three years. His going coincided with the going down of the sun, but for him, the earthly sun was changed for the sun that shall no more go down, the trials and tribulations of the wilderness for the peace and prosperity of the heavenly Jerusalem, and the long witness, so faithfully and lovingly borne unto the end, for the welcome home of the heavenly Master.

We are unable to say when or how this worthy man came to the knowledge of the truth as it is in Jesus, but that he was inwardly and deeply taught of the Holy Ghost, was abundantly clear to all who knew him. He was of a very retiring disposition, not given to talk of his own spiritual experiences, but toward the end of his sojourn it appears that he confided in a friend that he was going back in his mind more and more to the place where he had first cast anchor and was thus resting upon this precious word in Psalm cxix 49 for strength and comfort in the dark valley

"Remember, Lord, thy gracious word
Thou to thy servant spake,
Which, for a ground of my sure hope,
Thou causedst me to take."

In this respect, he was like the great Reformer, John Knox, who also, upon his deathbed, asked for a portion of Scripture to be read to him, saying to his wife, "Go, read where I first cast anchor"—in his case the seventeenth chapter of the Gospel of John, the precious intercessory prayer of the Lord Jesus Christ Himself. Thus often does the Good Shepherd lead His flock back to the pastures in which He first fed them, by way of preparation for the last solemn journey.

Our late friend served the church faithfully, as deacon and elder, for over sixty years, having been, as far as we can ascertain, an office-bearer in the Free Church before the separation of 1893. He attended the courts of the Church regularly over this long period, as occasion required, but it was perhaps, within his own congregation that he

served best the Cause which he loved, by his invaluable help, so ungrudgingly given, in conducting the services of the sanctuary, over many a long year.

His last illness set in during the autumn and winter months of 1956. From that time until the end, he was tenderly nursed by his only daughter, and although suffering, at times, much physical pain and discomfort, his spirit was nevertheless cheerful and bright. His comfort lay in prayer and secret meditation and his conversation then was, to a greater and greater degree spiritual and heavenly. The end came peacefully on the above mentioned day, and all that was mortal of him was laid to rest on the following Tuesday, in the old Kirkyard at Rodel, in hope of a glorious Resurrection.

"Them also which sleep in Jesus will God bring with Him." I Thessalonians iv. 14. The blank caused by his removal is still felt among us very keenly, and our earnest desire is that others might arise to follow in his steps. We would extend to his bereaved family of two sons and one daughter our deep sympathy, and earnest prayer that their father's God might be their Covenant God, both now and for evermore.—A. M. C.

The late Mr. J. H. MacLeod, Elder, Hilton.

The Free Presbyterian Church congregation of Tain and Fearn, and the cause of Christ at large, lost a loving and faithful witness for the Redeemer and the Gospel in the removal by death of the late John Holm MacLeod, Old Police Station House, Hilton. He was born at Nigg Ferry on the 15th of December, 1882, and died on the 23rd of July, 1959. He did not thus reach his seventy-seventh year. His mortal remains were laid to rest in the Chapelhill burying ground, Pitcalnie. At the age of two years he lost his mother, and was brought up for a time with grandparents. As a young man, he joined the regular army and saw service in Egypt and in India. While serving with the Seaforth Highlanders, he knew the late Capt. K. K. Macleod, then a non-commissioned officer. Before the 1914-18 war broke out, his time was served in the army, and he was in Mexico on the staff of an oil company. But he returned home, and was in France with the 51st Division. He went through the battles of Mons and the Marne, and Loos. He remarked later how he saw, in a sad and terrible way, the words of Psalm 91 fulfilled:—

A thousand at thy side shall fall,
At thy right hand shall lie
Ten thousand dead, yet unto thee
It shall not once come nigh.

As far as is known, his spiritual exercises and experiences began during this war. He was severely wounded in the left arm, but recovered and was discharged. He returned to Mexico for a time,

