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THE SABBATH DAY

“Remember the Sabbath Day to keep it holy.”

Notes of a sermon by the late Rev. Neil Cameron, translated from Gaelic (F.P. Magazine Vol. I, p. 388).

“Remember the Sabbath Day to keep it holy,” Who spoke these words? It was God on Mount Sinai, out of the fire, and in the hearing of all Israel. Christ delivered the written law with which He shall judge all at the last day. “We must all appear before the judgment seat of Christ.” (2nd Cor. v: 10).

Some are of the opinion that it is not as great a sin to desecrate the Sabbath Day as to be guilty of murder, theft, or adultery, but that is a great delusion. People should loathe those who desecrate the Lord's Day just as much as they would the murderer or adulterer and such like. The godly fathers and mothers of old avoided Sabbath desecration just as much as they did murder. Why? Because they were both God's commandments. “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, ‘Do not commit adultery,’ said also, ‘Do not kill,’ and He also said, ‘Remember the Sabbath Day to keep it holy.’” The state of the Sabbath breaker shall at the Day of Judgment be just as wretched and guilty as the state of the murderer. It is quite unreasonable for people to think that the sin is not as great because the multitude are guilty of it. Noah was ‘different’ from the people of the old world for when they were eating and drinking, marrying and being given in marriage, he, according to God's command, entered into the ark he had built, and was saved while all else were destroyed. Such shall be the destruction of the enemies of God and of His holy law, and the salvation of those who fear God and keep His commandments. In drawing your attention to a number of things in connection with this solemn and weighty matter, we would endeavour to do it in the following order:—

1. The Sabbath is desecrated by walking the streets and roads, other than for works of necessity and mercy, whatever excuse be

given by people for doing so. Many in our day use it to visit friends and relatives and are thus robbing God of His glory, bringing loss and damnation to their own souls, and doing their utmost to destroy other souls as well. Many sleep on the Sabbath day so late in the morning that they cannot go to church, but on week-days they are up and doing very early. They will make an effort to attend to the affairs of the body but not a thought is given to the needs of the never-dying soul, and what shall happen to it. For the lost, sin-ruined soul, the Sabbath Day, and the means of grace, are too precious to pass by in this brutish way. To them that spend in this manner, the precious day that God, in His mercy, gave to them, the Sabbath is a great weariness and its hours very, very long. Soul, how could you be happy in Glory keeping an eternal Sabbath? It is clear that your nature must be changed or you cannot but go to the place of eternal woe. Conversation about worldly and vain things play a great part in the desecration of the Lord's Day. All should avoid these things, and if others cannot do so, leave their company and care not what they think of you for doing so. Reading vain books and such like is to be kept from. There is no book in the world in which things are set down, even for time itself, like the Bible. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shall honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord has spoken it." (Isaiah lviii: 13, 14).

2. Many desecrate the Sabbath Day by trampling God's house underfoot; worshipping God by images or any other way not appointed in His word. The greater number go to worship themselves, not God, and the question is not what shall please Him but what shall please the flesh? They have turned God's house into a "play-house," Organs play, man-made hymns are sung instead of the psalms of David, and thus the minds of the worshippers are corrupted, their consciences are hardened, and their sleep made sounder than ever. "Sanctify them through thy truth: thy word is truth." (John xvii, 17). Hymns and organs have banished the Truth from pulpit and pew. "Thy word is a lamp unto my feet and a light unto my path." (Ps. cxix, 105). "Let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." (Hebrews xii, 28, 29).

3. Road and rail traffic going forth for pleasure or carrying mails or other goods; men going about attending to their worldly affairs—buying and selling—is a desecration of the Lord's Day which will make this land desolate. Read Leviticus xxvi, verse 27 to the end of the chapter.

4. The people of the Highlands are greatly polluted by the tourists from the South setting a bad example before them on the Lord's Day. Such as profess to be followers of Christ—ministers, elders, and ordinary members—are bringing this plague to the North. The people of the Highlands should remember that Christ said, "If ye love me, keep my commandments," and, "By their fruits ye shall know them." It is also written, "Thou shalt not follow a multitude to do evil." (Exodus xxiii, 2). The godly fathers and mothers of old set their worldly affairs in order on Saturday evening so that the Sabbath could be observed. "I am the Lord thy God; walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a sign between me and you that ye may know that I am the Lord your God." (Ezekiel xx, 2). There was an eminent man in France called Malan and on a certain occasion one of our own countrymen while on a visit to that country stayed at his home, and was so impressed by the wonderful peace and order that prevailed in the house, that he asked his host the reason for it. Malan told him that he had resolved to keep the Sabbath Day holy and that no work was to be permitted in his house during that day with the result the Lord had blessed his home and family while those who cared not for the Sabbath on every side of him were in trouble. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it and keepeth his hand from doing any evil . . . for thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and daughters: I will give them an everlasting name, that shall not be cut off (Isaiah lvi, 2, 4, 5).

5. Some think that the Sabbath is not to be kept under the New Testament dispensation but Christ says: "Think not that I am come to destroy the Law, or the prophets: I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matthew v, 17, 18). In regeneration the law of God is written in the heart and mind and thus the living soul delights in God's law. It must, therefore, surely be, that the Fourth Commandment is in the heart wrought upon by

the Holy Spirit. Christ gave perfect obedience to God's law and justice for His own people and they are not under the law as a covenant but only as a rule of life. The apostle John was in the Spirit on the Lord's Day; and the holy women at the death and burial of the Saviour, "saw the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath Day according to the commandment." (Luke xxiii, 55, 56).

THE GLORY OF CHRIST IN THE COMMUNICATION OF HIMSELF UNTO BELIEVERS

By Dr. John Owen

(Continued from Page 116)

(vi)—This, therefore, is herein the glorious order of divine communications. From the infinite, eternal spring of wisdom, grace, goodness, and love in the Father—all the effects whereof unto this end were treasured up in the person and mediation of the Son—the Holy Spirit, unto whom the actual application of them is committed, communicates life, light, power, grace, and mercy unto all that are designed parts of the new creation. Hereon doth God glorify both the essential properties of His nature—His infinite wisdom, power, goodness, and grace—as the only eternal spring of all these things, and also His ineffable glorious existence in three Persons, by the order of the communication of these things unto the Church, which are originally from His nature. And herein is the glorious truth of the blessed Trinity—which by some is opposed, by some neglected, by most looked on as that which is so much above them as that it doth not belong unto them—made precious unto them that believe, and becomes the foundation of their faith and hope. In a view of the glorious order of those divine communications, we are in a steady contemplation of the ineffable glory of the existence of the nature of God in the three distinct Persons of Father, Son and Holy Ghost.

(vii)—According unto this *divine order*, the elect in all ages are, by the Holy Spirit moving and acting on that mass of the new creation, formed and animated with spiritual life, light, grace, and power unto the glory of God. They are not called accidentally, according unto the external occasions and causes of their conversion unto God; but in every age, at His own time and season, the Holy Spirit communicates these things unto them in the order declared, unto the glory of God.

(viii)—And in the same manner is the whole *new creation preserved* every day; every moment there is vital power and

strength, mercy and grace, communicated in this divine order to all believers in the world. There is a continual influence from the Fountain, from the Head, into all the members, whereby they all consist in Him, are actuated by Him, who worketh in us both to will and to do of His own good pleasure. And the apostle declares that the whole constitution of Church order is suited, as an external instrument, to promote these divine communications unto all the members of the Church itself. (Eph. iv: 13-15).

This in general is the order of *divine communications*, which is for the substance of it continued in heaven, and shall be so unto eternity; for God is, and ever will be, all and in all. But at present it is invisible unto eyes of flesh, yea, (unto) the reason of men. Hence it is by the most despised; they see no glory in it. But let us consider the prayer of the apostle, that it may be otherwise with us (Eph. i: 16-23). For the revelation made of the glory of God in the old creation is exceeding inferior to that which He makes of Himself in the new.

Having premised these things in general concerning the glory of divine communications, I shall proceed to declare, in particular, the grounds and way whereby the Lord Jesus Christ communicates Himself, and wherewithall all the benefits of His mediation, unto them that do believe, as it was before proposed.

We on our part are said herein to receive Him, and that by faith (John i: 12). Now, where He is received by us, He must be tendered, given, granted, or communicated unto us. And this He is by some divine acts of the Father, and some of His own.

The foundation of the whole is laid in a sovereign act of the will, the pleasure, the grace of the Father. And this is the order and method of all divine operations in the way and work of grace. They originally proceed all from Him, and having effected their ends, do return, rest, and centre in Him again (Eph. i: 4-6). Wherefore, that Christ is made ours, that He is communicated unto us, is originally from the free act, grant, and donation of the Father (1 Cor. i: 30; Rom. v: 15-17). And hereunto sundry things do concur. As, (1) *His eternal purpose*, which He purposed in Himself, to glorify His grace in all His elect, by this communication of Christ and the benefits of His mediation unto Them, which the apostle declares at large (Eph. i). (2) *His granting all the elect unto Christ*, to be His own, so to do and suffer for them what was antecedaneously (antecedently) necessary unto the actual communication of Himself unto them: "Thine they were, and Thou gavest them Me" (John xviii: 6). (3) The giving of the *promise*, or the constitution of the rule and law of the Gospel, whereby a participation of Christ, an interest in Him and all that

He is, is made over and assured unto believers (John i: 12; 1 John i: 1-4). (4) An act of almighty power, working and creating faith in the souls of the elect, enabling them to receive Christ so exhibited and communicated unto them by the Gospel (Eph. i: 19, 20; ii: 5-8).

