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THE PUBLIC MEANS OF GRACE

Where the public worship of God is carried on according to the New Testament by those who believe in the Lord Jesus Christ, there is the reading of the Word of God, singing of psalms, prayer and the preaching of the gospel of salvation, with a view to the honour of God, the edification of His people and the conversion and salvation of sinners. And here is what we commonly call the "public means of grace," whether such worship is engaged in especially on the Lord's Day or a week day.

Whatever different people may think or say about the moral and spiritual conduct of old and young today compared with the conduct of the masses in days gone by, the fact is that "the public means of grace" in Scotland were respected in the past by all classes, and old and young filled the Churches everywhere, in town and country forty and fifty years ago. The "family pew" was a distinct feature in the house of God in those days. The children and the young people attended divine worship with their parents.

Today, with exceptions here and there, attendance upon the public worship of God has in the process of a number of years reached a low ebb—the people generally, old and young, just do not attend any place of Christian worship and thus the "means of grace" are largely forsaken. Yet, although it is a day of small things spiritually and with regard to appreciation of the preaching of the whole counsel of God and all that is included in the "public means of grace," there are still the few who do attend, some regularly and others more or less regularly.

Those who desire the sincere milk of the Word that they may grow in grace and in the knowledge of the Lord and Saviour Jesus Christ, are on all possible occasions present in the house of God and ordinarily at the morning and evening services in the sanctuary on the Lord's Day when nothing unavoidable prevents their so doing. They have a heart delight in "the

gates of the daughters of Zion " and ' forsake not the assembling of themselves together as the manner of some is.'

There are others who attend regularly to hear the Word of God read and the gospel of Christ declared and expounded, yet are but " hearers only." " Be ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was " (James 1: v. 22-24). The Apostle James thus describes the regular attender upon " the public means of grace," who at heart is not interested in his soul's deliverance from sin and an interest in the Saviour. James here just discusses the condition and conduct of such. But we can rightly and scripturally add that those who do hear the Word regularly and on all occasions available to them are " in the way." Who knows when the Most High may in His mercy send the Word to the heart and conscience of such in the power of the Holy Spirit to convince them of sin and to reveal Christ crucified to their needy souls? Ministers of the Gospel and all the Lord's people look to and depend upon the Holy Spirit, in face of all discouragements, to make " the means of grace " effectual unto salvation in the experience of their fellow-sinners; and their prayer is to the Lord: " Send now prosperity " (Ps. 118: v. 25).

Again, it is disheartening and sad to the Lord's servants and people, when those who have nothing to hinder them in providence—attend the house of God but once on God's holy Day and when " the means of grace " are available to them at least morning and evening. Such have been called " Half-day hearers." The whole of the Sabbath Day should be taken up with the public and private exercises of God's Worship, and of course works of necessity and mercy. So those who are deliberately and *without proper reason* " Half-day hearers " must be engaged otherwise for a great part of the Sabbath, and in a manner dishonouring to God. They outwardly give the minimum of time to the Lord week by week, and all the rest of the week including a good part of the Sabbath is devoted to the desires of the flesh and of the mind in the realm of the world and its activities and recreations. How can such even dare to contemplate a pure, holy and eternal Sabbath in heaven serving God? The deliberate " Half-day hearer " is a person maybe concerned only with observing a custom by keeping up a slight connection with the Church and religion. It may be such are seeking to retain a certain degree of respectability before their fellow-men by

attending Church, but as seldom as possible, which serves their purpose. We are all going to eternity and it is not for a half-day that the righteous will dwell in heaven or the wicked abide in hell. And so let "Half-day hearers" in the Free Presbyterian Church, who are sinning in this matter take warning and advice: "Today if ye will hear His voice, harden not your heart" (Ps. 95: v. 7, 8); and "The man that wandereth out of the way of understanding shall remain in the congregation of the dead" (Proverbs, Chapter 21: v. 16).

As to the general question of Church attendance and the reactions of some denominations to the falling-off in this, it now appears since long that organs, choirs, solo singers, "sacred" concerts, whist drives, etc., have not kept the people in attendance upon public worship. Churches have given the world what it wanted (despite arguments to the contrary today), and they have failed to keep the people interested in even the modern presentation of the Christian faith which supposedly should be attractive to the modern man. Christ's true, faithful Church has been established in the world, not to entertain with the doctrines of men, with carnal amusements in Church halls or with youth clubs and their games and dancing; but to employ "the means of grace" with the high end of seeking the honour of Christ in the salvation of sinners and in the building up of God's people on their most holy faith—depending on the blessed Holy Spirit to use these "means" to the praise of the Trinity.

SERMON

by the Rev. Peter McBride of Rothesay, in Kirkfield Church
Glasgow, on 5th February, 1843.

Text: "*And in the fourth watch of the night, Jesus went unto them, walking on the sea*" (Matt. xiv: 25).

When Jesus, the Son of God, appeared on earth, it was as the light of a world sitting in darkness, and the shadow of death. As the sun brings light into the natural world, so He, the Sun of Righteousness, arose with healing in His wings. He has all blessings in His hands. His servants are commanded to preach the Gospel, but except He, by His Spirit, sends it home to the heart it is of no avail, and they might well despair when they look to their empty baskets, if they were not encouraged to look also to Him Who can make a feast to thousands out of a few loaves and fishes. Oh! that it could be said of our feast which is just over—"and they did all *eat and were filled*," but though

this can hardly be expected, it is a cause of thankfulness if some of His people did see the Lord at His table, Who made them to enjoy a feast of fat things. A season of enjoyment is very often followed by a season of trial. It was so with the disciples after their feast, and it may not be unprofitable for us who have just descended from the Mount of Ordinances to meditate for a little on the Lord's manner of dealing with them.

1. First we would enquire to whom Jesus went?

To His disciples.

2. When He went to them?

3. The manner in which He appeared?

4. The result?

First : To whom He went walking on the sea? To the disciples.

And who *are* the disciples?

1. They are those who are brought into fellowship and communion with the Lord; they have been convinced of their sin and misery, enlightened in the knowledge of Christ, their wills have been renewed, and they have been enabled to close with Christ. Their minds have been enlightened—this may only be enough to give them a sense of their darkness. "Surely," say they, "I am more brutish than any man!" But they feel it not only to be their misfortune and affliction that their minds are thus dark, but they feel it to be their guilt. They also seek after more and more light; they will not be content to sit in darkness, but will seek to come out to the light. Again, they walk in the light; when light comes into the understanding it evidences its presence by appearing in the actions, partakers of it become lights set on a hill, the greater the darkness around the more easily is the light seen.

Second : When He came to them they were sent away without Christ. It is possible that the Lord may appoint us to duties and withhold from us His presence; it is not a mark of our being in the wrong path, although the Lord is not sensibly with us. The Lord sent the disciples and yet the Lord was not with them; yet His eye was upon them though they saw Him not; His prayer was for them though they heard Him not. His absence is hard to bear but we must labour on; He will come and go when He pleases. His is Sovereign.

1. They were in darkness. All evils are increased by darkness. There are fears belonging to the night. There were three-score valiant men around Solomon's bed, every man with his sword upon his thigh because of *fears in the night*; beasts of prey come forth, stones in the way become dangerous; but Christ saw them though it was so dark.

2. They were in great trouble not only from fears within, but adverse providences without: the sea and the wind was contrary; they were in the path of duty and yet all these things were against them. Jesus sent them and He sent their troubles to meet them; nay, all their toil and labouring in the path of duty only served to bring them into the *midst of the sea*! How mysterious the Lord's dealings with His people!

3. He came to them unexpectedly—just when they had given up all hope of His coming—they had been expecting Him before, but they now despaired. The fourth watch is just before the morning breaks, so the night was also spent before He came (it was in the fourth, or morning, watch that the Lord looked upon the Egyptians in the Red Sea, but it was to trouble and destroy them). The disciples were in despair, but it has been well said that man's extremity is God's opportunity, for it is in man's extremity that God is glorified in coming to his relief. Man is so vainglorious, so anxious to help himself, that he must be driven from all resources, before he will see and acknowledge that his deliverance comes from God. But at the set time He will come—no sooner, but no later—in His own time, and it is the best time, and the disciples would own this in the morning when they looked back upon their sorrowful night—but not during the time of their distress. Oh no! they would not have had it so long, they would have had Jesus come at once, before they were brought into such a sad case.

Third : The manner in which He comes?

1. He will come Himself. He will not trust His people in any other hand, and here is the mark of the seeking soul—it is the *Lord Himself* that he wants, he will be satisfied with nothing less than getting Christ in his arms. I fear there are many in the present day who make a Lord of their seeking and are satisfied with doing that; but the true seeker must have the Lord Himself. Christ cannot be personally present now, because the heavens have received Him until the times of restitution of all things, and it shows the carnality of some in the present age who can understand nothing but a bodily presence—those who have not experienced it themselves will not believe that He can be present in the souls of His people, but He is so most sensibly, upholding, comforting, refreshing, saying to them—"It is I, be not afraid," yea, filling them sometimes with such a sense of His presence and love, they can hardly contain it. The disciples were now in such a case, that they could not believe that it was Christ Himself; they thought it was a spirit, and they cried out for fear. God's people are much afraid of delusion, of being deceived, no trouble

is so great as that, the disciples cried out more from fear of this than all their other distresses.

2. He came in an unexpected manner. They are in the midst of the sea—how could He come? The waves were like to overwhelm and swallow them up or any one who attempted to come to their relief. If there had been any shore to which they could have looked for assistance, but there is none—they are in the midst of the sea—so the Lord's people in distress; they are in an ocean of trouble, waves of guilt and unbelief and corruption, and hardness of heart, and temptation surround them, and seem ready to overwhelm and swallow them up. How can they expect Jesus to come? The very things which are so dangerous to them, these waves of guilt which come between them and the Saviour to prevent Him coming near them. But wonderful! He makes these the very occasions for His appearance on their behalf; the very waves which threaten their destruction and to shut them out from the sight and help of their Saviour, He makes the very *stepping stones* (as it were) by which He steps into their souls. Not that these occasions are anything in themselves, any more than the waves of themselves could uphold the Saviour, but this is His means of dealing with His people, and it is not the manner of men, oh Lord God!

Fourth : The result.