but went from there to Vancouver, where he attended our Church in Scott Street. He and his wife became members there, and afterwards he was ordained to the eldership. He was much refreshed in soul and benefited through the services in Vancouver of Rev. James MacLeod, Greenock, and of the late Rev. Ewan Macqueen. He told that Psalm 51, also Ps 90,—and the portion in Isaiah 41, were made specially precious to him. The last-mentioned portion is, "Fear not; for I am with thee: Be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my uprightness." By 1936, he and his wife returned to Scotland, and got a home in Hilton, where he became an elder of our church. He proved a loving and faithful servant of the Lord, and was exemplary in the office of the eldership. He laboured diligently to help Christ's cause in Hilton. For about two years and a half before his death, a great change came over him in the way of losing interest in even needful things relating to this life. He took seriously ill on the last Sabbath of February before his death, and never recovered, although removed to the Royal Northern Infirmary, Inverness, for treatment. He let it be known that it was his desire, if spared, to give the portion in Gal. 2:20 as a basis for brethren to give marks of grace, at the Fellowship Meeting at Tain Communion in July. But it was not to be. Our people who knew him profoundly respected him, and loved him. He is much missed. We deeply sympathise with his bereaved widow and his brother and sister in Canada.—D. A. Macf.

Gaelic.

1. Och mar tha mi fhein air m'fhagail,
Le doigh mo nadur a ghnath ga'm bhuaireadh,
Is saighdean Shatain ann am chridhe saighte,
'S nach faigh mi fath air an tar mi uaidhe.
2. 'S ma ni mi innseadh ma dhoighean m'inntinn,
Tha mi cinnteach gur mi bhios truagh dheth,
Bi mi na'm ghnath-fhacail anns' an aite,
'S na'm chuis ghaire do'n na tha mu'n cuairt dhomh.
3. Nuair theid mi dh'urnuigh bi e cho dluth dhomh,
Chan aill' leis gu lub mi mo ghlun air uairibh,
B'fhearr leis mo thionndadh gu bhi n a'm dhrungair,
'S mi dh'fhalbh na'm umaidh a dh'ionnsuidh truaighe.
4. Ma bhios mi bronach thig e cho seolta,
Is their e " Bhronain " bu cherr dhuit gluasad,
Is falbh le comhlan do'n tigh-osda,
A sheinn na'n orain 's a bh'ol na cuaiche.

5. A Dhe mo shainnte deonaich de'd ghras dhomh,
Na bheireadh a mhain mi gach la gu stuamachd,
Cuir gean do ghraidh ann am chridhe a thamh,
Gus nach sgar amhghair na'm bas mi bh'uatsa.
6. Tha clann nan daoine gu tur an daorsa,
Aig dia an t-saoghail sa claonadh uaitsa,
Tha iad daonnan dol troimh an t-saoghal,
Gun deidh air saorsa, gun ghaol air suaimhneas.
7. 'S ged tha'n fheoil cho ciochrach, sa h-anamiannan,
'S as-creidimh 'g iarraidh bhi dion ga m' bhuaireadh,
O'n dh-fhuiling Criosda 's gu'n tug E dioladh,
Bi shluagh gu siorruidh bho dhion is suaimhneas.

John Macleod.

Notes and Comments.

Inverness and The Sabbath.

The *People's Journal*, a weekly paper which circulates in the North, in its issue of 31st October, 1959, filled practically the whole of its front page with the views of several young people resident in the town of Inverness, on the Sabbath. The main heading to the page was "They 'Dread' the Sabbath." This is a reference to the attitude of those referred to as "teenagers," who are reported as dreading the Sabbath because they say there is nothing to do but walk the streets. One youth of 17 years is quoted as saying "Inverness is badly in need of brightening up on a Sunday for young folk . . . I am all in favour of a Sunday cinema in Town. I see no harm in it. It isn't any worse than people going golfing . . . on a Sunday." From reported interviews with six young people there wasn't one word of commendation of the Sabbath Day as God's holy day. Of course these young people were but a small selection of a town with a population of 28,000. Yet it does appear that the young people today in most cases do not know what the Fourth Commandment means or what it requires. The fathers and mothers and grandparents of today's young generation have a heavy responsibility in having set an evil example before their offspring. And the trend of the whole article from the journalistic point of view seemed to us to be propaganda against Sabbath observance of a Scriptural kind. We have gone far on the way to complete abolition of the Lord's Day, as to public recognition of the same. Men will yet dread the punishment which the Lord of the Sabbath will meet out to impenitent Sabbath-breakers.

Ecclesiastical Caution in Public Utterances.