These things, which I have but named, have an influence into the glory of Christ herein; for this communication of Him unto the Church is an effect of the eternal counsel, wisdom, grace, and power of the Father.

But they are the acts of Christ Himself herein, which principally we inquire into as those which manifest the glory of His wisdom, love and condescension.

(i)—He gives and communicates unto them *His Holy Spirit*—the Holy Spirit as peculiarly His, as granted unto Him of the Father, as inhabiting in Him in all fulness. This Spirit—abiding originally as to His Person, and immeasurably as unto His effects and operation, in Himself—He gives unto all believers, to inhabit and abide in them also (John xiv: 14-20; 1 Cor. vi: 17; Rom. viii: 9). Hence follows an ineffable union between Him and them. For as in His incarnation He took our nature into personal union with His own, so herein He takes our persons into a mystical union with Himself. Hereby He becomes ours, and we are His.

And herein He is unspeakably glorious. For this mystery of the inhabitation of the same Spirit in Him as the head, and (in) the Church as His body, animating the whole, is a transcendent effect of divine wisdom. There is nothing of this nature in the whole creation besides; no such union, no such mutual communication. The strictest unions and relations in nature are but shadows of it (Eph. v: 25-32). Herein also is the Lord Christ precious unto them that do believe, but a stone of stumbling and a rock of offence unto the disobedient. This glorious, ineffable effect of His wisdom and grace; this rare, peculiar, singular way of the communication of Himself unto the Church, is by many despised. They know, it may be, some of them, what it is to be joined unto a harlot so as to become one flesh; but what it is to be joined unto the Lord so as to become one spirit they know not. But this principle and spring of the spiritual life of the Church, and of all vital, spiritual motions towards God and things heavenly, wherein and whereby “our life is hid with Christ in God,” is the glory, the exaltation, the honour, the security of the Church, unto the praise of the grace of God. The understanding of it in its causes, effects, operations, and privileges wherewith it is accompanied, is to be preferred above all the wisdom in and of the world.

(ii)—He thus communicates Himself unto us by the *formation of a new nature*, His own nature, in us; so as that the very same spiritual nature is in Him and in the Church. Only, it is so with this difference, that in Him it is in the absolute perfection of all those glorious graces wherein it doth consist; in the Church it is in various measures and degrees, according as He is pleased to communicate it. But the same divine nature it is that is in Him and us; for, through the precious promises of the Gospel, we are made partakers of His divine nature. It is not enough for us that He hath taken our nature to be His, unless He gives us also His nature to be ours; that is, implants in our souls all those gracious qualifications, as unto the essence and substance of them, wherewith He Himself in His human nature is endued. This is that new man, that new creature, that divine nature, that spirit which is born of the Spirit, that transformation into the image of Christ, that putting of Him on, that workmanship of God whereunto in Him we are created, that the Scripture so fully testifieth unto (John iii: 6; Rom. vi: 3-8; 2 Cor.: 3-18, v. 17; Eph. iv: 20-24; 2 Peter i: 4).

And that new heavenly nature which is thus formed in believers, as the first vital act of that union which is between Christ and them by the inhabitation of the same Spirit, is peculiarly His nature. For both is it so as it is in Him the idea and the exemplar of it in us, inasmuch as we are predestinated to be conformed unto His image, and as it is wrought or produced in our souls by an emanation of power, virtue and efficiency from Him.

This is a most heavenly way of the communication of Himself unto us, wherein of God "He is made unto us wisdom and sanctification." Hereon He says of His Church, "This is now bone of My bones, and flesh of My flesh;"—I see Myself, My own nature, in them, whence they are comely and desirable. Hereby He makes way to "present it to Himself a glorious Church, not having a spot, or wrinkle, or any such thing; but holy and without blemish." On this communication of Christ unto us, depends all the purity, the beauty, the holiness, the inward glory of the Church. Hereby it is really, substantially, internally separated from the world, and distinguished from all others, who, in the outward form of things, in the profession and duties of religion, seem to be the same with them. Hereby it becomes the first fruits of the creation unto God, bearing forth the renovation of His image in the world; herein the Lord Christ is, and will be, glorious unto all eternity. I only mention these things, which deserve to be far more largely insisted on.

(iii)—He doth the same by that *actual insition or implantation*

into Himself which he gives us by faith, which is of His own operation. For hereon two things do ensue—one by the grace or power, the other by the law or constitution of the Gospel—which have a great influence into this *mystical communication of Christ* unto the Church.

And the first of these is, that hereby there is communicated unto us, and we do derive, supplies of spiritual life, sustentation, motion, strength in grace, and perseverance from Him continually. This is that which Himself so divinely teacheth in the parable of the vine and its branches (John xv: 1-5). Hereby is there a continual communication from His all-fulness of grace unto the whole Church and all the members of it, unto all the ends and duties of spiritual life. They live, nevertheless not they, but Christ liveth in them; and the life which they live in the flesh is by the faith of the Son of God (Gal. ii: 20). And the other—by virtue of the law and constitution of the Gospel—is, that hereon His righteousness and all the fruits of His mediation are imputed unto us, the glory of which mystery the apostle unfolds (Rom. iii, iv, v).

I might add hereunto the mutual inbeing that is between Him and believers by love; for, the way of the communication of His love unto them being by the shedding of it abroad in their hearts by the Holy Ghost, and their returns of love unto Him being wrought in them by an almighty efficiency of the same Spirit, there is that which is deeply mysterious and glorious in it. I might mention also the continuation of His discharge of all His offices towards us, whereon all our receptions from Him, or all the benefits of His mediation whereof we are made partakers, do depend. But the few instances that have been given of the glory of Christ in this mysterious communication of Himself unto His Church may suffice to give us such a view of it as to fill our hearts with holy admiration and thanksgiving.

POINTS FROM THEOLOGY

No. 3—Resting in Christ—(a) The Understanding and Will (Contributed by Rev. D. MacLean, Glasgow)

To rest in the Lord is one of the sweetest and most delightful of the experiences of the Lord's people in Time, and is a foretaste of the eternal rest which awaits them when they are translated from a state of grace to a state of glory. Thomas Boston was well skilled, through Divine teaching, in experimental theology and in the following extracts shows how the faculties of the soul enjoy rest in the Lord. They are from his treatise *The Distinguishing Characters of True Believers*:—

“ I proceed to show what is that rest in Christ, which they who do believe enter into.

They who have believed, do enter into spiritual rest, which is their initial or begun rest. Though they should get little more rest for their bodies, till they rest in the grave; they enter into soul rest (Matt. xi, 39) they get rest for their souls in Christ. And none that knows what soul-trouble is, but they will value it more than any rest out of heaven. And they can enter into:

1. A rest of the understanding. The mind of man is a restless thing; and though it is always seeking and searching, it can never find where to rest, till the soul come to Christ, and there it comes to the utmost point and so rests. Now, the minds of those that have believed, do enter into;

(1) A rest of persuasion and assurance of the truth of the gospel (I Thess. i, 5), “ Our gospel came not unto you in word only, but also in power and in the Holy Ghost, and in much assurance.” There is a root of Atheism and incredulity in the minds of men by nature: the gospel is brought to them, but they cannot believe it (Isa. iii, 1). It is enforced upon them with many clear arguments, ready to captivate their assent: but still at best they remain fluctuating about it; sometimes they are almost persuaded, and anon the vain mind recoils. Hence they are here and there in their resolution, course of life, etc. Thus they remain restless in their minds about it, till the Spirit demonstrating it, works faith in them: and then they rest assured of it, as of what they see and feel.

(2) A rest sufficient to make men happy. The whole blind world is in quest of that, and they are rambling up and down in great confusion seeking it; while they know not where it is. One runs to the profits, others to the pleasures of the world for it; but can never find it in the whole round of creation to which they go for it. But Christ being seen by the eye of faith, the mind is at rest from the weary search: the soul has found the one pearl, and cries out, I have found, I need seek no further (John i, 45); here is enough for me.

(3) A rest of the highest estimation (Psalm lxxvii, 25) forecited. Natural men are in a constant hurry this way, they never rest in this point. They will most esteem that to-day, which they will loath and think very little of to-morrow. What we had the highest value for in infancy, we care not for in childhood; in childhood, we despise in youth, etc. In a word, natural men are all their days like children, that value the newest toy most. But when men believe, the highest estimation is fixed on Christ (I Peter, ii, 7). “ Unto you which believe he is precious: and though thousands of objects come after him, he preserves his

transcendent excellency in the believer's eye." His mind is at rest there, though the greatest hardships come with him, their highest value for him is not sunk.

