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ENVY

The sins which dwell and are active in the heart of man are innumerable and are manifested in the conduct one way or another toward God and man's neighbour. Many of these sins are particular and outstanding and are exposed and condemned throughout Scripture in the light of the divine law and also the holy gospel of the Lord Jesus Christ. And through the witness of the Church of God and a faithful gospel ministry men are warned against all manner of sin; and the professed followers of Christ themselves are not excluded from such warnings. The Lord Jesus said to Peter, James and John in the garden, "Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak." (Matt. xxvi. 41). And David in Psalm xix. 12, 13, prays as follows: "Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."

One sin which is not so often heard of or so frequently condemned as others is the sin of *envy*, although indeed it is mentioned again and again throughout the Word of God. It appears among the list of the works of the flesh in the fifth chapter of Galatians as follows ". . . envyings, murders, drunkenness, revellings and such like . . ." This sin has been defined as an evil "grief at the sight of another's success," and also "hatred toward another on account of their prosperity." And Cruden describes it as "discontent at the excellence of another." Alexander Smith Paterson, in his work on *The Shorter Catechism*, in dealing with: *What is forbidden in the Tenth Commandment?* writes as follows: "By envying or grieving at the good of our neighbour, we are to understand a repining or grudging at his prosperous circumstances, or any superior privilege which he possesses above ourselves. The advantages which he may have over us, and which may excite repining, envying, and grieving

or grudging, are such as these:—gifts, graces, relations, wealth, honour, pleasure, etc. But to such as acknowledge an overruling Providence, these things will be no occasion to sin."

We are counselled by the Word of God to beware of this sin as in Galatians, Chapter v. 26—"Let us not be desirous of vain-glory, envying one another," and in James, Chapter v. 9,—"Grudge not one against another;" and again in Colossians, Chapter iii. 5—"Mortify, therefore, your members which are upon the earth; inordinate affection, evil concupiscence, and covetousness, which is idolatry." The reader may discern here that these passages are related intimately to those to whom these respective Epistles were written; and that means, in other words, that Christian believers were and are now addressed with regard to envy. To follow this point out let us look to the First Epistle of Peter, in which we are told that the Epistle is addressed to the "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ . . ." (Chapter i. 2). Then in the second chapter at the beginning the elect are admonished as follows—"Therefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby . . ." So we see that envy is one of the "weights" to be laid aside if the Christian is to grow in grace and to run the race set before him as he ought while "looking unto Jesus."

The sin of envy turns to hatred and malice toward the object of it as we see from the record of its evil workings in the Holy Scriptures, if not subdued and mortified by divine grace in the heart of the believer, and as it may be cherished in the breast of the ungodly.

There are two conspicuous and well-known cases which we will cite from the Bible, in which envy knew no bounds when it turned to hatred and malice.

The first is to be found in the history of Joseph. "Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him." That was but the beginning of the outgoings of their envy. They had not a good word to say to Joseph or of him. Here we find a mark of this sin in the conduct of men. He was their brother and had not harmed them by word or deed, nevertheless they hated him. Later they were of the mind to slay him. This is

envy at work. But ultimately they decided to sell him into Egypt to rid themselves of the brother whom their father loved more than they. (See Genesis, Chapter xiii). And the Holy Spirit in Acts tells us that, "The patriarchs, moved with envy, sold Joseph into Egypt: but God was with him." In the light of the blessed fact that God was with Joseph, we should see what a miserable work envy is as practised against such as godly Joseph.

The second case is that connected with the Lord Jesus Christ. Let us first glance at the successive reactions of the chief priests and the Pharisees after the Lord Jesus had raised Lazarus from the dead and manifested a wonderful measure of the glory of God. In the Gospel of John we read that many of the Jews believed in Jesus and then went and told the Pharisees what things Jesus had done in connection with Lazarus. "Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles." (John, Chapter xi. 45-47). Now we may pause here and note that these ruling Jews recognised and were forced to admit that Jesus was doing miracles, and that He was a more excellent and superior person than any of themselves on that account. This much they perceived albeit they were spiritually blind and unbelieving as to His divine Person. This stirred up envy in their wicked hearts, as we are told later—"Then from that day forth they took counsel together to put Him to death." (verse 53). This desire to put Jesus to death was begotten of the malice and hatred arising from the terrible sin of envy. This godless and evil spirit actuated the chief priests right on till the time when they ". . . bound Jesus, and carried Him away, and delivered Him to Pilate." (See Mark, Chapter xv. 1 and 10). Pilate questioned Jesus, and the chief priests accused Him of many things. Jesus answered nothing and Pilate marvelled at this. Then the matter of the release of Barabbas, the murderer, or of Jesus arose. And the *multitude* of the people desired Pilate to do as he had ever done unto them, that is, to release a notable prisoner. Then Pilate put the following question to the *multitude*, not to the chief priests in particular, viz. "Will ye that I release unto you the King of the Jews?" Now we are told why he put this question to the multitude—"For he knew that the chief priests had delivered Him for envy:" (verse 10). Pilate recognised then, as he did all along, that the chief priests could not prove their charges against Jesus, and even as a man of the world he saw in their conduct the evidences of envy as far as this evil is recognisable by men among men. Poor Pilate was overwhelmed by the vehemence and clamour of men

filled with envy against the Lord of glory, and committed the terrible act of delivering Jesus to be crucified. And when we think of these things, we ought to consider how heinous and dangerous is the sin of envy.

But God is able to make His grace abound in the experience of the chief of sinners, so that where sin abounded, grace shall much more abound. Herein there will be charity and "Charity suffereth long, and is kind; charity envieth not . . ." (1st Corinth., Chapter xiii. 4).

THE MILLENIUM

By Jonathan Edwards, and from his *History of Redemption*

I now come to show how the success of Christ's redemption will be carried on from the present time, till Anti-Christ is fallen, and Satan's visible kingdom on earth is destroyed . . . I would observe some things *in general* concerning it.

The Darkness Before The Dawn

We have all reason to conclude from the Scriptures, that just before this work of God begins, it will be a *very dark time* with respect to the interests of religion in the world. It has been so before preceding glorious revivals of religion: when Christ came, it was an exceeding degenerate time among the Jews; and so it was a very dark time before the Reformation. And not only so, but it seems to be foretold in Scripture, that it shall be a time of but little religion, when Christ shall come to set up His kingdom in the world. Thus when Christ spake of His coming, to encourage His elect, who cry to Him day and night, in Luke xviii. 8, He adds, "Nevertheless, when the Son of man cometh, shall He find faith on the earth?" Which seems to denote a great prevalency of infidelity just before Christ's coming to avenge His suffering Church. Though Christ's coming at the last judgment is not here to be excluded, yet there seems to be a special respect to His coming to deliver His Church from their long-continued suffering, persecuted state, which is accomplished only at His coming at the destruction of Anti-Christ. Then will be accomplished the following passages, Rev. vi. 10: "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" and Rev. xviii. 20: "Rejoice over her, thou heaven, and ye holy apostles, and prophets, for God hath avenged you on her."

It is *now* a very dark time with respect to the interests of religion, wherein there is but a little faith, and a great prevailing

of infidelity on the earth. There is now a remarkable fulfilment of that in 2 Pet. iii. 3. "Knowing this, that there shall come in the last days scoffers, walking after their own lusts." And so Jude 17, 18, "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts." Whether the times shall be any darker still, or how much darker, before the beginning of this glorious work of God, we cannot tell.

There is no reason from the Word of God to think any other, than that this great work of God will be wrought, though very swiftly, yet *gradually*. As the children of Israel were *gradually* brought out of the Babylonish captivity, first one company, and then another, and *gradually* rebuilt their city and temple; and as the heathen Roman Empire was destroyed by a *gradual*, though a very swift, prevalency of the gospel; so, though there are many things which seem to hold forth that the work of God would be exceeding swift—and many great and wonderful events should very suddenly be brought to pass, and some great parts of Satan's visible kingdom should have a very sudden fall—yet all will not be accomplished at once, as by some great miracle, like the resurrection of the dead. But this work will be accomplished by *means*, by the preaching of the gospel, and the use of the ordinary means of grace, and so shall be *gradually* brought to pass. Some shall be converted, and be the means of others' conversion. God's Spirit shall be poured out first to raise up instruments, and then those instruments shall be used with success. And doubtless one nation shall be enlightened and converted, and one false religion and false way of worship exploded, after another. By the representation in Dan. ii. 34, the stone cut out of the mountain without hands *gradually* grows. So Christ teaches us, that the kingdom of heaven is like a grain of mustard seed, Matt., xiii. 31, 32, and like leaven hid in three measures of meal, verse 33. The same representation we have in Mark, iv. 26, 27, 28, and in the vision of the waters of the sanctuary, Ezek. xlvii.—The Scriptures hold forth, that there should be several successive great and glorious events by which this glorious work should be accomplished. The angel speaking to the prophet Daniel of those glorious times, mentions two glorious periods, at the end of which glorious things shall be accomplished: Dan. xii. 11, "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." But then he adds in the

next verse, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days;" intimating, that something very glorious should be accomplished at the end of the former period, but something much more glorious at the end of the latter.