1. They willingly received Him.

2. He brought speedy deliverance with Him. They might think there was much to be done about the ship-mending, the sails, strengthening the cords, repairing the timbers, but whenever Jesus came all was well—the wind ceased and there was a great calm. So with His people. All is wrong in their souls; it will take a long time to get all right, etc., but when Jesus comes, He can if He pleases change all in a moment; with one spring they may bound out of their darkness, and trouble, and captivity, mount up with wings as eagles they run and are not weary, they walk and are not faint. Thomas was bound up in unbelief at the resurrection of Jesus. He said: "I will not believe, I will not believe until I see the print of the nails, etc.," but Jesus had no sooner come and spoken to him than his bonds gave way, and he cried out in adoring love and wonder: "My Lord, and my God." No longer able to resist the evidence of the Divinity of his risen Saviour.

3. They are lost in wonder, love and gratitude, they came and worshipped Him; before, they knew Him as the only begotten of the Father, full of grace and truth, but now He appears before them invested with a glory and majesty, and yet full of such

tenderness and love that they feel drawn to Him by the irresistible cords of love and gratitude. Jesus often takes a special dealing with individual souls for the instruction of the rest. He makes Peter's rashness the occasion of manifesting His forbearance and gentleness, thereby proving to the disciples that it was He Himself. The Lord seems to be dealing with His Church just now, as He dealt with the disciples—sending her into the sea, and all our toiling and rowing has only served to bring us into the midst of the sea. But let us be encouraged, He who sent us will appear for us, and if He pleases, change the storm into a calm; if not, may He give strength and patience to await His time. But those who will remain true to His cause will be contained in a smaller ship than some people think.

CRUCIFYING THE FLESH

Sermon by the Rev. Gavin Parker, Aberdeen, who died
in the year 1845.

Text: "*They that are Christ's have crucified the flesh, with the affections and lusts*" (Gal. v: 24).

In this epistle the apostle proceeds in a style of peculiar severity. The Galatians had begun to deal deceitfully respecting the ground of their justification before God. It was, therefore, necessary to brandish the terrors of Divine wrath before those teachers and hearers who had thus attempted to obscure the glory of the grace of God.

He mentions the high state of liberty from fear and bondage, to which they had attained by receiving the truth concerning Jesus Christ. Yet to distinguish true believers from hypocrites, he leaves room for exertion, for proving the reality and excellence of their faith by good works.

The gospel gives no toleration to turn the grace of God into licentiousness. In the best, the holiest of believers, there is much work to be done. They are required to walk consistently with their Christian liberty, and with the comfort which they derive from union to Christ and justification through His cross. Those who are Christians have done what others have not done, what they will not, what they cannot do; they have crucified the flesh, with its affections and lusts.

I. The objects of a Christian's opposition—Flesh, Affections, Lusts.

1. Flesh, here and in some other places in Scripture, signifies the whole mass of contrariety to the law of God, or human

depravity in general; the dispositions and propensities of the heart to rebel against the Most High.

This is called flesh, an ignominious name, because of one of its properties—namely, its tendency to degrade and bear down the soul under fleshly or sensual pleasures; it is not a body merely, as it includes the operations and state of the mind. Romans viii: 6, “They that are in the flesh cannot please God.” It includes:

1st, Brutish ignorance, whereby the sinner comes down to the level of irrational animals, and renders himself even more insensible than the ox or ass. “The ox knoweth his owner, and the ass his master’s crib; but Israel doth not know, my people do not consider.”

2nd, Rebellious alienation of the heart from spiritual communion with God. A spirit of enmity and opposition to God: “There is no fear of God before their eyes.” “God is not in all his thoughts.” “Who is the Almighty that we should obey him?”

3rd, The tendency of the soul to seek after other objects, in preference to God, to set up the body in the place of God, and continually to thirst for and pursue after sensual good—“What shall I eat?”

4th, A spirit of malignity, envy, and selfishness in reference to man.—Titus iii: 3. These indicate a degraded state of mind. No man possessed of noble sentiments can entertain malevolence against his brother.

2. Affections signify a passive susceptibility of evil; those principles of depravity in the mind which are easily excited by temptation; pride is excited by imaginary excellence; avarice, by the sensual enjoyment or other advantages which wealth affords; revenge, by imaginary or real injuries from others.

Such passions are ready to be set on fire when certain objects or events are presented. They rise to an excessive height when there is nothing to counteract their influence. They become furious — are kindled into a rage, and express themselves in blasphemy against God, and hatred towards men. They become tumultuous, and almost irresistible, by a kind of instinct. As it is natural for a serpent to hiss, to bite, to sting, so is it natural for man to express enmity against God, and against his brethren of mankind. The affections of the flesh, or of human depravity, are common to all; and except where they are restrained by Divine grace, they are apt to predominate over every virtuous, and prudent, and generous feeling.

3. Lusts signify the dispositions and propensities of the mind and body when degraded by sin. They demand indulgence. The sinner is enslaved by them. He may promise himself liberty by gratifying them, but he is as they, every time the slave of sin. They are insatiable. They exceed all bounds. Indulgence renders them more imperious. They entice and impel sinners to a continued course of activity for their gratification. Their cry incessantly is, "Give, give." "Who will shew us any good?" Some of these have their origin in the body; others in the mind. They most completely debase the sinner. His very activity, while it is restless, is also degraded. It is his principal aim, in all his pursuits, to gratify these evil propensities.

II. The manner in which a Christian opposes them. It is his aim to cultivate an abhorrence, or a growing aversion to all kinds of depravity.

He looks upon it as condemned of God, and worthy to be condemned by him also. He views it as an enemy always opposing the principles of good in his renewed nature—an enemy that will never be reconciled to God, nor reconciled to himself. It is incessantly prompting, seducing, and persuading the soul to what is evil. An enemy so dangerous, so restless, so active, so deadly and destructive must be opposed. It is worthy to be condemned to death, for the life of the believer's soul is at stake; either it or his soul must die. Unless he is determined on its destruction, it will unquestionably destroy him. His life would go for its life. If this enemy escape, he cannot live. But sin is not an enemy that will easily yield, for the Christian finds this enemy within himself—in his own soul—in his heart and affections. To oppose it is to do a kind of violence to himself, it is to oppose his own nature in as far as it is depraved, therefore great force is required. The Christian must be armed with sufficient power; but omnipotence is engaged along with the exertions of the Christian—"If ye, through the Spirit, do mortify the deeds of the body, ye shall live." Thus he comes upon it with power, and with a disposition to oppose it—to put it to death.

His exertions are directed against all kinds of sin. Others may exchange one sin for another, or abandon sins which are expensive, dishonourable, etc.; but the Christian is determined to crucify all the depravity in his heart. It is all doomed to death. The whole body of sin must be destroyed, that he may not serve sin.

He will not steal a look upon a prohibited object. He will avoid uttering an evil expression; he feels anguish of spirit when he has been seduced to evil; he is jealous over himself;

he bitterly reflects on past evils, and deeply bewails remaining depravity, and frequently calls himself to account for his own conduct. His aim is to be "holy as God is holy."

III. The advantages which the believer possesses for crucifying the flesh with its affections and lusts.

1. He is a partaker of a new nature, which includes the principle of holiness. He is renewed after the image of God. He has knowledge, righteousness and holiness. Sinners have nothing to oppose their depravity; they must yield to its propensities. But the Christian has an opposing principle. The new nature is called spirit. It is more dignified. It inclines and induces him to spiritual exercises and enjoyments.

2. He is in Christ Jesus; there is an intimate connection between a state of interest in Christ, and the crucifixion of depravity. He is brought into a spiritual union with Christ—is acquainted with Him, and has access to him.

A spiritual interest in Christ brings along with it the crucifixion of depravity; it affords awful views of the evil of sin. The sufferings He endured for sin are the subjects of frequent meditation. In coming to Him he resolves, promises, and attempts to oppose sin; he is excited by considering what He endured; he has entered into the most solemn engagement to oppose the cause of His sufferings.

In Christ his holiness is secured. "He is made to him sanctification." He is saved by the washing of regeneration, through Jesus Christ the Lord. "He gave Himself to redeem them from all iniquity, and to purify to Himself a peculiar people zealous of good works." "He gave Himself for the Church to sanctify and cleanse it."

All who are in Christ are partakers of these benefits. To them the promises are made, "I will cleanse them from all their iniquity, whereby they have sinned against me." "From all your filthiness, and from all your idols will I cleanse you." "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness."

3. The believer has actual communications of Divine power. Sin is not to be opposed by his own strength or wisdom; it "will laugh at the shaking of his spear;" it is always near, ready to take advantage of his weakness and imperfection; it lieth within the soul, exists in its very faculties, acts with the very activity of the soul itself. Man cannot know all its appearances and operations. "The heart is deceitful above all things," but the Christian can depend on Divine strength. The Spirit of God

is sent from the heavenly places by Jesus Christ. This agent can destroy the works of the flesh. "The weapons of this warfare are not carnal but mighty through God." The Spirit of God operates in the soul, by implanting gracious principles, and by strengthening these principles. "If ye through the Spirit do mortify the deeds of the body ye shall live." "The flesh lusteth against the Spirit, and the Spirit against the flesh."

Holy principles produce new habits, which are contrary to those of sin. These destroy the love and influence of sin. The Christian now "delights in the law of God, after the inward man."

4. The Christian lives by faith on Jesus Christ. This faith rises to Him as its object. He is in heaven, and has all grace at His command. The Christian believes that he shall resemble Christ himself, who is perfect in holiness; with this prospect he is now enabled to purify himself. The faith which dwelleth in him is a means of sanctification. The Christian does not make void the law through faith, but he establishes it. God purifies his heart by faith. He comes to the fulness that is in Christ, and receives grace upon grace. "The law of the spirit of life in Christ Jesus makes them free from the law of sin and death." —Rom. viii: 2. Considering what he shall be, he now exerts himself to destroy depravity, as that which impedes his progress towards Christian perfection.

5. Being in Christ the believer is legally delivered from the power of depravity. Christ came "to finish transgression, to make an end of sin" in the soul, to destroy its love and power. The law hath dominion over a man as long as he is under its condemning power; but being freed from that, he is not doomed to endless depravity. Sinners are left judicially under the power of depravity. God hath given them over to a reprobate mind. They are dead in law, but the Christian has life and liberty. He is under the covenant of grace. Sin and Satan have law on their side, and appear as enemies to the Christian. But while he is delivered from the curse of the law, it is his aim to fulfil all righteousness.