2. The rest of the will. The will is a restless faculty of the soul; it goes hither and thither, and can never be brought to rest, till the soul comes to Christ. Unstable as water, may be its motto, for what he wills to-day, he will not to-morrow. But the will of those who have believed doth enter into:

(1) A rest full of liking to and contentedness with Christ (Psalm cx, 3). "Thy people shall be willing in the day of thy power." The unbeliever never saw the object in which he could so rest. However pleased he was with it, it wanted still some one thing or other to him: the creature, in itself; and Christ himself with respect to their mind. Hence he could never find rest to his will. But they who believe do enter into this rest: they have at length fallen on an object that fully pleaseth them; there is nothing out of him that they would have in, Cant. v ult. He is altogether lovely.

(2) A rest of chief design and purpose, namely, so partake of Christ and enjoy God in him, which is man's chief end (Psalm lxxiii, 25). Unbelievers are still changing their particular chief designs, they alter their minds in them, and cannot rest; but faith sets the soul to rest in one thing, which it will chiefly pursue while breath lasts (Psalm xxvii, 4) and what that is, the apostle tells (Phil. iii, 8) "Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ."

(3) A rest of final choice. (Psalm lxxiii, 25). The soul that is out of Christ is light of conceit, and given to changes; but they have made their choice, and closed their eyes never to choose another, acquiescing in the choice of Christ for a portion. Hence they deny ungodliness and worldly lusts, as a woman espoused to a husband can no more admit the addresses of former suitors. (Tit. ii, 12, 13).

ETERNAL LIFE

(Sermon preached by Rev. P. Mzamo at Mbumba on Friday of the Communion, 22nd December, 1961—as taken down).

Text: John, Chapter 17, verses 2 and 3.

This chapter of the gospel according to John is the prayer of the Lord Jesus Christ to His Father. He was praying for Himself and for His disciples. You may wonder that He had to pray for Himself to His Father. It was here in His human

nature as the Son of Man He needed His Father's presence. He prayed for His disciples. He was about to leave His disciples and they needed comfort and so He had to pray that His Father would comfort them. This is an example which the Lord sets before us all. It is the duty of the ministers to pray for their congregations. It is of no use to preach to people for whom you do not pray. Any person who stands to preach it is his duty first of all to take his congregation before the throne of grace as Christ did for His church. And also it is the duty of the congregation to pray for their minister. A minister cannot be successful in the ministerial work unless the congregation carries their minister to the throne of grace that the Lord would bless his labours. So there is an example set before us by the Head of the church. Before Christ left His church—His disciples—He prayed for them, that His Father would comfort them, would bless them, would keep them from the world (although they were in the world) and keep them from any sin and so in these two verses I would like to speak to you on two points.

First: The power which God the Father gave to God the Son.

Second: The people which God the Father gave to God the Son and the marks which these people have.

First: When Christ rose from the dead He said: "All power in heaven and in earth is given to Me." Power over the angels. Power over those who inhabit the earth. Power over those in a lost eternity. This is the power which God gave to His Son before the foundations of the earth were laid, when Christ was in the bosom of His Father. He gave Him power and this power is only given unto Christ. None has the power which is in the Son. He has given Him power over all men. It may appear not so in our day. It may appear that He is weak, that He has no power over you, but the fact remains that Christ has power over all flesh. All flesh must come down at the feet of Christ. He must put all of them under His feet and this is the authority which He has received from His Father. There is no one in this world whom Christ has not power over. There may be men and women who appear not to be under the power of Christ; there may be men and women who have not Christ in their thoughts and their minds and are living a sinful life, who are living a Christless life, but the Father has given power to the Son over all. Every one of you, you are under the power of Christ. Kings of the earth are under the power of Christ for He is King of kings. There is no king above this King and so He has all the power.

Why did the Father give the Son the power? Why? Did He give the Son the power to use for His own use? Did God give the Son the power to defend Himself from His enemies? Did He give Him the power in order to reign on the earth? No. It is not so. We are told here that God gave the Son the power in order that He (the Son) would give His people eternal life.

This shows clearly that the Lord's people were once without eternal life. There was a time when they had not this eternal life in themselves. They had no mind to desire this eternal life. Not one of them was seeking eternal life, and that because they were all spiritually dead. Dead in trespasses and in sins. These people were dead and they had no desire for eternal life. These were the people which Ezekiel had in his vision—the valley of bones without muscle or flesh. White bones, separated from each other. These were the people to whom Christ came to give to them eternal life. These were the people for whom Christ had been given the power for if He had not the power He would not have brought these bones together. He would not have had the power to call the winds to blow from the four corners of the earth and bring life to these dead bones, and so Christ had this power from His Father in order to give his people eternal life. His people were dead and had no desire for eternal life just as it is to-day in this house where there are many of you who are not seeking for this eternal life; there are many of you who have no thought of this eternal life and have spent many minutes, and days and months and years thinking of the things of this life and pursuing the things of this life, the many things you would like to have, but I am afraid many of you have no desire for the eternal life, no thought of eternal life, no thought of the life beyond the grave, no thought of the life in the mansions above, no thought of that life which Christ came to give the world. Christ came into the world with this power from the Father to give dead sinners eternal life, to give those who had no eternal life, eternal life. We deprived ourselves of eternal life. God had given us spiritual life when He created man. Man was made not to die, not to suffer, not to experience any misery. Because of the Fall of man eternal death came upon all the race of Adam and it is still running to-day—it is running in your veins as you walk and as you work and as you eat and drink. What is there? That is the sentence upon the race of Adam, the sentence of eternal death. Because we have sinned against a Holy God the sentence is “thou shalt surely die.” This is the sentence which every one of you carries. Why then go ye happily, why do you rejoice, ye men, ye women? Why do you rejoice you boys and girls when you carry this sentence from the Judge? Eternal

death upon every child of Adam. Christ saw every child of Adam carrying the sentence of eternal death. The Son came with this power from the Father. It was needed that Christ should have this power because the Judge was God Himself so, in order that the sentence be removed, One equal with the Father with infinite power needed to come who could remove eternal death and put in the place of it, eternal life.

So the Son of God came into the world and was given this power to have it over all flesh in order to give eternal life. To have it over all flesh means to have it over all sinners. Christ has this power over the chief of sinners. There is no sinner who should say I have sinned so much that this power of Christ is insufficient for me. We read He is able to save to the uttermost. There is no one sinner in hell who will say the Son of God came to try and save me but he could not. There is no such thing in hell. You may find it among the madness of men but not in a lost eternity. They will all acknowledge that it is we who could not accept that eternal life.

We need this life, and this life can only be found in Christ Jesus, in the Son of God. He is willing to give this eternal life to all. He is willing to give it to you now; to you, grey headed men! Do you not see the life you have naturally is passing away—you can no longer run as fast as you once did—you need sticks to support your body—what message is that to you? It is this message that this life which you are proud of is passing away, it is fading, you are tottering to your graves. It must pass away. Time passes away as this year is passing over your heads. Only a few days and 1961 is over. It may be you who will be away before this year is over. Here is the Lord Jesus Christ the Son of God, here is eternal life for you that, when this life passes away, you will go to the life beyond.

This eternal life Christ obtained from the Father when He laid down His life. When we think of Christ dying what do you see there? Is it there this life was to flow from to sinners?

In the *Second* place we are to consider the marks of the Lord's people who receive this eternal life.

(a) It did not come to them because of anything they did in order to have it. All they say is that this life has come to them. They did not want it of themselves. Christ was at a time as a stone rejected by the builders and set at nought. Christ elected them to be His people and He followed after them though they were in their pleasures of sin. There was a time when they did not like to hear their sins denounced. Christ came to denounce sin. Where this gospel is preached in its purity it must warn you against the danger you are in, against the wrath to come.

We read in Hebrews, "It is a fearful thing to fall into the hands of a living God." This is what the gospel tells us. No-one has the right to call himself a son of God who has not experienced the eternal life in himself. Do you feel there was once a time when you were dead; the name of Christ meant nothing to you, the name of your Prime Minister was more interesting than the name of Christ, when the newspaper was more interesting than the Bible? Do you feel that there was such a time and it is passing away from you? Christ is becoming precious, more precious to you now than at the beginning of this year. Yes, I am afraid there are many things you have learned this year in this world but what think you of the Son of God.?

(b) This people have knowledge to know the true God and the Lord Jesus Christ. They know the true God. There is only one God who created the heaven and the earth and He reigneth everywhere, whose throne is in the heavens. They know God is the hater of sin. Sin is loathsome to God. Any person who says he knows God must know that God hates sin and He will hate it to all eternity. He hated it when it was on His Son. Why did He turn His back on His Beloved Son? Why did Christ cry out, "My God, My God, why hast thou forsaken Me?" It is because God hates sin. If you want to know how much God hates sin, look at the sufferings of Christ. "Behold the Lamb of God, that taketh away the sin of the world." Do you see your sins carried by the Saviour? Do you see the wrath of God on His Son? It was to be on you. They know there is not one sin unpunished, not one sinful word which once came out of your mouth and is not repented of but it will be punished. God will punish sin. One little thought that went through your mind. They know God loves holiness, and says, "Be ye holy for I am holy." The Lord's people know that. The world does not know that.