The Outpouring of the Holy Spirit

I now proceed to show *how* this glorious work shall be accomplished.

The Spirit of God shall be gloriously poured out for the wonderful *revival and propagation* of religion. This great work shall be accomplished, not by the authority of princes, nor by the wisdom of learned men, but by God's Holy Spirit: Zech. iv. 6, 7, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain, and he shall bring forth the head-stone thereof with shoutings, crying, Grace, grace unto it." So the prophet Ezekiel, speaking of this great work of God, says, Chapter xxxix. 29, "Neither will I hide my face any more from them; for I have poured out my Spirit on the house of Israel, saith the Lord God." We know not where this pouring out of the Spirit shall begin, or whether in many places at once; or whether, what hath already taken place, be not some forerunner and beginning of it.

This pouring out of the Spirit of God, when it is begun, shall soon bring great multitudes to forsake that vice and wickedness which now so generally prevails; and shall cause that vital religion, which is now so despised and laughed at in the world, to revive. The work of conversion shall break forth, and go on in such a manner as never has been hitherto; agreeable to Isa. xlv. 3, 4, 5.—God, by pouring out His Holy Spirit, will furnish men to be glorious instruments of carrying on this work; will fill them with knowledge and wisdom, and fervent zeal for the promoting of the kingdom of Christ, and the salvation of souls, and propagating the gospel in the world. The gospel shall begin to be preached with abundantly greater clearness and power than had heretofore been. This great work of God shall be brought to pass by the preaching of the gospel, as is represented in Rev. xiv. 6, 7, 8, that before Babylon falls, the gospel shall be powerfully preached and propagated in the world.

This was typified of old by the sounding of the silver trumpets in Israel in the beginning of their jubilee: Lev. xxv. 9. "Then shalt thou cause the trumpet of the jubilee to sound on the tenth

day of the seventh month; on the day of atonement shall ye make the trumpet sound throughout all your land." The glorious times which are approaching, are the Church's jubilee, which shall be introduced by the sounding of the silver trumpet of the gospel, as is foretold in Isa. xxvii. 13, "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts of the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." And there shall be a glorious pouring out of the Spirit with this clear and powerful preaching of the gospel, to make it successful for reviving those holy doctrines of religion which are now chiefly ridiculed in the world, and turning many from heresy, from popery, and from other false religions; and also for turning many from their vice and profaneness, and for bringing vast multitudes savingly home to Christ.

The work of conversion shall go on in a wonderful manner, and spread more and more. Many shall flow together to the goodness of the Lord, one multitude after another continually, as in Isa. lx. 4, 5. "Lift up thine eyes round about, and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see and flow together." And so (verse 8), "Who are these that fly as a cloud, and as the doves to their windows?" And as the gospel shall be preached to every tongue, and kindred, and nation, and people, before the fall of Anti-Christ; so we may suppose, that it will be gloriously successful to bring in multitudes from every nation: and shall spread more and more with wonderful swiftness. (See Isa. lxvi. 7-9).

The pouring out of the Spirit of God will not affect the overthrow of Satan's visible kingdom, till there has first been a violent and *mighty opposition* made. In this the Scripture is plain, that when Christ is thus gloriously coming forth, when the destruction of Anti-Christ is readily at hand, and Satan's kingdom begins to totter, the powers of the kingdom of darkness will rise up, and mightily exert themselves. Thus after the pouring out of the sixth vial, which was to dry up the river Euphrates, to prepare the way for the destruction of spiritual Babylon, (Rev. xvi) the powers of hell will be mightily alarmed, and will stir up themselves to oppose the kingdom of Christ, before the seventh vial shall be poured out, which shall give them a final and complete overthrow. The beloved disciple informs us (verses 13, 14) that "three unclean spirits like frogs shall go forth unto the kings of the earth, to gather them together to the battle of the great day of

God Almighty." This seems to be the last and greatest effort of Satan to save his kingdom from being overthrown; though perhaps he may make as great towards the end of the world to regain it.

When the Spirit begins to be so gloriously poured forth, when the devil sees such multitudes flocking to Christ in one nation and another, when the foundations and pillars of his kingdom are ready to come to swift and sudden destruction, all hell will be greatly alarmed. Satan has ever had a dread of having his kingdom overthrown, and has been doing great works to prevent it, especially since the day of Constantine the Great. To this end he set up those mighty kingdoms of Anti-Christ and Mahomet, and brought in all the heresies, superstitions, and corrupt opinions in the world. But when he sees all begin to fail, it will rouse him exceedingly. If Satan of old dreaded being cast out of the Roman Empire, how much more does he dread being cast out of the whole world!

It seems, in this last great opposition, all the forces of Anti-Christ, and Mahometanism, and heathenism, will be united; all the forces of Satan's visible kingdom through the whole world of mankind. And therefore it is said, that "spirits of devils shall go forth unto the kings of the earth, and of the whole world, to gather them together to the battle of the great day of God Almighty." And these spirits are said to come out of the mouth of the *dragon*, and out of the mouth of the *beast*, and out of the mouth of the *false prophet*; i.e. there shall be the spirit of popery, the spirit of Mahometanism, and the spirit of heathenism all united. By the *beast* is meant Anti-Christ; by the *dragon*, in this book, is commonly meant the devil, as he reigns over his heathen kingdom: by the *false prophet*, is sometimes meant the pope and his clergy; but here an eye seems to be had to Mahomet, whom his followers call the great prophet of God. This will be as it were the dying struggles of the old serpent; a battle wherein he will fight as one that is almost desperate.

We know not particularly in what manner this opposition shall be made. It is represented as a battle; it is called *the battle of the great day of God Almighty*. There will be some way or other a mighty struggle between Satan's kingdom and the Church, and probably in all ways of opposition that can be; and doubtless great opposition by external force. The princes of the world who are on the devil's side shall join hand in hand; for it is said. "The kings of the earth are gathered together to battle," Rev. xix. 19. And probably there will be great opposition by subtle disputers

and carnal reasoning, persecution, virulent reproaches, craft, and subtlety. The devil now doubtless will ply his skill, as well as strength, to the utmost; and those who belong to his kingdom, will everywhere be stirred up, and engaged to make a united violent opposition against this holy religion, which they see prevailing so mightily in the world.—But,

Christ and His Church shall in this battle obtain a complete and *entire victory* over their enemies. They shall be totally routed and overthrown in this their last effort. When the powers of hell and earth are thus gathered together against Christ, and His armies shall come forth against them by His Word and Spirit, in how august and glorious a manner is this advance of Christ with His Church described, Rev. xix, 11, etc. And to represent how great the victory they should obtain and how mighty the overthrow of their enemies, it is said (verses 17, 18), that "all the fowls of heaven are called together, to eat the great supper given them, of the flesh of kings, and captains, and mighty men," etc., and then, in the following verses, we have a distinct account of the victory and overthrow.

In this victory, the seventh vial shall be poured out. It is said, Rev. xvi. 16., of the great army that should be gathered together against Christ: "And he gathered them together into a place called in the Hebrew tongue *Armageddon*;" then it is said, "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done." Now the business is done for Satan and his adherents. When this victory is obtained, all is in effect done. Satan's last and greatest opposition is conquered; all his measures are defeated; the pillars of his kingdom broken asunder and will fall, of course. The devil is utterly baffled and confounded, and knows not what else to do. He now sees his Anti-Christian, Mahometan, and heathenish kingdoms through the world, all tumbling down. He and his most powerful instruments are taken captive. Now that is in effect done, for which the Church of God had been so long waiting and hoping, and so earnestly crying to God, saying, "How long, O Lord, holy and true?"

The angel who set his right foot on the sea, and his left foot on the earth, lift up his hand to heaven, and swore by *him that liveth for ever and ever, etc.*, that when the seventh angel should come to sound, the time should be no longer. — And now the time is come; now the seventh trumpet sounds, and the seventh vial is poured out, both together; intimating, that now all is

finished as to the overthrow of Satan's visible kingdom on earth. This victory shall be by far the greatest that ever was obtained over Satan and his adherents. By this blow, with which the stone cut out of the mountain without hands shall strike the image of gold, and silver, and brass, and iron, and clay, it shall all be broken to pieces. This will be a finishing blow to the image, so that it shall become as the chaff of the summer threshing-floor.