This work is already commenced. The most difficult part of it is over, for the great difficulty is in the beginning. Depravity is in a great measure destroyed at the time of regeneration. The principles then implanted continually oppose it, and shall ultimately prove its death. The renovation of the soul is the work of God, but the crucifixion of depravity is partly the work of the Christian. He labours in it by his own power; but while he thus works out his complete salvation, God worketh in him. "He who hath begun this good work in him will perform it."

Yet with all these advantages, there may be much reluctance and much difficulty experienced in this work.

Christians require to be excited and encouraged to stir up the gift of God which is in them, and to oppose the power of depravity by proper and powerful motives.

IV. Some inducements to Christian perseverance in "crucifying the flesh with its affections and lusts."

1. The imperative commands of God. "This is the will of God, even your sanctification." "Mortify your members which are upon the earth." "Sanctify yourselves." "Wash your hands ye sinners, purify your hearts ye double-minded; cease to do evil; put away the evil of your doings; cast away your transgressions, and make you a clean heart." These injunctions are of the highest authority. The Christian cannot trifle with them; they must be obeyed. To the authority of God every Christian must bow. It is written, "Be ye holy."

It is his character to "walk in all the commandments and ordinances of the Lord blameless." These are addressed to himself. Their authority can neither be questioned nor resisted, by any who serve the Lord.

2. The absolute necessity of crucifying the flesh, its affections and lusts, in order to the enjoyment of God in heaven. "Know ye not that the unrighteous shall not inherit the kingdom of God" (1 Cor. vi: 9). "Who shall dwell in thy holy hill?" (Psalm xv: 24). "Without holiness no man shall see the Lord." "Blessed are the pure in heart." "God is of purer eyes than to behold iniquity." Angels are holy. The exercise of heaven are adapted to holy beings. Sin has no place there. It shall never again lift its horrible visage in that region of purity. Sinners have no place there; should they be admitted; they could have no pleasure. They would again wish to leave that land of holiness and delight. Believers are in Christ: He is holy, they must resemble Him. "He gave Himself to redeem them from all iniquity, and to purify to Himself a peculiar people." "Let every one that nameth the name of Christ depart from iniquity." Believers are to be with the Lamb in heaven. To enjoy fellowship with Him, they must resemble Him. "Whosoever abideth in Christ sinneth not; whosoever sinneth, hath not seen Him, neither known Him."

3. The believer's regard to his own comfort upon earth. Why are Christians so dejected? Why hang down their heads? Why

are you, who are the children of the King, lean from day to day? Why walking in darkness? Because you are negligent in the work of crucifying the depravity of your nature. If sin prevail, you must be sorrowful. The world cannot afford you sufficient pleasure; you desire something higher; but this you cannot enjoy, if sin is prospering within you.

Were depravity successfully opposed, who could describe all the pleasures which a Christian would enjoy even upon earth. Great is the goodness God hath promised to them that love Him. "They shall walk, O God, in the light of thy countenance." "Blessed are they whose God is the Lord."

If this work is considered difficult, and if the Christian on that account gives way to despondency and indolence, he only increases the difficulty. By giving way to discouragement, sin obtains the advantage over him. If one indulgence is granted, this only prepares the way for demanding another. In proportion as depravity acquires strength, the Christian becomes feeble; his strength increases by exertion; it decays by inactivity. When Israel became faint-hearted, their enemies pursued them and triumphed over them; but by encouraging themselves in the Lord, and fighting in His name, their enemies were scattered and vanquished.

4. A sense of gratitude for redeeming grace.

The believer admires and celebrates the astonishing love of God in giving His Son. "Herein is love, not that we loved God, but that He loved us, and gave His Son to be the propitiation for our sins." "What shall we render unto the Lord for all His benefits?" There is no possibility of returning unto God, according to the benefits He bestows. The Christian can do very little, but he feels his obligations. Here is a proper way for expressing his gratitude. He can make no atonement for sin; but let him be a fellow-worker with God in destroying the body of sin in himself. God hath redeemed him from all iniquity, and hath appointed him to glory: He will guide him by His counsel; he shall see His face in righteousness; he shall be satisfied when he awakes with His likeness.

Having then these promises, let us from a sense of gratitude purify ourselves from all filthiness of the flesh and spirit—perfecting holiness in the fear of God. As Christ has died for sin, let us also die to sin by His power. Let us give ourselves to the Lord, not to commit sin as others, or as we ourselves formerly have done, but to be holy in all manner of conversation.

5. A regard to the honour of true religion upon earth, or a concern for his brethren of mankind. The whole world lieth in wickedness; this must distress and alarm him. Religion hath rendered him happy; but he looks around with compassion, with generous concern, upon others; he wishes to do something for their recovery; this is well. But if he wishes to be successful, he must oppose sin in himself. "First cast out the mote out of thine own eye." Let us give exhortation, but let it be accompanied with practice. "Let us shew out of a good conversation our works with meekness of wisdom." Let our works praise us and not our words only. Let the light guide and purify ourselves, and remain in us; then let our light so shine before others.

6. The short time allowed for this great work. It is only upon earth that the Christian is to crucify the flesh. How difficult the work! There is no time for delay—none for indolence. "Lift up the hands which hang down, and strengthen the feeble knees." "Work while it is day." "Whatsoever thy hand findeth to do, do it with thy might." "Grow in grace." Let not sin reign in us, for the Lord cometh; the Judge standeth before the door; let our loins be girded; let us appear on the field of battle. The time of warfare will soon terminate; then it will be said—"He that is holy, let him be holy still." There is no future state for purifying our souls; the character at death is fixed for ever.

7. The future felicity of the believer will be proportionate to his progress in holiness upon earth. All in heaven shall be blessed and honourable; but there shall be degrees. It is not humility to be content with the lowest place; it is rather cowardice; it is indolence; it is ingratitude. Those who are most active and successful in destroying sin are the most holy even on earth, and shall be most blessed and honourable in heaven. "They that be wise shall shine as the brightness of the firmament; and they that," by their example, by their good works as well as by their zeal, "turn many to righteousness, as the stars for ever and ever."

Application.

1. It is dangerous to suppose that the Christian is exempted from severe exertion by coming to Christ. Say not that it is superstitious or useless, to employ the most vigorous exertions to resist and destroy the remainder of depravity in the soul.

2. How strange for a person to be crucifying himself. This is the glorious effect of supernatural power. It is comparatively easy to sacrifice time, wealth, honour in the world, etc., for the sake of Christ. But here is an object of wonder to holy angels,

when a Christian begins in earnest to resist his own depravity, and labours to change his love of sin to the love of holiness.

3. A proper subject of inquiry is, have we crucified the flesh with its affections and lusts? Have we seen so great excellence in this work? Have we got new power; inclination; encouragement? This would be a surer proof of communion with Christ than high pleasures at the communion table.

BRITAIN AND THE COMMON MARKET

Clerk: Free Presbyterian Manse,
Oban,
Rev. M. MacSween, M.A. Argyll, 30th January, 1962.

Dear Prime Minister,

The Southern Presbytery of the Free Presbyterian Church of Scotland is greatly concerned about the steps being taken by your Government to enter the European Common Market. It is not within the province of this Court to make observations on the economic benefits or disadvantages arising from any particular steps taken by your Government. It is perfectly evident, however, that Britain's entrance into a community of this nature would mean more than economic commitment. It would involve widespread social changes, together with the prospect of political integration with the other States mentioned in the Treaty of Rome.

In the economic sphere, the renunciation of a certain degree of national sovereignty is admitted on all hands to be absolutely necessary to the proper running of such a scheme. It is, however, a different matter if national sovereignty is to be renounced in the political and social fields. While it may be denied in some quarters that there is little prospect of such an eventuality arising, it seems beyond dispute that several of the member States, and prominent individuals in these States, are increasingly in favour of a United States of Europe. This Presbytery cannot but view Britain's movement towards such a position with anything but the greatest and most serious concern.

It seems exceedingly strange to this Presbytery that your Government should be so willing to forget the past years, in which Britain suffered to such a terrible extent from the conduct of Countries with whom you now propose to enter into an economic affiliation leading undoubtedly to political integration. The leading Countries in the present European Community are composed of two of the virulent enemies of Britain during the Second

World War, viz., Germany and Italy, while no loyal-hearted Briton can ever forget the treachery of France and Belgium. To one with a sense of history such as you, yourself, Sir, profess to have, it is obvious that Britain must maintain her independence and freedom to act according to her principles, separate and distinct from Countries of such a description. Added to this, the entry of Britain into the European Common Market will mean the severing of our vital links with the Commonwealth, despite the assurances given by yourself and some of your Ministers that this will not be the case. It is perfectly obvious that, in process of time, Britain will become integrated with Europe and severed from the Commonwealth if the proposed pact is concluded. When one considers, on the one hand, the treachery during the War years of these Nations already mentioned as being principal partners in the European Common Market, and on the other, the faithfulness, friendship and support of the Commonwealth Nations, one cannot but conclude that the breaking of Commonwealth ties would constitute a major disaster in the history of our native land.

It has not escaped the attention of this Presbytery that the leaders of these four Nations already mentioned are loyal sons of the Church of Rome. Here again your knowledge of history will have informed you that the Church of Rome is the implacable enemy of all freedom, and, consequently, is the enemy of this land, its principles, its constitution and its national religion. You will be further aware of the fact that the Church of Rome is largely a political organisation. It is not without significance that the present President of the United States of America, who is also a Romanist, is very evidently in favour of Britain entering the Common Market. We are sure your Government have been discovering in more directions than one that President Kennedy is no friend of the British Nation. While other issues may be, and are, involved, consideration must be given to the fact that European Unity as presently conceived means the formation of a predominantly Roman Catholic bloc with which Britain should have nothing to do as far as renouncing our sovereignty is concerned. The movement constitutes a grave danger, not only to the wellbeing of Britain, but to its very existence as an independent and free Nation.