(c) They have the fear of God in their hearts. They fear no man but they fear God. Paul feared not the faces of men, Agrippa, Felix—these he did not fear. Do we have the fear of God? Do we? You fear the spirits of your ancestors more than God. You tremble before the spirits of your ancestors. That is foolish fear. You should fear God. Seek to have the fear of God in you. Those who fear God, says Solomon, have the beginning of wisdom. This knowledge the Lord's people have. Have you this desire for holiness because you know God is holy and commands you to be holy and to lead a holy life and to have a holy conversation, to have holy thoughts. Is that true of you? Come and examine yourselves if you have the knowledge of the true God. Have you the fear of God?

(d) They know the Lord Jesus Christ whom God hath sent. You can say that in our day the world pretends to know Jesus Christ. It pretends to know that Christ was sent into the world by God the Father and they try to show it to others. Now the world is trying to show it has accepted the message of Christ when He came into the world, when they try to have a feast of Christmas and observe Christmas. That is rubbish and nonsense! That is not showing that Christ came into the world. That is not the knowledge spoken of here that the Lord's people know that God sent the Son. For there is nothing like Christmas in the Bible. It is a heathen thing. You should not come and ask me for a Christmas box! It shows you are altogether with the world. If you have a true knowledge, a saving knowledge, it must be crowned with this that you have received the message which God gave the Son, the message which made the Son of God to leave His Father's bosom. "It is written of Me in the volume of the book." This message of the will of God, His willingness to reconcile the world in Jesus Christ. Have you accepted that message? Out of Christ I will not be reconciled to any sinner, says God. Did you feel that message was to you when God said I will be reconciled to that sinner in Africa, to that sinner in Scotland, to that sinner in Asia and throughout the world, though he has trampled My holy law. He (Christ) is the Mediator between God and man. Do you have that knowledge? God knows all the sins of men.

You have no right to say you have the knowledge of Christ when you have not received the message. How do you say I know Christ? He is the Mediator between God and me. The wrath of God was upon me. Is that the knowledge of Christ you have at Mbuma to-day? Is that the way you can say Christ is my Saviour. Ah, if not, seek it. It is high time you sought that knowledge. We must not know Christ as the world knows Him. It is easy for them to say we know Christ came to die for sinners. You must know out of what He saved you—out of the wrath of the living God, because the curse of the law is upon you. Christ was made under the law in order to take away the curse.

Christ is here speaking to His Father and saying that His disciples have known Him the true God and Jesus Christ whom He has sent. Does He say that of you—that sinner at Mbuma has known Thee, Father, and has known Me whom Thou hast sent?

Does Christ know you as His sheep? This sheep for which I laid down my life, that is the sheep to whom I have given eternal life. That is the sheep which made Me hang upon the

cross. I carried the sins of those sheep, that they should be let free. They know Him. No knowledge is better than this. That knowledge will make us humble. It makes him say like Peter, "Depart from me for I am vile, I am a man of wicked lips." If we have the true knowledge of God and have received the message of the Lord Jesus Christ this will be true of us.

Are you going away from this place to-day without Christ? Are you going back to your huts at home without this eternal life. The Fountain is open here. Christ is willing to give you eternal life, and that is the thing you need most. Eternal life! Eternal life! You men, you women, you boys, you girls, and babes on mothers' laps, if you do not see it in this world you will see it over the grave when your eyes shut in death. That is what will give life to that worm that dieth not. It will not be like what you see in Bulawayo. "Life is in Stout." "Life Cigarettes." Eternal life is in the Beloved Son of God. You will not see eternal life over the grave in beer or in cigarettes—that is rubbish and nonsense—but eternal life is in the Son of God. Life, life, where are you? Life is in the Son of God. Every eye that was once in this world will see at last the Son of God. His sheep who have this life will rejoice but the lost will sorrow eternally that they cannot have it.

LETTER FROM RHODESIAN MISSION

ZENKA MISSION,

P.B. T198,

BULAWAYO,

4th July, 1962.

MY DEAR FRIENDS,

I deem it my duty to write and tell you one or two things about our work in Rhodesia. We believe it is the Lord's work. Therefore we ought to be "*always* abounding in the work of the Lord."

I am just now sitting at Zenka Mission, looking out over two rows of clay and thatch buildings which make up part of our Zenka school. Beyond them stretches an open space—"Zenka Pan," across which the sinking sun casts the shadow of many an ancient tree. Beyond that again, I can see the dense bush in which live unseen and secluded, people who make part of my congregation. They are all round the Mission and many miles beyond it. My congregation! What a stirring and solemn thought.

I think that in Mr Fraser's day there was quite a good attendance on the means of grace here. However, if that was the case there was a tremendous lapse through the years. I do not know of one non-professing man who was a regular attender at church when I came. Such was the apathy and indifference that prevailed and which still does. There are 7 professing men at Zenka, the oldest two are Elders. There are 18 professing women. All of these show some diligence in attending on the public means. For some of them, we trust, we are deeply thankful. Many of them we are persuaded, have "the root of the matter" in them. We have no reason to think that one of them is not a Christian. We often have misgivings and doubts. Although we wonder at some, the Saviour said, "Let them both grow together until the harvest, lest while ye gather the tares, ye root up also the wheat with them."

As some of you know, I began my work here in January. In order to be able to do more work, I changed the hours for services from 12.30 to 11 a.m., and from 2.45 p.m. to 1.15 p.m. I usually have a service or visit a few kraals between 3 and 5 p.m., then a short service in English at 6.30 p.m. When I began the services with the new hours I usually started the service at 11 a.m. with only a few individuals in church. Then they began to come in, one or two at a time, till by the time the first service was nearly over, they were coming into church in groups, creating quite a distraction. After one or two Sabbaths of it, I protested with reason. I continued my protests till now we have about 250 coming pretty close to eleven. Of that 250 about 40 are women, 20 men, and about 20 "teenagers" (i.e., those who have left school. Many of those in Primary 5 and 6 are well on in their teens). So, about 80 of the congregation are adults, the rest are school-children. A week last Sabbath I had the first service ever beside a Dam in the forest about 5 miles from the Mission at a place called Showa. Here we had about 50 adults and just as many children, the most pleasing aspect of it being there were more men than women. The week before I had been up on the ridge above Showa visiting and managed to speak to about 50 people. I was not at Showa last Sabbath but I believe the attendance was well down. There is a crying need for pastoral work among such a type of people and I have not been able to engage in that as much as I would like to.

We meet with frustrations and disappointments but one would not like to give up for the world. I only try to give you a frank picture, but that cannot be really given. Not till one is on the spot can the situation be grasped. "The government is on His

shoulder," and no matter how gloomy a view any individual may have, it will not change this glorious fact. We do have one here and one there, men and women, who love the truth. Some are loyal Free Presbyterians, who love and pray for the church at home and overseas. We have not come in contact with any racial opposition at Zenka. We neither see nor hear of any extreme political agitation. The people are of such a nature that one cannot help liking them. They are happy, contented, almost unconcerned. They have delightful and almost gracious manners.

All this does not mean, of course, that they have no problems. Pain, poverty, sickness, death, spoils their superficial joy. Their poverty is, many think, due to government policy. Perhaps there is an element of truth in that. They have been driven hundreds of miles beyond the towns into unfertile reserves, while the better land has been taken over by white ranchers. It is my own belief that a hundred years will not make the Africans forget these modern "clearances." A few accept their chastening with gracious humility. On the way to Mabay one day one of our "men" said to me, "We pray to the Lord 'thy will be done' and when He does that we start moaning!" While we have men like that there is hope for Africa.

All around Zenka Mission there are hundreds of godless people who never darken the door of the church. They travel, play, drink beer, on the Lord's Day. In such homes live the larger part of over 100 children who come to our other schools all over Shangani. We would like to have them living on the Mission where they would be kept from many a sin and temptation. We should do everything in our power to hinder people from sin. The difficulty is we do not have the money to build what we need. For Zenka alone we would need at least £1,000.

We need money every year, not less each year but more. There are vast changes ahead for Africa, in the educational sphere, among others, changes which might affect our church very deeply. There is a Commission of Enquiry into African Education beginning its three-month sitting this month (July). Our praying people should be remembering Africa in prayer, especially in view of the following:—(1) We know for a fact that there are many Roman Catholics in the Education Department, and that they are not kindly disposed towards our church; (2) The present Enquiry will deal with whether the Government can take over all Mission schools; that will mean all except R.C. schools; (3) We need money. For religious purposes the Anglican church is aiming at a target of not less than £102,000 for 1962. We are not thinking of competing with them, but we are thinking that they and R.C.s may take over undefined areas when changes do come.

We are persuaded that the Lord will give what is good, but we believe it our duty to put these things before you. If they are taken up in solemn and earnest prayer, we know that the Lord can turn the counsels of the Ahithophels to nothing.

Yours sincerely,

D. M. CAMPBELL.

OBITUARY

The Late Mrs Christine Souter, London

"The ornament of a meek and quiet spirit."