In this victory will be a most glorious display of divine power. Christ shall therein appear in the character of King of kings, and Lord of lords, as in Rev. xix. 16. Now Christ shall dash His enemies, even the strongest and proudest of them, in pieces; as a potter's vessel shall they be broken to shivers. — Then shall strength be shown out of weakness, and Christ shall cause His Church to thresh the mountains, as in Isa. xli. 15. "Behold, I will make thee a new sharp threshing-instrument having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff." And then shall be fulfilled Isa. xlii. 13-15.

The Destruction of Satan's Kingdom

Consequent on this victory, Satan's visible kingdom on earth shall be *destroyed*. When Satan is conquered in this last battle, the Church of Christ will have easy work of it; as when Joshua and the children of Israel had obtained that great victory over the five kings of the Amorites. When God sent great hailstones on their enemies, they had easy work of subduing the cities and country to which they belonged. So it was also after the other great battle that Joshua had with a great multitude at the waters of Merom. After this glorious victory of Christ and His Church over Their enemies, the chief powers of Satan's kingdom, They shall destroy that kingdom in all those cities and countries to which they belonged. After this the Word of God shall have a speedy and swift progress through the earth; as it is said, that on the pouring out of the seventh vial, "the cities of the nations fell, and every island fled away, and the mountains were not found," Rev. xvi. 19, 20.—When once the stone cut out of the mountain without hands had broken the image in pieces, it was easy to abolish all the remains of it. The very wind will carry it away as the chaff of the summer threshing-floor. Because Satan's visible kingdom on earth shall now be destroyed, therefore it is said, that the seventh vial by which this shall be done, shall be poured out into the air; which is represented in Scripture as the special seat of his kingdom; for he is called "the prince of the power of the air," Eph.

ii. 2. Now is come the time for punishing leviathan, that piercing serpent, of which we read in Isa. xxvii. 1. "In that day the Lord with His sore and great and strong sword, shall punish leviathan the piercing serpent, even leviathan, that crooked serpent, and He shall slay the dragon that is in the sea."

Concerning this overthrow of Satan's visible kingdom on earth, I would show wherein it will chiefly consist, with its extent and universality.

(To be continued).

AFRICAN CUSTOMS

By J. D. van Woerden

The outpatients Clinic of our small hospital at Mbuma Mission offers ample opportunity to get a glimpse of man's laws and customs, which are preferred far above the laws of God.

Concubinage.

More than 90 per cent. of the people are not properly married, by European or African standards. In order to get a concubine, a man can pay the father of a girl in cash and cattle up to the value of about £15. Any children that are born, automatically become the property of the girl's father. He can take the children away any time he likes. The man knows that he has no claim on the children or even on his concubine, should her father call her back. He has no responsibility either, should he lose interest in his woman and send her away. It is very strange and startling, to hear of such customs, it is stranger still, however, when such people come to the kirk session and apply for baptism or membership.

Proper African Marriage.

Such marriage is recognised by the Christian Church and by the Government. A man who intends to get married will ask the father of a girl for his daughter's hand. After many meetings with the elders of the clan, an agreement is reached and the future son-in-law agrees to pay a certain amount of dowry, called "lobola." The "lobola" is usually between £30 and £100, partly paid in cattle and partly in cash. Marriage can be registered with the Native Commissioner or with a minister of religion.

"Lobola" is never paid in full at once. The period of payment may be spread out over one or even two generations. Now here comes a difficulty for Christians.

The woman's father has a right over the children to be born as long as the "lobola" is not paid in full.

Sometimes payment of "lobola" is finally settled by transferring one or more children to the kraal of the woman's father. The real parents then lose all authority over their children.

Mr Mzamo, our African minister, was telling me how difficult it is to baptise children, considering this African law. How can parents promise that they shall bring up their children in the fear and admonition of the Lord, if these children may not be brought up under their care at all? In fact many such children lose contact with their parents altogether as they grow up in another kraal.

Is it right, to give such couples a Christian marriage, and is it right to give their children Christian baptism? What is the value of Christian marriage and baptism in such cases?

Position of an African Widow.

What is the position of a woman who had a Christian marriage and whose husband dies? The deceased husband's brother has a right to take away all property, even the children and the wife herself, although the last point is not now enforced, should the widow object.

The fact remains that a widow, who has had a Christian marriage, may be left homeless, penniless and childless, without a Christian law in this land to protect her.

Foot-Note—In a covering letter, dated 12th July, 1960, Mr van Woerden writes as follows:—

"Last week we had our record number of inpatients. Sixty on the register and with the attendants and relatives there were over 70. They were accommodated in eight different places scattered over our various Mission buildings.

"Tonight there are 45. Last night I attempted to take a man with an acute abdomen to Mpilo Hospital for an emergency operation. He died in the car on the way. Suddenly in Eternity!

"So far we are spared the terrors of open revolt in connection with the political unrest. There is, however, a good deal of unrest and resentment, which requires much gracious wisdom and understanding.

"Kind regards to all the friends. Brethren pray for us. One who lives amongst the heathendom of the patients at Mbuma, dwells where Satan's seat is. Have I held fast His Name and not denied His faith? Repent: or else I will come unto thee quickly."

MESSAGES FROM THE MOUNTAINS

by Rev. D. M. MacDonald, Edinburgh.

Mount Carmel.

This mountain rises abruptly on the Palestine coast close to the Jewish town Haifa. It rises gradually from the plains which surround it on three sides to a height of 1,742 feet. It forms an impressive feature of the landscape and on its fertile slopes oak, olive and pine, myrtle, honeysuckle, box tree, and laurel grow luxuriantly, while in the spring its sides are radiant with the rainbow hues of many flowers. It is referred to in Scripture as a symbol of the beauty of the Church of Christ clothed upon with the glorious garment of his righteousness. It is employed by the prophets to show that when God was favouring Israel with His presence and blessings they would be prosperous and happy.

It was here the great conflict of imperishable memory transpired between the prophet Elijah and the false prophets of Baal. It was during the reign of King Ahab in Israel that Elijah began to testify against the sins of the King and of the people. They had with some exceptions forsaken the worship of their God and began to worship Baal, the God of the Sidonians.

Ahab had married Jezebel, a daughter of the King of Tyre. She was an imperious, resolute, and unscrupulous idolater, and was determined to put an end to the religion of Israel and to set up in its place the worship of the false god, Baal. The false prophetess spoken of, Rev. ii. 20, is there called Jezebel, for this one wicked Queen did more to debauch Israel, than all Solomon's Queens. A temple was built in Samaria, the Royal City and an altar reared in it on which to offer sacrifice to Baal. It was at this juncture that Elijah appeared before King Ahab and told him that there would be neither dew nor rain, with the result that there would be a famine in the nation for some years. When the drought commenced the prophet was directed by God to go to the brook Cherith near the river Jordan and there he would have water to drink and ravens to feed him. All creatures are under God's control and he can make use of them either for judgment or for mercy. This teaches us to put our trust in God in all difficulties, for He that provided a table in the wilderness and made ravens purveyors and servitors to his prophet is able to supply all our needs according to his riches in glory by Christ Jesus. When the brook had dried up because of no rain Elijah was told to go by the Lord to Zarephath, where God commanded a widow to sustain him. When he arrived at the gate of the city

the widow was there gathering sticks and he asked her to fetch him a little water to drink. As she was going for it he called to her and said, "bring me a little food." She replied saying, "I have only a handful of meal in a barrel and a little oil in a cruse. I am now gathering two sticks that I may go in and dress it for me and my son, that we may eat it and die." Then the prophet said that she did not need to fear as there would be no lack of food because the Lord had said so. For many days they were fed miraculously from the barrel of meal and cruse of oil. She was well recompenced for entertaining the prophet. She had given him house room and God repaid her with food for the household. It is promised to them that trust in Him that they shall not be ashamed in the evil time, but in the days of famine they shall be satisfied. Ps xxxvii. 19. Soon after this the widow's child sickened and died. She complained pathetically to the prophet of this affliction and seemed to think that the child's death was due to some offence she had given the prophet. He then took the body up to his own chamber, prayed over it, asking God to restore life and that was done. The child was then restored to its mother.

These miracles were preparing the prophet for the great work of reforming Israel. The time had now come when he was to appear before King Ahab to rebuke him for his wickedness and to issue his famous challenge to the prophets of Baal to meet him on Mount Carmel in order to prove there who was the true God, Jehovah or Baal. Then Elijah said to the people, "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him." He suggested that the prophets of Baal should offer a sacrifice with no fire under it and he himself would do the same. They would then call on their gods and he would call on the name of the Lord. The God that would answer by fire let him be God. All the people answered and said, "It is well spoken." The bullock given to the Baal prophets was dressed and they then began to call on Baal from morning until noon, saying, "O Baal, hear us." But there was no answer. The prophet in sarcastic terms mocked their folly and, when the time for the evening sacrifice had come he called unto all the people to come near unto him and he repaired God's altar that had been broken down. When the wood was in order the bullock was cut and placed on it. He ordered twelve barrels of water to be poured on the sacrifice. This was done in order to show that there was no fire under the altar after the water had been poured on it. Then the prophet prayed in these words, "Lord God of Abraham, Isaac, and of Israel, let it be known this day

that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word. Hear me, O Lord, hear me, that this people may know that Thou art the Lord God, and that Thou hast turned their heart back again." God answered the prayer at once and his fire fell consuming the burnt sacrifice, wood, stones, and dust, and licked up also the water in the trench. When the people saw this wonderful exhibition of God's power they fell on their faces crying, "The Lord, he is the God; the Lord, he is the God."