The Presbytery is convinced that it would constitute a major catastrophe for Britain to enter the European Common Market. We call upon you, and your Ministers, to consider the gravity of the step, in the preparation for which you are presently engaged, and to refuse to enter this Community. To the

argument that Britain must enter on account of economic necessity, the Presbytery replies that what Britain needs is not the economic assistance of untrustworthy nations at the expense of the loss of our sovereignty and liberty, but the blessing of the Lord which made Britain what it was in days gone by, and can still raise Britain to the honourable position it once held. It is here that true riches are to be found, and we are called upon to obey the voice of the Lord Jesus Christ Who said: "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 6: 33).

"The blessing of the Lord, it maketh rich, and He addeth no sorrow with it" (Proverbs 10: 22).

For this the Presbytery earnestly prays.

We have the honour to be, Sir,

Your obedient servants,

(Rev.) Donald MacLean, *Moderator of Presbytery.*

(Rev.) Malcolm MacSween, *Clerk of Presbytery.*

LEABHAR CHEISD MU SHUPEIR AN TIGHEARN

Leis an Urr. Iain Mac a Chòmbaich, D.D., Lte

(Air a leantuinn bho t.d. 313)

EARRANN IV

Oifigean Chrìosd ann a' Frithealadh a' Chùmhnaint

C. Co dha bhuineas frithealadh cùmhnant nan gràs? F. Do Chrìosd fein, agus sin mar dhuais air son cumhachan a chùmhnaint a cho-lionadh.

C. Ciod an daimh anns am bheil Crìosd do fhrithealadh a chùmhnaint? F. Tha e'n daimh Fir-earbsa, an daimh Tiomnaidh-fhir, an daimh Sagairt, Fàidh, agus Rìgh do'n chùmhnant.

C. C'ar son a theireir Ris Fear-earbsa a chùmhnaint? F. Chionn gu'n d' earb an t-Athair Ris an lànachd neo-chrìochnach do ghràs, agus do ghlòir a th'anns a chùmhnant. "Bi deagh thoil an Athar gu'n còmhnaicheadh gach uile ionlanachd Annsan."

C. Nach eil creidmhidh uile ag earbsa as air son gràis agus glòir? F. Tha; tha'n t-Athair ag earbsa gràs agus glòir Ris; agus tha creidmhidh ag earbsa as air son gràis agus glòir; agus mar sin tha iad a faigheal a mach as a lànachd, agus gràs air son gràis.

C. Nach eil e'n a aobhar comhfhurtachd do chreidmhidh fios a bhi aca gu'n d'earb Dia an t-Athair uile bheannachdan na slàinte ris an Tighearn Iosa Crìosd? F. Tha gu'n amharus; oir gleidhidh E iad ann an làn tearuinteachd, agus fritheilidh E mach

iad do anamaibh a reir a ghliocais, a choibhneis, agus a dhilseachd neo-chrìoch-nach Fein.

C. Cia mar a tha E gu h-àraid a roinn a mach nam beannachd sin do pheacaich bho chd? *F.* Mar am *Fear-tiomnaidh beannaichte*, tha E 'n a thiomnadh, ga'm fàgail mar dhileab shaor agus shaibhir do pheacaich bho chd. "Tha mi," ars' E Fein, "ag òrduchadh, na a *tiomnadh*, dhuibh rioghachd, mar a dh'òrduich m' Athair dhomhsa."

C. Ciod iad 'n a beannachdan a tha E fàgail mar dhileab 'n a thiomnadh? *F.* Tha E fàgail uile bheannachdan luachmhor a chùmhnaint shiorruidh, tha E 'g a fhàgail Fein, agus gach nì eile Ann agus maille Ris. Tha E fàgail mar dhileab 'n a thiomnadh uile bheannachdan a chùmhnaint.

C. Ciod e'n dealachadh a tha eadar an rathad 's am bheil Dia an t-Athair a fàgail uile bheannachdan a chùmhnaint aig Crìosd, agus an rathad 's am bheil Crìosd 'g a fàgail mar dhileab aig creidmhigh? *F.* Bha beannachdan a chùmhnaint air an toirt do Chrìosd air chumha gu'n co-lionadh E gach uile fhìreantachd; tha iad air am fàgail mar dhileab le Crìosd aig peacaich bho chd gun airgid agus gun luach.

C. Co dha a bhuineas na dileaban a tha ann an tiomnadh Chrìosd? *F.* Tha iad gu saor air an tairgse do gach peacach; agus tha iad gu cinnteach air an gabhail, agus air an sealbhachadh le creidmhigh.

C. Am bheil tiomnadh Chrìosd daingean a chùm agus gu'm feudar a chur an gnìomh? *F.* Tha; tha e air a dheanamh neo-chaochluidheach, na daingean le bàs Chrìosd Fein.

C. Ciod i'n earrann do'n chùmhnaint da'm buin *eadar-ghuidhe* Chrìosd? *F.* Mar a tha iobradh Chrìosd a sealltuinn ri suidheachadh agus ri cumhachan a chùmhnaint; mar sin tha eadar-ghuidh a sealltuinn ri *frithealadh* a chùmhnaint.

C. Ciod a tha thu tuigsinn le eadar-ghuidh Chrìosd? *F.* Gu'm biodh toillteanas a bheatha agus a bhàis, a reir socruchadh a chùmhnaint, air a mheas do gach neach a thug an t-Athair Dhà. "Athair is aill leam gu'm bi an dream a thug thu dhomh maille rium."

C. Ciod e'm *bonn* air am bheil Crìosd ri eadar-ghuidh air an son? *F.* Air bonn fhìreantachd Fein air a meas dhoibh-san.

C. Cia mar a tha E deanamh eadar-ghuidhe air an son? *F.* Le mòr eolas, gu'n fhois, agus le làn chinnteachd gu'n eisd an t-Athair Ris.

C. Ciod iad na beannachdan a tha'g eirigh a mach bho eadar-ghuidhe Chrìosd? *F.* Tha E toirt an t-sluaigh thaghta a stigh do'n chùmhnaint aig an àm a dh'òrduich an t-Athair; tha E 'g a *nochdadh* Fein air an son, agus a gabhail seilbh air neamh 'n an

ainm; tha E toirt freagradh air son gach *casaid* a bheireir 'n an aghaidh, ga'n cumail bho bhi *briseadh* cùmhnant ri Dia; tha E fosgladh slighe, agus ga'n toirt a steach an làthair an Athar, le tùis a thoillteanais neo-chriochnach, tha E glanadh agus a deanamh *cùbhraidh* an iobairtean spioradail, agus ann an am iomchuidh, tha E ga'm faotainn a steach do neamh fadh-dheoidh, agus ga'n coimhead an sin fad saoghal nan saoghal.

C. Ciod a thigeadh do chreidmhuich fhoghlum bho eadar-ghuidhe Chrìosd? F. Air do Chrìosd a bhi làn dhìleas air taobh a shluaigh, agus nach eil E tagradh nì bho'n Athair ach nì a choisinn E, gu bheil e neo-chomasach nach faigh E eisdeachd bho Dhia 'n a eadar-ghuidhe.

C. Cia mar a tha Crìosd mar Fhàidh a chùmhaint a foillseachadh dhuinn toil Dhé? F. Tha E 'g a fhoillseachadh dhuinn bho'n leth a muigh le fhocal, agus bho'n leth a stigh le a' Spiorad.

C. Car son a dh'òrduicheadh E 'n a Fhàidh 's a chùmhaint? F. A chùm mar Theachdair a chùmhaint, gu'm foillsicheadh Se e; mar an *Fhianuis* fhior agus dhìleas gu'n tugadh E fianuis air firinn a chùmhaint; agus a chùm, mar *Eadar-theangair* a chùmhaint, aon a' measg mhìle, gu'n tugadh E dhuinn tuigse, gu eolas a ghabhail gu spioradail air na diomhaireachdan a th'ann.

C. Ciod iad na sgoiltinn anns am bheil Crìosd a teagasg a shluaigh? F. Ann an sgoil an *lagha*, ann an sgoil an *t-soisgeil*, agus ann an sgoil na *h-anshocair*.

C. Cia mar a dh'fhaodas fios a bhi againn gu'm bheil sinn air ar teagasg le Crìosd? F. Ma tha, nì sinn focal Chrìosd fholuch 'n ar cridheachaibh a chùm nach peacaicheadh-mid 'n a aghaidh, tha tlachd againn 'n a theagasg; agus theid sinn air ar n-aghaidh a gabhail colais air Crìosd Fein.

C. Ciod iad na gnìomharan a tha Crìosd a deanamh mar *Rìgh* ann am frithealadh a chùmhaint? F. Tha E ceannsachadh a dhaoine taghta fodha, agus E ga'n riaghladh agus ga'n dìon.

C. Cia mar a tha Crìosd a *ceannsachadh* a dhaoine taghta fodha? F. Le cumhachd an Spioraid maille r'a fhocal, tha E ga'n aonadh ris Fein, agus a toirt dhoibh cridhe nuadh a bhitheas togarrach gu uile aitheantan Dhé a choimhead.

C. Cia mar a tha E ga'n *riaghladh*? F. Le bhi toirt reachdan dhoibh, agus ga'n oileanachadh a reir lagha a rioghachd.

C. Co 'uaithe a tha Crìosd a *dìon* a shluaigh? F. Tha E ga'n dìon araon bho'n naimhdean fein agus bho a' naimhdean-san.

C. Co iad na naimhdean sin? F. Peacadh, Satan, an saoghal, agus am bàs.

C. Co an nàmhaid is miosa a th'aca? F. An corp bàis sin a tha Dia a ceadachadh fhàgail anna a chùim an gràsan a dhearbhadh.

C. Cia mar a tha Crìosd ga'n dìon bho'n naimhdean spioradail? F. Le ghràs, le chùmhachd, agus le fhreasdal uile-chumhachdach.

C. Ciod iad na *Staidean* 's am bheil Crìosd a cur an gnìomh ofigean mar Eadar-mheadhonair? F. Ann an staid *ioraslachaidh* agus *àrdachaidh*.

EARRANN V

Mu'n da Staid 's am bheil Crìosd, a reir Cùmhnant nan Gràs, a cur an gnìomh Oifigean mar Eadar-mheadhonair.

C. Ciod a tha thu tuigsinn le *ioraslachadh* Chrìosd? F. Gu'n do chuir E car tamuill sgàile air a ghloir sin a bha Aige maille ris an Athair bho shiorruidheachd, E bhi air a dheanamh 'n a dhuine, le cruth seirbhisich a ghabhail air Fein, agus "le bhi umhail chùim bàis, eadhon bàs a chroinne-cheusaidh."