We believe our late dear friend Mrs Souter was thus adorned. Naturally of a timid and shy disposition, this very unobtrusiveness was transformed by grace into a meek and quiet spirit which is in God's sight of great price. Behind this barrier of reserve there rested a soul strong in faith in the Saviour she loved, the consciousness of whose presence was on occasion very real to her. Mrs Souter loved the Sabbath day. She even considered it a desecration to accept a lift in a car to church so long as she felt fit to walk. Thus for many years she lived alone near the church refusing to be persuaded to live with her son in Kent.

Mrs Souter was born in or near Alness in 1877. She was baptised by Dr. Kennedy. Not much is known of the circumstances of her conversion but it was apparent she was one whose heart the Lord opened. In 1913 she came to London and attended the Free Presbyterian Mission (as it was then) during the time of the late Donald Sutherland. She was admitted to membership early in the pastorate of the late Rev. J. P. MacQueen. In 1943 her house was destroyed by a bomb but she escaped unhurt. For many years she was in poor health but this did not deter her from attending the means of Grace. She died early this year (1962). Mrs Souter was generous to the cause which is the poorer spiritually as well as materially by her removal.—M. G. T.

DOUBTS AND SCRUPLES ABOUT INFANT BAPTISM DISPELLED

It was very generally known that Mr Gilpin was greatly attached to the practice of infant baptism. For several years after his secession from the Establishment (C. of E.) his mind was much exercised upon the whole subject of baptism. During this period he continued to administer the rite to infants, fearing to alter his course without light and direction upon his path. For this he

earnestly sought, through much trial, until unbelief well-nigh prevailed, and he was beginning to think he should never find it; when one day, as he was lifting up his heart in prayer, he was surprised by a sensible light from the Lord, with an impression stamped upon his heart to the effect that he should abide in the same path, and that the blessing of God would certainly attend him in it. This was followed by the application of Gen. ix, 14-16, and other passages of scripture; and from this time, to the end of his life, he became more and more confirmed, in very tenderly and faithfully following the guidance he had found, by the sweetness and power of the Lord's presence, of which he was often conscious while administering the rite of baptism to infants. He was made to behold the sign when so administered (to use his own words) in a very lovely light, as being a perpetual seal of the faithfulness of God to His covenant. Also as being a sign of grace between the Lord and His church, as the rainbow was made a sign of His covenant with the earth. "It shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud . . . and the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant." "The graciousness of these words" (he further proceeds) impressed me greatly; but especially these, "I will look upon it"; for they seemed to set forth the same consolation with these, "Where two or three are gathered together in My name, there am I in the midst of them." I also observed that the rainbow in the cloud, though a sign that the flood shall never return, had no strength to restrain it; so water baptism, though a sign of grace, has no power to regenerate the soul." In simply following the direction thus given him, he found the blessing promised; and in the use of the sign of infant baptism he was enabled to keep his eyes fixed by faith upon it as a token of the sovereign power of God to regenerate the souls of men; the Lord also shone upon the same, and confirmed by it both his own faith and that of his hearers. He frequently during the course of his last illness, spoke of the sweetness and power of the Lord's presence with which he had been visited at these seasons, exclaiming, "Lord, I thank Thee for enabling me wholly to follow Thy word to me." Indeed, the blessing he had so found seemed brought forth before his eyes in the same sacred manner in which his ministry was.

(From "Memorials of the Life and Ministry of Bernard Gilpin, M.A., formerly Rector of St. Andrew's, Hertford, and afterwards for 33 years minister of Port Vale Chapel. Died 10th January, 1871, aged 67).—W.M.

PROOF OF INFANT BAPTISM

“For the unbelieving husband is sanctified by the believing wife, and the unbelieving wife by the husband, else were your children unclean; but now are they holy.”—(I Cor. vii, 14).

The word “unclean” in almost all instances in the Scriptures denotes that which may not be offered to God, or may not come into His temple. Of this character were the heathen universally; and they were, therefore, customarily and proverbially denominated unclean by the Jews. The unbelievers here spoken of were heathen, and were therefore unclean. In this sense, the children born of two heathen parents are here pronounced to be unclean also; as being in the proper sense heathen. To be holy, as here used, is the converse of being unclean; and denotes that which may be offered to God. To be sanctified, as referring to the objects here mentioned, is to be separated for religious purposes; “consecrated to God,” as were the firstborn, and vessels of the temple; or to be in a proper condition to appear before God. In this text it denotes, that the unbelieving parent is so purified by means of his relation to the believing parent, that their mutual offspring are not unclean, but may be offered to God. There is no other sense in which a Jew could have written this text, without some qualification of these words. The only appointed way in which children may be offered to God is baptism. The children therefore of believing parents are therefore to be offered to God in baptism.

Justin Martyr, born at the close of the first century, observes, when speaking of those who were members of the church, that “a part of these were sixty or seventy years old, who were made disciples of Christ from their infancy.” But there never was any other mode of making disciples from infancy, except baptism.

Saint Augustine born in the middle of the fourth century says “the whole church practises infant baptism; it is not instituted by councils, but was always in use.” He also says that “he did not remember ever to have read of any person, whether catholic or heretic, who maintained that baptism ought to be denied to infants.” “This,” he says, “the church has always maintained.” (Dwight’s Theology, vol. v, p. 259).

LEABHAR CHEISD MU SHUPEIR AN TIGHEARN

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

(Air a leantuinn bho t.d. 122)

C. Ciod a tha air a chiallachadh leis an luchd-comanachaidh a bhi *gabhail* do’n aran agus do’n chupan? F. Gu’m bheil iad a *gabhail* Chrìosd tre chreidimh air barrantas na tairgse leis am

bheil E air a chumail a mach 's an t-soisgeul; na gu'm bheil iad a *creidsinn bho 'n a chridhe* an tairgse ghràsmhor sin, agus a dùnadh Ris air an son fein.

C. Ciod a tha air a chiallachadh le itheadh an arain agus òl an fhiona? F. Tha e ciallachadh gu'm bheil iad a *beathachadh* tre chreidimh air Pearsa, air fireantachd, agus air lànachd Chrìosd, na, gu'm bheil iad ag *carbsa* le'n uile chridhe Ris, agus ri fhìreantachd air son uile bheannachdan an nuaidh chùmhnaidh.

C. C'ar son a tha'n luchd-comanachaidh a *sineadh* nan eileimeid do chach a cheile aig Suipeir an Tighearn? F. Gu bhi leantuinn eiseimpleir Chrìosd agus nan Abstol, agus mar dhearbhadh air an aonadh, agus air an gràdh do chach a cheile.

C. Nach còir do'n a h-eileimeidean a bhi air an *sineadh* bho laimh gu laimh aig bòrd an Tighearn? F. Is còir, an àit an leigseil a sios air a bhòrd, bu chòir an *sineadh* bho laimh gu laimh leis an luchd-comanachaidh fein.

C. Ciod 'n a *criochaibh* a thigeadh dhuinn a bhi againn ann a bhi gabhail do Shuipeir an Tighearn? F. Gu'n tugadh-mid ùmhlachd do àithne dheireannach Chrìosd, gu'n nochdadh-mid a mach a bhàs; gu'm beathaicheadh-mid air a chorp agus air fhuil, a chum neart spioradail agus fàs ann an gràs a thoirt dhuinn.

C. Ciod i'n àithne mu dheireadh a dh'fhàg Crìosd aig a shlugh? F. Is i so i; "deanamh so mar chuimhneachan ormsa."

C. C'ar son a dh'àithne Crìosd an t-òrdugh so a choinhead mar chuimhneachan air Fein? F. A chionn, ged is e a breith, ùmhlachd, agus bàs Chrìosd na nithean is iongantach a thachair riamh air thalamh, agus is motha a rinn do mhaith dhuinn, gidheadh tha slàn ro ullamh di-chuimhne a dheanamh orra.

C. Ciod iad na nithibh gu h-àraidh a thaobh ùmhlachd agus bàs Chrìosd a thigeadh dhuinn a chuimhneachadh aig bòrd an Tighearn? F. Gu'm bheil e làn *fhìor* gu'n d'thug E ùmhlachd iomlan, agus gu'n d' fhuiling E am bàs air ar son; cho *feumail* agus a bha ùmhlachd, agus bàs Chrìosd a chum ar tearnadh bho'n a bhàs shiorruidh; agus gu còir a thoirt dhuinn air beatha shiorruidh; agus cho *eifeachdach* agus a tha iad gu slàinte shiorruidh a chosnadh dhuinn.

C. Ciod e'n rathad 's an tigeadh dhuinn bàs Chrìosd a chuimhneachadh? F. Le creidimh, le gràdh, le ioraslachd, le bròn diadhaidh, agus le mòr bhuidheachas.

C. An còir dhuinn bàs Chrìosd a chuimhneachadh gu minic 's an t-sàcramaid so? F. Is còir gu'n teagamh.

C. Cia mar a dhearbhas tu sin? F. Thubhairt Crìosd Fein; "deanamh-sa so, cia *minic* agus a dh'òlas sibh e mar chuimhneachan ormsa," oir "cia *minic* agus a dh'itheas sibh an t-aran so, agus a dh'òlas sibh an cupan so tha sibh a foill-

seachadh bàis an Tighearn gus an tig E;" a ciallachdh dhuinn gu'm bu chòir dhuinn a dheanamh gu minic.