The result of this fair trial was that the prophets of Baal failed in their proof, but Elijah had in the most convincing manner proved his claims on behalf of the God of Israel. The people as the jury gave in their verdict upon the trial and they all agreed on it. The prophets of Baal in opposing Elijah had engaged in one of the most daring and threatening actions that ever the God of Israel was insulted by and their condemnation should be regarded as proof that Jehovah is God and He alone. The law demanded that worshippers of false gods should be put to death and Elijah commanded that the prophets of Baal should be arrested and they were all executed at the brook Kishon. The reformation wrought in Israel at this time was only partial but was so far accepted that God in answer to the prayers of his servant poured out blessings on the land, for there had been a famine due to the lack of rain for three and a half years. The rain had now commenced and there would be plenty of food for man and beast.

The great contest was now over, leaving many convinced that Baal was a sham, but their hearts were unchanged and they were still ready to follow the evil example of King Ahab for the sake of personal advantage. There are many modern Baal's in the world and their worshippers are innumerable. The Baals are Mammon, the lust of the flesh, the lust of the eye, and the pride of life, the pleasures of sin, the love of money, which is the root of much evil. Many are still halting between two opinions. They have a form of godliness but deny the power of it. They show in their lives that they have no saving knowledge of the Gospel and much of their time is given to indulgence in frivolous worldly follies. The Saviour said, "Ye cannot serve God and mammon," and in the Epistle of James it is written, "The friendship of the world is enmity with God, whosoever therefore will be a friend of the world is the enemy of God."

If you are halting between two opinions ask the Saviour for grace to save you from such an attitude and to make you a loyal

follower of Himself. For all who truly believe in Him give themselves wholly to Him since he must have all or nothing. Is he not worthy of that when you think of the sufferings and death He endured for the salvation of unworthy and perishing sinners who were rebels against Him and had no claim on His favour. It is written, "Him that cometh unto Me I will in no wise cast out."

NOTES OF A SERMON

*By Rev Alex. Macaskill, Lochinver **

Psalm 41, verse 4.

"I said, Lord, be merciful unto me: heal my soul; for I have sinned against thee."

We have here one of the psalms of David. God raised up David and called him from following his father's sheep to feed the Lord's poor. Kindness shown to the Lord's people will have its reward. The Lord will not forget them. They shall not only be recompensed in the resurrection of the just but on the earth. The Lord will preserve them in the evil day and strengthen them on the bed of languishing. When the Lord makes the bed it must be a restful bed. To have the comfort of knowing that the Lord is with one in trouble is more precious than words can express. In the 23rd Psalm he says, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." We find in Matthew, xxv. 31, the Lord speaking of His second coming when all nations shall be gathered before Him, and after separating them as a shepherd, separating sheep from goats, He shall say to those on His right hand. "Come, ye blessed of my Father and inherit the kingdom. For I was an hungred and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me." They answer, "When saw we thee an hungred or thirsty?" etc. And he shall answer them, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

In the fourth verse of this psalm we have a Confession and a Request.

His Confession is "I have sinned against thee" and this is put forward as a reason for his twofold request. What a wonderful

* Taken down by a hearer.—Editor.

revelation is the gospel revelation! The sinner lost and undone for ever, welcome to all the fullness of the covenant of grace. It is only those who realise that they are sinners that ask for mercy.

We may notice first the confession "I have sinned against thee" and secondly his twofold request.

(1) It is good to draw nigh to God in this way. The promise of mercy is bound up with confessing our sins. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. xxviii. 13. "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1. John i. 9. Under the law as a covenant of works there is no room for forgiveness. Confession of sin can only be of the free grace of God in Christ Jesus. The Holy Spirit as the Spirit of grace and supplication was given to David and to all who are brought nigh to God in this way. Although confession of our sins to God is far removed from us as we are in our fallen state, it is so natural to grace that grace knows no other way of drawing nigh to God. The Prodigal son knew no other way but to make an open breast to his father. "Father, I have sinned against heaven and in thy sight and am no more worthy to be called thy son." While Christ's atonement is the only ground of salvation—those who are brought nigh by the Holy Spirit in this way are made willing in a day of mercy to confess their sins whatever God in His sovereignty will do with them. It is evident from God's Word and from the experience of the Lord's people that of themselves they cannot confess sin from the heart. This can only be of grace. It is a blessed experience when the sinner, broken in heart and grieved in mind, is enabled by the grace of God to open his or her heart in grief and hatred of sin to confess as David does here, "I have sinned against thee." This was the root of his sorrow. The evil of sin can only be seen in being against God. "Against thee, thee only, have I sinned." Ps. li. 4.

(2) (a) The first part of his request "Lord be merciful unto me" can only come from the heart of one who sees himself undone for ever because of sin. This revelation concerning mercy brings us within sight of Calvary. God has not given us this revelation apart from the One and only Mediator, His only begotten Son in our nature. How glorious is His revelation to a poor sinner deserving nothing but to be cast into the lake of fire and brimstone! How high above our thoughts are the thoughts of God and how high above our ways are His ways who gave His only begotten Son to suffer and die the shameful death of the

Cross so that sinners, even the chief of sinners, might be forgiven. In another psalm he says, "I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations. For I said, Mercy shall be built up for ever; thy faithfulness shalt thou establish in the very heavens."

(2) (b) "Heal my soul." The whole race of fallen mankind have received a mortal wound. The bite of the fiery serpent was fatal apart from looking to the serpent of brass lifted up. The Lord Jesus Christ was lifted up in the promise, in the ceremonial law and in the fullness of time on Calvary's cross as the only remedy. The Church beholding him by faith could say—"With his stripes we are healed." We see the confidence that the Psalmist had in the Lord's work, the same confidence as in Psalm li—"Wash me, and I shall be whiter than snow." No one can heal his soul but One and that is the Lord. (a) The Lord heals by his word. "He sent his word and healed them." Psalm cvii, 20. (b) When he is pleased to grant His gracious presence as in the case of Moses. "My presence shall go with thee, and I will give thee rest." (c) When he answers prayer—"He inclined unto me and heard my cry." (d) When he gives the kiss of reconciliation—"Let him kiss me with the kisses of his mouth; for thy love is better than wine." Song of Solomon, i. 2.

TRIBUTE TO LATE REV. MALCOLM GILLIES,
Stornoway

'S e Aobhar Chriosd a dh'fhairich geur,
'Nuair chualadh leinn an sgeul sud,
Ar teachdair' mór bha snasail séimh,
Gu'n d' thug an bàs bho'n treud e.

'S e Maighstir Callum Gillies còir,
An t-urramach bha eudmhor,
A thugadh dhachaidh dh'ionnsaidh Chriosd,
'S cha chluinn sinn guth a bheul-san.

Rinn gibhtean nàduir 's gràs Dhé,
Dhiot ministir bha mùirneach,
Is d' ioraslachd fo ungadh gràis,
Chuir sud ort mais' seach mòran.

Bha thu eòlach 'm biobull Dhé,
Bha thu léirsinneach air daoine,
Bha féin-fhrìosachadh 'n a d' cheum,
Is eaglais Dhé bu chaomh leat.

Cha b'e 'n aois a thug e 'uainn,
Tri fichead bliadhna a dh'aoise
Bha Maighstir Gillies 'n uair a dhùin
E'n réis le mais na naomhachd.

'N a d' theagasg bha thu òrduil réidh,
Is stàmp ort reir na firinn,
Bha mìl is beannachd 'o do bheul
Gu beathachadh an fhìreain.

'Dhàn Sholaimh dheigh' tu leinn,
'S gu dearbha 's tu bha prìseil,
'S fàile cùbhraidh Ròs o Shàron
Dh'fhaireadh sinn le mìsleachd.

Am pomgranat shealladh tu
Bho sholus glan na firinn,
'S a sin 'dh' Engedi dheigh' tu leinn
Gu 'n champhir is an spìosraidh.

Chanadh tu le blas nan gràs,
'S d' inntinn air an Iobairt,
'Co ach Criosda 'ghabhadh rinn
'S ar staid gu bochd 's cho dìblidh?"

'Leabhar nam Breitheimh dheigh' tu rìs,
Gu Samson calma 's treuna,
Is chitheadh sinn an samhladh briagh'
Th' air an Alpha is Omèga.