C. Ciod a b'aobhar do ioraslachd cho iongantach? F. Saor ghràdh Chrìosd Fein, agus saor ghràdh an Athar do pheacaich.

C. Ciod an rathad 's an d'ioraslaich an Tighearn Iosa E Fein? F. Le bhi air a ghin agus air a bhreith bho mhnaoi, le bhi air a dheanamh fodh'n lagh, le bhi fulung uile thruaighean na beatha so, agus fearg Dhé, agus le bhi fulung a bhàis, agus air adhlacadh.

C. Cia mar a dh'ioraslaich Crìosd E Fein 'n a ghin agus 'n a bhreith? F. Ged is E Mac Dhé, agus a bha bho shiorruidheachd ann an uchd an Athar, b' i a thoil Fein, ann an co-lionadh 'n a h-aimseir, a bhi air a dheanamh 'n a mhac an duine, air a bhreith bho mhnaoi, agus sin ann an staid ro dhìblidh.

C. C'ar son a rugadh Crìosd ann an staid cho dìblidh? F. Chrom Se E Fein cho iosal a chùim gu'm biodh E 'n a Fhearcinnidh dileas dhuinn; agus comasach air ùmhlachd a thoirt do'n lagh a dh'ionnsuidh a bhàis, agus gu'n togadh E suas peacaich a slochd uamhainn agus a clàbar criadha.

C. Nach tigeadh dhuinn a bhi fodh iongantais a thaobh gràis an Tighearn Iosa Crìosd, gu'n ioraslaicheadh Se E Fein air chor, agus gu'm biodh E air a bhreith mar leanabh, agus sin ann an staid ro dhìblidh? F. Gu cinnteach thigeadh; oir, air do Chrìosd nàdur an duine ghabhail air Fein, cho-cheangail E r'a cheile ann an aon phearsa dà nàdur a tha gu neo-chrìochnach fad bho cheile, than an Dia neo-chrìochnach air a sgeadachadh ann an nàdur crìochnaichte; tha Athair na shiorruidheachd air a dheanamh 'n a chreutair aimsireil, Aosda nan laithean 'n a naoidhean nam bliadhna; tha an Tì nach cùm neamh nan neamhan air a chumail ann am broinn na h-oighe; tha an Tì a ni an

tàirneanach cumhachdach air a dheanamh 'n a chiochran brònach; ann an so tha mòrachd agus dìblidheachd, diadhachd agus duslach air an aonadh r'a cheile; is E an Dia uile-chumhachdach, agus gidheadh an leanabh air a bhreith; an t-Athair siorruidh, agus gidheadh a' Mac a thugadh dhuinn—"Is mòr diomhaireachd na diadhachd."

C. Ciod a thigeadh dhuinn fhoghlum bho bhreith ar Tighearn Iosa Crìosd? F. Thigeadh dhuinn misneachd a ghabhail uaith a chùmh creidsinn ann an Crìosd a reir agus mar a tha E air a thairgsinn dhuinn 's an t-soisgeul, "dhuinne rugadh duine cloinne, dhuinne thugadh Mac."

C. Ciod e'n Lagh fodh'n robh Crìosd air a dheanamh mar ar 'n Urras? F. Bha E air a dheanamh gu h-araid fodh Lagh na modhanna.

C. Co aca rinneadh E fodh Lagh na modhanna, mar chùmhnannt oibre, na mar riaghailt beatha? F. Rinneadh fodh'n mar chùmhnannt a chaidh a bhriseadh.

C. C'ar son a rinneadh Crìosd fodh'n Lagh mar chùmhnannt a chaidh a bhriseadh? F. A chùmh ann an àite, agus air son, a shliochd spioradail, gu'n tugadh E ùmhlachd iomlan do àitheantaibh an Lagha, mar chumha na beatha air son a shluaigh, agus gu'm fuilingeadh E gach peanas a dh'iarr an Lagh; agus mar sin gu'n saoradh E iadsan bho chumhachd a chùmhnannt mar chùmhnannt a chaidh a bhriseadh.

C. Nach eil creidmheich ma ta fodh fhiachaibh ùmhlachd a thoirt do Lagh Dhé? F. Tha iad fodh fhiachaibh neo-chrìochnach ùmhlachd a thoirt do'n Lagh mar riaghailt beatha, agus cha'n ann mar chùmhnannt oibre, 's e sin, ùmhlachd a thoirt dha *tre* bheatha, agus cha'n ann *air son* beatha.

C. C'ar son a mheasar gu'm bheil e 'n a earrann do ioraslachadh Chrìosd E bhi air a dheanamh fodh'n Lagh? F. Do bhrìgh, ged tha'n Lagh fein bho Dhia, bha e air òrduchadh a mhàin air son an *duine*, creutair a tha ann an inbhe gu neo-chrìochnach ni's isle na Tighearn na glòire. Bha e, air an abhar sin, 'n a ioraslachd neo-chrìochnach do Chrìosd E Fein a chromadh cho iosal agus, cha'n e mhàin gu'n tugadh E ùmhlachd iomlan do àithne an Lagha, ach mar an ceudna gu'm fuilingeadh E *mallachd* an Lagha. Bu mhiorbhuileach an ioraslachd i, ann an Aon-ghin Mhic an Athar, gu'm biodh E 'n a *sheirbhiseach* umhail do'n lagh sin. Ged a bhiodh an t-àrd-aingeal is glòrmhoire fa chomhair rìgh-chathair Dhé air a thionndadh gu cnuimheig na duslaich, cha bhiodh ann ach ioraslachadh ro bheag ann an coimeas ri ioraslachadh Mhic Dhé.

(R'a leantuinn)

Tabular View of Special Collections of the Free Presbyterian Church of Scotland

FOR YEAR ENDED 31st DECEMBER, 1961

PLACES	MINISTERS AND MISSIONARIES	Sustentation Fund	Home Mission Fund	Foreign Mission Fund	Aged & Infirm Ministers, etc., Fund	College Fund	Organisation Fund	General Building Fund	TOTAL
<i>Northern Presbytery—</i>		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s.
1. Bonar-Bridge ...	D. A. Macfarlane, minister ...	51 10 0	27 17 0	9 4 0	7 18 3	3 7 0	6 15 6	2 7 6	108 19
2. Lairg ...		176 17 6	31 12 0	20 16 3	11 3 3	5 10 0	11 19 6	8 5 9	266 4
3. Beaully ...		253 0 6	71 17 6	139 15 11	22 3 0	22 17 0	17 4 4	20 16 0	547 14
4. Dingwall ...		293 14 6	90 6 0	110 0 0	20 0 0	12 18 9	20 0 0	—	546 19
5. Dornoch ...	A. MacPherson, minister ...	130 0 0	18 10 0	20 15 0	5 2 0	4 10 6	3 16 6	—	182 14
6. Rogart ...		65 0 0	12 0 0	7 0 0	3 10 0	3 10 0	7 0 0	3 0 0	101 0
7. Fearn ...		30 0 0	6 0 0	8 0 0	1 10 0	1 10 0	1 10 0	1 10 0	50 0
8. Halkirk ...	William Grant, minister ...	300 0 0	45 4 0	41 12 6	13 3 0	15 7 0	12 0 0	14 0 0	441 6
9. Helmsdale ...		200 0 0	17 0 0	18 17 6	17 0 0	9 0 0	6 0 0	6 2 9	274 0
10. Inverness ...	A. F. Mackay, minister ...	905 7 6	240 0 0	280 0 0	140 0 0	70 0 0	90 0 0	60 0 0	1,785 7
11. Kinlochbervie ...	D. B. MacLeod, minister ...	130 10 0	109 10 0	56 0 0	16 14 3	12 0 0	13 4 0	8 17 0	346 15
12. Scourie ...		45 10 0	63 0 0	33 0 0	12 0 0	10 0 0	10 10 0	9 0 0	183 0
13. Daviot ...	D. J. Mathieson, minister ...	130 0 0	54 0 0	37 10 0	19 3 0	15 0 0	15 6 0	15 18 0	286 17
14. Tomatin ...		132 8 0	70 7 6	30 0 0	21 0 0	14 15 0	14 2 6	13 15 0	296 8
15. Stratherrick ...		130 0 0	55 0 0	16 14 6	14 12 6	15 15 7	14 7 6	11 10 6	258 0
16. Strathay ...		60 16 6	86 10 0	48 5 0	13 0 0	9 10 0	8 10 0	11 0 0	237 11
17. Tain ...	A. Robertson, missionary ...	100 0 0	45 0 0	33 0 0	6 0 0	4 0 0	6 0 0	6 4 0	200 4
18. Thurso ...	R. R. Sinclair, minister ...	65 0 0	5 0 0	5 0 0	5 0 0	—	5 0 0	—	85 0
19. Wick ...		305 10 6	67 1 0	80 0 0	41 11 6	30 0 0	35 15 0	33 0 0	592 18
		3,505 5 0	1,115 15 0	995 10 8	390 10 9	259 10 10	299 0 10	225 6 6	6,790 19
<i>Southern Presbytery—</i>									
20. Aberfeldy ...	D. Campbell, minister ...	25 0 0	—	—	—	—	—	—	25 0
21. Dumbarton ...		78 9 0	9 11 6	14 10 0	7 0 0	7 8 6	5 6 3	11 0 0	133 5
22. Edinburgh ...		592 10 9	60 6 6	141 12 6	14 0 0	17 0 0	12 0 0	14 0 0	851 9
23. Fort William ...		242 12 1	65 14 10	48 19 2	11 0 3	11 14 3	8 8 3	14 9 0	402 17
24. Glasgow, St. Jude's ...	D. Maclean, minister ...	1,267 1 9	316 0 2	263 12 3	65 8 0	66 11 6	50 18 0	48 12 6	2,078 4
25. Dunoon ...	J. Macleod, minister ...	5 0 0	5 0 0	4 0 0	—	—	—	—	14 0
26. Greenock ...		500 0 0	33 0 0	25 10 0	10 0 0	10 0 0	9 0 0	7 10 0	595 0
27. Kames ...		180 0 0	43 17 6	45 13 9	22 2 10	18 16 6	6 10 0	—	317 0
28. Lochgilphead ...		20 5 0	7 10 0	12 0 0	—	—	—	—	39 15
29. London ...	M. Macsween, minister ...	—	10 0 0	40 0 0	10 0 0	2 0 0	2 0 0	2 0 0	66 0
30. Oban ...		360 0 0	60 11 0	57 10 0	10 12 0	11 5 6	14 9 3	14 19 9	529 7
31. Vancouver, Canada ...		—	—	—	13 6 9	—	—	—	13 6
32. Calgary, Canada ...		—	—	71 3 11	—	—	—	—	71 3 1
33. Gisborne, New Zealand ...	R. Macdonald, minister ...	—	—	169 1 6	53 14 0	30 0 0	—	—	252 15
34. Grafton, Australia ...		—	—	60 0 0	—	—	—	—	60 0
		3,270 18 7	611 11 6	953 13 1	217 3 10	174 16 3	108 11 9	112 11 3	5,449 6