C. Ciod a tha thu tuigsinn le bhi foillseachadh a mach bàs Chrìosd? F. A bhi 'g aideachadh gu follaiseachadh gur ann tre ùmhlachd agus bàs Chrìosd a mhàin a tha slàinte air a cosnadh dhuinn, agus a dh'fheudas suil a bhi againn ri tròcair bho Dhia.

C. Co iad fodh chomhair a thigeadh dhuinn bàs Chrìosd fhoillseachadh a mach aig a bhòrd? F. Fodh chomhair Dhé, fodh chomhair ar coguisean fein, fodh chomhair nan ainglean naomh, fodh chomhair nan deamhnan, agus fodh chomhair an t-saoghail.

C. Cia mar a thigeadh dhuinn bàs Chrìosd fhoillseachadh a mach fodh chomhair Dhé? F. Le bhi'g a ghabhail tre chreidimh, agus 'g a nochdadh an làthair Dhé mar làn dioladh d'a lagh agus d'a cheartas air son ar peacaidhean.

C. Cia mar a tha sinn gu bhi foillseachadh bàs Chrìosd a mach do ar coguisibh fein? F. Le bhi'g a chàradh ri'r coguisibh a chùm sith a thoirt dhoibh fodh mhothachadh air cionta, agus a chùm an glanadh bho oibribh marbh, gu seirbhis a dheanamh do'n Dia bheo.

C. Cia mar a thigeadh dhuinn bàs Chrìosd a nochdadh a mach fodh chomhair 'n an aingleibh naomha? F. Le bhi coimhead a bàs Chrìosd mar an t-àrd aobhar tre'm bheil reite agus comu air a dheanamh eadar iadsan agus sinne.

C. Cia mar a bu chòir dhuinn bàs Chrìosd a nochdadh a mach fodh chomhair dheamhnan? F. Le bhi'g a chleachdadh gu bhi toirt freagrachd air gach casaid agus dìteadh a bheir iad 'n ar n-aghaidh; agus le bhi'g a chleachdadh gu bhi cur an aghaidh gach buaireadh a bheir iad 'n ar rathad.

C. Cia mar a bu chòir dhuinn bàs Chrìosd fhoillseachadh a mach fodh chomhair an t-saoghail? F. Le bhi'g aideachadh gu follaiseach an làthair an t-saoghail, gu'm bheil sinn ri uail ann an ùmhlachd agus ann am bàs Chrìosd a mhàin, mar bhonn ar creidimh agus ar dòchais, mar aobhar ar gairdeachas agus ar sith, agus tre'm bheil sinn air ar ceusadh do'n t-saoghal, agus an saoghal air a cheusadh dhuinne.

C. Co iad a tha foillseachadh a mach bàis Chrìosd gu treibh-dhireach? F. Iadsan a tha iomchuidh air son Suiper an Tighearn, agus iadsan a mhàin.

C. Co iad a tha iomchuidh air son suidhe aig Suiper an Tighearn? F. Fìor chreidimhich a mhàin; agus feumaidh eadhon iadsan tighinn ann am beo-chleachdadh nan gràsan spioradail a thuair iad bho Dhia.

C. C'ar son a theireir luchd-comanachaidh iomchuidh ri fìor chreidimhich? F. Cha'n ann a chionn gu'm bheil iad toilteanach

air nì maith air bith bho Dhia, ach do-brìgh gu'm bheil comunn aca maille ri Crìosd 'n a fhìreantachd, agus anns a ghràs sin leis am bheil comas aca bho Dhia suidh aig bòrd an Tighearn air mhodh *iomchuidh* agus taitneach.

C. Ciod iad na nithean air am bheil luchd-comanachaidh air an deanamh 'n an luchd-cophàirt? F. Tha iad air an deanamh 'n an luchd-cophàirt do chorp agus do fhuil an Tighearn maille r'a shochairan uile.

C. Cia mar a tha iad air an deanamh 'n an luchd-cophàirt do chorp agus do fhuil Chrìosd 's an òrdugh so? F. A mhàin tre *chreidimh* leis am bheil iad a gabhail da'n ionnsuidh Crìosd Fein agus fhìreantachd, maille r'a shochairan luachmhor uile.

C. Ciod iad na sochairan a tha luchd-comanaichidh a gabhail dhoibh fein 's an òrdugh maille ri Crìosd Fein? F. Tha iad a gabhail dhoibh fein fireanachadh, uchdmhachdachd, naomhachadh, comhfhurtachd, fàs ann an grà, buannachadh ann an gràs gus a chrìoch, tearuinteachd aig a bhàs, agus a bheath mhaireannach air a deanamh foirfe ann an glòir.

C. C'ar son a tha iad air an deanamh 'n an luchd-cophàirt do Chrìosd agus d'a shochairan uile? F. A chùim am beathachadh spioradail agus am fàs ann an gràs.

C. C'ar son a theireir sochairan Chrìosd ri beannachdan cùmhnant nan gràs? F. Do bhrìgh gu'r e Crìosd a *cheannaich* iad, gu'r ann aig Crìosd tha *sealbh* orra, agus gu'r e Crìosd a tha ga'm *frithealadh* do na naoimh.

C. Ciod a dh'fheumas a bhi aig neach a chùim maith fhaotainn bho bhi suidh aig bòrd an Tighearn? F. Feumaidh beatha spioradail agus gràs slàinteil a bhi aige; mu'm feud e le deagh bharanntas suidh aig a bhòrd so.

C. Am bheil daoine neo-iompaichte, a thàinig gu aois, ciontach ma nì iad dearmad air an òrdugh so? F. Thà; le bhi dearmad an òrdugh naomh so, tha iad a meas bàs an Tighearn neo-airidh air a chuimhneachadh; tha iad ri dìmeas air Crìosd Fein agus air a shochairan luachmhor, agus tha iad ag àicheadh am bòidean baistidh.

C. Ciod a thigeadh dhoibh a dheanamh ma ta; oir co aca a ghabhas iad do Shuiper an Tighearn na nach gabh, tha iad ciontach? F. Thigeadh dhoibh, gu'n dàil air bith, *Crìosd Fein* a ghabhail mar a tha E air a thairgse dhoibh, chùim agus air dhoibh a bhi air an toirt a steach do staid gràis, gu'm biodh iad *uidheamaichte*, cha'n ann a mhàin air son suidh aig bòrd an Tighearn, ach mar an ceudna air son gach dleasdanas naomh eile.

(R'a leantuinn)

LITERARY NOTICES

Twelve Select Sermons of the Rev. Andrew Gray: With a Brief Account of His Life (Reprinted by the Westminster Standard, Gisborne).

The Rev. Andrew Gray is referred to as "the illustrious young divine of the Church of Scotland, who finished his course in this world at the early age of 22 years, in the year 1656."

From the account of his life which is taken from the "Scots Worthies," Gray is said to have "had a remarkably singular gift in preaching. His mode of address was animated and rapturous, and well adapted to affect the hearts of his hearers. His contemporary, Durham, observed that many times he caused the very hairs of their heads to stand on end."

The following extracts are from the prefaces to his sermons published in 1789 and 1792: "His sermons show that he understood rightly how to divide the word of truth, to separate between the precious and the vile, the converted and the unconverted, the sincere and the hypocrite, and to give each of them their proper share.

"Though these sermons are neither so exact, nor so full as doubtless they would have been if they had come from the author's own pen, yet we dare say, they were studied with prayer, preached with power, and backed with success; so also, if you read them with consideration, meditate with prayer, and practise with diligence, you shall neither find your time or pains ill-bestowed."

The twelve select sermons are: (1) Christ's Mournful Visit to Obstinate Sinners (Luke xix, 41, 42); (2) Christ's Royal Priesthood Sufficient Encouragement for Faith (Heb. iv, 14); (3) Christian Diligence the Way of Attaining Comfortable Assurance (II Peter i, 10); (4) Jesus Christ Precious to Believers (I Peter ii, 7); (5) Same as No. 4; (6) The Brevity of Life—A Call to Improve it (Ps. xxxix, 5); (7) The Believer's Love to an Unseen Christ (I Peter i, 8); (8) Precious Remedies Against Satan's Devices (II Cor. ii, 11); (9) Strangers Called to Behold Christ (Isaiah lxxv, 1); (10) Same as No. 9; (11) The Indispensable Duty of Giving the Heart to Christ (Proverbs xxiii, 26); (12) The Necessity and Advantage of Looking Unto Jesus (Isaiah xlv, 22).

"These sermons are re-printed," the Westminster Standard state, "in the hope that the Lord will acknowledge them as in former days to the saving of immortal souls, and to the establishing of His people in the truth which is after godliness."

Artistically produced, this book, which runs into 128 pages of large clear type, is a marvel of cheapness at 4/6 (postage extra).