Mu 'n a leòmhann theireadh tù,
Gu 'r e am bàs gu cinnteach,
'S gu 'r e Criosd a bhris a bheul,
'S a choisinn saors' na h-oighreachd.

Dheigheadh tu cuairt do 'n Leabhar Shalm,
Is sin gu 'n Iobairt-reite,
'S bho Fhiadh na maidne nochdadh tu
Dhuinn Criosd air a cheusadh.

Cùin ged bha thu agus sèimh,
An Session is an Cléire,
Dh'éireadh tu mar ghaisgeach treun
An aghaidh na féin-spéise.

'S ann againn bha an t-shochair mhór,
Aig aois is òigridh Leòdhais,
Ach bho 'n dh'fhalbh thu tha sinn tric
'S ar cridhe trom fo thùirse.

O, ar n' ionndrainn as do dhéigh,
'S cha n' ionghnadh e da rìreamh,
Cò 'lìonas d' àit dhuinn as do dhéigh,
Gu mìneach' dhuinn na fìrinn.

Bu tù an Criosduidh gràdhach caomh,
Is smior an fhior dhuin' uasail,
Bha do cheum a réir do bheul,
'S tu beusach 'n a do ghluasad.

An deigh naomhachd bha do mhiann,
Is fhuaire thu e gu cinnteach,
Gun smal, gun phreasadh tha thu nis,
Is bithidh feadh na lìnntean.

O! do shonas tha bith-bhuan,
'S tu 'n seilbh air saors' na h-oigreachd,
'S d' àmhghar bh'agad iomadh là
Air tionndadh dhuit gu h-aoibhneas.

Niseach.

SEARMONAN

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

(Air a leantuinn bho t.d. 123)

Nis, gabham beachd, mu'n tig sinn gu crìch, air cuid dhe na cliùthan glòrmhor anns am bheil an Tighearn Iosa ri bhi air beachdachadh Air.

Ann an so na dì-chuimhnicheadh-mid ma tha ar creidimh ri bhi air a chleachdadh air an Tighearn Iosa Criosd, air a leithid de dhòigh 's gun ruith sinn da-rìreadh an réis a tha air a chur romhainn, feumaidh e'n toiseach a bhi gabhail a stigh glòir a Phearsa. Cha'n urrain sinn a bhi faicinn luachmhorachd obair Chriosd mar a faic sinn glòir Phearsa Chriosd—an Dia-duine, Immanuel. Cha'n eil teagasg air bith bho dhuine a tha comasach air aon sealladh ceart a thoirt dhuinn air Criosd 'n a Phearsa. 'S e Spiorad Dhé a ni so. Tha E toirt so Dha shluagh; Bheir E dhuinne e ma dh'iarras sinn Air e. O! far am bheil a bhì'g "amharc ri Iosa," agus ruith na réis, tha ùrnuigh bho latha gu latha agus bho uair gu uair air son teagasg an Spioraid gu bhi

foillseachadh dhuinn Iosa anns an Fhocal ann an glòir a Phearsa.

Tha E ri bhi air beachdachadh Air mar Thighearna na réis so, dha'm buin sinne a thaobh cruthachaidh agus a thaobh saorsa; a chùm agus gu'm bu chòr dha gach aon de shluagh a bhi comasach air a ràdh, "Dhomh-sa a bhi beo is e sin Criosd;" agus mar sin bu chòr dhoibh tighinn gach latha dha ionnsuidh leis a cheisd, "Thighearna ciod a b'àill leat mise a dheanamh? ciod a b'àill leat mise a dhealachadh ris? ciod a b'àill leat mise a dh'fhulung ann a bhi ruith na réis so? Is leat mi." Feumaidh mothachadh air ùghdaras-san, agus na comainean neo-chrìochnach fodh'm bheil a shluagh Dhà, an sealbhachadh, ma tha iad gu Esan a leantuinn.

A ris, tha E ri bhi air amharc Ris mar an t-Ard-Sagart mòr, na an iobairt-réitich air son peacaidh; agus mar am Fear-tagraidh maille ris an Athair. 'S e sealladh air Criosd 'n a dhreuchd mar Shagart a tha'n toiseach a tarruig aire a pheacaich agus a toirt dha sìth; agus 's e'n sealladh so air Criosd a bhi buannachadh, a tha feumail gu bhi gleidheadh sìth a shluaigh. Is ann mar Uan Dhé a dh'fhoillsich E air thalamh glòir an Athar; is ann mar an t-Uan a chaidh a mharbhadh a tha urram agus aoradh air a thoirt Dhà air neamh; agus am feadh a tha E 'n a shuich an sin aig deas laimh an Athar, mar Fhear-ionaid pearsachan a shluaigh, the E taisbeanadh an seirbhisean mar an ceudna, air an deanamh cùbhraidh le tùis eifeachd neo-chrìochnach iobairt-reitich Fein. O. cia cho luath 's a dh'fhannaicheadh an creidmheach, a bheireadh e thairis, agus a rachadh e fodha ann an dubh-eu-dòchas mar a bitheadh an t-Ard-shagart aige gu amharc Ris—agus a leithid de Ard-Shagart, aig am bheil co-fhaireachadh ri anmhuinneachd a shluaigh, agus a tha tearnadh a dh'ionnsuidh a cheum is fhaide mach do-bhrìgh gu'm bheil E beo gu sìorruidh gu bhi deanamh eadar-ghuidhe.

A ris, tha E ri bhi air amharc Ris mar an Roimh-ruithear. Chaidh E air thoiseach air a shluagh anns an réis so. Agus a nis, tha dearbh làrach a cheumaibh ri'm faicinn anns a chùrsa. Tha E ri bhi air fhaicinn ann a bhi deanamh toil an Athar; b'e so a bhiadh agus a dheoch. Tha E ri bhi air fhaicinn ann an ùrnuigh; chuir E seachad oidhcheanan iomlan, ghleachd E, rinn E sbàirn chruidh, ann an ùrnuigh. Tha E ri bhi air fhaicinn ann an gleann domhain an ioraslachaidh; bha a bheatha uile air thalamh air a caitheamh ann. Tha E ri bhi air fhaicinn ann am buaireadh: dh'fhuiling E air Dhà bhi air a bhuaireadh. Tha E ri bhi air fhaicinn ann an gleann dorcha sgàile a bhàis: chaidh E troimh'n ghleann sin: chaidh E air thoiseach, agus a nis tha E 'g radh ri shluagh, "Leanabh mise." Mar so choisrig Criosd leis an fhìor

choisrigeadh, naomhaich E agus rinn E naomh a h-uile ceum de'n t-shlighe gu glòir. Cha'n eil namhaid ris am feum a shluagh cathachadh air nach d'thug Criosd buaidh; cha'n eil deuchainn nach do thionndaidh E gu beannachd. Thug E'n gath as a bhàs; agus do-bhrìgh gu'm bheil Esan beo bithidh iadsan beo mar an ceudna.

Ris an fhìrinn bheannaichte so feumaidh sinn aon eile a cheangal. Is Esan an Eiseimpleir—"A chùm gu'n leanadh-mid a cheuman." Cha'n fheum an creidmheach ann an Criosd stiùradh air nì air bith goirid air a bhi *cosmhuil ri Criosd*; agus mar a feuch e ri so cha'n urrain e Criosd a leantuinn idir. O! nach eil mòran againn air ar dìteadh leis an fhìrinn so? Cia cho beag 's a tha e air a thuigsinn agus air a ghabhail gu cridhe. Ann a bhi feuchainn ris an réis a chuireadh romhain a ruith, bu chòr dhuinn a thoirt fa'n ear mar a ghiùlain E'n crann-ceusaidh a cur na nàire an neo-shùra. 'S e briathran mòr tha'n so—gu'n rachadh iad fodha domhain 'n ar cridheachan—"Esan a tha'g ràdh gu'n bheil e fantainn ann-san," a tha'g ràdh gur e aon a tha leantuinn Chriosd a th'ann, "bu chòr dha gluasad eadhon mar a ghluais esan."