						S.	II.	P.	A.	C.	O.	G.	TOTALS
						£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
<i>Outer Isles Presbytery—</i>													
35. Achmore ...						72 13 0	30 0 0	20 0 0	12 0 0	7 0 0	—	7 0 0	148 13 0
36. Bayhead, North Uist ...	A. Morrison, minister	...				300 0 0	46 7 6	27 0 0	18 17 0	8 11 9	16 9 6	11 18 3	429 4 0
37. Breasclete ...						84 0 3	37 11 6	30 3 6	6 0 0	7 10 0	6 0 0	3 0 0	174 5 0
38. North Tolsta ...	F. MacDonald, minister	...				600 0 0	140 10 0	160 0 0	50 0 0	38 0 0	50 0 0	20 0 0	1,058 10 0
39. North Harris ...	A. Mackay, minister	...				536 19 6	225 5 6	70 16 0	21 5 0	33 13 0	26 6 0	26 12 11	940 17 10
40. Northton ...	A. M Cattanach, minister	}	Northton	Strond	}	205 3 8	86 16 6	53 15 11	15 7 6	17 13 3	15 7 6	6 7 6	400 11 10
41. South Harris ...						129 4 6	48 10 0	30 0 0	11 0 0	5 0 0	7 12 6	—	231 7 0
42. Harris ...						223 15 0	55 7 0	25 0 0	7 0 0	7 16 0	6 11 0	—	325 9 0
43. Seilabost ...						68 6 6	32 6 0	11 6 0	4 0 0	5 0 0	4 10 0	—	125 8 0
44. Ness, Lewis ...	W. Maclean, minister	...				500 0 0	50 0 0	100 0 0	10 0 0	10 0 0	20 0 0	10 0 0	700 0 0
45. Stornoway ...	D. M. MacLeod, minister	...				556 7 3	191 14 7	118 13 0	57 13 0	65 0 0	60 0 0	50 0 0	1,099 7 10
46. Uig, Lewis ...	L. Macleod, minister	...				550 0 0	80 0 0	120 0 0	30 0 0	30 0 0	20 0 0	10 0 0	840 0 0
						3,826 9 8	1,024 8 7	766 14 5	243 2 6	235 4 0	232 16 6	144 18 8	6,473 14 0
<i>Western Presbytery—</i>													
47. Applecross ...	A. Murray, minister	...				250 0 0	125 16 6	127 1 9	20 0 0	16 0 0	20 0 0	17 14 0	576 12 0
48. Bracadale ...	D. A. Maclean, minister	...				238 14 6	77 14 0	51 19 6	11 16 0	14 19 10	11 6 1	10 15 7	417 5 0
49. Broadford ...	A. Chaplin, missionary	}	Broadford	Elgoll	}	75 4 0	26 10 0	16 0 0	5 14 6	5 15 0	4 7 6	3 14 6	137 5 0
50. Luib ...						40 19 6	28 5 6	17 13 0	2 0 0	2 0 0	2 0 0	—	92 18 0
51. Flashadder ...						4 10 0	1 10 0	—	—	—	—	—	6 0 0
52. Gairloch ...						60 10 0	17 0 6	7 15 6	5 2 6	5 6 6	4 4 0	3 17 3	103 16 0
53. Glendale ...	J. Colquhoun, minister	}	Glendale	Vatten	}	478 5 0	254 6 0	121 0 6	24 19 0	25 17 9	28 6 1	24 15 0	957 9 0
54. Waternish ...						241 4 0	69 6 0	116 5 0	11 17 3	17 9 3	18 1 8	18 10 0	492 13 0
55. Laide ...						115 0 0	45 0 0	32 0 0	7 0 0	13 0 0	8 0 0	12 0 0	232 0 0
56. Kyle-of-Lochalsh ...						67 12 0	18 0 0	17 10 0	7 10 0	6 0 0	5 0 0	4 0 0	125 12 0
57. Plockton ...	D. Campbell, missionary	...				116 0 0	56 15 0	26 10 0	7 0 0	8 0 0	6 10 0	6 0 0	226 15 0
58. Lochbroom ...	D. N. Macleod, minister	}	Lochbroom	Lochcarron	}	52 4 0	53 0 0	18 11 0	7 2 0	10 10 5	7 10 6	10 0 0	158 17 10
59. Lochcarron ...						63 15 0	59 15 0	40 0 0	6 0 0	9 13 0	6 10 0	5 2 0	190 15 0
60. Lochinver ...						368 0 0	99 0 0	57 0 0	20 0 0	25 0 0	19 10 0	20 0 0	608 10 0
61. Stoor ...						180 9 0	141 0 6	43 14 0	12 7 0	4 15 3	5 5 0	—	387 10 0
62. Portree ...	A. Macaskill, minister	...				247 2 0	87 9 0	52 19 6	12 0 0	11 13 0	13 14 0	15 0 0	439 17 0
63. Raasay ...	D. J. Macaskill, minister	}	Raasay	Shieldaig	}	131 15 0	84 12 6	49 5 0	7 5 3	9 1 3	12 3 3	10 5 6	304 7 0
64. Staffln ...						260 0 0	177 1 0	201 3 3	15 18 0	17 12 10	21 1 8	23 1 7	715 18 0
65. Shieldaig ...						450 0 0	118 13 0	76 0 0	15 11 0	21 16 0	15 3 11	18 3 11	715 7 10
66. Staffln ...						272 4 6	105 17 6	52 2 6	17 2 0	11 12 0	11 2 0	10 13 6	480 14 0
67. Staffln ...	J. Martin, minister	...				275 18 6	53 0 0	26 7 0	9 11 0	9 4 0	9 14 0	9 10 6	393 5 0
						3,989 7 0	1,699 12 0	1,150 17 6	225 15 6	245 6 1	229 9 8	223 3 4	7,763 11 0
<i>SUMMARY</i>													
Northern Presbytery	...	...	...	...	...	3,505 5 0	1,115 15 0	995 10 8	390 10 9	259 10 10	299 0 10	225 6 6	6,790 19 0
Southern Presbytery	...	...	...	...	...	3,270 18 7	611 11 6	953 13 1	217 3 10	174 16 3	108 11 9	112 11 3	5,449 6 0
Outer Isles Presbytery	...	...	...	...	...	3,826 9 8	1,024 8 7	766 14 5	243 2 6	235 4 0	232 16 6	144 18 8	6,473 14 0
Western Presbytery	...	...	...	...	...	3,989 7 0	1,699 12 0	1,150 17 6	225 15 6	245 6 1	229 9 8	223 3 4	7,763 11 0
						14,592 0 3	4,451 7 1	3,866 15 8	1,076 12 7	914 17 2	869 18 9	705 19 9	26,477 11 0

LITERARY NOTICES

The Abiding Presence : by Dr. Hugh Martin. Obtainable from The Knox Press (Edinburgh), 15 North Street, Edinburgh 1: price 13/6d net. This striking book is by Dr. Hugh Martin, who was an eminent and distinguished minister of the Free Church, being an intimate friend of Doctors Begg and Kennedy. He died in 1885. Other well known and widely-read books of a spiritual character have come from his pen, such as *The Prophet Jonah*. The theme of this book is based on the words of our Lord: "Lo, I am with you alway even to the end of the world" (Matt. xxviii: v. 20). One does not proceed far in reading this book without perceiving that it is no formal theological treatise nor a mere series of sermons. It is something different. Dr. Martin's highly spiritual, brilliant and clear mind is manifested in the treatment of his subject. He deals with the four gospels as the biography of the Lord Jesus Christ so essential to the realisation of His presence. He then proceeds to the question of the Lord's presence by the Spirit in and with His people, and gives the reader gracious and choice exposition and meditation upon large portions of John, chapters xiv and xvi, in connection with the office, coming and work of the Comforter. Later, the author handles the baptism of Christ, the temptations in the wilderness, His preaching in the Synagogue of Nazareth and His Cross, etc., all which he intimately associates with and applies to *The Abiding Presence* of the Lord with His children. The reader will meet with some profound lines of thought on certain aspects of truth and the spiritually interested will be provoked to think. In this book much of Christian experience is set forth with a rare spiritual warmth. There are many books for one's choice today. This precious volume is worthy of being procured and read. One criticism! It concerns the publishers—The Knox Press. On the front page of the paper jacket to the book, part of the design consists of a conspicuous white cross obviously intended to be a religious symbol. Whoever was responsible for permitting this Romish sign forgot about the name Knox and certainly did not respect the mind of Hugh Martin. This jacket should be withdrawn.