Instead of Cards and Calendars at New Year what more suitable than, "A Brief Account of the Revivals of the Eighteenth

Century, particularly at Cambuslang, with *The Method of Grace*, a sermon by George Whitefield," price 1/3 (postage extra), and for a gift the "Twelve Select Sermons of the Rev. Andrew Gray with a Brief Account of His Life."

Thanks are indeed due to the Westminster Standard for their excellent series of publications. They are loyal Free Presbyterians, and should be supported.

Obtainable from: Mr John Grant, 4 Millburn Road, Inverness, and Westminster Standard, 183 Rutene Road, Gisborne, N.Z.

Review

"A Brief Account of the Revivals of the Eighteenth Century, particularly at Cambuslang, with 'The Method of Grace,' a sermon by George Whitefield." Westminster Standard publication.

This beautifully produced booklet of 30 pages is excellent for general distribution and only costs 1/3 (postage extra). The revival at Cambuslang, which is given in full, was a memorable time when the Lord refreshed His weary heritage with a plenteous rain, and when the arrows of conviction were sharp in the hearts of the enemies of the King. The sermon, "The Method of Grace" on Jer. vi, 4—law and gospel in purity and power was preached by Geo. Whitefield on Sabbath morning 13th September, 1741, in the High Church-yard of Glasgow.

Obtainable from Mr John Grant, 4 Millburn Rd., Inverness, and Westminster Standard, 183 Rutene Road, Gisborne, N.Z.—W.M.

NOTES AND COMMENTS

Spanish Canon Leaves the Church of Rome

The English Churchman reported in July that a Magister Canon, the Rev. Francisco Lacueva, of Zaragoza Cathedral and lecturer at the Roman Catholic Seminary of Tarazona, one of the main seminaries in Spain, has left the Church of Rome. He has been speaking in public in London on his recent conversion to Christ. He was offered a Bishopric not long ago in Spain which he refused. He came to England after some difficulty in obtaining a passport. Readers may remember a similar case some years ago when Luis Padrosa, a prominent priest in Spain, left the Church of Rome. And it appears that the Lord is opening the eyes of some to come out of the darkness of Rome to Christ the Light of the World and to the liberty which the truth of the gospel gives to believers.

Opposition in the Church of England to Romish Measures

A recent meeting of West of England Evangelical Churchmen passed the following resolution: "That this meeting of the West

of England Conference of Evangelical Churchmen views with alarm the proposals now before The Church Assembly (Church of England) to legalise stone altars and the Mass Vestments." Other protests of a similar kind have been drawn up and sent to members of the Assembly. We in Scotland sympathise with those in England who love the Word of God and are true Protestants, but are harrassed by Bishops and Clergy who hanker after Romish ritual and Rome itself, and the foolish, superstitious, childish and dangerous matters of stone altars and certain types of clothing to be worn when the sacrament of the Supper is administered by the clergy. Have Archbishops and Bishops nothing better to do than to promote measures of this kind which have nothing to do with the salvation of sinners? It is lamentable.

Sacrilege in Westminster Abbey

What are called Wakefield mystery plays are to be performed in Westminster Abbey. According to *The English Churchman*, a Mr William Fletcher is engaged to play the part of Christ and during one play he is lifted on to a 12 foot high cross. In a play at Coventry a man was hoisted on to a cross for six minutes. What daring blasphemy such actions are. It would be no surprise to us if some token of divine displeasure was manifested against those concerned in such conduct. Idolatry is here. People are not satisfied with the revelation of a crucified Saviour in Holy Scripture and the preaching of the gospel. They must have a human, literal, idolatrous representation for their physical eyes, like the pagans of India or Burma, to satisfy their carnal, fleshly conceptions of religion.

Genesis a Stumbling Block to Evolution

Reports have been published of a new version of the Book of Genesis having been written by a British scientist holding the extreme, empty, foundationless theory of evolution. He says the whole idea of Adam and Eve won't fit in with evolution so he has eliminated the Garden of Eden. Of course we too know that Genesis will not fit in with evolution. We do not need to be told so by any scientist. This foolish man's version, in part, reads: "In the beginning . . . God said let matter and energy form atoms and let atoms combine and condense to form solids and liquids and let stars and planets evolve in their millions; and so it was." This is what a puny man thinks. Further, he writes: "So man evolved, male and female, from the higher animals by the spirit of God." We are certainly not giving the least place to these schoolboy scribbles from the pen of a 1962 scientist. His version is no version of Genesis, as his production is not worth the paper it is written on or worthy of serious criticism. God is judge of such men.

Government Laxity Regarding Violence on Television

In the House of Commons in July, Mr Victor Yates (Lab., Birmingham) asked Mr Bevin, Postmaster General, that in view of the report by the Metropolitan Chief Commissioner of Police, that television violence contributed largely to increased criminal activity, would he not exercise his powers to require the B.B.C. and I.T.A. to refrain from showing programmes containing violence and brutality. The answer given was: "No sir. . . . We shall discuss these matters with the B.B.C. and I.T.A." It seems that the Government are not prepared to censor what satisfies the sadistic tastes of this immoral generation. People must be permitted to have what they want although it is detrimental to national morals and life. The liberty of the subject, we presume, is one of the arguments used to permit the demoralising of young and old. Then on the other hand there is a feverish search periodically for remedies for delinquency and crime, whereas crime is being publicised. The wisdom which is from above is sadly lacking.

Medical Man Speaks of Decline in Morals

When so many Church leaders throughout the nation are silent or lacking in plain speaking about the present day decline in morals, it is good to know that a prominent member of the medical profession thought fit to speak out recently. At the end of July, Mr Ian Fraser, Belfast, the new President of the British Medical Association, contrasted the advances of medicine, over the last few years, with the decline in moral standards. He said in his address that although the deterioration in morals, manners and ethics, might be a national problem, it had repercussions on the medical profession. He said: "Changed manners and morals . . . have again raised the venereal disease rate, and are filling our papers with reports of gangster attacks and murders. . . . There is a decrease in our loyalty to our religious beliefs, and with lack of home life, delinquency is appearing at an earlier age." And our readers can be sure that the medical profession are in very intimate professional contact with the evil fruits and consequences of declining morals today.

Stabilising Easter

Easter, along with what is called Christmas, was one of the religious festivals eliminated by the Reformers in Scotland as being pagan in origin and Romish in character. Easter has been called the "movable" feast as it does not take place at the same date every year. The date of "Easter Sunday" as it is called can vary by 35 days from March 22nd to April 25th, and is fixed

year by year after the full moon, etc. In the House of Lords lately a request by Lord Ferrier to the Government to arrange to fix the date of Easter permanently gave rise to a long debate. Among other things said was, that agreement would have to be reached between the Churches. These Churches were the Roman Catholic, Eastern Orthodox Churches, the Anglican Churches, etc. The Bishop of Exeter stated that he did not consider there was any theological objection to fixing Easter. The theology of the New Testament takes nothing to do with fixing the date of a man-made festival. The theology of the gospel of Christ and Him crucified will have true living Christians to glory in the Cross and Rising of Christ at all times of the year, without any human emphasis upon March or April. Lord Ferrier's request was not acceptable to the Government, although business men and tourism were said to be greatly disturbed by the changes in the date for Easter year by year.

The Church of Scotland and the Church of England

In Durham, during last July, Committees from the Church of Scotland, the Church of England, the Episcopal Church of Scotland, and the Presbyterian Church of England, met once more to discuss unity between the Churches. It seems the leaders of the Church of Scotland are determined to carry on these proceedings year by year without much information being given to the people in general. After the meetings at Durham, the Bishop of Bristol was asked if they were nearer unity than when the conference began. He replied, "The answer is 'Yes.' " If we are not greatly mistaken the above answer does not involve the Church of England in one single concession to the Presbyterian Churches. This aspect of such negotiations we have exposed in the past; and we shall need very concrete information before altering our opinion that all concessions will be extracted from the Church of Scotland and the Presbyterian Church of England before any official unity on any one main point shall be achieved. The land of Scotland is fast losing every vestige of the glorious Reformation; apart from the testimony of a remnant in the land.

CHURCH NOTES

Communion

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, Shildaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—First Sabbath, Lairg, Raasay and Beaulay; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Bracadale, North Uist and Plockton; fifth, Achmore, Thurso. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten and Stornoway. *September*—First Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert, Stoer and Vancouver (Canada); fourth, Applecross. *October*—First Sabbath, Tolsta, Lochcarron, Fort-William; second, Gairloch and Ness; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch, Staffin and Uig. *December*—First Sabbath, London.

Day of Prayer in the Church

The Synod in May last appointed a Day of humiliation and prayer to be held throughout the Church on Wednesday, the 17th, or Thursday, the 18th October, 1962; because of the low state of religion in the land and the manifold departures from the Word and law of God. Ministers and Missionaries should note these dates now.

Robert R. Sinclair, Clerk of Synod.

Rev. Alfred MacDonald's Arrival in Rhodesia

In a letter from Rev. A. MacDonald dated 14th August, he intimates his safe arrival at the Mission in Ingwenya, where he found all the members of the staff showing signs of their zeal for the Mission. Mr Jan Van Woerden, who had been ill, is making a good recovery so far. Mr MacDonald expresses the desire that the Lord's people will be instant in prayer for the Mission in these troublous days.