In September last two new bishops were appointed in Canterbury Cathedral and were advised to be cautious when speaking for publication as follows: "Beware of the world that may be downright hostile to the Church." The rest of the advice given by Archdeacon Anthony J. Morcam was by way of warning against the press misrepresenting what might be said without previous reflection. The Archdeacon ended by saying, "It is no part of a bishop's office to air his own personal opinions or prejudices." The advice in certain respects may be good, but one feels that there is behind it a weak desire for over caution to be observed by men undertaking public leadership in the professed Christian Church. The press criticised the Archdeacon, and *The News Chronicle*, on 30th September, stated "... A Christian Church too afraid to answer questions betrays its own tradition. One of its purposes is to answer the greatest question of all. It should not be scared of minor ones." We must assert here that leaders in the Christian Church, who fear God and who know what they believe and profess as to the faith of the gospel, should certainly exercise wisdom in their utterances which may be made public; but they should on no account be afraid to speak out the truth on Religion and morals as occasion demands, and what ever the reactions may be among the irreligious world. Paul, the great Apostle, was not afraid to speak forth words of truth and soberness. He let the world know where he stood as a servant of Christ. The Church must be fearless in its public witness for righteousness and against all manner of wickedness.

President Eisenhower to Visit Pope.

At the time of writing it has just been announced that President Eisenhower is to make a tour of nine countries in Europe and Asia in December, including a call at Rome. Whilst at Rome, it has been stated, he is to visit the Pope. Albeit the good intentions of the President in undertaking such an arduous journey, his contact with the Pope will, in our opinion, not be for the benefit of the President himself or the peace of Nations. Such visits by Heads of States only bolster up the Vatican in its false and arrogant claim for the Pope, that he weilds not only spiritual, but temporal power over Kings, and Nations.

Christmas.

Last year at this time we wrote an opening article exposing the observance of Christmas, as it is called, as unwarranted by Scripture and Povich in practice. In recent times there has arisen in the minds of quite a number of the general public, who have no serious views on the side of Reformation and Protestant principles, to look upon the observance of Christmas as a time when big business firms turn it to their financial advantage, and push their wares for sale even months

before the end of December. On the other hand, those who even go to Christmas Services, in the majority of cases follow up with dances, concerts, the theatre, cardplaying, and a round of unholy amusement. What we need as a Nation is not unwarranted festivals about the birth of Christ, but a return to the Word of God and the preaching of the gospel of the Lord Jesus Christ, the Saviour of lost sinners, all the year round. Where are the most of Christmas observers during the fifty-two Sabbaths in the year? Worshipping God, through Jesus Christ? Certainly not! They are living like pagans, while a small minority wend their way to the House of God to hear of Christ's birth, and death and resurrection.

Strathpeffer Convention.

The detailed account of the recent Strathpeffer Convention for 1959, in the "Ross-shire Journal" for 9th October, 1959, makes it clear that there were about twenty-eight Church of Scotland ministers taking part, and about fourteen Free Church ministers. Rev. Duncan Leitch of the Free Church, Dingwall, occupied the chair, while "Mrs. Matheson presided at the organ with talent and taste," despite the fact that recent articles in the "Free Church Monthly Record" claimed that the Free Church of Scotland was an exclusively psalm-singing church, with no instrumental musical accompaniment. Where is consistency and what about ordination vows? At the Communion service a minister of the Presbyterian Church of Ireland officiated, and was assisted by a minister of the Church of Scotland, and a minister of the Free Church, a deacon of the Baptist Church, and a leader of the Plymouth Brethren. This was described as "a testimony to the unity of Christian believers."—the temple of Christian brotherhood—while in truth it is blatant disregard, on the part of the participants, of the Scriptural teaching of the Westminster Confession of Faith. As Modernism denies the eternal Sonship of Christ, His Virgin-birth, and physical resurrection, would not the Church of Scotland ministers present have been better employed endeavoring to cleanse their lamentably back-slidden church of the Heaven—provoking leaven of infidel Modernism, while conscientious consistency should have been sufficient to make the Free Church ministers conspicuous by their absence?

—J. P. MacQueen.

Literary Notices.

Banner of Truth Books—Price concessions *re Historical Theology* by William Cunningham, 2 volumes, 1270 pages, 30/-; and *The Church of Christ* by James Bannerman, 2 volumes of 60 pages, 30/-; are as follows:—The publishers in a pamphlet state that a discount of £1 will be given to those who subscribe for the 4 volumes, before 1st February, 1960. On the other hand a discount of 10/- will be given

on orders for either of the two sets. Postage is extra. The address is Banner of Truth Trust, 78b Chiltern Street, London, W.1. Principal Cunningham and Professor Bannerman were theologians of the Disruption period. Cunningham died in 1861, and Bannerman in 1868. Both served the Cause of Christ in the Free Church of Scotland after the Disruption of 1843, in the New College, Edinburgh.