Anns an àite mu dheireadh, tha E ri bhi air beachdachadh Air mar Ughdar agus Fear-criochnachaidh ar creidimh. Is E beatha a shluaigh; air a leithid de dhòigh agus nach eil am beatha a' crochadh cha'n ann air na nithean a thuair iad bh'uaihte ach air an sior bhuannachadh ann an aonadh Ris; agus tha cleachdadh na beatha so an crochadh cha'n ann air neart air bith annta fein ach air na co-phàrtachaidhean a tha ghnàth tighinn bho'n Cheann a tha toirt beatha; agus mar sin, ma tha E ri earbsa ann mar an Sagart, ri strìochdadh Dhà mar am Maighstir, gairdeachas a dheanamh ann mar an Roimh-ruithear, agus a ghabhail mar an Eiseimpleir feumaidh na nithean sin a bhi tre bhi dlùth-leantuinn Ris mar a Bheatha, agus a bhi'g amharc Ris air son an dearbh chreidimh sin a tha crochadh Air. 'S cho fìor so a tha e gur E Criosd ar "'n uile, agus anns na h-uile." Is Esan a tha gintinn a chreidimh so 'n uair a tha'm peacach a glaodhaich, "Thighearna, teasruig mi, tha mi cailte." Is Esan a tha ga chumail bho bhi fannachadh ann an am na teanntachd, 'n uair a their e, "Thighearna, co dh'ionnsuidh a theid mi." Is Esan a tha soillseachadh a shùl 'n uair a dh'fhàsas i dorcha, gu bhi faicinn as ùr a mhaise Fein anns an Fhìrinn. Is Esan a tha neartachadh a sheallaidh gu bhi faicinn na tìr tha cian fad as. Is Esan a tha teagasg dha a ràdh, "O. m'anam feith gu foghaidneach air Dia a mhàinn." Is Esan a ga neartachadh gu nithean mòr a dheanamh agus

fhulung air sgàth Ainm Fein. Is Esan a tha ga theagasg gu bhi tiomnadh an spioraid Dhà-san a shaor e, 'n uair a tha'n réis seachad. Tha E mar sin ri bhi air amharc Ris mar Ughdar agus Fear-criochnachaidh a chreidimh. Agus, bitheadh e air beachdachadh air, gu'm bheil creidimh ann an so air a chomharrachadh a mach mar a gabhail a stigh ann gach gràs eile. Esan is E Ughdar agus Fear-criochnachaidh gach gràs eile; Tobar gach uile bheatha, solus, comhfhurtachd, agus aoibhneas, as eugmhais nach urrain a shluagh nì air bith a dheanamh.

Feumaidh sinn eadar-dhealachadh a dheanamh eadar an greim a tha creidimh a deanamh air Criosd agus an greim a tha Criosd a deanamh air an anam. 'S e nì tha feumail air son creidimh, air son creidimh slàinteil, a bhi cur cùl ris gach didean breige, agus a bhi socrachadh ann am fìrinn air Criosd air son slàinte. Nis, ged is e so toradh cumhachd uile-chumhachdach, gidheadh, mar a tha e ann am bith anns a chreutair agus mar a tha e 'n a ghnòthuch 'n a mhothachadh, tha'n gràs luachmhor so bitheanta glé lag, glé anmhuinn, a criothnachadh mar dhuileig; seadh, agus mar a tha e ruith na réis, tha e bitheanta mar sin. Ach, an sin, am feadh a tha creidimh, ann a bhi labhairt mar sin, a sìneadh a mach a làmhan critheanach gu Criosd, tha aig Criosd a ghàirdeanan sìorruidh timchioll air, agus ga chumail tearuinte bho fheirg agus bho pheacadh agus gach nì a dheanadh dochann dha, ann an greim a tha nì's treise na'm bàs agus an uaigh; agus cha'n urrain nì air bith a spionadh asa lamhan-san. Tha E'g ràdh, "Do-bhrìgh gu'm bheil mise beo, bithidh sibhse beo mar an ceudna."

A nis, gu bhi co-dhunadh. A chàirdean gràdhach, bithibh ag ùrnuigh air a shon-san a bha labhairt rìbh bho 'n a briathran beannaichte so, gu'm bitheadh e air a thoirt dhà, tre ghràs pailte, a bhi ruith a chùm agus gu'm faigheadh e; cha'n ann a bhi ruith gu neo-chinnteach, cha'n ann a còmhrag mar neach a tha bualadh an adhair. Is i fìrinn shòlaimte a th'ann—mo thruaighe sinn ma dh'amhairceas sinn thairis oirre na ma dhì-chuimhnicheas sinn i—gu'm bheil ruith ann nach buannaich, agus nach faigh an crùn. Tha ruith ann, anns nach eil ach aideeachadh a mhàinn. Tha ruith ann, aige-san a bheir an t-àite a bhuineas do Chrìosd agus do chùram an anama, do'n t-saoghal ann an cruth air chor-eigin. Tha ruith aig an fhein-fhìreanta, a tha smuainteachadh barrachd dhe mhaitheas fein na tha e smuainteachadh de obair chrìoch-naichte Chrìosd. Tha ruith ann aig an duine a tha cur suarach còirichean lagh naomha Dhé; a tha cumail dlùth ri ana-miann àraidh agus nach leig as e, ged a tha Dia ag ràdh "nach seal-

bhaich iadsan a ni a leithidean sin rioghachd Dhé." Tha ruith aig an neach a tha gun ùrnuigh, an duine a tha marbh gu spioradail, nach eil uair air bith ag iarraidh co-chomunn ris an t-Slànuighear nach eil e faicinn. Tha ruith na muinntir a thòisich gu math agus a tharruig air ais—cuid air an tàladh air falbh, cuid air an slugadh leis an t-saoghal, cuid air an cur air ais le eagal ann an am na deuchain ghoirt. Agus tha iadsan ann a tha ruith gu dearbh gheata neamh le dòchas a bhi air an gabhail a stigh an sin — "Thighearn, Thighearn, fosgail dhuinne;" ris an abair Crìosd, "Gu deimhinn, tha mi a' g ràdh ribh, cha'n aithne dhomh sibh." Am bheil e comasach gu'n rachadh spiorad neo-bhàsmhor air adhart fodh'n a mhealladh làidir so a chur aghaidh air a bhàs agus a dhol a stigh do'n t-siorruidheachd, mu'n suidheadh e da-rìreadh sìos gu bhi ga cheasnachadh fein le Focal Dhé, a dh'fheuchain a staid agus a dh'aithneachadh suidheachadh anama? Am bheil aon de mo luchd-eisdeachd a tha'g ràdh. "Na'r leigeadh Dia gu'n rachainn air adhart mar so. Ciod e'm feum a ni aideachadh a mhàinn? Ciod e'm feum a ni aideachadh agus àite anns an Eaglais fhaicsinnich mar a h-aithne dhomh agus mur eil mi gràdhachadh an Tighearn; agus mur eil Crìosd Fein air a dheilbh annam mar dhòchas na glòire? Cuimhnich, ma's a le Crìosd thu, bithidh strì agad gu bhi cumail air t-adhart. Feumaidh sùil a bhi agad ri strì agus còmhrag am feadh 's a tha thu'n so. Iarr ullachadh air a shon, agus bi 'g ùrnuigh air son teagasg an Spioraid Naoimh a bhi mairsinn gu bhi nochdadh dhuit na nithean is le Crìosd. 'S e bhi'g amharc ri Crìosd a ni an réis beannaichte 'n a h-uile chruaidh-chàsan, bhuaireidhean, dhuilgheadasan. A Chrìosduidh oig! Ma chùnnas tò tre ghràs an costus, ma leanadh tò an Tighearna gu h-iomlan anns an t-shlighe a chomharraich E mach Dhà shluagh, ma bhitheadh tò air do chumail bho bhi'g amharc air ais gu Sodom, an sin, tha sinn ga'd dheanamh dibheathta ann an ainm Chrìosd. Na bi air do mhì-mhisneachadh. Na bitheadh eagal ort. Is urrain Crìosd do ghleidheadh, do chumail suas, do ghiùlain troimhe, a toirt dhuit a bhi faireachadh gu'm bheil a "chuing so-iomchur" agus uallach eutrom." Agus 's e so a tha'n seann Chrìosduidh a cur feum air—nithean Chrìosd a bhi air am foillseachadh dhà; 's e so a tha'n Chrìosduidh aosmhor a cur feum air "gus am bris an latha agus an teich na sgàilean air falbh," 'n uair a chì e'n ceann sin a bha air a chrùnadh le droigheann, a nis le iomadh crùn air.