ACKNOWLEDGMENT OF DONATIONS

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

Sustentation Fund.—Miss Cameron, Drimnin, 10/-.

Home Mission Fund.—Mr J. Macintosh, Elgol, 9/6, per Mr J. Grant.

Foreign Mission Fund.—Anon, Uxbridge postmark, £500; Mrs Munro, Dalchreichart, £1; Mr Nicolson, Penifiler, £2; Mr Geuze, Middleburg, Holland, 8/8; Mr A. Grant, Middlesborough, £1; Well-wisher, U.S.A., £4, last five per Mr J. Grant.

The following for Mbuma Hospital.—Tolsta Friend, per Mr J. Grant, £2 10/-; M. E. H., Dunvegan, per Mr J. MacKenzie, £1; Anon, Harris, per Rev. D. MacLean, £10; Mrs C. Macleod, Grimsay, N. Uist, per Mr A. MacD., £5; J. and R. Macdonald, Ardheslaig, £2; Ness Friend, per Rev. Wm. MacLean, £1.

Organisation Fund.—Friend at Shildaig Communion, £2.

Home of Rest Fund.—M. M., Stornoway, £2.

Mission to the Jews Fund.—Well-wisher, U.S.A., £4; Anon, Ross-shire postmark, £1; Well-wisher, N.Z., £1, all three per Mr J. Grant.

Legacy.—Received from Miss A. MacLennan as executrix and sole next of kin of Miss Rodina MacLennan, Muirbank, Greenhill, Dingwall, per Messrs Middleton, Ress & Arnot, Solicitors, Dingwall, £1,000 for Mbuma Hospital extension, etc., in memory of the late Miss Rodina MacLennan, Dingwall.

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

Publications Fund.—M. M., Stornoway, £1; "Go Forward," £5; Anon, N.Z., £1 4s 6d; D. MacR., Shamrock, Lochcarron, 4/6; Miss R. McL., Northton, 15/-; Prayerful good wishes for furthering the work, U.S.A., £4; For sending books to hospitals, Wellwisher, Ullapool, 9/-.

On behalf of the Trinitarian Bible Society.—Shieldaig Friend, £1; R. D. N., Penifiler, £1; Portree Congregation, £22 1s 8d.

Welfare of Youth Fund.—Friend, N. Coast, Applecross, per Rev. A. McA., £1; "R.," Glasgow, 10/-.

Free Distribution and Magazine Fund.—Two Beaully Friends per D. S. K., £2; J. R. M. M., Hannon, Ontario, 5/3; For advancing the Truth, 5/-; Miss R. McL., Northton, 10/-; "Hold Fast," U.S.A., £4 19s 7d.

The following lists sent in for publication:—

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Halkirk Congregation.—Rev. Wm. Grant gratefully acknowledges: £5 from "Friend," per Mrs G., and £5 from Miss D. B. S., Harrowgate, both for Church Funds.

Finsbay Congregation.—Mr A. MacLennan, Treasurer, acknowledges with sincere thanks: Mrs M., Lochwinnoch, £5 for Congregational Funds and £1 for Organisation Fund; Mr R. M., Lingerbay, £1; Mr and Mrs D. J. M., Quidinish, £3, and Mr J. M., Lickisto, £1, all for Congregational purposes.

Staffin Congregation.—Mr D. Gordon, Treasurer, acknowledges with sincere thanks: Two Raasay Friends, £3; A Friend, £1 2/-.

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Portree Congregation.—The Treasurer acknowledges with grateful thanks the sum of £1 from C. M. Morrison, Finsbay, Harris, towards Church Hall Fund.

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St. Jude's Ladies South African Clothing Fund.—The Treasurer acknowledges with sincere thanks donations amounting to £22, also £7 0s 10d from Mrs N. Graham, Montana.

Inverness Congregation.—Mr Wm. MacKenzie, Treasurer, acknowledges with sincere thanks: Miss K. Ferguson, Avoch, £5 for Sustentation Fund; "M. M.," £5 for Publications, and Anon, Kyleakin, per J. Grant, £2 for Communion Door Collection.

Dornoch Congregation.—The Treasurer acknowledges with sincere thanks, £5 from A Friend for Foreign Mission Fund.

Lochcarron Congregation.—Mr R. MacRae, Treasurer, acknowledges with grateful thanks: Mrs Gollan, Attadale, £5, and Miss C. Mackenzie, Balmacara, £3, both for Sustentation Fund.

Ullapool Congregation.—Received with grateful thanks from Miss A. MacLennan as Executrix and sole next of kin of Miss Rodina MacLennan, Muirbank, Greenhill, Dingwall, per Messrs Middleton, Ross & Arnot, Solicitors, Dingwall, £1,000 for ordinary congregational purposes.

Dingwall New Church Building Fund.—Mr D. S. Kelly, Treasurer, 4 Davidson Drive, Dingwall, acknowledges with gratitude: Dingwall postmark, £10; Miss C. Urquhart, "Springfield," "in memory of a beloved mother," £12; Mr and Mrs D. M. MacLeod, Dingwall, £10; Go Forward, £5; Inverness Friend, £3; Miss A. MacLennan as Executrix and sole next of kin of Miss Rodina MacLennan, Muirbank, Greenhill, Dingwall, per Messrs Middleton, Ross & Arnot, Solicitors, Dingwall, to clear debt on New Church and towards cost of re-surfacing ground around Church, £2,000.

Note.—At the request of, and on behalf of the Members of the joint Congregation of Dingwall and Beaulay, I now have pleasure in intimating that the Dingwall New Church Building Fund is now closed. Opportunity is herewith taken to thank most sincerely all the contributors who contributed to make this possible. Gratitude is due to the Divine Head of the Church for His kindness to the congregation in that their Church is now free of debt.—D. S. Kelly, Clerk of Deacons' Court.

Lairg Church Renovation Fund.—Mr Wm. Sim, Treasurer, acknowledges with grateful thanks: Anon, Inverness, £3; A Friend, North Tolsta, per Mr J. Grant, 10/-; Anon, per Mr J. MacKay, Bridgend, £20.

Bracadale Manse Extension Fund.—Mr D. Morrison, Treasurer, thankfully acknowledges: Envelope in collection box (Portnalong), £3, and the following for Bracadale Communion expenses: Mr K. MacLennan, £1, per Rev. D. A. MacLean; Mrs J. MacSween, 10/-, per Mr P. Beaton.

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Greenock Manse Repairs Fund.—Mr A. Y. Cameron, 17 Clyde Road, Gourrock, acknowledges with sincere thanks: Capt. A. Campbell and Mrs W. Campbell, Greenock, £5; Neil MacLeod, Greenock, £5; Mrs MacRae, Glenelg, £1; Friend, North Tolsta, £1; Anon, Greenock, £5; Mrs J. Hutt, Lochgelly, £1; Anon, Ullapool postmark, £1; A. Forgie, Redding, £5; M. and M., Stornoway, £2; Anon, Tighnabruaich postmark, £2; Miss C. Mackenzie, Bexley, £6; Stornoway Friend, £5; J. MacLeod, 1st Officer, S.T.S. "Foyle," £5; Skye Friend, per General Treasurer, £5. The following per Rev. Jas. MacLeod: Friend, Dingwall, £5; Friend, Kirn, £5; Friend, Glasgow, £2; Friend, North Tolsta, £1; Friend, £5; Old Friend, Inverness, £1; A little boy, 10/-; Garve Friend, £3; Anon, Harris postmark, £10; T. MacDonald, Eston, 100 dollars; Friend, N.I., U.S.A., £7 1s 10d; Friend, Sleat, £5; Achmore Friend, £2 10/-; Friend, Uig, Lewis, £5; Psalm 77, v. 5, £2; M. N., Portree, 10/-; Old Oban Friend, £5; Anon, Shandwick, Lewis, £3; Anon, Portree postmark, £3; Mrs MacSween, Skye, £1; Friend, Barnsdale, Skye, £2; Miss Moffat, Glenelg, £2; R. Morrison, Harris, £2; 1 Chron. 29, v. 14, £6; Mrs M., Glasgow, £5; Anon, Portree, £1; M. G., Lochcarron, £5; M. S., Glasgow, £2; K. MacRae, Lochcarron, £1; Mr and Mrs MacLeod, West Tarbert, Harris, £2; R. D. Nicolson, Portree, £2; Anon, Edinburgh, £5; Dunoon Friends, £10; Friend, Staffin, £2.

Please note that the Treasurer's address is 17 Clyde Road, Gourrock, and not 30 Clyde Road as stated in the Appeal.

Edinburgh Congregation.—Mr J. P. H. MacKay, Treasurer, acknowledges with grateful thanks the following donations, per Rev. D. Campbell: Friend, Skye, £25; Mrs MacLennan, Michigan, U.S.A., £3; Mr and Mrs Andrew Tully, £2, all for Congregational Funds; Friend, N.C., Applecross, £1 for Sustentation Fund.

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