NOTES AND COMMENTS

Erroneous and Dangerous Doctrine in *The Bulwark*

The Bulwark is the monthly Journal on behalf of Reformation principles issued by The Scottish Reformation Society from Edinburgh. There is a column each month on Bible Study by Rev. G. Fraser, M.A., and in the December, 1961, issue there is a

Bible Study on Chapters xix and xx of Revelation. This article is full of strange statements, but we cannot deal with them all here; a selection must suffice. Mr Fraser writes: "No one can presume to say how we shall be judged." One would think from this that Mr Fraser had never read the teaching of the Lord Jesus Christ or of Paul the inspired apostle (e.g. see Matt. Chapter 25: v. 25-46, and 2 Thess. Chapter 1). He further states: "In our life here we are passing judgment on ourselves." We may or may not understand exactly what is meant here as the rest of Mr Fraser's teaching is so extraordinary. After some statements regarding those who trust Christ, he proceeds: "The difficulty of the subject arises when we ask what about those who reject Christ here? . . . No one can really say what the future of the wicked shall be. Some people think that this chapter affirms that some will be cast into fire and be tormented for ever and ever. That is absolutely irreconcilable with what Jesus has told us about God. He said that God was a Father far better than any earthly father, and what earthly father would torment his child by fire even for a day much less for ever and ever." These are terrible statements and, of course, modernistic views. But let us remind Mr Fraser that Christ has told us what the future of the wicked shall be, viz., "And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth" (Matt. 25: v. 30). "Then shall He say unto them on the left hand, Depart from, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25: v. 41). "And these shall go away into everlasting punishment" (Matt. 25: v. 4-6). "But I will forewarn you whom ye shall fear: Fear Him, which after He hath killed hath power to cast into hell" (Luke 12: v. 5). This is the teaching of Christ in flat contradiction to what Mr Fraser avers. He is all mixed up wittingly or unwittingly as to God the Father in relation to believers in Christ as His children. Does he not realise from the Bible, which he affects to study, the radical fact that the wicked are not among the children of God who are "born again" of the Spirit of God? But although Mr Fraser has declared that no one can say what the future of the wicked shall be; yet in his article he goes on to tell his readers what that future shall be, according to his own carnal, unscriptural reasoning. On this, he writes as follows:—"The wicked cease to be. Separated from Christ here, all life in them dies out as in a withering branch. God has no spirit of revenge, of tit for tat, measuring out so much penalty for so much sin." The pernicious doctrine of Jehovah Witnesses appears in the above statement. Mr Fraser in his own terms denies the Word of God which says:

"Vengeance is mine: I will repay, saith the Lord," and that Christ will be revealed from heaven "... to take vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ. . ." Whoever edited *The Bulwark* for December, 1961, is, like the Rev. G. Fraser himself, completely out of line with the doctrines of the Reformers and in daring opposition to the teaching of the Son of God and the inspired Word of God. Is this the poison that is now to be poured into the minds of those who, as Protestants, receive and read *The Bulwark*? It may be said that there are other articles in *The Bulwark* which are profitable. Our reply is: "Dead flies cause the ointment of the apothecary to send forth a stinking savour" (Eccles. Chapter 10: v. 1). It is a shame and a grief that the Scottish Reformation Society should have any responsibility for the propagation of such evil and dangerous opinions.

Road Menace of the Future

The Christian Economic and Social Research Foundation recently took note of the increased insobriety of youth reported by the Foundation between 1953-1957. These young men were now at motor driving age, and therefore the Foundation anticipates that a class of motorist more prone to excessive drinking is moving gradually into the motoring population. This indeed is a serious outlook with drink licensing laws more lax than ever. Truly, one evil in society leads to another and sin brings its own bitter fruits to men even in time.

Probation in a Convent for a Girl

In the *Oxford Mail* of November 22nd, 1961, there appears the report of a young girl found guilty of theft at Oxford; Lady Townsend, presiding at Court. The girl was put on probation for three years on condition that she lived for a year in a named convent. Asked if she would accept probation on these terms, she said: "Not entirely. It is not my own religion." But after discussion with a probation officer she agreed. Surely this was strange procedure when there are Remand Homes and such like institutions provided by the Government. When have convents been given the place of looking after wayward girls dealt with by our Courts and when such are not Roman Catholics? If this practice will be permitted and extended we are sure that the Roman religion will be brought to bear upon any who are put in charge of R.C. nuns for such a period as a year. This procedure should be banned.

Modernism from St. George's West Church, Edinburgh

Lunch-time services have been held at St. George's West Church, Church of Scotland, Edinburgh. At one of these last

December, a Rev. Dr. Eric Routley spoke on "The Doctrine of Creation." He said that it would clear up a lot of difficulty if people would accept the assurance that Christians "drew from the first chapter of Genesis hardly anything more, in the way of firm belief, than any modern humanist would draw from it." The Doctor was certainly not speaking for regenerated and Spirit-taught Christians, for such find more in the first chapter of Genesis than agnostics. They find the Trinity there and Creation. But Dr. Routley gave on this occasion the background to his view of the beginning of the Bible, viz., "What exactly do we draw from Genesis I? Why, this: that in a certain ancient tradition, chiefly associated with Babylon, and first committed to writing perhaps five or six centuries before Christ, the making of the known universe was thought of as taking place in six days or six stages, and as attributable to a personal Creator." In other words the first chapter of the Word of God is merely tradition in his view. They are a miserable people who depend upon such as this Rev. Dr. for their Bible and their religious beliefs. No doubt the second and third chapters of Genesis, etc., are but tradition also in the view of Dr. Routley, for we cannot conceive of Chapter I being but tradition from Babylon and not the rest of Genesis in his view. Intellectual unbelievers in the garb of Christian ministers are the servants of Satan to undermine in the minds of their fellow-men any belief in the inspiration and divine authority of the Word of God from Genesis to Revelation. To begin with, if Genesis is but tradition then man's creation immediately by God, his sin and fall and ruin spiritually and morally are but matters of tradition. But the fruits and evidences of the fall have been in the world among all nations and in all generations to the present time. And the Holy Spirit throughout the Bible substantiates the records of Genesis as the Inspired Word of God. What a solemn account such men will have to render at the Day of Judgment that they included among Babylonish tradition the first promise God gave of the Saviour, along with all their other sins, if they repent not.

Approaching Crisis in the Church of England

The Romanising effect in the Church of England by the Anglo-Catholic party during the past century is well known to all. Evangelicals within that Church have taken up the position that they should remain within the Church in an endeavour to fight for the Reformed principles embodied in the thirty-nine articles, and so prevent the National Church from becoming Roman Catholic.

Certain recent events have, however, indicated that such a

position will become increasingly difficult to maintain, and that very soon the Evangelicals will have to consider whether they can any longer remain in a Church which is in immediate danger of taking steps which would put a complete end to its Reformed character.

One such event is the sending out of the *Revised Catechism* to be tested over an experimental period of seven years. This *Catechism* occasioned much comment in the Press by reason of the omission of the "Devil" from its first draft. This omission has now been partly corrected, but there are features of the *Catechism*, of which no mention has been made, of a most serious nature. As the core of the dispute between the two parties is centred round the sacraments, it is highly significant that the *Catechism* describes confirmation, matrimony, ordination, absolution and healing as "other sacramental ministries of grace" alongside baptism and the Lord's Supper. This raises the number of sacraments to seven, exactly the number in the Church of Rome, the only difference being that the Papists have Extreme Unction rather than healing.

The present Archbishop of Canterbury is regarded by some as the most Anglo-Catholic Archbishop since the Reformation, and it is very evident that he is all out for re-union with Rome. Recently, reports of his "Canterbury Diocesan Notes" indicate his purposes with respect to a reform of worship in the Church of England. In the light of what we have written above, our particular interest is in his remarks on the Lord's Supper. He suggests an *alternative* Communion Service. There is little doubt but that this alternative Communion would be the Mass in some form or another, and the old form would be retained in an endeavour to keep the Evangelical party quiet. The question arises immediately, however, as to whether evangelicals could remain in a Church which officially recognises two forms of the Lord's Supper, one of these being both unscriptural and blasphemous. There are ominous days ahead for the Church of England.—D. M.

A Sabbath-loving Fireman

A refreshing case of a stand being made for the Lord's Day comes from Northern Ireland. Thomas McCabe, an auxiliary fireman in the Northern Ireland Fire Service, has been refusing to attend life-saving courses on Sabbath. He has refused to resign from the Fire Service despite the possibility of action being taken against him. He has two of a family and is a carpenter to trade, and has made it abundantly plain that he considers it his duty to obey God rather than man and that he prefers to

be in the worship of God on His Day rather than engaged in a work which by no stretch of the imagination can be called a work of necessity and mercy. We understand his case may go to Parliament.—D. M.

CHURCH NOTES

Communions

January—Fourth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist, Kyle of Lochalsh. *March*—First Sabbath, Ullapool; second, Ness, Portree and Tarbert; third, Finsbay; fourth, Kinlochbervie, North Tolsta. *April*—First Sabbath, Achmore, Portnalong, Fort William and Stoer; third, Greenock; fourth, London, Glasgow; fifth, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Applecross; 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; fifth, Thurso. *August*—First Sabbath, Dingwall and Vancouver (Canada); second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten and Stornoway. *September*—First Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert and Stoer; fourth, Applecross. *October*—First Sabbath, Tolsta, Lochcarron, Fort-William; second, Gairloch and Ness; fourth, Greenock, Lochinver; fifth, Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch, Staffin and Uig. *December*—First Sabbath, London.

General Treasurer — Change of Address

The General Treasurer, Mr Wm. D. Fraser, changes his address to 20 Daleview Avenue, Kelvindale, Glasgow, W.2, as from 7th March, 1962. Readers should take a note of this.

Standing Committee Reports

The Conveners of all Committees from which Reports are submitted to Synod should send in their Reports to me by the end of March or the beginning of April (D.V.).—Robert K. Sinclair, Clerk of Synod.

Auckland, New Zealand

We have pleasure in announcing that the Auckland congregation of the Free Presbyterian Church of Scotland have completed the erection of their new church, and that the services will be held in it from the beginning of February (D.V.). The address of the church: 35 Church Street, Otahuhu. Hours of service: Sabbath, 11 a.m. and 7 p.m. Prayer Meeting: Wednesday, 7.30 p.m. Enquiries: Phone Mr Ed. Christensen, School Road, R.D. Papatoetoe (Phone No. 108 S. Papatoetoe).

Our prayer and desire is that the Lord would abundantly bless the Auckland congregation, and that their new church would be the birthplace of many precious souls (Psalm cxv).

Wm. MacLean, Convener, Dominions and Colonial Committee.

Literary Contributions to the Magazine

During this past year there has been a considerable increase in contributions to the pages of the Magazine by our Ministers which we are sure has been welcomed by our readers. Other friends have sent in sermons and articles which they kindly copied out. We trust this help, so much appreciated, will continue.