"Diary and Sermons of the late Rev. Alex. MacLeod, Rogart, (formerly of Uig, Lewis)".

The sponsors of the Westminster Standard Publications in Gisborne have added to the list of their publications a re-print of the "Diary and sermons of the Rev. Alex. MacLeod with brief memoir by the Rev. D. Beaton, Wick." The first edition was issued in 1925. This present edition with artistic cover, and large clear print, has a Foreword by the Rev. Wm. MacLean, Deputy to Australia and New Zealand, and two appendices—Appendix I containing a brief outline of ecclesiastical events in the parish of Uig since the days of Mr. MacLeod: Appendix II—The Establishment Principle.

The contents are:—Brief Memoir; Diary; Sermon I (I Tim. iv. 16); Sermon II (John iii. 16); Sermon III (Psalm lv. 22); Sermon IV (Genesis xxii. 14); Appendix I; Appendix II. There is also a list of the Westminster Standard tracts (re-prints). These are listed in the September issue of the Free Presbyterian Magazine, except No. 1—"I Love the Lord's Day" by Rev. R. M. McCheyne (price 2d.)—an excellent four-page tract.

These Westminster Standard publications—a labour of love by young men, members in full communion in our Gisborne congregation are worthy of translation and circulation in all languages and lands. Instead of calendars and cards for New Year, let us give to our friends at home and abroad copies of this artistically produced book—"The Diary and Sermons of the Rev. Alex. MacLeod." It would expediate circulation if congregations would arrange for supplies. Copies may not arrive in this country until about New Year. Obtainable from: Mr. John Grant, 4 Millburn Road, Inverness. Mr. Anderson Tallach, 12 Woodlands Drive, Glasgow. Westminster Standard, 183 Rutene Road, Gisborne, N.Z. Price 2/- post free—Wm. MacLean.

Church Notes.

Communions.

January—Fifth Sabbath, Inverness. *February*—First Sabbath, Dingwall, third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay and Lochinver; fourth, Kinlochbervie; fifth, North Tolsta. *April*—First Sabbath, Breasclete, Port-nalong and Fort William; third, Greenock and London; 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 Beaulay; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall and Vancouver (Canada); second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten, Thurso and 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; fifth, 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 1960, should be sent AT ONCE to the Editor, that the above List may be corrected. This will save inconvenience later on.—Editor.

Acknowledgment of Donations.

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

Sustentation Fund.—Ontario Friends, £5; Mr. K. McLeod, Drimnin, Oban, £5; Mr. J. M. Banks, Farnham, Surrey, £2 2/-; A Friend at Laide, £2; A Friend in memory of two sisters, 17/6; Anon., Inverness, £2; Mr. R. Cameron, Banavie, 10/-.

Home Mission Fund.—Mr. Jas. McLeod, Achness, Strathnaver, £10; Friend Laide, £1; Mr. John McLean per Mr. F. Beaton, 10/-; Mr. D. Nicolson, 7 Inverarish, Raasay, £1.

Foreign Missions.—Calgary Congregation per Mr. Allan McLeod, £18; Ontario Friends, £15; Ontario Friends for Mission Transport Fund, £5; Mr. J. M. Banks, Farnham, Surrey, £3 3/-; Friend, Laide, £1; Anon., Inverness, £2; A. Finlayson, Ardhislraig o/a Mission Transport, £5; Mr. F. Macdonald, Kinlochewe, £2; Miss M. Grant, Grafton, N.S.W., £2 2/-; Miss A. M. McLachlan, Grafton, N.S.W., £2 2/-; Miss D. MacCuish, Gower St., London, £10; A Friend, U.S.A. £7 1/10; Miss Alice Whighton, London per Rev. J. P. Macqueen, £3; Anon. Friend for Mission Lorry, £1; In loving memory of the late Mrs. McLean, The Shildaig, Avicmore from her two sisters, £3; Mr. J. H. R., Montana, U.S.A. for extension of School Buildings, £7 1/8.

Aged and Infirm Ministers and Widows and Orphans Fund.—Ontario Friends, £5; J. M. MacKinnon, Dumbarton, 18/6.

Mission to the Jews Fund.—Ontario Friends, £10; Anon., Melvich postmark, £1; Miss B. MacKay, Killearnan per Mr. D. Matheson, £1.

Home of Rest Fund.—Ontario Friends, £5; Miss B. MacKay, Killearnan per Mr. D. Matheson, £5; A Friend, Wick postmark, £1; Miss D. McCuish, Gower St., London, £10; Anon., Harris postmark, £3.