Aon uair eile. Cia lion dhinn (aig an Tighearn tha fios) a tha fathasd 'n ar coigrich do 'n a réis so, an taobh a muigh do'n a gheata chùmhann, ann an staid neo-iompaichte agus neo-

aithreachail? nach do ghabh a stigh riamh gu'r e slàinte an anama an aon ni feumail; nach robh riamh air an toirt gu bhi gabhail gu cridhe gu'r e th'ann a bhi teicheadh bho'n fheirg ni nach urrain a bhi air a chur air ais gus an latha màireach, a dh'fheumas cabhag, a tha ro-riatanach. Sbàirn gus a dhol a stigh do'n rioghachd;" "An diugh, am feadh 's a ghoirear an diugh dheth, na cruadhaichibh bhur cridhe." O. gu'n aobhraicheadh an Tighearn an Spiorad gu'n rachadh fhìrinn shòlaimte Fein, fhìrinn ghlòrmhor Fein, a stigh do choguisibh agus do chridheachaibh—an fhìrinn a thaobh an réis, do'n t-siorruidheachd, thaobh staid bheannaichte na muinntir shaorta, agus staid thruagh na muinntir chailte,—an fhìrinn a thaobh Iosa. O gu'm bitheadh sùil sheacharanach eigin an diugh air a suidheachadh air Uan Dhé. gu'm bitheadh inntinn dhiomhain air chor-eigin air a suidheachadh, cridhe diomhain air chor-eigin air a thoirt fodh chumhachd crann-ceusaidh an Tighearn Iosa. An sin, gu siorruidh, gu siorruidh, mo cho-pheacach gràdhach, cha'n fhaigheadh tù fòis gu's am bitheadh an t-aonadh air a dheanamh suas eadar thù agus Criosd, a bhitheadh air fhoillseachadh le thù bhi dlùth-leantuinn Ris anns an t-saoghal so, agus a mhaireadh gu siorruidh—oir cò a sgaras a shluagh bho a ghràdh-san.

LITERARY NOTICES

Answers to Prayer

This is a small booklet of 128 pages, with paper covers and an attractive front cover page. These answers to prayer are taken from the well-known George Müller's narratives by a Mr Brooks. Mr Brooks has selected those incidents and practical remarks from Mr Müller's life, which show clearly "the secret of believing prayer, the manifest hand of the living God, and His unfailing response in His own time and way, to every petition which is according to His will." This most interesting booklet is to be had from—*The Secretary, Christian Literature Crusade, 39 Ludgate Hill, London, E.C.4*: price 2/6, postage 6d. extra.

Five English Reformers

This is a fair sized booklet of 160 pages with stiff paper covers and a coloured illustration on the front cover of a Reformer preaching to an audience outside. The author is the celebrated J. C. Ryle, D.D., and the Reformers of whom he writes so attractively, are John Hooper, Rowland Taylor, Hugh Latimer, John Bradford and Nicholas Kidley. And the first chapter of this booklet is on "Why were our Reformers Burned?"

The booklet is printed by The Banner of Truth Trust, 78B Chiltern Street, London, W.1., and costs only 2/6. Excellent value and suitable for young people as well as others.

Five Christian Leaders

This booklet is after the same format as 'The Five Reformers'. It is larger, as there are 190 pages of excellent reading in this booklet, again by the well-known Bishop Ryle. The Christian leaders are — John Berridge, Wm. Grimshaw, Wm. Romaine, Daniel Rowlands and Henry Venn. On the front cover page there are coloured portraits of these eminent ministers of the Gospel of Christ. It is also published by The Banner of Truth Trust, and priced only 2/6. Those who are not already acquainted with these godly lives, should not hesitate to purchase this booklet for themselves and their friends. The print is very good in both these publications.

The Adventures of a Bible

This is an amazing incident of how a Bible "without a living voice to expound its teaching in two of these cases—had brought three precious souls out of the darkness into light."

This article appeared in "The Young People's Magazine," volume 23, number 5, and is now obtainable in tract form from Emmaus Publications, 11 Marlboro' Street, Cork, at 2d. per copy.

NOTES AND COMMENTS

Questionable Methods of Roman Catholic Propaganda

Recently a friend received through the post the gift of a new booklet dealing with an Old Testament subject. On the book being opened there was a printed card found in it detached from the booklet. It was a Catholic Enquiry Centre propaganda advertisement, bearing on one side the picture of a Romish clergyman holding the Communion Cup, described as saying what they call Mass, albeit the Roman Catholic laity never get the wine in this sacrament contrary to the Word of Christ. The publishing firm will no doubt be well paid for this, unless an influential member of the firm is a Roman Catholic. The firm is Arrow Books Ltd., Great Portland Street, London. Then to the surprise of the Editor of this magazine, we received at the beginning of August, a letter from the Catholic Enquiry Centre, London, the envelope addressed in our name, and the enclosed letter beginning with our name, and continuing thus—"I am very glad to receive your request for details of our Course of Leaflets, 'The

Catholic Faith.' I am sending you herewith'' etc., etc. The letter was signed by Rev Michael O'Connor, Director. Of course we never dreamt of sending such a request, and *never did send such a request*, and never needed to send such a request as we have volumes of the most authentic information regarding the wicked Popes of the dark ages, of the evil organisation of the Jesuits which was banned by one Pope, of the absurd blasphemy of the Mass, and of the fiction of the Infallibility of Popes and of Mary's Assumption, etc., etc. But of course, our explanation may be that some person has written a card of request in our name. If that person was a Roman Catholic then they might well be better of a Course to explain what deceit means and on the other hand what honesty means.

The Roman Catholic Church in Cuba

Reliable reports state that the Roman Catholic Church is meeting with strong anti-Catholic opposition in Cuba. So much so that the R.C. Archbishop of Havana threatened to close all Roman Catholic Churches in Cuba, unless the Government guaranteed freedom of worship, including protection for those who attend R.C. Churches. There is a loud cry here for protection but where has been the protection of Protestants in Columbia from Roman Catholic persecution of which the world now knows? Where is the freedom of worship for Protestants in Spain under the oppression of Roman Catholicism? Indeed, we do not need the services of any R.C. Enquiry Centre. We know too much already. Where now is the vaunted power and influence of Rome as against Communism, when this other great evil thrives where Bishops and priests have for long had all the say? It appears to Protestants that Communism is being a great scourge to the Roman Church. Rome the great bulwark against Moscow! The greatest modern fallacy!

Roman Priests and Franco of Spain

It has been authentically reported that the Vatican is concerned over the increased friction between sectors of the Spanish clergy, especially the younger element and the Franco regime. There have been incidents between Franco police and R.C. clergy who are frequently accused of working with anti-Franco forces. This is indeed a new phase in Spain and probably arising from the people with modern liberal views in this modern world of ours. There was great concern recently regarding a report that, during a police round-up in Barcelona prior to a visit by Franco to the port, a Protestant sect headquarters was raided and 4,000 Bibles

seized. The Bibles were described as "subversive propaganda." This is something for the Catholic Enquiry Centre to explain.

Proposed Personal Armorial Symbol for Moderator

In the proposed new symbol for use of the Moderator of The General Assembly of the Church of Scotland, there appears along with the Burning Bush, the St. Andrew's Cross, a large number of Tassils, what appears to be a cardinal's hat and a bishop's crozier. But let the Church of Scotland Minister of St. Giles' Cathedral, Edinburgh, speak on this new Anglican play-thing and toy. Rev Dr. H. C. Whitley wrote in "The Scotsman" last August as follows:—

Sir,—There appeared in your columns the statement that a personal symbol, which will distinguish the Moderator of the General Assembly of the Church of Scotland among the heads of other Churches, was being prepared. The new symbol incorporates the Burning Bush and a traditional ecclesiastical hat.

If this is an inspired statement, who inspired it? If such a decision has been made, who made it?

The Moderator of the General Assembly is not the Head of the Kirk, and is simply the chairman of the supreme court when it is in session. Any insignia given him as Moderator are but a fiction, and any title that would raise him in rank or order above his brethren is contrary to the Declaratory Articles of the Church, which recognise only the headship of Christ and the parity of ministry.

It would be an interesting exercise in this fourth centenary year of the Reformation to discover who hatches such ideas.—I am, etc., H. C. Whitley, Minister of the High Kirk of St. Giles.

The World Council of Churches and the Vatican

The Central Committee of the World Council of Churches met at St. Andrew's, Scotland, last August. At one of its meetings, the Rev Dr. Franklin C. Fry, of the United Lutheran Church, reported that the Vatican had set up a Secretariat with the dual purpose of helping non-Roman Catholics to follow the work of the Second Vatican Council, and helping Churches, not in communion with Rome, to arrive at unity with the Roman Catholic Church. Dr. Fry further stated that this Secretariat did not mean that any of the fundamental differences between the Roman Catholic Church and the Churches in the World Council had been solved. The Rev Dr. continued: "The opportunity for conversation is to be grasped, but it means that the real problems will

come to the fore." He said more to the same effect; and one would think that Dr. Fry and those listening to him were dealing with a Church (Rome) with whom they had some differences, serious maybe, but which could be discussed on an equal footing. Dr. Fry knows little of the real character, temper and methods of the Vatican, or he is along with others in the notorious World Council of Churches, endeavouring, slowly but definitely, to lead the World Council of Churches back to the superstition and darkness of Rome. The solving of differences referred to will not be accomplished by even prolonged discussion if ever the Vatican agreed to that, but by those who are presently non-Roman Catholics accepting unreservedly the blasphemous Mass and all the rest of Rome's doctrines and delusions. Any interest the Vatican may tend to show for the World Council of Churches movement will have in view drawing Anglicans, Presbyterians, Baptists, Congregationalists, etc., nearer to Rome and into the Pope's organisation. And at this Central Committee meeting where the Vatican was so well kept to the forefront (by a "Lutheran" forsooth!) the Moderator of the General Assembly of the Church of Scotland, Rev Principal, J. S. Burleigh, conveyed greetings from the Church of Scotland for the success of the committee's meeting. And it is probable that Principal Burleigh will be the leading figure at his Church's commemoration of the Reformation of 1560, in Scotland, to be held this month—October. But not a word in criticism of Dr. Fry's references to the Vatican. In another connection we were recently charged with writing without warrant and without charity. But again with good reason and charity in a fitting manner to the case, we state that the aforesaid facts expose as rank hypocrisy the part that some dignitaries will take in the Church of Scotland commemoration of John Knox's work of Reformation 400 years ago. We live in days when few indeed are not ashamed and not afraid to hold to the Truth, and the whole Truth, without compromise and hypocrisy.