London Communion

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, 22nd April, 1962, the following services have been arranged (p.v.) to be conducted by the Rev. D. Campbell, M.A., Edinburgh, and Rev. J. Martin, Staffin:—Thursday, 19th April, 7 p.m.; Friday, 20th April, 3.30 p.m. (Gaelic) and 7 p.m. (Fellowship Meeting); Saturday, 21st April, 3.30 p.m. and 6.30 p.m. (Prayer Meeting); Sabbath, 22nd April, 11 a.m., 3.30 p.m. (Gaelic) with an English service in Bridewell Hall simultaneously, and 7 p.m.; Monday, 23rd April, 3.30 p.m. (Gaelic) and 7 p.m. For the benefit of those residing in outlying districts it may be stated that all the week-day services will be held in Bridewell Hall, London City Mission, Eccleston Place, and only the Sabbath services in St. Michael's Hall.

Change in Thurso Communion Date

The Communion date for Thurso is changed to the fifth Sabbath of July this year. It was formerly the fourth Sabbath of August.

ACKNOWLEDGMENT OF DONATIONS

The General Treasurer, Mr W. D. Fraser, 20 Daleview Avenue, Kelvin-dale, Glasgow, W.2, acknowledges with sincere thanks:—

Sustentation Fund.—Dr. E. MacSween, £4; Anon, £25; Isaiah 55, vv. 6 and 7, £3; Friend of Cause, Lochcarron, £1; Mr C. Nicolson, California, £1 19s 6d; Mr J. Fraser, Strontian £5; Mr K. Lamont, Desford, £2 4s 6d, last three per Mr J. Grant; Mrs J. Ross, Inverness, in loving memory of her parents, Mr and Mrs Clark, Ardgay, £1 4s 6d, per Mr J. Grant.

Home Mission Fund.—Well-wisher, Harris, £3; Anon, £25; Anon, per Mr J. Grant, £1.

Foreign Mission Fund.—Bloor East Presbyterian Church, Toronto, £173 13/-; Inverness Sabbath School, £22 2s 10d; Anon, Edinburgh post-mark, 10/-; Anon, £25; Sister P. MacLeod, Corstorphine, £1; Mr D. J. MacKay, Vancouver, £6 8s 3d; Mr W. Ross, Ottawa, £7; Mr D. Nicolson, Innellan, £1 1s 1d, last four per Mr J. Grant.

The following for Mbuma Hospital.—J. & R. MacDonald, Ardheslaig, £3; Anon, 1 Sam. 7, v. 12, £1; M. Campbell, Miami Shores, U.S.A., £100;

Anon, Gisborne, for bed in hospital, £12 10/-; Gisborne Congregation, £85; A. & C. C., Fort-William, £5; "Ardheslaig," £1; H. C. G., Inverness, £1 1/-; Anon, Ross-shire portmark, per Mr J. Grant, £100; J. & R. MacDonald, Ardheslaig, £2.

Mission to the Jews Fund.—Mr G. MacK., Esher, per Mr J. Grant, £1; Anon, per Mr J. Grant, £1.

Dominions and Colonial Missions Fund.—Mr W. Ross, Ottawa, per Mr J. Grant, £7.

Aged and Infirm Ministers', etc., Fund.—Alex. Forgie, Redding, £5.

Organisation Fund.—Anon, £25.

Home of Rest Fund.—Mrs J. MacKenzie, Carnmhor, Bonarbridge, 11/-; A Friend, Edinburgh, per Mr P. A.; Anon, per Mr J. Grant, £1.

The Publications Treasurer, Mr J. Grant, 4 Millburn Road, Inverness, acknowledges with many thanks:—

Publications Fund.—Friend, Inverness-shire, £1 0s 6d; Miss A. M., Tarbert, £1; Miss F. A. McK., Lochinver, £1 12/-; Mr G. McK., Hinchley Wood, £3; A Friend, £6; Mrs C. McL., Hillsdale, U.S.A., £5; Mr W. R., Ottawa, Canada, £7.

On behalf of the Trinitarian Bible Society.—The following congregations: Greenock, £16 17/-; North Tolsta, £25; Kyle, £12 14s 6d; Oban, £16 18s 6d; Vatten, £12. Anon, Gisborne, £5, last four per Mr W. D. Fraser.

Welfare of Youth Fund.—Interested, £2; Mrs C. McL., Hillsdale, U.S.A., £5; A Friend, 10/9; J. N., £1; Mr W. M. B., Dunvegan, 10/10; Mrs N., Camustinvaig, £1 0s 3d; Anon, £1; A Friend, £1; Mr R. M. McL., Gualin, £3; McL., Lochbroom, 10/-; the following congregations: Fort William, £4; Bayhead, North Uist, £5; Stornoway Sabbath School, £10.

Free Distribution and Magazine Fund.—A Friend, per Mr A. N., North Tolsta, 10/-; Mr A. McK., Drumbeg, 4/6; Capt. R. McK., Finnart, £1 4s 6d; Mr M. McL., Ardtalnaig, £2 4s 6d; Miss A. M., Tarbert, 4/6; Mr W. C-McK., Belladrum, 9/6; Mr G. M. McK., Esher, £1; Mr K. McL., Peterhead, 4/6; Mr J. W. McK., Laide, 10/-; Mrs MacR., Laide, 9/-; Miss C. McK., Inverness, per Rev. A. F. McK., 4/6; Miss E. McK., Gordon, 4/6; Mr J. McD., Isleornsay, 7/4; Mrs C. McK., Badnaban, 4/6; Miss F. A. McK., Lochinver, £1 12s 10d; Anon, 4/6; from the late Mr Murdo MacLeod, Brora, per Rev. W. G., £5; A Friend, £4; Mr K. McA., Inverness, 4/6; Mrs A. S. Bruandale, Wick, 5/-; Mr A. H. McL., Clashmore, 4/6; Mrs J. G. McA., Stornoway, £1; A Friend, U.S.A., £2 15s 5d; Mrs C. Hawich, 4/6; Mr H. S., Edinburgh, 10/-; Mr D. J. McK., Bonar, 5/-; Mrs W., Bonar, 5/-, both per Mr W. B. L.; Mrs M. McL., S. Arnish, 5/6; Mrs McL., 20 Diabaig, 4/6; Mrs S., Newtonmore, 9/6; Miss C. U., Cullicudden, 4/6; Miss H. McL., Inverness, 4/6.

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Ness Congregation.—Mr M. Finlayson, Treasurer, acknowledges with sincere thanks; £2 from Achmore Friend, "in memory of Donald MacDonald" and £1 from Friend, Stornoway, both for Manse Repairs.

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Greenock Congregation.—Mr A. Y. Cameron, Treasurer, acknowledges with grateful thanks, from a F.P., Lochcarron, £1 for Sustentation Fund, per Rev. Jas. MacLeod.

Tomatin Congregation.—Mr D. Cameron Mackintosh acknowledges with sincere thanks, £2 for Sustentation Fund, from a Friend, per Rev. D. J. M.

Bayhead, North Uist, Congregation.—Mr A. Macdonald, Treasurer, acknowledges with sincere thanks, £3 from A Friend, per Rev. A. Morrison, and 10/- from Miss Margaret Morrison, Mill House, Dusary.

Gairloch Congregation Car Maintenance Fund.—Mr A. MacLean, Treasurer, acknowledges with grateful thanks: Miss Morrison, Poolewe, £1;

Mrs MacKenzie, Port Henderson, £1; Mrs MacKenzie, Carnmhor, Port Henderson, £1 (on two occasions); A Gairloch Friend, £2; Laide Friend, £1; Laide Friend, £1.

Greenock Congregation.—Mr A. Y. Cameron, Treasurer, thankfully acknowledges £3 from Gourrock Free Presbyterian.

Halkirk Congregation.—Rev. Wm. Grant gratefully acknowledges £40 by the late Mr M. MacLeod, Brora, for distribution as directed to various Funds and Congregations; also £1 from Friend, Mid-Clyth, for Trinitarian Bible Society.

Helmsdale Congregation.—Mr Jas. Davidson, Treasurer, acknowledges with grateful thanks, Legacy of £5 from the estate of the late Mr Murdo MacLeod, Brora, per Rev. Wm. Grant; 10/- from Miss Moffat, per Nurse Dunbar, both for Church purposes.

Kinlochbervie and Scourie Manse Fund.—Mr D. A. MacLeod, Treasurer, acknowledges with sincere thanks: Miss A. Macdonald, Keiss, £2 10/-; Mrs Cameron Finlayson, Toronto, £1; Anon, Lochinver postmark, £2; One who loved the gates of Sion, £5. The following per Rev. D. B. MacLeod: Kinlochbervie Friend, New Jersey, U.S.A., £100; A Friend, Bettyhill, £2; Miss MacLennan, £5; In memory of Alex. MacDonald, Missionary, Steer and Scourie, £10; Friend of the Cause, Uig, Lewis, £3; Mr and Mrs Shaw, Queanbeyan, N.S.W., Australia, £4.

London Congregation.—Dr. M. G. Tallach acknowledges with sincere thanks the sum of £50 from Miss Remnie, London, for Church Building Fund.

North Harris Congregation.—Mr D. Morrison, Treasurer, thankfully acknowledges a generous contribution of £50 from a North Harris Friend of the Cause, per Rev. A. MacKay, for Home Mission and Congregational purposes; also in Prayer Meeting Collection Box an envelope with £5 from "Well-wisher," for Missionaries' Hires.

Oban Congregation.—Mr J. Martin, Treasurer, acknowledges with sincere thanks, £5 from Mr John Fraser, per Rev. M. MacSween.

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Fort-William Church Building Fund.—Mr I. Matheson, Treasurer, acknowledges with sincere thanks: Raasay Friend, £2; Friend, Edinburgh, £4; Friend, £4, all three per Rev. J. A. MacD.; Mrs Zeigler, Texas, £5 5/-; Glasgow Friend, £5; D. MacDonald, Fort-William, £1; Mrs MacKay, Caol, £5; Inverness Congregation, £40; M. M., Glasgow, £5; Ullapool P.M., £2; Anon, Oban, £5; C. MacKenzie, Leckmelm, £5; Ewen Munro, £1; Mrs Munro, Dalchreichart, £1; W. J. MacLeod, £1; Inverness postmark, £5; Friend, £3; E. M., Harris, per M. I. M., £2; Friend, Geocrab, per D. MacD., £1. Also for Welfare of Youth Fund, £1 from Friend.

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Staffin Congregation.—Mr D. Gordon, Treasurer, acknowledges with sincere thanks, £1 from Interested, Staffin, for Mbuma Hospital.

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