Publication Fund.—Ness Friend o/a Books for Hospitals, £1 0/6.

The following received on behalf of the Trinitarian Bible Society.—A Friend, Canada, £3 13/10; Ontario Friend—Hebrew Testaments for Jewish children, £20; Friend North Coast Applecross per Rev. D. M. McLeod, £1; Donation per Oban Congregation, £1; Anon., Inverness, £1.

Legacy Fund.—Received from the Estate of the late Miss K. M. Matheson, Staffin, Skye, a Legacy of £100 bequeathed to the Foreign Mission Fund and the Residue of her Estate in terms of her Will to the Sustentation Fund, amounting to £1,285 2/3 per Messrs. Macdonald & Fraser, Solicitors, Portree. Received from the Estate of the late Mr. George Mackay, Gruids, Larig the sum of £300 bequeathed to the South African Mission per Mr. W. M. Urquhart, Solicitor, Golspie. Received from the Estate of the late Miss Catherine Macdonald, Achtercairn, Ross-shire the sum of £25 bequeathed to the Foreign Missions Fund and £25 to the Home Mission Fund per Messrs. J. M. & J. H. Robertson, Writers, 120 Bath St., Glasgow.

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Bayhead, N. Uist Congregation.—Mr. A. Macdonald, Treasurer, acknowledges with sincere thanks the following:—Mrs. Edwards, Bonar Bridge, £5 for Church Repairs Fund per Mr. N. McIsaac and £2 in Church plate from A Friend in Skye.

Broadford Church Building Fund.—Mr. J. McLean, Treasurer, acknowledges with grateful thanks:—£5 from Interested Friends, Edinburgh; Plockton and Kyle C.C. per Mr. D. Campbell, £30 3/-.

Dingwall New Church Building Fund.—Mr. D. Matheson, Treasurer, acknowledges with sincere thanks, Mr. K. MacKenzie, Invergordon, further £1 (80 three pennies); Friend Kyle of Lochalsh per Rev. D. A. Macfarlane, £2; A Legacy donation per Rev. Wm. Grant, £200; Mrs. Newington, Laxdale further 10/- per Rev. D. A. Macfarlane.

Glendale Congregation.—Mr. A. McLean, Treasurer, acknowledges with grateful thanks £3 for Church Repairs; £3 Sustentation Fund; £1 Foreign Missions and £1 Home Mission from Friend per Mr. D. Mackay; Friends, Leckmelm per Miss C. McAskill; £2 for Vestry; £3 10/- for Church Repairs per Mr. Wm. MacKinnon; *Correction*—acknowledgment in October Magazine should read Rev. J. Colquhoun not Rev. D. J. M.

Halkirk Congregation.—Rev. Wm. Grant, gratefully acknowledges Legacy by the late Miss D. Murray, Halkirk, £300; also £1 for Magazine Free Distribution per Mr. Lobban, Bonar Bridge.

Lochcarron Congregation.—Mr. R. Macrae, Treasurer, acknowledges with sincere thanks: £3 o/a Sustentation Fund from Anon., N.Z. per Rev. D. J. MacAskill; £1 from Mrs. C., Inverness for Manse Building Fund and £1 for same from L. M., Elgoll.

London Church Building Fund.—Rev. J. P. Macqueen, acknowledges with sincere thanks £2 from Mr. J. Anderson, Carnoustie; Mr. R. MacKenzie, Inverness £1 also £5 from A Ross-shire Friend for Congregational Funds and £1 for same from Anon. Friend per Mr. J. Campbell, Treasurer.

Skigersta (Ness) Church Repair Fund.—Mr. M. Finlayson, Treasurer, acknowledges with sincere thanks the following:—Miss K. A. Murray, Glasgow, £2; Friend, 10/-; C. M. £1; Friend, 15/-; Two Sisters, £2 all N. Tolsta; Friend Ness £1; Miss M. Macdonald, Stoneyfield, £1 10/-; Friend, Stornoway, £1 per Rev. W. McLean.

Stratherrick Manse Fund.—Mr. D. M. Fraser, Treasurer, acknowledges with grateful thanks £1 from Miss B. B., Inverness.

Wick Congregation.—Rev. R. R. Sinclair, acknowledges with sincere thanks £2 10/- from Mr. N. Macmillan, Doncaster, on behalf of Foreign Mission Fund.