Dr. McGries Life of John Knox

The Publications Committee expect to have a reprint of this valuable and much needed book in circulation by October. It will not contain appendixes, etc., as in original issue but will be otherwise complete. It is very desirable that this reliable historical work be widely circulated to counteract the false accounts of Knox, and the wicked anti-protestant literature circulated to belittle this year's Fourth Century of the Reformation.

Copies can be had, as of other publications, from Mr J. Grant, 4 Millburn Road, Inverness, and various congregation treasurers: price 8/- (*postage extra*).

W. Grant, Convener.

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; fourth, Kinlochbervie, North Tolsta. *April*—First Sabbath, Stoer, Achmore, Portnalong 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, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall and Vancouver (Canada); second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten, 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.

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, 4th December, 1960, the following services have been arranged (D.V.), to be conducted by the Rev. A. F. Mackay, M.A., Inverness, and the Rev. D. A. MacLean, M.A., Portnalong, Skye:—Thursday, 1st December, 7 p.m.; Friday, 2nd December, 3.30 p.m. (Gaelic) and 7 p.m. (Fellowship Meeting); Saturday, 3rd December, 3.30 p.m. and 6.30 p.m. (Prayer Meeting); Sabbath, 4th December, 11 a.m. and 3.30 p.m. (Gaelic) (with an English service simultaneously in Bridewell Hall, London City Mission, Eccleston Place) and 7 p.m.; Monday, 5th December, 3.30 p.m. (Gaelic) and 7 p.m. For the benefit of those residing in the outlying 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. The weekly prayer meeting is held every Wednesday at 7 p.m., in the Bridewell Hall, London City Mission, Eccleston Place, S.W.1.

Student Received

At a meeting of the Northern Presbytery at Scourie on Wednesday, 31st August, Mr Samuel Fraser Tallach, son of Rev Jas. A. Tallach, our late lamented minister at Stornoway, was received as a student studying for the ministry of the Church. Mr Tallach is at present completing his Arts Course at the University.

A. F. MacKay, Clerk

Welfare of Youth Fund

As intimated in the appeal for this Fund, contributions should be sent to the Publications Treasurer, Mr J. Grant, 4 Millburn Road, Inverness, although the Fund itself is not among those enumerated in the notice of Mr Grant's appointment in the September issue of this Magazine.

It will be understood by all our readers, that Mr Grant is in charge of the sale of Church literature and books and payments for the same should be made to him. Similarly, all magazine subscriptions and payments of magazine accounts should be sent to him.

Donlad MacLean, Convener, Finance Committee.

ACKNOWLEDGMENT OF DONATIONS

The General Treasurer acknowledges with grateful thanks the following:—

Sustentation Fund.—Miss A. Mackenzie, Elphin, £4.3/-.

Home Mission Fund.—F.P., South Harris, £5; M. S., Glasgow postmark, £1; Collossians 3-11, £10.

Foreign Missions.—Miss A. J. Wallace, Winnipeg, £4.4.1d; Anon., Dornoch, £1; M. S., Glasgow postmark, £1; Portree Friend, o/a Mission Transport, £3; Calgary Congregation per Mr Allan McLeod, £47; Colos. 3-11, U.S.A., £12; Mrs MacKinnon, Luss, Alexandria, o/a Inverness Congregation, £5.

General Building Fund.—Anon., Dornoch postmark, £2.

Aged and Infirm Ministers and Widows and Orphans' Fund.—Anon., Helmsdale postmark, £5; Colos. 3-11, U.S.A., £5.

Organisation Fund.—Anon., Dornoch postmark, £1; Colos. 3-11, U.S.A., £10; M. S., Glasgow, £1.

Publication Fund.—Colos. 3-11, U.S.A., £7.18.6d.

For Trinitarian Bible Society.—H. C. G., Inverness, £1; Anon., Dornoch, £1; A Friend, N. C. Applecross, per Rev A. F. MacK., £1.

Dominions and Colonial Missions.—M. S., Glasgow, £1; Colos. 3-11 U.S.A., £5.

Legacy Fund.—Received from the Executor of the late Alex. J. MacKenzie, Oban, the sum of £100 bequeathed to the Free Presbyterian Church of Scotland per Messrs Hosack and Sutherland, W.S. Oban.

Free Distribution and Magazine Fund.—Anon., Strath Gairloch, £1.

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Bracadale Manse Extension Fund.—Mr D. Morrison thankfully acknowledges the following:—Anon., Portnalong (in collection box), £3; Press on Portree, £2; A. Prisoner, Skye, £2 per General Treasurer; Friend, Dunvegan, £2 per Rev D. A. McLean; Anon., North Skye, £3; Friend of the Cause, Inverness, £10; Friend, Ose, £3; Mr J. McCuish, Kenmore, £2;

Mr P. Campbell, Glenfield, Struan, £10; per Mr K. McAskill Friend of the Cause, Applecross, £1; per Mr D. McAskill, Friend, Raasay, £1; Friend, Staffin, £1; per D. Y. MacKinnon, Mrs Macphee, Glendale, £1; per Mr P. Beaton, Friend, Portree, £2; the following from "Interested" for Struan Sustentation Fund, £2; Foreign Mission, £2; and Home Missions, £1 per J. Grant.

Dingwall New Church Building Fund.—Mr D. Matheson, Treasurer, thankfully acknowledges the following:—Friend, Edinburgh, per self, £5; Friends, per Mrs Fraser, Ashlynn, £5; London Friend, £1; K. MacKenzie, Invergordon, £1, both per Mrs McIver; Friend, London, per Rev D. A. McF., £5.

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Glendale Congregation.—Mr A. McLean, Treasurer, acknowledges with sincere thanks £2 from A. Prisoner, Skye, per General Treasurer, for Church Repairs Fund; a Friend, £1; a Friend, Edinbane, £1 per Rev J. C.; from Friend, Glasphein, £3 for New Vestry; also £50 from Mr M. Campbell, Miami, both per Rev J. Colquhoun.

London Congregation.—Rev J. P. Macqueen, acknowledges with sincere thanks, £12 on behalf of Sustentation Fund from Dr Ewen Cameron, London, per General Treasurer; £3, "In memory of a beloved sister" from A. Friend; and £1 from Mrs Munro, Glenmoriston, o/a Church Building Fund.

Kames Congregation.—Mr D. Macpherson, Treasurer, thankfully acknowledges the sum of £100, "In memory of our late mother" on behalf of Kames Congregation.

Tomatin Congregation.—Mr D. C. MacKintosh, Treasurer, acknowledges with sincere thanks, £5 from a Friend, o/a of the Sustentation Fund per Rev. D. J. Matheson; Anon., £2 for same.

Oban Congregational Funds.—Mr John Martin, Treasurer, acknowledges with grateful thanks, £5 from a Friend per Rev M. MacSween; £10 from "Pilgrim," Glasgow postmark.

Portree Church Hall Building Fund.—Mr D. Matheson, Treasurer, Duncraig, Portree, acknowledges with grateful thanks, £1 from Mrs A. Morrison, Paisley; also £1 from Miss M. Shaw, Glasgow; £1 from Miss Moffat, Glenelg, o/a Sustentation Fund.

Skigersta (Ness) Church and Manse Repairs' Fund.—Mr M. Finlayson, Treasurer, acknowledges with sincere thanks, Mrs D. Morrison, 61 Cross, £2; Friend, Glasgow, £1; Friends on holiday, £2; Friend, Stornoway, £1, both per Rev Wm. McLean; Mr A. Morrison, 15 Skigersta, £1; also £1 from a Gairloch Friend; Mr and Mrs Morrison, Kentucky, £6 (£3 for Foreign Missions and £3 for Congregational Funds).

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

Late Rev A. Beaton Memorial.—Mr Murdo Fraser, Treasurer, Gairloch, acknowledges with sincere thanks, £25.10/- from Plockton Congregation, for Memorial to the late Rev A. Beaton.